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CURRENT TOPICS.

The Convention of Presbyterians in Philadelphia seems to have been much more important in its probable influence than was supposed when we received only the outline of its discussions. The basis of union proposed, and the general spirit of the Convention, have been so extensively made known that we need not specially allude to them, except to express our great satisfaction that such a meeting could be held. It is only within a very few years that it would have been possible. Now, all branches of the Church rejoice in it. The delegates were not all in favor of the action taken, but they stood nearer together than ever before, and though all Presbyterians may not be speedily united, this Convention will hasten the union of the O. S. and N. S. bodies. We wait for the time, with eager expectation and confident hope.

The General Synod of what was lately the "Reformed Protestant Dutch Church," in its session at Albany, by a vote of 112 to 7, resolved to change the name of that venerable church. The discussion has been long and spirited that preceded this action, and some of the leading ministers and laymen anticipate only evil from the loss of the "Dutch" in their title. There is no occasion for such fear, and we congratulate our brethren who have long felt the incubus of their name, and known it hindered the progress they coveted for their denomination, that they have now laid aside that weight. They might have chosen a better title, possibly, than "The Reformed Church," but with it on their houses of worship, none will turn from the doors, saying they do not understand the language of the service. May God abundantly bless this grand old Church, as she now girds herself for her new career of advance! She has admirable machinery, and plenty of wealth, and warm hearts, and influences and piety, for the motive power.

In the days of Hildebrand and Leo X, the thunders of the Vatican were wont to startle all Europe, and shake alike the thrones of princes, and the homes of the people. They are heard no more. Even Austria no longer trembles before the Pope. The Emperor recently received from the Romish Bishops of the Empire an address protesting against any change in the Concordat between Austria and Rome. He replied with a reproof, and the assertion that the Emperor of Austria is a constitutional Prince, as well as a true son of the Church.

And 1200 Roman Catholic teachers met, a few weeks ago, in Vienna, to confer respecting the schools, which all testified were inferior to those of Protestant Prussia. They declared the reason to be in the priestly control of their course of instruction, and this sentiment was warmly applauded by the citizens, who crowded in large numbers to show their sympathy with any movement to free their Empire from the rule of the priesthood. Verily, there is progress, and such facts are prophetic.

The Mission work of the American Board does not satisfy the earnest men who support it. With a just view of our times, and thankful that inviting fields are open everywhere, they propose to expend more than half a million of dollars this year. To China alone they have resolved to send sixty new missionaries. It is a most promising sign for the world, when Christians not only pray for "wide and effectual doors" to be opened before the church, but are ready to enter them, when their prayers are answered.

The effort of the Methodists to raise a million of dollars during the last year for general missionary purposes, proves the value of a high aim. They were not successful in reaching the full sum, the last account we saw giving something more than $800,000, as the probable maximum, but they would have fallen a little short, if they are like most men, had the mark been only half a million. The result is noble, and has been attained, partly because of the excellent machinery furnished in the Methodist system for the execution of such a scheme, and partly because of the united vigor and enthusiasm for which that denomination is noted. We are wont to expect too little in our plans for promoting the Lord's Kingdom. We are afraid to aim high. Let other Christians be taught by the success of such an example.

We find in our exchange papers the statement that a Jewish Rabbi and a Catholic Priest were recently on board the steamer Montana, when a sailor fell and broke his leg, and that they vied with each other in efforts to aid the suffering man, even going arm in arm among the passengers and soliciting contributions for his benefit. The passengers were struck with surprise by the fact, but the journals reporting the circumstance, do not appear to think it a cause of special wonder. Well, theoretically they are right, no doubt. But when the history of the persecutions of the Jews for so many centuries by the Catholic Church in Europe is considered, as well as the fact that the same illiberal spirit still exists in several European countries, and is seen in their laws and witnessed in their customs, the surprise of the passengers does not seem so very strange. If we mistake not, in Rome itself and in many other cities of Europe, the Jews are obliged to live in special quarters, and are otherwise restricted in their business, their worship, their teaching and their personal freedom. The Catholic clergy often uphold these governmental abuses, and sympathise with the popular prejudices against them. Now the fact that here on the Pacific coast a Priest should be found sufficiently superior to such prejudices to unite cordially with a Jewish Rabbi in a work of practical benevolence, we consider a matter for rejoicing, and altogether praiseworthy.

Those of us who are invited to remain outside may find some comfort in our position, and some food for reflection, in the present relations of the High and the Low portions of the Episcopal Church. In one view the exhibition is sad, when pulpits and papers are occupied to so large an extent in the condemnation and defence of what most of us regard as very trivial affairs. But in another view it has importance and interest we are not likely to make too prominent. Whether Rev. S. H. Tyng, jr., shall be allowed by his Bishop to treat other clergymen and churches properly, may be a matter of small moment to those clergymen and churches. But whether the principle involved in the case shall prevail in the Episcopal church is of vast moment, both to the prosperity and usefulness of that church, and to the cause of Christian communion and coöperation in serving our common Head. We watch the progress of events, therefore, with mingled curiosity and concern.

In days when the Sabbath needs really vigorous defence among Americans, it is cheering to learn that abroad it is gaining power, where it has been dishonored. After years of effort to create a public opinion in support of its better observance in Prussia, the friends of the Sabbath have obtained from the Government an order that after nine o'clock of that day, there must be no work to disturb the public, shops must be closed, and no concerts, or other assemblies shall be permitted during the hours of public worship. Continental Europe may yet give us a wholesome example.

Our Legislature has chosen Eugene Casserly to represent California in the United States Senate, in the place of Senator Conness, whose term expires on the third of March, 1869. Mr. Casserly has the reputation of being a good lawyer, as well as a man of fair ability and honorable character—as worthy a man, probably, as any ordinary Legislature would select to fill so elevated a position. For, without wishing to enter into any criticism of their choice in this instance, we are of opinion that as a general thing it is not only rare, but almost impossible for State Senators and Assemblymen to unite in choosing a man who is above the general average of fair capacity and worth. We do not believe that it is a necessary vice of republican institutions to elect only men of moderate talent and character to public offices; but it is undoubtedly a prevailing error in the practice of our people—an error, unfortunately, to which only very unusual events, or extraordinary contingencies

bid defiance. Yet the highest welfare of our Nation and of each State lies in a contrary practice. The ablest and the most upright men should always have the preference among a Christian people.

Religious Intelligence.

PACIFIC COAST.

Convention at Marysville.

A very interesting Sunday School Convention was held in Marysville on the 5th and 6th of December, of which accounts have been published in other papers, but which should be noticed by all who feel interest in this department of Christian labor. The Convention was important, because of the discussions that were conducted, and the spirit that prevailed in it, but chiefly because it was the first of a series that may be held in the State with a similar object. A number of resolutions have been sent us for publication, of which we give the substance, regretting that the space allotted in our first paper to matter of this kind prevents us from giving them in form. In these the delegates affirm that the real object of Sunday Schools should be the *conversion* of children, and express the conviction that those who have been engaged in them have not appreciated this object as they should. They also express doubt whether they will have a just sense of the magnitude of their office till they are ready to carry on the work in the spirit of self sacrifice, and with earnest prayer. They do not condemn concerts and picnics, when properly conducted, and favor Teachers' Institutes and Normal Classes, yet believe that success must depend, most of all, on the Spirit of God, in aid of those who see the children to be perishing, and strive for their salvation. They declare that the Sunday School should only supplement, never take the place of parental and pastoral instruction, and in the most solemn manner urge upon parents and pastors their peculiar responsibility that can never be transfered, while it is their duty to give all encouragement in their power to those who teach in the School. The resolutions close with the expression of their pleasure in having attended the Convention, and their purpose to give more earnest heed to this great work, especially commending to the churches at large, Mr. Peters, the Missionary of the American Sunday School Union, to whose presence and counsels they were greatly indebted.

Removal of Calvary Church.—The fifty-vara lot on the northwest corner of Powell and Geary streets, has been bought by Calvary church for $35,000. Next spring it is expected to erect a new church on the above site, at a cost of from fifty to sixty thousand dollars. Until the completion of the proposed edifice, the present place of worship will be retained.

Methodists in California.—The Advocate publishes a list of the members of the Methodist churches in this State, from which we take the following items: In the year 1851, the members reported at the Mission Conference numbered 722. In 1853, there were 1,496; in '56, 2,650; in '59, 3,994; in 1860, 4198; in '63, 4,598; in '66, 4,696; and in '67, 5,862.

Episcopal Mission Seminary.—Rev. Dr. Breck, in company with four associate clergymen who will act as Professors, is trying to establish in our State a Theological Seminary, like one that he had charge of in Minnesota. His school there numbered two hundred pupils, and was successful enough to support both itself and the theological seminary in connection with it. The plan is to buy the lands and buildings of C. J. Flatt, at Benicia, (now offered at $14,000) and maintain a good school for boys, and a theological school to train young men to become ministers and missionaries of the church in California and on the Pacific Coast. A part of the money has been pledged, and it is hoped the balance will soon be secured.

Alphabetical List of Clergymen

BELONGING TO THE OLD AND NEW SCHOOLS OF THE PRESBYTERIAN CHURCH ON THE PACIFIC COAST.

Rev. Jas M. Alexander, N. S., San Leandro, Cal.
Rev. H. R. Avery, O. S., Walnut Creek, Cal.
Rev. B. B. Bonham, O. S., Sebastopol, Cal.
Rev. I. H. Brayton, N. S., Principal College School, Oakland
Rev. W. W. Brier, N. S., Alvarado, Cal.
Rev. F. Buel, O. S., agent California Bible Society, 757, Market st., San Francisco.
Rev. P. S. Caffrey, O. S., Portland, Oregon.
Rev. W. H. Cain, O. S., not settled, San Francisco.
Rev. Charles Russell Clarke, O. S., Principal City Female Seminary, cor. Mason and O'Farrell sts., S. F.
Rev. A. J. Compton, O. S., Arcata, Oregon.
Rev. Eli Corwin, N. S., Honolulu, H. I.
Rev. H. H. Dobbins, O. S., Jackson, Oregon.
Rev. John Edwards, O. S., Visalia, Cal.
Rev. James Eells, D. D., O. S., pastor First Church, Stockton st., residence 127 Kearny st., San Francisco.
Rev. Ben. E. S. Ely, O. S., Healdsburg, Cal.
Rev. J. G. Fackler, O. S., Pastor Central Church, Mission st., residence 121 Fifth st., San Francisco.
Rev. A. Fairbairn, O. S., Bloomfield, Cal.
Rev. Fred'k Fox, N. S., Red Bluff, Cal.
Rev. Thomas Frazer, O. S., Santa Rosa, Cal.
Rev. Ed. R. Geary, O. S., Albany, Oregon.
Rev. M. M. Gibson, U. P., residence, 608 Pine st., S. F.
Rev. L. Hamilton, N. S., Oakland, Cal.
Rev. J. R. Hammond, O. S., Solano, Cal.
Rev. Joseph A. Hanna, O. S., Ashland, Oregon.
Rev. J. S. Harmon, N. S., Oakland, Cal.
Rev. Oliver Hemstreet, O. S., Bloomfield, Cal.
Rev. N. B. Klink, O. S., Vallejo, Cal.
Rev. A. W. Loomis, O. S., Missionary among the Chinese, chapel and residence, cor. Sacramento and Stockton sts., San Francisco.
Rev. B. I. Lowe, O. S., 10 Martin's Block, San Francisco.
Rev. W. F. B. Lynch, N. S., Alvarado, Cal.
Rev. Wm. W. Macomber, N. S., Marysville, Cal.
Rev. David McClure, N. S., Principal Oakland Academy, Oakland, Cal.
Rev. Robert McCullough, O. S., Yreka, Cal.
Rev. J. S. McDonald, O. S., Sacramento, Cal.
Rev. James McLaughlin, N. S.
Rev. I. H. McMonagle, O. S., pastor Larkin st. Church, residence, 1312 Jackson st., San Francisco,
Rev. W. J. Monteith, O. S., Corvallis, Oregon.
Rev. F. L. Nash, N. S., Alameda, Cal.
Rev. J. B. Pinney, N. S., Austin, Nev.
Rev. George Pierson, N. S., Brooklyn, Cal.
Rev. John S. Reasoner, O. S., Brownsville, Oregon.
Rev. Robert Robe, O. S., Brownsville, Oregon.
Rev. John Sessions, D. D., N. S., Oakland, Cal.
Rev. Anthony Simpson, O. S., Olympia, W. T.
Rev. J. A. Skinner, O. S., Stockton, Cal.
Rev. T. E. Taylor, N. S., Virginia, Nev.
Rev. Lewis Thompson, O. S., Astoria, Oregon.
Rev. P. V. Veeder, O. S., Principal City College, cor. Geary and Stockton sts., San Francisco.
Rev. Charles Wadsworth, D. D., O. S., Pastor Calvary Church, Bush st., residence 920 Pine st., S. F.
Rev. C. C. Wallace, N. S., Placerville, Cal.
Rev. E. B. Walsworth, N. S., President Pacific Female College, Oakland, Cal.
Rev. L. P. Webber, N. S., Santa Clara, Cal.
Rev. S. T. Wells, O. S., agent Presb. Board of Publication, Depot at Bancroft's Bookstore, 609 Montgomery st.
Rev. Samuel P. Whiting, N. S. Mendocino, Cal.
Rev. A. F. White, N. S., Carson, Nev.
Rev. Ed. P. Willard, N. S., Columbia, Cal.
Rev. S. H. Willey, N. S., Oakland, Cal.
Rev. M. A. Williams, O. S., Jacksonville, Oregon.
Rev. S. Woodbridge D. D., O. S., Benicia, Cal.
Rev. James S. Wylie, N. S., San Jose, Cal.
Rev. Richard Wylie, O. S., Napa, Cal.

Church Donation.—Five gentlemen, attendants of the Presbyterian church in Oakland, having purchased a lot on Fourteenth street, and offered it and one thousand dollars in cash, to forward the building of a new church edifice, providing the congregation would raise a sufficiency of money to defray a debt of $4,000, which has been due by the church for some time, the amount was raised on Sunday last by Messrs. Bigelow, W. H. Miller, J. H. Brayton, G. W. Armes and E. C. Sessions, and the church is out of debt.

The San Francisco Baptist Association comprises 32 churches, with an aggregate membership of 1,782. The number baptized during the past year has been 255. Twenty of the churches are supplied with pastoral labor. The last annual meeting, the eighteenth, was held in Stockton. The next is to be at San José.

Daily noon prayer meetings are held in the rooms of the Young Men's Christian Association at San José. Their rooms are on one of the principal avenues, and are easy of access. The library and reading room would be creditable to a much larger and older organization.—*Advocate.*

The Congregational Church at Redwood City has become self-sustaining, and is increasing in strength and numbers.

EASTERN.

Fraternization.—At the meeting of the representatives of the different branches of the Presbyterian church, held in Philadelphia last November, for the purpose of preparing the way for a general union of these now separate organizations, there was present a delegation from the Episcopal church also. Bishops Lee and McIlvaine and other clergymen and laymen came into the Convention, and were most cordially received. At the close of the speeches made on the part of the Episcopalians by Bishop McIlvaine, and on the part of the Presbyterians by Rev. Dr. Hodge, the feeling of sympathy and union was so great, that the whole assembly was in tears.

Religious Destitution.—The following items from Eastern papers show the extent of this destitution in certain localities:

The population of New York city is about 1,000,000. It has 275 Protestant churches, with sittings for 200,000, and a total membership of 94,000. It has 350 churches, chapels and missions of all kind, with accommodations for 300,000; leaving about 700,000 persons in the city, on the Sabbath, who could not attend religious services in the sanctuary if they desired; and yet those churches show many vacant seats. In New York city, in a recent canvass of twenty-two wards, containing 4,726 families, 1,925 families were found professedly attending evangelical churches; 2,112 attending unevangelical churches, while 589 families, by their own confession, attended no church whatever.

The population of Cleveland, Ohio, is 69,278. The number of sittings in all the churches—Protestant, Romanist and Jewish—is 27,200; leaving 42,078 in the city, on the Sabbath, for whom there is no room in the house of God; and yet those churches are seldom fully occupied. There are in that city 19,000 persons over five years of age, who are never found in any place of public worship, and 1,231 families, no member of which attends any church.

In Chicago, 150,000 persons are without the influence of the gospel, as preached from the pulpit; 40,000 of these spend the Sabbaths in saloons and German gardens.

Waupacca Co., Wisconsin, with a population of 12,000, has but 4,000 church-goers; leaving 8,000, or two-thirds of the population, unreached by the gospel.

St. Louis, Mo., has a population of 204,327. Of these, 171,743 are over five years of age. The sittings in the evangelical churches number 33,339; leaving 148,404 persons who could not be accommodated in the evangelical churches; and yet those

churches show many vacant seats. The number present, by actual count, in all those churches, on a pleasant Sabbath in October, 1864, was, morning service, 12,052; second service, 8,376; leaving, morning service, 11,287 vacant seats; second service, 14,963.

St. Joseph, Mo., has a population of 19,000. It has ten Protestant churches, with a total membership of 1,600, and church sittings for 3,000; leaving 16,000 persons who could not be accommodated in the Protestant churches.

The population of Boston, Mass., is 192,000. It has one hundred places of worship, averaging six hundred sittings, providing accommodations for 60,000, and leaving 132,000 for whom there is no place in the house of God.

Trenton, with a population of 28,000 has 833 Protestant families who never go to the house of God.

OPEN COMMUNION BAPTISTS.—A letter from Rev. B. W. Nash, of Hookerton, North Carolina, reports that there is in the eastern part of that State a number of Baptist churches which practice open communion. A letter from a reliable person in the vicinity of Richmond, Va., states that there is a considerable Baptist element in that State which favors communion with all evangelical churches.

LUTHERAN.—The young Synod of New York met in Conference at St. Paul's, Red Hook, Dutchess county, October 18th, when eleven congregations presented letters of dismission from the New York Ministerium, and were received. The Synod of East Pennsylvania has resolved to raise $100,000 for benevolent purposes this year, within its own bounds.

CONGREGATIONAL.—The progress of Congregationalism in the West is marked by the statement that in Illinois it numbers 222 churches, 216 ministers, and 15,297 members. In Wisconsin 158 churche , 152 ministers, and 9,868 members.

EPISCOPAL MINISTRY.—The *Western Episcopalian* says: "There is a diminution in candidates for the ministry of nearly one-third in eleven years, notwithstanding all the increase of members and wealth in the Church."

LITURGY IN A NEW QUARTER.—It is said that the Unitarian Association are about to publish a liturgy for the use of the society under their care. Dr. Palfrey, of Belfast, Maine, has been selected to edit the new book of service.

THE Georgia Mission Conference, at Atlanta, had 16 white and 14 colored ministers present. It reports 61 local preachers, and 6,886 members; 691 adult baptisms, and 275 children during the year.

JEWISH COLLEGE.—The Jews have resolved to establish a college in Philadelphia. It is not, however, to be confined to their own people, but will be open to Christians of all shades of views.

AT the late annual meeting of the American Board, in Chicago, it was resolved to undertake the work of evangelizing China with a fresh force of sixty missionaries.

OF Congregational Churches in the United States there are 2,780; ministers, 2,019; members, 267,453. Including Canada, there are 2,900 chnrches, 3,009 ministers, 272,974 members. Gain last year, 60 churches, 3,913 members, 28 ministers. Of the churches, 1,518, or over one-half, are in New England.

A thorough specimen of German industry and research is the recent *Geography of Palestine*, edited by one Dr, Tobeller. It enumerates and extracts from 1,500 works on the Holy Land, the authors of which lived from the third to the nineteenth century. In this century he enumerates 384 distinct works on Palestine.

EPISCOPAL STATISTICS.—Dioceses, 34; Bishops, 44; priests, 2,416; parishes, 2,305; communicants, 161,234; Sunday-school scholars, 151,819.

Rev. John Cumming, the English preacher of the Second Advent of Christ, is busy upon *The Signs of the Last Times.*

FOREIGN.

SUNDAY SCHOOL PROGRESS IN GERMANY.—The following is a summary of four years' experience in establishing Sunday schools in Germany: "Fifty-one Sunday schools have been established in Germany and Switzerland, with a few more than seven hundred teachers, and almost eight thousand pupils. They are found in nearly all the great cities of Protestant Germany and Switzerland: Berlin, Halle, Breslau, Stettin, Dantzig, Elberfeld, Cologne, Wiesbaden, Frankfort-on-the-Main, Darmstadt, Mannheim, Stuttgart, Zurich, Berne, Schauffhausen, Bale, etc. The men who began the movement still have their shoulders to the wheel, and are more and more convinced that the Sabbath school movement is, under God, to be the Salvation of Germany. The little paper edited by the revered Procknow, the *Sunday School*, has a circulation of over twenty-five hundred copies, and those excellent men, Mr. Neuhaus and Mr. Brockhelman, lend their best energies to the enterprise. It is impossible to estimate the greatness of this field.

THE EVANGELICAL ALLIANCE.—Of the meetings of this Alliance, the Rev. E. de Pressense, D. D. writes as follows: "The meetings at Amsterdam were worthy of evangelical Protestantism. A spirit of large-hearted benevolence prevailed in them all, and the whole assembly faithfully observed the beautiful inscription on the walls of the rooms where the sessions were held: *In necessariis, unitas; in dubiis libertas; in omnibus, caritas.* [In necessary things, unity; in doubtful things, liberty; in all things, charity.] To the false catholicity which aims at uniformity was opposed the true Christian catholicity which proclaims, *Ubi Christus, ibi ecclesia.* [Where Christ is, there is the church.] Nothing could be more beautiful than the Holy Supper celebrated at Amsterdam in four languages, and in which Christians belonging to every fraction of evangelical Protestantism participated."

JEWISH INTEREST IN THE CHURCH OF ROME.—The Rothschilds, in 1865, loaned the Pope ten million dollars, taking security on the property in the Church. The next year five millions more were advanced, and a second security taken at a higher rate of interest. This year the vacuum in the Pontifical treasury is six millions, and it must be filled in the same way. Thus the Jew is rapidly getting the available property of the church under his control. No one believes the Pope will ever remove the encumbrance.

OPEN COMMUNION BAPTISTS IN ENGLAND.—The *N. Y. Evangel*, of Nov. 14th, has the following: from the correspondence of Rev. Dr. Stock, of England, in the Boston *Era*, it would appear that the present tendencies of the English Baptists are to open communion. The London Baptist Association is putting up a chapel in that metropolis every year. But it is pretty certain they will continue to be occupied with open communion churches.

CHURCH GOING AMONG THE GERMANS.—Of Hamburg's 200,000 inhabitants, no more than 5,000 go to church on Sundays; of Stetten's 60,000, 2,000 attend; of Berlin's 630,000, 20,000 attend. The sermons are hortatory and emotional.

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The Seventh Term of this Institution will commence on Wednesday, January 22d, 1868, in the new Academy building, recently erected on Telegraph Road, one mile from the Railroad Depot.
The location and plan of this new building have been made with the design of securing for the students a home of beauty and refinement.
Careful provision is made for thorough and extensive courses of study in English, Mathematics, Natural Science, and the Ancient and Modern Languages. A special course is also provided for those who are preparing for a commercial life.
In addition to these courses there is a daily military inspection and drill, together with vocal and light gymnastic exercises, under the instruction of a teacher. Every student is required to attend the military and gymnastic exercises, as a means of physical train ing.
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Further particulars may be obtained by addressing the Principal, at Oakland.

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The FOURTEENTH SESSION (of five months) of this School, for Girls and Young Ladies, will open on Thursday, Jan. 2, 1868. Pupils are taken in Primary Branches, and carried up to graduation.

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The Occident.

San Francisco, Saturday, January 4, 1867.

INTRODUCTORY.

As we send out a new paper, to take its place among those which already have circulation in the Pacific States, few reasons need be given why it appears. That it is offered to a people, a large proportion of whom read and think, while they are eminently practical and earnest; and that they have anticipated its coming with many assurances of welcome, are sufficient reasons for its publication, were there no others.

We believe there has never been a field open to cultivation through the press, of which it was as true as it is of this upon which we enter, that every good seed and all wise culture are certain to produce a speedy and splendid harvest. Society is in the process of crystallization. The Church is becoming compact, vigorous, and prepared for aggressive effort. Families are growing up to be interested, as none have been hitherto, in this coast as their home, and to be trained for the pecular obligations of such a trust. Individuals are to be instructed, influenced, aided, urged, in the midst of evils, and errors, and temptations, known in such formidable strength in no other country, till they can appreciate and strive for the character and attainments which the opening future must demand. No apology need be given for an attempt to assist those already in the field to render society, the church, the family, and individuals, worthy of our position and our times. It will be reward enough for the attempt, if we shall be able to lay some stones in the foundation of the grand structure that may be reared of the materials Providence is gathering here from every portion of the globe.

Still less is it necessary to give reasons why a paper, specially representing the Presbyterian Church in its various branches, now imposes its claims on those interested in the prosperity of this Church. The fact that though large and growing, it has no organ and representative on this side of the continent, becomes itself the most decisive demand for such a medium, through which to make its influence felt upon all public interests, and at the same time promote its own vigor and success. We enter on our career, hoping that we shall not take in the least from the power for good of any agency now existing, and that we shall be able to prove that dignified and earnest support of those sentiments and aims which have ever distinguished Presbyterians, may be in complete harmony with a truly catholic spirit and Christian courtesy towards all who may not agree with us. Our object is to make The Occident specially welcome in the *family;* and in conducting it, particular attention will be given to those departments which will associate it from the beginning, with the *homes* of our people. The form has been chosen, with this in mind, being convenient both for use and preservation, and the general appearance of the paper will be made as attractive as possible.

Announcing no pledges, save that we will endeavor to carry out the design thus indicated, and having no doubt of the good will and support of all who are in sympathy with these designs, while we are true to them, we take our station and begin our work.

Rev. Albert Williams, after a year's absence in the Eastern States has returned to this city.

THE LIVING AGE.

It is popular to use very brilliant colors, when attempts are made to exhibit the era through which we are passing.

Fancy and fact have their place in each picture, and religion, philosophy, business, and romance, give these their proportions, and light and shade, as either may have the public eye for the time. There may be proof of folly in the really gorgeous displays which are sometimes presented. There may be occasion for ridicule in some, and for fear in others, of the views to which enthusiasts call our attention. Yet there is certainly food for serious thought in the very brilliancy of hues which is universal, if there is enough of positive fact to form the substance of all the pictures that are so highly wrought.

The conviction that with all its incidental excesses, we are living in an age superior to those which have passed, becomes a stimulus and elevating power. And the belief that our age must furnish grand contributions to those which are to come, has in it a prophecy of what the future will really receive at our hands. These high colors have their value, and the variety of representations which abound, may be studied with profit. There is assumption apparent, and pride, and sometimes pretension, none of which can be approved. But there is also a readiness to take great burdens, and an ability to carry them. A conviction of what the world needs, and a purpose to supply this; a feeling that energy, and progress, and life must be cosmopolitan, and not restricted, in their bearing, which are full of promise and hope.

Every one is conscious of great expectations, and observes the same prominent in others. Whatever may have most of our thoughts, we anticipate for it a speedy and marvelous advance. Science stands just within the threshhold of the splendid temple, whose walls she expects to garnish with her trophies. Philosophy points to what it has accomplished, as only the earnest of what it will soon exhibit of its power to elevate the race. Philanthropy predicts the rapid approach of that time. when humanity shall be free from the curses under which it heaves, and will not rest. Religion is putting on her beautiful garments, and moving in the majesty of a thousand godlike enterprises, toward the glorious consummation of the millennial day. Yet these expectations will not be fulfilled to an inactive, plodding people; nor to those who seat themselves on some Pisgah-height, to look for the Canaan they hope will be theirs. There are great demands upon us. The unseen helpers live only in fable, who bring from the earth the palaces their favorites have only to order. The bequests we have received from the past impose their demands, for we have these only to be enjoyed in trust. In our turn we must use, and increase, and bequeath. The splendid possibilities of the present are even more imperative in their demands, and no man has a right to look upon the majestic procession of events now passing, unless he is willing to assume the obligations they proclaim. And our on-coming successors, who have had no equals, and the thunder of whose tread is already in our ears, so rapidly do they press upon us, and so speedily will they be here, call out to us to be careful how we prepare for them. "Cast up, cast up the highway; gather out the stones," and leave nothing to hinder their march toward the glory of the last times!

These demands make great conflicts necessary. Error in every form is entrenching itself as formidably as possible, and will not yield to truth without such struggles as have no precedent. Vice, with its legion, will go back before virtue, only as it is forced. This is no time for the form of good, without its power. Reverence for the past is of small account. The declarations of the fathers have little value, unless men see they are worthy to be reäffirmed by themselves. And no systems, or sentiments, or men will stand, unless they show themselves able, before the tribunal of analysis and thought, to prove their worth. Truth ought not to regret that such necessity is pressed upon her, but should rejoice in it; and all lovers of right, and righteousness should equip themselves so perfectly, that there shall be no occasion to fear the result. But this is no age for dogmatism, or bigotry, or arrogance, or those who expect to make room for what will abide, without the actual demonstration that it is profitable to man, or will glorify God.

Nor is this age to be marked only by great expectations, and demands, and conflicts. There are, and there will be, great achievements and triumphs, that make it the more worthy of the position it holds. These are not confined to any departments, or lands. There has been general advance through a multitude of agencies, and he who will compare the existing condition of the world with what was true fifty years ago, will confess that *the race* has been elevated.

Science, labor, enterprise, war, liberty, religion, have all had their part in the processes by which the result has been reached; and it may be they will all have a part in the struggles yet to be, before our generation shall have passed away. Yet, by the strange ordering of God, and under His constant control, these all become elements in the progress of civilization, and the extension of His kingdom. It is a sublime privilege to live in an age when it may be so plainly discerned in which direction God is moving, and those who ally themselves with Him, and are true to duty, shall be certain of triumph and reward. Of these, the beginning shall be immediate; the whole shall be made known in the yet unwritten history of what is to be.

Help to make your own Paper.—The design may be all that you wish, and the paper we issue may come to you laden with all we can supply in the execution of this design, yet you may not have what you really want. The reason will be that no one can furnish all you want. You will not find it in editorials alone, nor in correspondence, nor in general contributions, nor in general news. There must be a disposition on the part of subscribers themselves to aid in supplying the material. Clergymen, especially, and others who occupy prominent places, may do much for the interest of The Occident to themselves, if they will take pains to send us—not *letters*, but *items*, of religious and ecclesiastical information, in their own vicinity. In this way, we shall have fresh material for this important department of the paper, without which none of you will be satisfied.

Sermons for The Occident.—We have been asked to print sermons often, if not regularly, in our paper, and could we have the right kind of sermons for publication, we should be glad to give them space. There are many themes, however, and many methods of treating them, which are proper and profitable in the pulpit of a particular church, which it would not be wise to print. It is our present purpose to furnish one sermon each month, beginning in February—short, pithy, practical, and adapted to the wants of the people. We shall endeavor to make this feature *attractive*, and never *afflictive* to any.

MODERN DEMONOLOGY.

The continual recurrence of a certain class of delusions, age after age, in constantly varying forms, though maintaining a substantial identity, and the pertinacious vitality which they display, starting up, transfigured but not destroyed, after they have long been considered dead, and are almost forgotten, seem to indicate some chronic disorder of the intellect of mankind at large, analogous to that which affects its moral nature. The form of modern demonology known as spiritualism or spiritism, is one of these old acquaintances, with a new face, though one greatly changed for the worse, just as the witches' Sabbath of the sixteenth century was a reproduction of the old festival of Bacchus Sabbazius. The Neo-Platonists did not produce raps on tables, nor did they perform conjurers' tricks in the dark, like the Davenport Brothers, or that "powerful medium," Mr. W. T. Church, whose imposture was a few months since so thoroughly exposed at Louisville, Kentucky; but they believed in guardian spirits that moved invisibly among mortals, observing and influencing their actions. They did not sit in circles with joined hands in order to invoke the presence of these spirits, but believed that by the agency of music, of elevated studies, of prayer, and of a pure life, they could be attracted. They also believed that by the same means, a state of exstatic intuition, similar to that claimed by the spiritist mediums, could be attained. In this, the first and purest form of Neo-Platonism, we find none of the repugnant features of modern spiritism. The beings invoked were benignant, and the methods of invocation, instead of being trivial or impure, were elevating and refining in their influence. Music, prayer, the study of ethics and dialectics, and the endeavor to lead a pure life, though they might fail to summon spirits from the vasty deep, or to produce a state of "inspiration," would inevitably tend to make the seeker better and wiser. But, by a natural process, this simple and comparatively rational belief and practice gradually degenerated, until it assumed many of the features of a system of magic. Neo-Platonism, however, could not boast the impressive "phenomena" of spiritism. Its genii and demons tipped no tables, returned no absurd answers to idle questions, nor did they knock furniture about, play the banjo in darkened rooms, or drench sleeping children with ditch-water. Its "mediums" indulged in much mystical talk, but this was not generally without a certain poetic beauty; and it often conveyed valuable truth; even the twaddle of their "revelators" was not quite such wretched stuff as the twaddle of the spiritist sages. Whether Plotinus considered himself as writing with any intuitional and abnormal insight, we do not know, but he frequently, like Andrew Jackson Davis, assumes the tone of a prophet who sees by a light not possessed by others, and who has attained his knowledge by other than ordinary process. A comparison of these two writers furnishes a singular illustration of the intrinsic value of the "revelations" for which the world is indebted to spiritism; for notwithstanding that the Neo-Platonists have been dead for more than a thousand years, while the Poughkeepsie Seer is the intellectual heir of all that has since been thought and written, (to say nothing of the inspirational insight which he claims) the works of the former contain far more that is suggestive and interesting to a speculative mind than those of the latter.

Another difference between Neo-Platonism and Spiritism is, that while the doctrines of the former admit of being stated in a tolerably distinct form, and have been so stated, the latter is not a homogeneous belief, and can not in fact, be properly termed a system of belief at all. It has no unity, coherency, or self-agreement. Taken in the concrete, it is a loose aggregate of a thousand forms of mental, moral, and physical disease; a refuge for minds afflicted with various forms of hypochondria; a psychological epidemic that absorbs many forms of mental alienation; a thaumaturgy in the exercise of which mountebanks may enrich themselves; a religion of license for the licentious, of false consolation for weak and credulous souls in affliction, and of illusory beauty for maudlin sentimentalists; and a "philosophy" for dabblers and sciolists.

At the period of its earliest development in the United States, spiritism seemed to be nothing more than a revival of the long-exploded belief in ghosts. Table tippings, mysterious rappings, and communications through "mediums" were its principal features, and they were witnessed with the same kind of interest and curiosity that drew audiences to the exhibitions of clairvoyants and biologists. But within the last few years it has made pretensions to the dignity of a religious belief, and steps have been taken to organize its adherents in the United States into what may be called a Spiritist Church. At a general convention in which all the States of the Union in which any considerable number of believers existed were represented, resolutions were passed, recommending the formation of societies similar to the church organizations of the various denominations of Christians, in every community throughout the Union, where such a step was practicable. The new societies, it was declared, would take the place of the effete sectarian organizations, and being inspired with a genuine, instead of a merely conventional belief, would evince the enthusiasm and living energy of the primitive Christians. The invitation to unite with the new Church was general. No subscription to any article of belief, and no terms of communion were required. But this recommendation of the Convention was never very extensively acted upon, and the sanguine expectations of the would-be founders of a new religion have not been realized. Nor is the reason difficult to discover. Spiritism, so far as its teachings are concerned, is not a system, but an incongruous aggregate. It offers us neither a single new article of belief, nor a single new precept of morality, nor does it furnish any additional moral sanction, or dynamic, or motive power to stimulate men in the effort to bring up their lives to the standard of the law they recognize, to conform their actions to their ideal. It has no element that can make men capable of self-denial and renunciation; on the contrary, it relaxes the moral fiber, and lowers man to the level of the brute creation by making instinct and inclination the law of his action. Of distinct, authoritative teaching, it has not enough to constitute a belief. Its chief hierophants differ without end among themselves, each having a creed or a "philosophy" of his own, which he generally promulgates in a mystical, and uncouth jargon, peculiar to the sect. Judge Edmunds, Andrew Jackson Davis, and others of the more influential illuminati, speak most reverently of the Savior, while the majority of the peripatetic lecturers cannot mention his name without the most appalling blasphemy.

At their last national convention, recently held at Cleveland, Ohio, the most violent dissensions broke out. A report was brought in by a committee, repudiating the rope-tying, and dark cabinet tricks, and declaring that they were the work of impostors. It was received with stormy manifestations of disapproval by the more credulous majority, who were loath to part with such apostles of the faith, as the Davenports, Church, Foster, and their brother charlatans, One delegate withdrew from the Convention with words of warning and prophecies of evil, because his attempts to maintain the doctrine of the atonement elicited tokens of dissent and ridicule. In short, the entire session was one protracted wrangle, which at times threatened to degenerate into a brawl; and on no single point of importance that was mooted, was there anything approaching to harmony of feeling or opinion. The like want of agreement is to be found in the responses obtained from "the spirit land." The same question, propounded at half a dozen different *séances*, is answered in as many different ways. If one inquires as to the condition of the departed in the other world, or in regard to any controverted point of theology, or philosophy, no two replies agree. With the spirits, as with the spiritists, all is confusion and contradiction.

Yet this irrational and demoralizing delusion has gained a large discipleship in the United States, where it is claimed that its adherents are counted by millions. The eagerness with which the "new revelation" has been received by a certain class of minds, is a significant symptom of a natural reaction against the hard and earthly materialism that refuses to believe in anything that has not the evidence of the senses to vouch for it, or that does not admit of demonstrative proof. Such a reaction, though at first running to extremes, cannot find its legitimate resting place in a system like that of modern spiritism.

Certain other causes and influences, which have co-operated with the reaction against atheism and materialism, to favor the spread of the table-tipping faith, will be treated of in a future article.

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LEAFLESS TREES.

BY MRS. JAMES NEALL.

Leafless and stripped! yet are they whole,—
They mind me of a Christian soul,
Whose daily strife is almost o'er,
Waiting for entrance at the Door.
Delightful verdure underlies
What seems so poor to mortal eyes;
And what they are, or what have been,
Is naught; if so the sap within
Each root has grounded strong and firm,
'Gainst Autumn's blast—or Winter's storm.

How well defined their out-lines lie,
Against the back ground of the sky!
And here again a type we see,
Of what a Christian's course should be,
Distinct and clear,—that all may trace
His shadow and abiding place.
Oh! leafless trees—unto my heart,
How sweet the lessons ye impart.

The fragrance of your early spring,
Your summer days of blossoming,
The flushing of your autumn dyes,
Ne'er brought you qulte so near the skies,
As now, when desolate ye seem,
Against the Heaven itself to lean.
Oh! all our crowns we cast aside,
All ornaments of human pride,
And passing underneath the rod,
Stand naked in the sight of God.
Not blasted—only stripped and bare,
That we may know how weak we are.

Oh! leafless trees! your strength renew!
For all the sunshine covers you;
Naught now your symmetry can mar,
Ye stand before us as ye are;
Your branches lifted as in prayer,
As tho' ye felt your need of care;
And from His treasury, old and new,
With garments God will cover you;
For when the keenest storm winds blow,
Your branches shall be wrapped in snow,
While even the descending rain,
Shall beat upon you not in vain.—
For what more beautiful can be,
Than wintry frost-work on the tree?
When cold and rain their work have done,
All glorious beneath the sun,
Transparent in the risen light,
Ye *shine*—e'er in the Father's sight.

Melt snow, into the hardened bole,
As melts God's word into the soul,—
Yet e'en the quickening germs of life,
May sometimes need the pruning knife,
For "by its fruits" alone we see
The value of the grafted tree.
And by their fruits alone we know,
God's children in this world below.
May seeking souls the lesson take
And give up all for Christ's dear sake.
He asks the blossoms of our spring,
First tithe of every offering—
Our summer day, in all its prime,
The glory of our autumn time,—
For we must stand beneath His eye,
Like leafless trees against the sky—
Disrobed of self, and shorn of pride,
Our sins laid on the Crucified.

Oh! Holy Spirit! if it be,
The symbol of the leafless tree,
May show us more and more of Thee—
Grant us that when the storm winds blow,
As Thou dost cover it with snow,
So to Thy shelter we may go.
Grant us to feel Thy gracious word,
So little known, so often heard,
May penetrate with power anew,
And quicken us, Thy will to do,
That when o'er past the winter snows,
So we may "blossom as the rose."
And as the Tree renewed, may bring
To Thee our fruits of offering.

Rev. Dr. Scott, is pastor of the 42d St. Church, N. Y. City, laboring with his usual health and vigor.

Life an Occasion for Thanks.

Gratitude is an original and most delightful principle of our constitution, and its expression is a privilege that has its foundation in the very nature of things; for as we can by no equivalent recompense God for His mercies, it seems positively unnatural not to cherish a lively sense of His goodness, and to give utterance to the feeling on appropriate occasions.

Unthankfulness is a vice, that, like its opposite virtue, has its foundation in a principle of our nature. The word *grumble* expresses a constitutional human function. It is indeed no more than the expression of our dissatisfaction with things present, whose grand design is to urge us toward the higher and better things that are far away and beyond us. A virtuous principle in itself, but easily degenerating into a vicious. The babe grumbles at its unrocked cradle, the school-boy at his satchel, the farmer at the weather, the doctor, if the night-bell does ring and the day-bell does not, the merchant at the market, the lawyer at retaining fees, the preacher at his salary, and the whole congregation at the pastor and his preaching.

Even the bodily exercises of crying or groaning positively mitigate and allay the anguish which occasions them. Physicians will tell you they reduce excited pulses and soothe nervous irritabilities. They are the escape-valves of sorrow. Indeed, he that has nothing to complain of cannot be happy; for by the same law he has nothing to hope for.

The word *happiness*—derived from the root *to hap*—expresses our delight in what happens to us, or comes to us from without. While the word *joy*—from a root which means *to leap*, or *spring*—denotes a delight in the soul not produced by outward things but by the quality and harmony of its own inbred emotions. In a word, *happiness* enters *from without*—joy issues *from within;* happiness is a thing of *circumstances*—joy is a thing of *character*. In this sense the ground-form of thankfulness is not happiness, but joy, an abiding grace, not an occasional emotion. Unthankfulness is not merely a sorrowful mood occasioned by conditions, but a sinful disposition constituting character, a fearful moral distemper, an insanity of the will, a neuralgia of the affections, a paralysis of the moral man.

An immortal spirit within the limits of time and the conditions of probation, must necessarily be restless. The bird of paradise has never been known to sing, if caged like a linnet, but zoophites are proverbially an uncomplaining kind, and periwinkles and shell-fish float with the tide in a very sea of comfort; and well-fed oxen, and geese, and swine are, in their own sphere, as contented as angels. But their pleasure is not the supreme earthly good. Mortal life is not terminal, but transitional, and mere *comfort*, in comparison with *character*, is only as the sty of a beast to the boundless firmament of an angel! Man's world is not a play-ground, but a pupilage; his life not a May-game, but an earnest ministry, a battle in heavy armor. But the true heart exults in its destiny, and thanks God more for the crown of thorns than the May-Queen's garland.

God works slowly, and in circles of immense sweep. His buildings are not Aladdin's palaces, nor his oaks Jonah's gourds. His mercies come to us often in the germ; sometimes the kernel has a rough shell, which will not break save with frost. And we must perceive the oak in the acorn, and the completed temple in the slowly wrought portals and pillars.

Life! what a gift it is in contrast with non-existence. Life, even the lowliest, a flower's life, a bird's! How the lily and the lark praise God for their being, till the air seems odorous and musical with their thanksgiving. Yet the winged bird is a poor soulless wanderer, and the brightest flower dies with the summer. How, then, with *your life*—an *immortal life*, bearing God's image!—can you be thankless? A life so conditioned for development, cradled in a star-hung world, and watched and warded by angels, and preparing and advancing to a destiny for whose glory thought has no image and language no name! Men, immortal men, sons of God, Princes of an endless empire, borne in this chariot of creation to the palace and the throne!—you who might have been a fading flower, a dead stone, a nothing—how can you be thankless? You, whose afflictions at their most, in contrast with your mercies, are no more than a single plume gone from the wing of a soaring eagle—a stain of dust on the iron wheel of the golden car of a triumphing conqueror! What mean you, thanklessly to count your losses, and trials, and sorrows? Awake to better thoughts and higher moods! Lift your eye from the low paths you are treading, to the divine love that watches you, the shining angels that wait on you, the eternal city that opens its glorious gates to welcome you!—*Sermon of Dr. Wadsworth, Nov.* 24, 1867.

The Week of Prayer.

It is not true that prayer is related to those objects for which it is offered, as cause is related to effect, yet it is both encouraging and instructive to observe how often those things are accomplished, respecting which Christians have been united in supplication.

There is no longer opportunity to question that unusual and marked religious interest has been apparent in colleges and institutions of learning, soon after the day set apart each year for special prayer on their behalf. Peculiar proofs of divine favor have often followed the observance of particular days on which these blessings were sought in concert. And individual Christians have been so impressed with the power of such union in prayer, that for the personal objects they desired of God, they would ask some friend to join with them in private petition.

No doubt, moved by this oft-repeated experience, the Evangelical Alliance of London several years ago, first sent out an invitation to all Christians to observe the first week in the new year, by a succession of exercises and prayer bearing upon the conversion of the world. The Alliance proposed a programme, which was generally adopted; and each year since, a similar order of topics has been suggested, greatly to the profit, it is believed, of those who have accepted their invitation. The result to the world has not been left to conjecture. The American Board gives facts, gathered from missionary fields last year, which demonstrate the worth of what we hope may become a confirmed custom of the Church, closing the record with the statement that "the impulse for good which the Christian work received, on mission ground, from the observance of this "Week of Prayer," can hardly be over-estimated." Other organizations furnish like testimony, and reasons abound why the request of those who are more directly connected with the means used to evangelize the world, should be heeded by the Church. This article will come before our readers too late to have much influence, so far as the observance of the week on this coast is concerned, yet we most heartily second the proposition of a writer in the last number of *The Pacific*, that all evangelical

denominations unite, on these successive days, beginning with the first Sabbath, in public and social meetings of prayer and conference respecting the salvation of men. Such meetings would be profitable to all who might attend them, and would have a valuable influence upon our churches, while only He who hears and answers prayer can tell how widespread would be the blessing thus invoked upon the world.

Church Trial.—Rev. S. H. Tyng, Jr., of the Episcopal Church, and rector of a parish in New York, has been charged with a violation of the rules of the church, and is to have a formal trial. The offense consists: first, in preaching in a Methodist church without leave from the Bishop, contrary to the canons; and second, in doing so within the parish of another Episcopal clergyman, without his permission. The vestry of his own parish have resolved to sustain him in his course, and pay all expenses of the coming trial. This trial derives its interest from the fact, that the low-church party uphold Mr. Tyng, and the high-church party sustain Mr. Stubbs, the clergyman who makes the charge. It is a sort of test question, whether the views of the one or the other party are to prevail in practice.

PERSONAL.

Rev. A. J. Compton, M. D., lately in Arcata, Humboldt Bay, goes to Watsonville, and the Church he left are negotiating with a young man of the senior class in Princeton Seminary, to succeed him. As a sentiment of their love and esteem for him, the members of the Sabbath School, presented him with a very beautiful gold headed cane, valued at $30 00.

Rev. Dr. Anderson, who removed to the Eastern States in the winter of 1863–4, after visiting Europe for the recovery of impaired health, is located as pastor of the Presbyterian Church of New Albany, Indiana.

Rev. A. E. Kittridge is pastor of the Eleventh Street Presbyterian Church, New York City, and laboring with marked success.

Rev. Mr. Earle, who labored here as an Evangelist, sends a letter of greeting which is published in the *Pacific*, from which we extract the following paragraph: "I take this method of expressing my thanks to the ministers and members of eleven denominations of Christians, with whom I have labored so pleasantly. I also thank all the citizens, among whom I passed, for a warm welcome and a liberal support in every place. In every home and church I was received, not as a stranger, but as a welcome guest. And when I passed out through your Golden Gate, and could no longer look upon your beautiful green hills, and fruitful valleys, and thought that I might never again look upon your smiling faces, or feel the warm grasp of your hands, tears would flow. And I have offered the earnest prayer, 'Lord, send me to labor, at least one season more, on the Pacific coast!' I hope I may return another year."

The San Francisco *Times* says the Rev. Dr. Phelps, formerly of Sacramento, will be recommended for Principal of the State Normal School, by Superintendent Fitzgerald. The Governor, State Superintendent and three Trustees (elected by the Legislature) have the appointing power.

Rev. T. L. Eliot, son of the Rev. Dr. Eliot, of St. Louis, has accepted a call to be pastor of the Unitarian Church in Portland, Oregon.—*Pacific.*

Rev. J. S. Bush, the new rector of Grace Cathedral, has arrived in San Francisco. He is said to be an eloquent divine.

A minister of the Greek Church has come lately to this city with a view to gathering a society of that faith.

Dr. Livingston Alive.—It will carry gladness to many hearts to know that Dr. Livingstone, the African explorer, was not murdered in the wilds of Africa some months ago, as was circumstantially reported. Positive information has been received in London that he was well in April last, and continuing his explorations several hundred miles from the African Coast.

Gen. Geary and wife have recently joined the Presbyterian Church (N. S.), at Harrisburg. This step in connection with his course on temperance is gratifying to the friends of religion and good morals.

Rev. William Woodward, a member of the M. E. Church, stationed on the Berryessa circuit, in Napa county, was suddenly stricken with paralysis, lately, and died almost immediately.

Rev. Dr. Cheney is supplying a church at East Boston, and still suffers from asthma.

The Appointee.—Col. J. B. Crockett, the newly appointed Supreme Judge, formerly practised law in St. Louis. He came to California in 1850, and established himself in San Francisco, where he has since resided, enjoying a large and lucrative practice. He is not what is termed a "brilliant man," but possesses a large share of common-sense united with untiring industry and unblemished integrity. He was Governor Haight's first law partner in this State, and, probably, owes his appointment to the merited esteem and good will of his former associate and friend. He is over 50 years of age.

MINING NEWS.

M. Belinsky, a member of the Statistical Society of Archangel, lately returned to that city after exploring the banks of the Oukhta and the Petchora. Near the former river he discovered great quantities of naptha, and other mineral oil, which is found close to the surface of the earth and collected by the peasants in rough vessels made of the bark of trees. Pursuing his researches, the enterprising traveler discovered enormous forests, chiefly of larch, fir and pine trees. He also found near the river Tsilma rich specimens of copper ore, some of which he took with him."

Illinois bids fair to be a great rival of Pennsylvania in supplying the country with coal. Nearly the whole State is underlaid with inexhaustible beds of bituminous coal, scarcely surpassed anywhere in quality and thickness; and as a source of wealth it is rapidly becoming a leading interest. Eastern capitalists have already organized some of the very largest companies for working the mines, from which it is anticipated the entire West and Northwest will be shortly supplied with the black diamond.

The mineral production of the Pacific States and Territories for the present year sums up as follows:

California	$25,000,000
Nevada	19,000,000
Montana	12,000,000
Idaho	6,000,000
Colorado	5,000,000
Oregon	2,000,000
Miscellaneous	5,000,000
Total	$74,000,000

Between the year 1848, when gold was first discovered in California, and the first of July, 1866, the product of the gold and silver mines of the United States was about $1,000,000,000, nearly all of which has gone into the world's general stock.

The ground at Virginia City and Gold Hill, State of Nevada, is settling in consequence of the masses of silver ore taken out beneath. Buildings have fallen and others are in danger, occupants fear.

During eleven months, California has received, from all sources, 223,959 tons of coal; of which, 94,400 tons have been dug from the mines near Mount Diablo.

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3. It lets a pen in and out with the greatest ease.
4. It makes a good ruler for six or seven inches.
5. It receives pens for a long or short distance.
6. It will not clog up with ink and thus get rusty.
7. It is light and easily wielded by the fingers.
8. It is made of Steel, Japanned or Silver-plated.
9. It is made in one piece, firm, strong and durable.
10. It is never coming apart like a wooden holder.
11. It is not fragile, nor liable to bend like tin.
12. It is stylish in finish and beautiful in form.
13. It is self adjusting to pens of various sizes.
14. It is the most economical holder in the world.

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RECENT PUBLICATIONS.

REMARKABLE CHARACTERS AND PLACES OF THE HOLY LAND. By Charles W. Elliot. Hartford: J. B. Burr & Co. San Francisco: Bancroft & Co., General Agents for the Pacific Coast.

The object of this attractive volume is to present the men and the localities mentioned in the Bible, as though they were found in any other book. The object is a good one, and has been attained to a degree that commends it to those who wish to think of what they read. There is a feeling rather than a sentiment in many persons, that the characters in Scripture were hardly like the men we know, and that its geography was in some sense different from what we study; and this feeling does not permit the advantages which, as ordinary men, we might derive from the biographies and history of the Sacred Word. Hence the need of such proof as is given in this work, that these are real human beings, not demi-gods, who have a place in the Bible, and that they had their homes, as do we, on the earth. The book is worthy of careful reading.

CONFUCIUS AND THE CHINESE CLASSICS, OR READINGS IN CHINESE LITERATURE. Edited and compiled by Rev. A. W. Loomis. San Francisco: A. Roman & Co.

Mr. Loomis has advantage in giving the public this evidence of his own acquaintance with the literature from which he culls, since we have nothing with which we may compare it, that we may judge of its merit. The quotations from the great philosopher of the Chinese exhibit much that is puerile, and even foolish; but much, also, that is surprising and provoking thought, not only because of the sentiments they contain, but because they make known the substance of the religion, if so it may be called, of about one quarter of our race. The Chapters on the History of the Empire, ancient and modern, and the Life of Confucius, and the very suggestive and valuable "Remarks" on the influence of their accepted doctrines on the Chinese character and life, are able and satisfactory proof that the author did not spend his time for years among these strange people in vain. Our more direct and intimate relations with China give special interest to this work, for the residents on the Pacific coast, and the beautiful form in which it is given us by the Publishers, renders it all the more acceptable to those for whom it is particularly designed.

THE BIBLE HISTORY OF THE HOLY LAND. By John Kitto D.D., F.R.S. London edition sold by Bancroft & Co.

Those who are familiar with Kitto's previous works in illustration of Scripture, will not need assurance that this is a valuable addition to what he had before published. His is a household name in Christian families, and this volume will be welcomed to a place among those most prized and most read, by both parents and children, because giving new attractions to the word of God.

THE HERMITAGE AND OTHER POEMS. By Edward Rowland Sill. Published by Bancroft & Co., San Francisco.

It is a fact to be noted, that as this side of the continent becomes more stable and varied in its population, we are furnished from among ourselves with those who undertake to meet the wants of an intelligent people. Not less is this true of those who make books, than of contributors, in other respects, to our pleasure and profit, and we welcome the author of this little volume to a merited place in public favor. Severe criticism might find some opportunity for exercise in a portion of the pieces, and when the poet shall have more experience, and write other books, none will criticise more severely than himself. Still, the collection deserves much praise, and we specially commend in it the abundant use of the really beautiful Saxon language. Rarely do poets use it so well, and it is always pleasing to see that it can be flexible and smooth without the loss of its force. We shall soon convince our Eastern friends that neither in writing nor printing are we to be inferior to them.

MAP OF THE PACIFIC STATES. Compiled by Wm. Henry Knight. Published by H. H. Bancroft & Co., San Francisco.

This is a much needed and thoroughly prepared representation of the geography of the new States and Territories, which have rapidly fixed upon them the attention of the world. It really leaves nothing to be added that could make the work more complete, and there is no alternative but to possess it, if one would be acquainted with the country in which he has his home. Yet it is "a thing of beauty" as well as of use, and has hardly been surpassed in the finish and accuracy of its execution. No doubt it will be sought, not only by many of those who live in the region it exhibits, but of others also, who will be amazed at the exhibition of what this region is, and what it must become.

HYMNS OF FAITH AND HOPE. By Horatius Bonar, DD. New York: Robert Carter & Brothers. San Francisco: Bancroft & Co., and C. Beach.

A sweet and beautiful collection, worthy of its title and the reputation of its author.

Putnam's Magazine.—All lovers of good reading will be glad to know that "Putnam's Monthly," under the above title, is to be revived. While it was published perhaps there was no Monthly more ably and pleasantly conducted, and the list given us of those who are to contribute to its columns, leaves no doubt that it will fully maintain its former position. Messrs. Bancroft & Co. are to have the exclusive control of the Magazine on this coast, and the first number will be issued at the beginning of the year.

The January number of the Pacific Medical and Surgical Journal comes laden with a rich freight of contents. Dr. Kunkler continues his speculative article on the *Nervous System;* the junior editor describes the *Endoscope*, a novelty in practice; the new medical books are reviewed and criticised; and the editorial summary is abundant, spicy and suggestive. The Journal is ably edited by Dr. Henry Gibbons and son, and published by Bancroft & Co., who have introduced some typographical improvements in the present number.

LITERARY ITEMS.

The most successful and popular German novelist of the present day (Miss Muhlbach not excepted) is Fritz Reuter, who writes his books only in the Mecklenburg *patois*. His novel *In the Year* 1813 has been translated into nine languages. Reuter did not write anything until he was 40 years old. Up to that time he had hardly been able to make a living by giving private lessons.

Thomas Carlyle says of the literature of fiction: "In 50 years, I should guess, all really serious souls will have quitted that mad province left to the roaring populaces; and for any *noble*-man or useful person it will be a credit rather to declare, 'I never tried literature; believe me.'"

Edwards, Bates and Vinson, of the Metropolitan Theater, San Francisco, notified Charles Dickens, in Boston, on the 12th of Dec., that they would give him $20,000 in gold for thirty readings in California, and he telegraphed back declining the offer with thanks.

A new volume from the pen of Prof. Robertson, entitled *Lectures on the Life, Writings, and Times of Edmund Burke*, will appear about Christmas.

Earl Derby will soon publish a revised and popular edition of his translation of Homer, with additions from the Greek.

The entire correspondence relating to the attempted foundation of the Mexican Empire and its fall, is announced to be published by Duncker and Hambolt, at Leipzig, who also announce three volumes of the Emperor Maximilian's memoirs and essays.

Theodore Parker left in manuscript a thousand sermons and lectures which have never been printed. A selection is to be made from this mountain of manuscripts, and the famous course of lectures on great Americans is likely to see the light at an early day.

The Rev. George Rawlinson has in press the fourth and last volume of his *History of the Five Monarchies of the East*, which will contain a history of ancient Persia.

George Catlin is about to publish *My Last Rambles amongst the Indians of the Rocky Mountains and the Andes.*

Prof. Veitch of the University of Glasgow is busy upon a *Memoir of Sir William Hamilton.*.

H. W. Beecher's *Norwood* has appeared in London, in a three volume edition.

Edmund Clarence Steadman will soon publish a new collection of his poems.

Tennyson has been translated into French and has a great sale in Paris.

Mr. Beecher calls the parables of the New Testament "little novelettes."

EDUCATIONAL.

Formation and Information.

"Whichever theory of education we adopt, the formation or the information one, much dependence must be placed on the memory as one of our instruments." (*N. Y. Round Table*, No. 147.) The two different theories of education are well characterized by the above words—*formation and information.* According to fhe former theory, our point of view is the human mind, and our endeavor is to develop that. According to the latter theory, our point of view is the field of knowledge, and our endeavor is to lead the pupil over that. Holding the former, we praise a school examination thus: It was satisfactory; the pupils showed that they had been led to exercise all their powers. Holding to the latter, we express ourselves thus: It was satisfactory; the pupils have accumulated a large body of knowledge. Or, in looking at a Course of Study, under the former theory, we say: It is deficient; there is no study, for example, tending to refine the pupil's taste. Or, under the latter, we say: It is incomplete; the study of Algebra, for instance, is not carried sufficiently far. Which theory of education we hold (consciously or unconsciously) is by no means a matter of indifference, as we may have occasion to show.

Foreign Travel.

It is related of Josiah Quincy that, when he was eighty-two years old, he said smilingly to a young man just returned from a foreign tour: "Well, well, I mean to go myself when I am old enough to profit by it." (*Atlantic Monthly*, Nov. 1867.) Truth is sometimes pleasanter to receive, and easier to carry, when wrapped up like this in a little velvety humor, than in almost any other shape. The truth here inclosed is the superior benefit to be derived from foreign travel, after due preparation. When any of our young friends, therefore, see their acquaintances embarking on foreign tours before school-days are over, let them suppress envy. When your time comes, you may see enough more to compensate you fully for all delays. Meantime, sweeten your labors over Foreign and Ancient Languages, and History, with the thought that all these will prove of the greatest service to you in distant lands, if it should ever be your privilege to travel.

AGRICULTURAL.

THE TULE LANDS.—At a recent meeting of the California Academy of Sciences, Dr. Gibbons made some remarks on the bad policy of burning over the tules. He said when burnt off, the deposit of ash was scarcely perceptible, nearly the entire substance being dissipated; but when the vegetation was suffered to fall into natural decay, the annual increase in depth of soil would be very important, say one-fonrth of an inch a year. At this rate about two feet in a century would be gained. Such a yearly increase would soon effectually redeem all the tule land in the State, and render it valuable for cultivation.

THERE is a famous grape vine at Santa Barbara, famous because of its history, its size, and its yield. It is now over thirty-eight years since this vine was planted, and its origin was in this wise: An Indian woman rode a horse from Los Angeles to Santa Barbara, using a cutting from a grape vine as a switch. Arriving at the latter place, she stuck her switch into the ground, where it took root and grew into probably the largest grape vine in the world. Sixty barrels of wine were made from the grapes produced by this vine last season.

THE cranberry is now worth in the San Francisco market thirty-seven and a half cents per quart, or at the rate of ten dollars per bushel. They are cultivated in swamps, of which our State has a large area; and they produce from one hundred to three hundred bushels per year, annually. In New Jersey, where they are extensively grown, the cost of cultivating an acre is five dollars a year, and of picking, fifty cents per bushel, and the net yield of an acre is sometimes two thousand dollars.

A MASSACHUSETTS YANKEE and his wife are proving to everybody in Coloma that money can be made in the fruit business. This season the wife has canned ten thousand pounds of fruit, and between Coloma and Virginia City every pound of that fruit is sold at a profit. Five years' trial of it has made the balance on the right side larger and larger.

ILLINOIS produces one-sixth of the Indian corn in the United States. It is also the largest producer of oats, and grows twenty per cent. of the hay. Pennsylvania takes the lead in rye—nearly one-third of the production of the whole country, and in buckwheat nearly forty-two per cent.

NEW PRODUCTS IN CALIFORNIA.—Judge Nicholas, of Los Angeles, is growing a crop of taro. He has also a large field of ginger under cultivation. Taro is worth sixteen cents a pound in San Francisco. We shall soon be able to export to Hawaii the Islanders' own favorite food.

THERE were made in this State, last year, according to the report of the Surveyor General, 29,860 hogsheads of wine of 60 gallons each; of which, 8,334 hogsheads were made in Sonoma county, and over 600 hogsheads of this in one township in that county.

ALDEN ADAMS, of Leverett, Massachusetts, has this season gathered a goodly crop of hops off from the same vine that his grandfather gathered from ninety years ago.

O. H. ALLEN has erected a castor oil mill in Los Angeles, capable of manufacturing forty gallons of oil per day.

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Demorest's Mirror of Fashion	$4
Peterson's Lady's Magaz'e	$2.50
New York Old Guard	$3
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" Sporting Times	$5
" Police News	$5
" Weekly Tribune	$4
" Sunday Mercury	$4
" Weekly Times	$4
" World	$4
" Ledger	$4
" Leslie's Pictorial	$5
" Chimney Corner	$5
" Literary Album	$5
" Harper's Weekly	$5
" Harper's Bazar	$5
" Leslie's Zeitung (Germ.)	$5
" Staats Zeitung	$4
" Irish American	$4
" Irish People	$4
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Family Reading.

Christmas Hymn.

"Thou hast put all things under His feet."

Oh, North, with all thy vales of green!
Oh, South, with all thy palms!
From peopled towns and fields between,
Uplift thy voice of psalms.
Raise, ancient East, the anthem high,
And let the youthful West reply.

Lo, in the clouds of heaven appears
God's well beloved son;
He brings a train of brighter years.
His kingdom is begun;
He comes a guilty world to bless,
With mercy, truth, and righteousness.

Oh, Father! haste the promised hour,
When at his feet shall lie
All rule, authority, and power,
Beneath the ample sky;
When he shall reign, from pole to pole,
The Lord of every human soul;

When all shall heed the words he said,
Amid their daily cares,
And, by the loving life he led,
Shall strive to pattern theirs;
And he who conquered death shall win
The mightier conquest over sin.

William Cullen Bryant.

The Happy Christian Home.

Nothing is more sacred in memory, nothing more beautiful and blessed in its influence, than the abiding joy of which the well-spring is in a charming home. If it was ours in childhood, the gentle stream of pleasure it sent forth has cheered and gladdened us along all life's weary way. If it is ours in manhood, we come to it from the deserts and toil of other scenes, and are evermore refreshed and made stronger and happier by its clear and abundant waters. If both our early and later years have been made by it to exhibit the verdure and the fruits which constitute the value and beauty of life, we have known its designed and delightful power to relieve a world of sin of many of its evils.

As we look back upon the home within which were our cradles and our first experiences, and around which cluster our hallowed memories, we do not find that these relate only to the house, the scenes, or even the dear ones, that all come so freshly before us, summoned by the magic word "Home"—for not all these compose it—it was more, though we find it difficult to define it. It was the charm that dwelt with it in us—the spirit that breathed in no other place such blessings as were there—the very air that lingered around all its associations, and gave a sacredness to all its routine of daily life, with those who seemed almost a part of ourselves; it was all these that composed our home. The faces of the family, the furniture of the several rooms, the household altar, the family Bible, the rules we were to obey, the books we read, the lessons we received, the papers with which we were familiar, the peaceful hours of fireside converse, and many items more, were all elements of *home*, and helped to form its spell upon us, as they were combined and transfigured by the love that presided over all, and possessed all.

We remember the instruction from the Word of God, the catechism, the primer, and the school-books And we remember the hours, at evening, when pleasant family reading was enjoyed by all, followed by those varied exercises, with games and puzzles, and riddles, and charades, and other modes of recreation which seem to have secret bonds in them, with which to unite a family. And we remember the nursery and the play-room, with all their equipments and sports, in which mingled not the children only, but where father and mother loved to come, to be happy with the little ones, while they contributed to their "fun." Yes: all those faces and scenes, and silver-footed hours, come back to us, in after life, with indescribable yet real ministry of good; and we feel that they are to be rebuked, if they are not absolutely wicked, who feel no interest in making the childhood of the little ones within their circles as happy as may be, and their home as charming as our Father intended it to be. Such a sunshiny childhood is like a head-light on an engine, sending its rays far out on the track of life, to cheer and guide, whatever the region through which we may pass. Such a home is like the love by which it is made radiant—a perpetual fountain of comfort, and pleasure and good.

Children.—Children are the sunbeams of domestic life. A house without children may be rich and elegant; but it will lack the air of ease, the home aspect one likes to see in families. We used to visit a dear relative, now with the beautiful above, whose house was a pattern of order and physical comfort, but who was unblessed with children. In awe we walked through the large rooms. A chillness crept along our veins as we felt the silence pervading the house when conversation was suspended. No little feet could be heard, running aimlessly about; no infantile cry; no childish shout broke the oppressive stillness. No playthings, scattered around, disturbed the precision of order on every side. There was no accidental jostling, no upsetting of things, no disarranging of ornaments—no jar breaking the monotony of exact life. The flowers in the garden, from the bud to the ripened seed, flourished for grown people. No child, enraptured, gazed on them, breathed their fragrance, enjoyed their beauty, and scattered their petals about. They grew, bloomed, and died in stately order, as they were planted. They were beautiful—they cheered that childless home as inanimate objects could do; but the presence of children was needed to interpret them fully and perfect their mission.

Mercy and Pardon.—In the reign of the first Napoleon, there was an insurrection in Paris. One of the ringleaders was brought before the Emperor; and as this was his second offence against the Government, he was sentenced to be transported,

The day after the trial it was told Napoleon that the child of the convicted man was waiting to see him. "Bring her in," said Napoleon; and a tearful, trembling little girl, on being led in, cast herself at his feet, and implored him to have mercy on her father.

"My child," said the Emperor, touched by her distress, "this is the second time your father has been guilty of treason; I cannot save him." "Oh, sir," said the kneeling child, "it is not *justice* we want, but *mercy* and *pardon*." Napoleon, much moved, raised the girl to her feet, and said: "For your sake I will release your father."

Does not this story apply to us? Are not *our* wants the same as that little child's? "It is not justice" we want from the great King, even the Lord our God, but "mercy and pardon" for Christ's sake.

Workingmen Need the Sabbath.—Father Hyacinthe, an eloquent French priest, at the Roman Catholic college at Malines, in speaking on the education of the working classes, met the objection that the interests of industry required that the Sabbath should be spent in work, by referring to the example of England and the United States, "fully the equals, if not the superiors of France." He said: "We ask the liberty of the Sunday, and Sunday by liberty. We only ask that the public works shall scrupulously respect the Sunday, and force the individual to blush before the State; that the princes of industry, of thought, of eloquence, shall act in concert; that they shall create fruitful currents in the public mind; and little by little things will change their aspect, noise will die away, work will be suspended, and God will have his day, and the people likewise."

The Young Folks.

The Dancing Sunbeam.

By May Wentworth.

In a dark, narrow street of the city, stood a dingy tenement house. Many people lived within, and called it by the dear name of home; yet it was very different from the luxurious homes of the rich, surrounded by pleasant gardens, and filled with costly pictures and a thousand beautiful things very delightful to possess. Nor was it like the comfortable homes of the middle class, where the fire burns brightly in the polished grate, and the table is always plentifully spread. Oh! no! The people in the tenement house were all poor, from the first floor front, to the attic back, which was the worst of all.

It was the rainy season, and through the roof, round the chimney, and between the cracked and loosened weather-boards, came the driving rain.

Then there was a continual opening and shutting of doors, and at the common entrance, all day long and far into the night, there was somebody always coming in, or going out, letting in the chilling blast, that rushed through the muddy halls, and into the rooms, pinching the sick and old in a pitiless way.

Altogether, it was not a pleasant place to live; but most of the people in the tenement house had always been poor, and had learned to be content with what the day brought them, so they were not hungry. Only one in the house had known the luxury of being very rich, and she was now the poorest of them all.

Just under the roof she sat, wearily stitching upon the coarse work that must bring bread to her little child. How the rain pattered and chattered upon the roof, as the daintily bred woman bent above her unaccustomed task, thinking over the old thoughts, that made the present more than desolate.

"It was not so once," said the rain. "The old home, how comfortable and beautiful it was! There, you were a fair lady with lily-white hands; now, you are the same, only one cannot think so. There are silver threads in your hair, and your hands are too red. People say: 'what a pity the poor woman with the pretty child is so poor,' but they do not help you." "The old home, the old home," echoed the sad thoughts all day long and into the still hours of the night. In the corner of the room sat a little child playing with a doll, made of an old apron; yet, to the child it was "the pretty Dolladine."

She was very beautiful, with silken white hair shimmered over with a golden lustre. A little garden flower thrown out by chance upon the common wayside, yet blossoming in her own sweet beauty, in contrast with everything around her.

She was a real princess born, and her coarse ragged clothes could make no difference.

The work was finished, and though it was raining still, the mother put on her worn bonnet to take it home.

"If the sun would only shine again," she sighed heavily, looking down into the dismal back alley; "but I must go."

She kissed the child, saying: "be good, darling, mamma won't be gone long."

"I will be good, mamma," she answered; and Dolladine and I will catch the sunshine for you."

"You are my only sunshine now," said the mother, hastening away to conceal the tears that would not stay in their hiding-place. Then the little one was left alone in the attic-room, and began as she often did, to talk to her doll.

"Now, Dolladine," she said, "mamma is very sad

and sick, I fear, and you and I must make sunshine for her; but how shall we do it? that is the question."

"Don't you remember, Dolladine, one day the pretty lady said my hair was beaming sunshine? We must shake it out for poor mamma, we must shake it out;" and the little girl began jumping around the room, shaking her curls and singing:

"We will make the bright sunshine,
Dolladine, Dolladine;
Make for mamma glad sunshine,
Dolladine, Dolladine."

Just then she saw the sunbeams dancing into the room. The rain was over, and on the roof of the next house, a washerwoman was hanging out her clothes which were blowing about in the wind, casting gleams of light and shadow upon the little attic window, sothat the sunshine went flitting about like the Will-o-the-wisp, for the shadow was always chasing it.

The child was delighted. "Do you see it, Dolladine," she said. "The glorious sunshine which the loving God gives us?"

"Now, we must catch it for mamma."

She took the doll in her arms, and gave chase to the dancing phantom; but it was no use; just as her little hand was ready to grasp it, it flew away.

"You don't help me enough, Dolladine," said the child, her little eyes filling with tears.

Just then, a great double knock came at the door, and before she could answer it, in walked a little old man with a very wrinkled face, and long white beard; a big hat almost covered his face, so that the upper part was all in shadow.

"What are you doing, little chick," he said, pleasantly; "and where is the mother?"

"Mamma has gone to carry home the work," answered the child, timidly; "and Dolladine and I have been making sunshine for her. But see, it flies away;" and again she tried to catch the dancing beams.

"It often does from older and wiser hands than yours; but how did you make it, fairy?" asked the old man, laughing.

"God put it in my hair, and I shook it out for dear mamma, who is sick, and so tired of the dark days," replied the little one, again shaking her pretty curls, that were luminous with beauty. "I see!" said the old man. "Now, I am a great magician, and can help you;" and he sang, with a clear ringing voice:

Sunshine, sunshine, listen to me,
Dwell in the heart of the little fairy;
Make her gentle, loving and mild,
Make her the mother's sunshine child.

Just at that moment the washerwoman took down a big sheet, and the little room was flooded with warm, glowing sunshine.

"Oh! it is glorious, is it not, Dolladine," exclaimed the child, clapping her hands and dancing about with pleasure. "Mamma will be so happy, and so will Dolladine and I."

"Remember," said the old magician, "that all good comes from the loving God, who has blessed you, and made you the sunshine child. You can make the mother and every one very happy, so long as you keep God's sunshine in your heart; but if you forget the blessed Christ, it will fly away, and will not be the warm, beautiful light of God's love, but only the dancing sunshine that always escapes your grasp. And then, how sad! you would change to the little stormy-weather child, which would be worse than the darkest winter's day to the dear mother."

Oh! no, no! I will never forget to bless the good God. It is so delightful to make mamma and every one happy."

"This box," said the old man, "is full of sunshine; I will give it you for the mother."

"Let me kiss you, dear magician," said the child, gently, "I always love anybody who is kind to poor mamma."

The old man took the little one in his arms, and kissed her fondly, saying: "God bless you, darling; "God bless you." Then he went away, to be her life-long friend.

"I am so happy I cannot keep still, Dolladine," said the child; and she danced about till the mother came in, weary and worn. "Oh! mamma;" said she, running up and kissing her; "We shall always be happy now, in God's glorious sunshine, and the old magician gave me this box full of it for you, mamma."

It was sometime before the mother could understand all; but when she opened the box, sure enough, it was full of sunshine. There was the missing deed that restored to her, her own—the dear old home and all her great wealth.

Again, she became the fair lady with the lily-white hands; but her greatest joy was in the warm, genial sunshine her good little daughter made. From a child she grew up to be a loving, beautiful and pure woman. But she never forgot the good God, and all her life remained the mother's sunshine child.

DON'T BE COWARDS.—"I won't tell a lie! I won't be such a coward!" said a fine little fellow, when he had broken a statuette of his father's in showing it to his playmates, and they were telling him how he could deceive his father and escape a scolding. He was right. Cowards tell lies, brave little boys tell the truth. So Charlie Mann was right, and was rewarded for it, as the following story will show.

A boy whose name was Charlie Mann, happened to smash a large pane of glass in a druggist's shop, and ran away at first, for he was frightened; but he began to think; "What am I running for? It was an accident. Why not turn about and tell the truth?"

No sooner thought than done. Charlie was a brave boy; he told the whole truth; how the ball with which he was playing slipped from his fingers, how frightened he was, how sorry too, at the mischief done, and how willing to pay if he had the money.

Charlie had not the money, but he could work, and to work he went at once, in the shop where he broke the glass. It took him a long time to pay for the large pane of plate glass he had shattered; but when he had done it, he had made himself so useful to the druggist, by his fidelity and truthfulness, that he could not hear of his going away, so Charlie became his clerk.

"Ah! what a lucky day it was when I broke that window!" he used to say.

"No, Charlie!" his mother would respond, what a lucky day it was when you were not afraid to tell the truth."

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The Prices for Board and Room will vary, according to the kind of Room, from $1 50 to $2 00 per day.
The International Coach will be at each Steamboat and Car, plainly marked "International Hotel," to convey passengers to the House, FREE, and to any part of the city at the cheapest rate, according to the distance. From the House to all of the Steamers, 50 cents. F. E. WEYGANT, Proprietor.

TELEGRAPHIC SUMMARY.

Political.—The *Tribune* says in regard to the removal of Gen. Ord, that Gen. Grant is a mere clerk, while the President controls the game.....Gen. Logan is preparing a bill to establish a Civil Service Bureau, to decide on the qualifications of all applicants for places in the various departments. ....The Union League of Louisiana has nominated Chase for President.....Thad. Stevens is preparing a speech in favor of purchasing Alaska.....Judge Field has been spoken of as the Democratic candidate for President

The South.—J. W. Sullivan is at Washington, preparing for trial in the U. S. Supreme Court, a test case which will involve all the issues raised by arbitrary orders in the South since 1861.....Gen. Ord, at Memphis, states that the Freedmen in many of the counties of his District are in a starving condition. The Freedman's Bureau is unable to provide for the existing destitution. Several disturbances occurred at Memphis on Christmas, in which about a dozen negroes were wounded.....Accounts of the expected rising of negroes in the southern counties of Virginia are greatly exaggerated.....Gen. Canby has issued an order for a Convention to meet at Charleston, January 14th.....The Freedmen's Bureau officers who were trying to swindle the negroes of Alabama, have been tarred and banished by the negroes.

Military.—Gen. Ord has been transferred from the 4th Military District, headquarters at Memphis, to San Francisco, to succeed Gen. McDowell in command of the Military Department of California. The latter is to go to Vicksburg to relieve Gen. Gillam.

Miscellaneous.—A movement is on foot in New York to raise and equip a regiment for the Papal army.....Steamer *Raleigh*, from New York was burned off Charleston, S. C., Dec. 26. Fourteen persons missing—loss, $350,000..... There were 13,015 patents issued during the past year.....The heaviest snow-storm ever known at Nashville, Tenn., was raging Dec. 30.....The schooner *Petrel* from San Francisco, with treasure-seekers bound for Cocos Islands, in distress, was picked up by the *Mohican*, and towed to Panama..... Judge Clark, of the N. Y. Supreme Court, has decided that gold and silver are no longer lawful money, but are merchantable commodities.....C. A. Humphreys, U. S. Representative from Ohio, has been murdered by his insane son.

Foreign.—The new constitution of Austria has been proclaimed throughout the empire. A bill for emancipating the Jews in Austria, has passed the Imperial Assembly.....Santa Anna has been proclaimed dictator of Yucatan by the revolutionists and is expected with men and money.....There are rumors that the Swedish Government will follow the example of Denmark and sell the Swedish West Indies to the United States.....King Theodore, of Abysinia, has released the English prisoners, on learning the extent of the expedition against him.....The Brazillian army has been victorious in two great battles with the Paraguayans.....A St. Thomas letter says that 500 shocks of earthquakes have been felt there.....Juárez was inaugurated President of Mexico, Dec. 15th.....The English mail steamer *Saturn* was lost in a gale off Montevidio, in Nov. Of 400 persons on board, only 14 were saved.....The eruption of Mount Vesuvius is increasing in power and splendor.....C. Gould Buffum, formerly editor of the S. F. *Alta*, has committed suicide in Paris..... Edward Thornton is the new British Minister to Washington.....3000 special constables have been sworn in at London, as a precaution against the Fenians, whose late operations have caused great public excitement.

WEEKLY MARKET REPORT.

From the San Francisco Evening Bulletin.

Produce Market.

FLOUR—Sale of 6,000 hf sks National Extra for export, private. We quote city mills as follows: Superfine, hf sks, ℔ 196 lbs, $6 75 @ 7 00; qr sks, 7 00 @ 7 25; Extra, hf sks, 7 50 @ 7 75; qr sks, 7 75 @ 8 00.

WHEAT—Sale of 4,000 sks good shipping, full price. We quote the market firm at $2 50 @ 2 60 for good to choice At the close 700 sks Coast, $2 55; 300 sks good milling, private; 1,200 sks Coast, $2 55.

BARLEY—Continues dull at $1 80 @ 1 90 ℔ 100 lbs, with a disposition to shade off to effect sales. At the close 380 sks good feed, $1 82½ ℔ 100 lbs.

OATS—Light to medium are quotable at $1 70 @ 1 75; good to choice, $1 80 @ 1 85 ℔ 100 lbs.

POTATOES—Market quiet and prices irregular, some dealers quoting Humboldt at $1 25 firm, while others are said to be offering the same description at $1. Sale of 850 sks Humboldt, in lots, from store, $1 25. We quote other kinds of good at $1 ℔ 100 lbs.

BEANS—Market steady at 3@3¼c for Bayo, Butter, Pea, and small White, 2½@2¾c for Pink, and 2@2¼c for Red. Sale of 50 sks Pea, 3⅛c ℔ lb.

PEAS—50 bags sold at 2c ℔ lb.

ONIONS—Quotable in small lots at 3c ℔ lb for Yellow.

HAY—We quote the range of the market at $18@$23 ℔ ton for cargoes in order.

BRAN—Continues to sell from the local mills at $25@ $27 50 per ton, according to quantity.

MIDDLINGS—Feed descriptions are quoted at $40, and Shorts at $35 ℔ ton.

San Francisco Cattle Market.

Tuesday, December 31.

We have no change to notice in prices. The market remains about the same, with a good demand for fresh quality, in consequence of holiday times.

We quote slaughterers' prices as follows:

BEEF—American 1st quality, 10c ℔ lb; Spanish, 1st quality, 9 @ 9½c; do 2d quality, 8 @ 8½c; do 3d quality, 7 @ 8c.

VEAL—10 @ 12c ℔ lb.

MUTTON—6½ @ 7c ℔ lb.

LAMB—9 @ 10 c ℔ lb.

PORK—Undressed, 4 @ 5c; dressed, 6 @ 7c.

Merchandise Market.

CANDLES—1,200 bxs Gross & Co., (new brand,) ex steamer, private.

CLAY—Sale of 7½ tons English, ex Beatrice, private.

FIREBRICK—Sale of 20,000 Cowan's, ex Beatrice, on terms not made public.

FREIGHTS—Moore & Co. have secured the ship John Tucker, 1,100 tons, to follow the Panther in their line to New York. The British bark Calabar, 495 tons, has been taken for Liverpool on terms withheld. The Prussian bark Enscalduna, 219 tons, has been chartered to load Lumber at Burrard Inlet, for Foo Chow, at about $6,500.

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Electro-Silicon.

This wonderful product of nature and the Pacific Coast (the two do not often work together) has fairly electrified New York. No sooner had its powers been tried on a seal ring, at Ball & Black's, than a rush was made for the establishment, and it required 100 Metropolitans and all their stars, to keep off the mob. Finding the pressure too great to be borne, the police bethought them of applying Electro-Silicon to the rioters' persons, which were consequently rubbed out of existence in a very few minutes. By the last Panama steamer, orders were received, by KEITH & CO., for 200 gross, which, at fifteen dollars per gross, are worth the sum of $3,000, a handsome order for an article discovered but yesterday.

THE OCCIDENT.

A Weekly Journal devoted to Religion, Literature Education, and the best interests of Society, is also the special organ of the various branches of the Presbyterian Church in the Pacific States.

Editor, Rev. JAMES EELLS, D.D.

Associate Editor, Rev. E. B. WALSWORTH.

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THE OCCIDENT.

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Rev. JAMES EELLS, D. D., Editor.
Rev. E. R. WALSWORTH, Associate Editor.

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NOTES ON

CURRENT TOPICS.

It is often said that Rev. H. W. Beecher should not be judged by the rules that apply to other men, and our high respect for him inclines us to grant him all proper license. But there are some things which we can hardly sanction, even in Mr. Beecher. When he does or says, in his pulpit, what no other clergyman should do or say, we will excuse him, and hope this does not detract from his usefulness. When he publishes, for theology, what we find it hard to accept, we will withhold criticism until we get his own explanation of what he means. When he writes novels for the *Ledger*, against the advice of his friends, and even notwithstanding the remonstrances of many who love him, and would make him their ideal minister, we will believe that he thinks their fears unfounded, and his power for good increased by this disregard of them. But when he consents that his novel shall be dramatized, and exhibited, with all the concomitants of a New York theatre, and forced down to the support of what, without such support, would be far less powerful for evil—*his own name*, not "Norwood," on the show-bills, being the chief attraction—we are ready with no apology, but feel that here is a public wrong, which can not be tolerated, though claiming a place among the eccentricities of genius. Mr. Beecher has lost influence by this consent, and this is a loss which even he should be unwilling to suffer.

It is proposed to erect in London a Memorial Church and Hall by the joint contributions of those who may feel interested in the object, in Great Britain and the United States. We are not sufficiently informed as to the details of the enterprise, but so far as we can understand them, there can be no doubt that such an edifice would be of considerable value in the direction of cultivating good feeling between these countries. It will be a rendezvous for our people when they go abroad, serving as a kind of religious exchange, and public worship will be maintained in it on the Sabbath, in which clergymen from both countries, and of all denominations may officiate. The history of the past ten years testifies that more pains should be taken to unite the Christians of England and our nation, and more bonds should hold together the common people of the Governments, whether christians or not. We must not allow disaffection to grow, and this proposition seems likely to check it, where it exists. The edifice is to be reared especially in memory of President Lincoln, and to be regarded as a monument to his fame.

The approach of General Conference seems to occasion the usual agitation in the Methodist church. There are divers questions which have special interest, but prominent among them is that of lay representation in ecclesiastical bodies. The voices which are denied opportunity to be heard in the Conference are uttering no uncertain sound in the discussions which precede it, and not a few of the ministers favor a change in this feature of the Methodist polity. To those who are not identified with the system, it has long been a matter for surprise that what has so little harmony with American institutions could be retained so long. There is need of wisdom in managing the affairs of a great denomination, that must come, directly or indirectly, from those who have given their chief thought to business, and the observing men of the church see this clearly. Nor is it reasonable that laymen should be excluded from any counsel respecting the disposition of what laymen are expected to supply. The spirit appears to be good in which the discussion is conducted, and it is probable that the change will be made.

Complaints abound respecting the corruption of the municipal government in our large cities. So serious has been the evil, that, in some States, the Legislature has undertaken to hold in check the city authorities, and citizens have formed organizations for their protection against the outrages of their rulers. Nothing could more fully reveal the depraved condition of the masses who are thus herded together, and who become the tools of unprincipled partisans and demagogues. There can be no permanent reform in municipal rule until there is reform among those who support it. Tax-payers and lovers of order should be zealous in sustaining city missions. The weight of their burdens should be an argument for Bible Societies, and colporteurs, and Sunday Schools. When agencies that elevate men are multiplied, and receive the support of the respectable in our cities, and agencies that deprave men are frowned upon and crowded out by public opinion, there will be relief from municipal misrule.

Those Christian men, who united, two or three years ago, in founding an institution in Constantinople, in which youth of all nations may receive an education, could hardly have anticipated the success that has already attended the enterprise. In honor of Mr. Christopher Robert, who was the largest donor, the institution is called the "Robert College," and last year there were seventy-six students, representing fourteen nationalities, and five systems of religion. The prevailing influence in the college is decidedly Christian, and most of the professors are missionaries, so that the talent in process of education is constantly subjected to religious culture. It was far-reaching wisdom that is finding so rich a reward, and none can estimate the advantage to Christianity when those who are thus prepared for influence shall go forth to their several lands, to be leaders among their people.

Rev. Baptist Noel has announced that he will resign his pastoral relation to the John Street Church in London after the present winter. The reason he gives is a desire that his people may have "a younger man, who will do them better service," as he is now seventy years of age. Those who have known with what power this distinguished preacher has uttered his voice and wielded his pen for almost half a century, will learn of this decision with unfeigned regret. Baptist Noel has influence wherever the English Language is spoken, and there is no man so great, who has more to love, as well as admire him. We are glad to know that his vigor is not gone, notwithstanding he feels constrained to leave his pulpit, and we may hope that he will still furnish for the press the fruit of his ripened experience and thought.

Deception is never profitable, but specially dangerous when we deal with Indians. Our Government has learned this, at last, and it is said that most rigid measures will be taken to secure a faithful execution of the treaties lately made with the tribes in the interior. Here is the real basis for hope that the atrocities which have so seriously interrupted communication across the continent, will not be repeated. Indians will not keep treaties if we do not. Great Britain has had little difficulty with them because always careful to fulfil promises, and it is of immense importance to us on the Pacific coast, that our Government have agents equally faithful.

It is said that Napoleon proposes to affiance the young Prince to the youngest daughter of the Emperor of Austria. As the far-seeing Frenchman does nothing without a purpose, just in the present condition of affairs in Europe it is not difficult to divine the motive for such an alliance. But it is too late to make monarchy permanently strong on that Continent. The people are moving towards the demonstration of their power. Hand joined in hand cannot resist their march upward.

Figures are often very significant. In 1866 the Legislature of the State of New York appropriated $129,025 to various religious institutions. Of this sum $124,174 was given to those owned by Roman Catholics, $2,367 to those owned by Protestants, and $2,484 to those owned by Jews. In the city of New York the Common Council gave to Romanist institutions $115,000; to Protestants, *nothing*—except $5,000 to the Young Men's Christian Association. Comments are not needed.

What wonder that London has so many poor! Rev. Newman Hall stated at a meeting in New York,

that in London there are seven drinking shops to one bakery, and that $70,000,000 are spent annually for drink, $50,000,000 of which come from the poor We are tending towards a like condition of things, in this country. Let us be warned by this picture of what is possible.

Religious Intelligence.

PACIFIC COAST.

The Church in Portland, Oregon.

We have just had the pleasure of an interview with Rev. T. Frazer, on his way through San Francisco, to Portland, Oregon. He goes to supply, for a while, the Presbyterian church of Portland. We are rejoiced that he has consented to fill this engagement. The Portland church is one of the most important on the coast, connected with the Presbyterian body. And those who have had the pleasure of hearing Mr. Frazer know that his varied talents make him well adapted to continue and enlarge the power of any church to which he may minister. We are also rejoiced to learn that Mr. Frazer has welcomed to his home on the Pacific coast his father, who is a minister of the Presbyterian church of Canada, in conneetion with the Mother Church of Scotland. His father will supply the churches of Two Rock and Santa Rosa during his absence.

At the annual meeting of the congregation of the Presbyterian church of Placerville, held on the evening of January 1st, the financial report of the Society showed the encouraging fact that, although the church had lost a large number of families, by removal, during the year, owing to the present decline of the town, yet all the current expenses, amounting to over $2,000, had been promptly met, and the funded debt on the building had been reduced $800, leaving the present incumbrance about $1,300. During the same time $150 had been expended for the Sabbath School, and a similar amount for various benevolent objects. The report, in view of the depressed condition of the community for the past year, was deemed very cheering. An election was held to fill vacancies existing in the Board of Trustees, which now consists of the following persons: John Blair, E. B. Conklin, J. M. Preston, C. W. Brewster, and W. B. House.

A Sunday School Convention and Institute will be held in Sacramento, commencing on the 7th inst., and continuing two days. The first exercise will be a Union Prayer-Meeting on Tuesday evening, and the discussions that follow, will be respecting the best methods of teaching and conducting Sunday Schools, and the means to be used to excite greater interest among those who work in them. Sunday School officers, teachers, and pastors are cordially invited to attend, and it is hoped they will be prepared to give brief accounts of the temporal and spiritual condition of their schools. Arrangements have been made for the entertainment of those who come,—and further enquiries may be made of Mr. Sparrow Smith, Chairman of the Committe, at Sacramento.

Presbyterian Church, Oakland.—Allusion was made, in our last number, to the recent successful effort to pay off the debt of $4,000 on this church. There was one feature of it which was new on this coast, which has not been mentioned. It was proposed by one of the congregation to add $500 to the amount required to be raised, and, if the whole sum was pledged, to do away, for the ensuing year, with the passing of the collection-plate. The response was so hearty and liberal that no Sabbath contribution will be required, except those for the various causes of public benevolence whose claims no Christian people can forget or neglect.

The Pacific.—This paper comes to us, with the new year, in quarto form and new dress. As is true of many other good things, increase of years occasions increase of beauty and worth in *The Pacific*, and being now distinctively the organ of the Congregational church, we have no doubt it will have greater prosperity and usefulness than ever. We heartily congratulate those having it in charge on its position and success, with our best wishes for its future.

The Pacific Baptist Association includes 14 churches, having an aggregate of 740 members. The number baptized during the past year has been 130. The most of this number were baptized at Petaluma and Marysville. The last annual meeting was held at Healdsburg, and the next is to be with the church at Ukiah, in Mendocino county.

We learn, with pleasure, that the First Baptist Church of this city has given a call to Rev. Dr. Thomas, of Brooklyn, N. Y., and that he will probably accept it. We had personal knowledge of his position and success where Dr. Thomas now has his home, and shall gladly welcome him to San Francisco.

By a strange oversight, the name of Rev. Dr. Scudder was omitted from our list of Presbyterian clergymen on the Pacific coast in our last issue; also of Rev. I. N. Hurd, of the Westminster Church, Hayes Street, and Rev. Joshua Phelps, 38 Stanley Place, of this city.

The annual renting of pews in the Howard Presbyterian Church, for 1868, took place on Monday night, 6th inst. The amount of premiums offered was about $1,700. The income of that church, during the first year in its new house of worship, (ending Dec. 31st,) was about $18,000.

The daily Union Prayer-meeting is continued in the basement of Calvary Church, beginning at 12¼ o'clock, and closing at 1 o'clock. This meeting should be more largely attended.

Rev. Dr. Eells announced, last Sabbath, that on next Sabbath evening he will deliver the first sermon of a short series on Paul as a Model for Young Men.

The Temperance Legion of San Francisco has enrolled more than one thousand members, and the number is increasing.

EASTERN.

Church Statistics in the United States.—The religious condition of the United States was the subject of a report recently made by an American clergyman to the Evangelical Alliance General Conference, in session at Amsterdam. From this it appears that in this country the Catholics are the largest denomination, having 4,000,000 members, and 3,800 churches. The Methodists come next, with 2,000,000 membership and 10,460 churches. The Baptists are third, with 1,690,000 members, and 17,220 churches. Next come the Presbyterians, with 5,000 churches and 700,000 members; next the Lutherans, with 2,900 churches and 323,800 members; then the Congregationalists, with 2,780 churches, and 564,400 members; then the Episcopalians, with 2,300 churches and 161,200 members; the German Reformed, with 1,160 churches and 110,000 members, and the Dutch Reformed, 440 churches and 60,000 members. Besides these he states that the United Brethren have 3,000 societies, the Unitarians 200 churches, the Moravians 12,000 communicants; the Universalists number 600,000 of the population; the Orthodox Friends 54,000 members.

A Thanksgiving Donation to Hamilton College.—Last Thanksgiving day, Dr. Goertner, pastor of the church in Hamilton College, had the pleasure of receiving from John C. Baldwin, Esq., of Orange, N. J., ten thousand dollars, to be held by the Trustees as a permanent fund, for aiding pious and needy students in that institution. It was a timely gift for a noble object.

Rev. J. T. Duryea, D.D., the youngest of the pastors of the Collegiate Reformed Church, New York City, has received and accepted a call from the Classen Avenue Presbyterian Church, Brooklyn. This church has been recently formed, but has great promise, and, with the ministrations of Dr. Duryea, will soon become prominent in the City of Churches.

Knox Co., Illinois, has a population of 34,401, of whom 27,861 are over six years of age. Total number of church members in the county, 5,094; leaving 22,767, or at least three-fifths of the population over six years of age, not connected with any evangelical church.

Leavenworth, Kansas, has a population of about 24,000. The members of Protestant churches are 2,293. At most, not over 3,000 persons of Leavenworth attend Protestant places of worship regularly; leaving 20,000 souls, or seven-eighths of the population, not regularly reached by the gospel.

The membership of the Universalist churches of the United States, is stated at 600,000.

FOREIGN.

Religious Condition of France.—The excellent Rev. Dr. De Pressense, of the Evangelical body in France, writes thus of the moral condition of that country:—

"The moral state of the French nation inspires the most painful anticipations. Corruption in high places, unbridled license in low places, atheism joining hands with immorality, and all developing formidably under the pressure of circumstances—such is the prospect which is arrayed before us. Should any event—which might easily occur—open afresh the revolutionary arena, it is not difficult to imagine what might happen any day in such a state of French society. We have a secret impression that God, in the often severe methods of His goodness, is about to allow us to try the doctrines of positivism and materialism, so fascinating to the present age, and to leave the country to drink to the dregs the turbid and bloody cup of infidelity.

"All the information we can gain from public rumor touching the theaters and concerts, makes it evident that nothing is so vile as to be denied a place. The most shameful scenes are represented to the life every night in the presence of thousands of spectators; and what they dare not say, they sing, accompanied with pantomime equaling the most infamous exhibitions ever known to the Roman Empire."

Darkness giving Way.—As the result of a revival in the Vavau islands in Polynesia, twenty new Christian chapels were erected the last year, wholly at the expense of the natives. At a meeting in the Fiji islands, a native assistant said that two whole tribes had given up heathenism. He had often gone to the chief of one of these savage tribes, and begged him to become a Christian, but was always refused, till recently he came to him of his own accord, and declared for the Christian religion. In the other tribe, the teacher preached one Sabbath to 7 people, the next to 70, and at the third visit 637 threw up their devil worship for the worship of the true God, and have already begun to destroy their heathen temples. A missionary on these islands, formerly the habitation of cruelty, who is revising the translation of the New Testament, receives important aid from the king.—*American Messenger.*

What the Figures Say.—The *Congregationalist and Recorder* says that during the past twenty years the Roman Catholic immigration has been only twenty per cent. in excess of the Protestant. Meantime the increase of the native Protestant population has been vastly in excess of the Catholic. And already the tide has been turned in favor of Protestantism. During the present year up to Au-

gust 21st, the whole number of immigrants received at the port of New York was 163,059, of whom only 45,895 were from Ireland, against 77,042 from Germany. England and Scotland sent 25,453; Norway, Sweden, and Denmark, 4918; Holland, 1836; Switzerland, 2959; so that the majority of this year's immigration is decidedly Protestant.

But a great drawback to this view is that the Irish are positive Romanists, while the Germans are only nominal Protestants.

PERSONAL.

NEWMAN HALL.—The proceedings of the House of Representatives on Monday, were opened with prayer by Rev. Newman Hall. He avoided all mention of American politics, but prayed that the ties of mutual affection might bind together this and the mother country, that all causes of alienation might be removed, and everything righteous and just might be acknowledged and done that these two nations especially may ever be bound together as the common champions of what is right, and free, and good, and promotive of the happiness of the world. This gentleman has been pastor in London for thirteen years, and his congregation are intending to give him a testimonial of their appreciation of his services upon his return from this country.

REV. Albert L. Long sailed from New York, November 9th, for his mission in Constantinople. Mr. Long has been spending a large part of the past year in New York, editing the publication of the New Testament in the Bulgarian language, for which work he was selected by the American Bible Society. This work is now completed, being neatly and accurately electrotyped; and Mr. Long returns to his former field of labor with a new and important adjunct.

REV. Selah Merrill, who graduated from the Yale Theological Seminary, in 1862, and has been two years a pastor in Leroy, N. Y., arrived on Monday last, by the steamer. He will support the pulpit of the Third Congregational church, in this city, a few Sundays.—*Pacific.*

REV. Newman Hall is electrifying New York with his speeches, addresses and sermons. He occupies churches without reference to denomination, and appears equally at home in all.

MRS. SILLMAN, a sister of General Lewis Cass, died lately in Pajaro Valley, Santa Cruz county, where she has resided the past two years. She was 84 years old.

REV. Miss A. J. Classin has been called to the pastorate of a church in Mount Pleasant, Iowa. She is said to be a fluent preacher.

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THE OCCIDENT.

San Francisco, Saturday, January 11, 1867.

INDIVIDUALISM.

There is a tendency in our times towards both separation and union, and it is no paradox to say, that the more powerful this tendency is in one direction, the more powerful it will be in the other. While men have narrow views and a limited range of effort, they will be suspicious of each other, because more or less conscious of their deficiencies, and afraid that others will take advantage of them, if they permit any intimate relations. Hence, ignorance and weakness foster disunion and ill-will. When they gain broader views and enter wider fields, having tested their strength and found their knowledge reliable, they are so far content with what they are able to compass as not to feel it to be a personal injury if others work beside them, and, with a manly spirit and worthy success, gather what may not be within their reach. They are stronger and better because of this alliance, even though it may sometimes assume the form of competition, for they know that by it their own power is not at all diminished, nor is their range curtailed. Hence, self-reliance and conscious vigor favor union and good-will towards all who enter the harvest with us, for with a host of reapers, though they be stalwart and unwearied, much of the grain will be left in the field.

While Christian denominations class among essential doctrines those items which pertain to their own peculiarities, and limit their zeal for advance to the special polity they adopt, they will stand apart, look askance at one another, and be afraid to unite in action against a common foe, lest each might not have all the particular prominences after the engagement that had before been exalted. But when bigotry is regarded as a clog, and each denomination is so confident of its own superiority in features of necessity distinctive, that it is ready to meet any honorable comparison, and relies on itself, with the blessing of God — not on the overthrow of some other — for the progress it seeks, there will be the most firm maintenance of what each may prefer, yet the most generous interest in the success of all.

It must not be supposed, then, that the manifest purpose of men to take their own position, and to make each his own mark on the world, is an evil, or that it will prevent union in the support of all valuable interests. Every man should insist that he is an independent, distinct force among his fellows, for the increase, and control, and direction of which he alone is responsible. He should think for himself, read for his own profit, act under the conviction that no other man can do his work. And when he has come forth upon that wide stage, to which such thought, and reading, and action will certainly introduce him, he will rejoice to find there with him all others who have been prepared in like manner for the only successful co-operation. Not one of the company will be the counterpart, or echo, of another. There will be no sycophants among them, no men waiting to receive dictation, no men whose horizon is bounded by the narrow circle of their own vision. Yet all will be both ready and able to weigh what each may suggest; all will feel the advantage of union, in which each can put forth his whole strength, and in the combined number every noble and valuable cause will have mighty and reliable support. This is already becoming evident, and should be hailed with hope.

Nor should it be supposed that the strongly marked lines that are now being drawn in this country, between different branches of the Church, are indicative of distrust and an unworthy spirit. Nor should we regret that real differences are clearly defined.

This is not that "best mode" of promoting Christian union, given by a New England divine, now dead, viz: "Build a ten-rail fence between the churches." If there is no radical difference, every consideration urges that there be hearty, vital, organic union, for the whole body thus formed may be as sharply outlined, and as compactly knit together, as either component would be if separate. But nothing is gained for Christian union when Arminianism tries to be like Calvinism, or *vice versa*. They never can be alike, nor can they tend toward each other. He who accepts one faith, may be so rooted and grounded in it that he can afford to be kind and Christian in his *feelings* towards him who accepts the other, and this union of heart will be in proportion to the intelligent conviction of each that, in *doctrine*, they must be apart. Nothing is gained for union when a church that has inscribed on its banner, "No Bishop, no Church," tries to force itself, with its banner flying, into concord of *sentiment* with another church that does not believe in Bishops, and finds no warrant for them in the Scriptures. They can never be one church. But the *members* of each may be so well established in their faith, through investigation — not by assumption — that they will be liberal towards the others as brethren, since, whether either is right depends only on interpretation, and, respecting what must thus be decided, intelligence is always liberal, never bigoted.

In any view, therefore, nothing is to be feared — much is to be hoped — from the resolute individualism that is everywhere apparent. As it shall become more general, while prompted and guided as now, there will be more union, more progress, more genuine love.

HOW SHALL WE EVANGELIZE?

Christians readily accept the Master's great commission, but ask, How shall it be executed? In a country like ours, and with the present pulse of the church, touching obligation to "every creature," it is not easy to answer this question. The population, in many regions, is rapidly outgrowing the capacity of the ordinary means for preaching the Gospel. The remarkable increase of our cities within a few years, has rendered the proportion in them much larger of those who do not come under the influence of established religious institutions. Churches can not be formed, often, because there is no proper material, and they could not be supported, were they formed, because of the indifference, or opposition, of the people. Where there are churches, pastors are unable to multiply their labors so as to reach, by their direct ministrations, those who will not come to the house of God. Faithful and efficient preachers can not be supplied in sufficient number to meet the necessity, and the expense of sustaining them would be beyond the ability of those who will do what they can. There is no question, therefore, now more important, or made more emphatic by the facts that are forced upon our notice, than this: How shall our population be evangelized?

A recent canvass of one of our most fully supplied eastern cities revealed the startling fact that one-seventh part of the families were without a copy of the Bible. In several other cities it was found that the entire capacity of the churches would not accommodate more than one-quarter of the population, and that only about one-fifth of the children were attendants in Sunday School. Large tracts of country, being rapidly settled, in some cases including several counties, were reported as having no Protestant houses of worship, and no regular evangelical ministers. And, in every part of the land which had been explored, the very limited agencies for the maintenance and diffusion of the Gospel were made the occasion of special comment by those who were gathering statistics.

It is believed that a careful survey of the States and territories on the Pacific would exhibit quite as sad proof of the inadequacy of the existing means for the evangelization of our people, and, when we include the increase of inhabitants we expect within the few years to come, the prospect may well occasion anxious thought. Much may be done by colporteurs, and those who shall organize and care for Sunday Schools, as they distribute bibles and religious publications of every form, and enlist the few who can be pressed into such service in the local support of their work. Much may be done by general missionary labor, and through the papers, which may gain access to some reached by no other means. But a wide margin must remain beyond the limits of all these agencies, over which the power of the Gospel is not felt.

There seems to be a demand it is not safe to disregard, for some new methods of preaching. It may not be wise to license and ordain a large number of men, who have not been prepared, by the usual amount of study, for the sacred office. But, in some way, the vast and varied abilities now, for the most part, lying dormant in the *laity* of our churches, must be made available for preaching the Gospel. This is being done — or, rather, is being begun — in Great Britain, with cheering success, and it may be done here. No people can be found among whom so many men able to speak in public, with power and profit, can be selected as are known to be among us; and there are no people more susceptible to the power of public speech.

We may be thankful that the attention of both the great Assemblies of our church was given to this subject at their last sessions, and the eyes of multitudes in the new regions of our country are eagerly looking for some adequate plan by which, according to our ideas of ecclesiastical order, the Gospel may be more abundantly proclaimed.

Then, in addition to this, there is urgent need of a baptism of fire to come upon our churches at large, as in apostolic times, that all — each one bearing proof that the cloven tongue rests upon him, and needing no other commission — may "go everywhere, preaching the Word." Then will follow apostolic success.

VICTIMS OF ADVANTAGES.

Intellectual superiority, wealth, and high social position are the idols of the day. On the western continent, under the influence of republican institutions, they seldom continue long in the same family. Dr. Beecher used to say that, were it not for the annual levy which the large Atlantic cities made on the rural districts, they would, in two generations, become peopled with a race of pigmies. It is a true as well as trite saying, among the Bostonians, that a majority of their successful business men came, years ago, from the farming towns of New England, with their entire fortune tied up in a cotton handkerchief. The same is essentially true of all the larger cities of the eastern states.

The energy, enterprise, and successful prosecution of business in San Francisco are to-day repre-

sented by self-made men. It will always be so. Forty years from to-day, the influential, wealthy, and persistent business men of this city—the men who will give character and tone to its commercial, financial, and social life, will be — not the sons of the rich and prosperous men of to-day, but the lads who are now laboring for a livelihood, and sharing with their parents the privations of poverty. Some of the boys who, in 1868, are running, bare-footed and begrimed, in the alleys of the city, will, in 1900, be the merchant princes, bankers, and leading business men of the metropolis of the Pacific coast.

Nor are the sons of men of "overgrown fortunes" the only victims of "advantages." In every grade of the so-called prosperous classes there is generally a system of training adopted which is certain to engender effeminacy. Almost every man who has struggled with hardship and privation, resolves that his children shall enjoy the advantages of which he has been deprived. He wishes them to possess healthy, symmetrical bodies and active, well developed minds. So he divides their time between school and play, with never a duty or a care, and he supplies all their wants, as far as money and kindness will do it. His poorer neighbors envy him, and would imitate him, if they could.

By and by his petted darlings approach manhood and womanhood; but, somehow, they do not quite realize his expectations. They have more grace, perhaps, but certainly less physical stamina and energy of purpose, than the poor lads and lasses who have been compelled to labor in field, shop, and kitchen. They have a smattering of accomplishments, but, in solid attainments, they are not one step in advance of those who have been only half of their time at school. They do not seem to grasp anything firmly. There is the velvet glove, but not the hand of iron. They look well and dress well, and are lifted, by influence, into creditable positions, and, with some prompting, get on tolerably well. Yet, step by step, the unkempt brotherhood gain on them in the arena of practical life. For a time, it is neck and neck between blood and muscle; but, at length, the underbred distances his well groomed rival and forces him to take a second-rate position. This is, of course, not always the case, but so often that none but relatives are surprised.

Hardship and privation are powerful aids in developing mind, muscle, and sound morals. This is a harsh thing to say to an indulgent father or mother, but it is stern truth. Teachers and libraries can not develop brains, nor cooks get up vigorous constitutions. The necessity of effort, persistent and energetic — of resolution to struggle manfully with difficulties, must be early cultivated and practiced, if we would have our children endowed with vigorous physical and mental capacities.

CONTRIBUTIONS.

"The Meek shall Inherit the Earth."

Seven is called a perfect number; it occurs very often in the Bible. Seven days are our appointed week. God created our world in six of his days, and rested the seventh.

In the beatitudes, there are seven characteristics, all of which combined in one make a perfect character. The seven blessings assigned to this perfect character, constitute perfect blessedness. One of these blessings—"To inherit the earth"—includes all worldly good, while the other six make a perfect heaven, where a perfect character will be perfectly blessed.

In our Lord's prayer there are seven petitions—three for God and four for ourselves. As, to pray: "Thy kingdom come," means that we ought to pray for God's blessing upon all agencies employed to advance that kingdom, so, to pray: "Give us this day our daily bread," teaches us to bring all our temporal business and wants to our heavenly Father for His blessing. This lesson learned and practiced would save from many a pecuniary disaster, and lift many a poor man to comparitive ease and comfort, because "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

Many of the answered prayers of the Bible are for temporal deliverance and blessing. When Jacob went out from his father's house, his prayer that God would keep him in his way and give him bread to eat and raiment to put on, was abundantly answered. When he wrestled all night in prayer that the wrath of his brother Esau might be appeased, like a prince he prevailed.

Paul prayed against the thorn in his flesh, and was heard and granted such measures of grace as met his difficulty. "Give us day by day our daily bread," and "the meek shall inherit the earth," are a prayer and promise on which we may surely rely.

Our heavenly Father has fully encouraged us to bring all our worldly wants to him. He who gave us life, is well pleased to give us meat. He who gave us a body, is well pleased to give us raiment.

"Ye, being evil, know how to give good gifts unto your children—how much more shall your Father which is in heaven give good things to them that ask him."

Honor thy father and thy mother," is a command with a promise of long life and prosperity. Are you in doubt? Commit your way unto the Lord, and lean not unto your own understanding; in all your ways acknowledge Him, and He will direct your steps. "Blessed are the meek, for they shall inherit the earth." W.

ORIGINAL EXTRACTS.

There is a strong disposition in men who write despatches and newspaper paragraphs to find some reason why those who undertake to transport us from one part of the country to another, are not to be held responsible, if while in their hands, we are killed, instead of being carried. We are told that on an Eastern railroad, on a cold night, a train was running behind time, at a high rate of speed, over a bridge fifty feet in height, when two cars were precipitated into the abyss, and forty-seven passengers were killed. Yet, it would probably never be known, we are also told, what caused the accident, or if there was any cause, it must have been the breaking of an axle, or a wheel! When will such high-handed trifling with human life be punished as it deserves? and when will the public refuse to believe that there is not sufficient cause for such a horrible sacrifice in the facts, as they are given us?

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A FEW WEEKS IN ALASKA.

Sitka, A. T., Dec. 5, 1867.

Editors Occident:—In the early part of June, while passing a few days among the grazing lands of Mendocino County, my attention was first called to Russian America by the discussions of the San Francisco press and the speech of Mr. Sumner.

A few months later, one Sunday morning in October, I awoke amid the quiet waters of the bay which lies in front of its leading town—Sitka; surrounded by a world of mountains, whose dark bases, shaded by great forests, precipitous sides gleaming with waterfalls, and lofty summits capped with eternal snow, gave to the scene a character of immensity, infinite beauty, and vast grandeur.

Before us lay a town of nearly two thousand people, having, in its external appearance, and the characteristics of its occupants, no resemblance to the Anglo-Saxon towns of the Pacific coast. On the right were the warehouses of the Russian Fur Company, the Governor's residence, the churches, and the houses of the Russian and Creole (half-breed) population. On the left, stretching in a long line down the beach, were the lodges of the natives, who number over a thousand. There was a large gathering of canoes around the steamer, for the purpose of selling deer, wild fowl, fish, and samples of their workmanship. They belong to the Kolosh tribe, and are of a type far higher than the California and Oregon Indians — having a larger size, better shaped head and features, and a higher mental development. They have far more skill in mechanism, live in better cabins, and are more provident of the future.

Yet these natives, whose village constitutes one-half the town of Sitka, are not the peers of the native race, as seen at Kodiak and the Aleutian Isles. They are more heathenish, more treacherous, more cruel. This is seen in the greater tenacity with which they cling to ancient superstitions. When a chief is about to die, it is a traditionary practice for him to name two persons to accompany him to the "far-off hunting ground." At his demise they are summarily despatched, and the three bodies are burned together. It has required the constant vigilance of the Russian officers to stop this practice, and it was only done by purchasing the intended victims and transporting them to Kodiak. The price paid was usually twenty blankets. There is now at Kodiak a colony of these "transports" and their descendants, numbering over sixty.

The practice of cremation is peculiar to the Kolosh Indians—not prevailing among any other of the tribes on the coast. The body is placed on a large pile of dry wood and fagots. While the flames are progressing the relatives dance, sing, shout, and howl, making a jargon offensive to musical ears. After the body is reduced to ashes, these are gathered and deposited under a wooden monument resembling a large box, the front and sides of which are marked with strange figures. The native burial ground, occupying an elevated ridge back of their village at Sitka, is covered with these monuments.

The natives of Russian America are proverbial for their skill in fashioning a multiplicity of household utensils and war implements. In carving, they rival the Japanese, from whom, many ages ago, they probably derived the idea of giving quaint and curious forms to wood, horn, and ivory.

Twelve months ago these "curios" could be purchased for the merest trifle, but of the hundred naval and army officers who had been in port, a majority had been, of late, busy in procuring novelties to send home to their friends. We could not buy from the canoes around the steamer, except at an exorbitant price. So a day was set apart by several of us for making a visit to the Indian portion of the town.

Passing the sentry at the opening in the stockade which shuts them out from the town proper, we entered a sort of market-place, where twenty old crones, with faces painted with oil and soot, were sitting alongside some questionable piles of fish and game. In one of the large cabins beyond there were some twelve males sitting on the ground in two rows, facing each other, singing a monotonous song, swinging their arms, and gesticulating most grotesquely, while they were furtively shifting from one hand to another a few pebbles or shells. This, we learned, was a gambling scene — a game something between "odd or even" and sleight of hand dexterity. A bundle of little sticks before each one served for checks, which pass among themselves as "legal tenders" in barter for whiskey, or more essential articles for an Indian's comfort.

Their dwellings, or "lodges," are about twenty-five feet square, built of logs, about ten feet posted, and extend in line along the water-front. I counted over eighty dug-out cedar canoes moored in front, and fastened by ropes made of the wild nettle, which grows abundantly on the island, and is covered with a coating of the toughest fibre. Around each cabin are a group of wolf-faced dogs, which lie torpidly during the day, and howl dismally all night. Five or six slippery steps lead up to a hole not unlike the opening in a kennel, which is the only entrance — then there is an equal descent, down greasy steps, to what constitutes the floor. In the centre burns a huge log fire, the sticks laid crosswise, in cob-house fashion. The smoke works its way up through an opening in the roof. Seated around the fire in abject laziness, were the occupants, old and young, of both sexes. They have no tables, a few low stools, a large quantity of wooden trays, copper kettles, horn ladles, bowls, and spoons, and a numerous variety of wooden spears, lances, and darts, pointed with bone and ivory.

The most curious articles of workmanship are their ladles and dishes, skillfully wrought out of the huge horns of the wild mountain sheep, which live on the mountains of the mainland. They are a fleet animal, and every traveler who has tarried long about the Cascade range will well remember how he has seen them leap down from crag to crag, striking upon their horns, and bounding again upon their feet, with a fleetness which no other quadruped can equal. The ladles have long handles, fancifully carved like a goose's head and neck, or a fox's leg. The dishes are neatly carved, and some of them will hold a gallon. The dart is a wooden shaft, five feet long, rimmed with a bone socket at the end. In this socket is inserted an ivory point, sharply barbed. When the sea-otter is struck by the shaft he dives. The point is detached, and being fastened by the string to the shaft, the animal drags the wooden missile till, wearied, he falls an easy prey.

In each of these native lodges are little coop-like apartments, ranged along the walls, which serve at night for separate sleeping-rooms, and in which each one stores his choice goods. Piled on the tops of these rooms are heaps of smoked salmon, game, skins, and a variety of articles, emitting odors most ancient and fish-like. Our entrance into their cabins did not disturb or surprise them in the slightest degree. They were ready, but not anxious, to trade with us. Like most other human beings, they are disposed to treat every one well who treats them well — at least I have invariably found this the case when traveling among the aboriginal races of this coast. Now and then we saw an invalid in their lodges — victims of the consumption which exhibits the same unmistakable symptoms here as in the eastern States. Flint-lock muskets are hung up in every cabin, for the Russians, years ago, furnished them with fire-arms to kill the wild fowl, but did not allow them to kill fur animals with the gun, as the noise drives the seal and otter to new haunts.

The females are not abused by their husbands so badly as east of the Rocky Mountains. They have less of drudgery to perform, are allowed equal privileges in trading, and accompany them in fishing and hunting excursions. They have the hideous practice of occasionally streaking, and sometimes entirely covering, their faces with black paint. At first I was told that it was a badge of mourning, but its frequency led to a second inquiry, when I found that it was an ancient custom. Their complexion is much fairer than in California, and is a shade lighter than in Minnesota. Still, unlike the Ounalaskan maidens, none of them have "chubby, pleasant faces." Some of them have married Russian laborers, and, proud of their association with the Caucasian race, maintain a strict fidelity, which some of the dames in our larger cities would do wisely to imitate. Yet these are exceptional instances. In no native language on this coast is there any word to designate female virtue.

Nearly all the women of this tribe adopt the ancient custom of boring the under lip half an inch below its edge, and always wear a *labret* of ivory or wood inserted in it. Instead of the "chignon," they have a profusion of long, fine hair, hanging often far below the shoulders. If the entire truth is to be told, I will add that, in combing these dark ringlets, it would not be desirable to use an implement with teeth too finely set. Yet they by no means entirely ignore cleanliness. A leading Boston editor said, a few weeks since, that there were ladies who walked on Washington street — beautiful ones, too — who had never been thoroughly washed since they were first bathed in New England rum. These Kolosh women bathe every morning, and I have heard them splashing in the blue Pacific while yet the thick darkness brooded over its waters.

The Indians of the Sitka group of Islands are warlike and aggressive. They early taught the Russians what the Ounalaskans failed to do, that it was cheaper to treat them kindly than to attempt to enslave them. They are fond of whiskey, and the fur company has furnished them under a rigid license, or governmental system. It is to be feared that, under our government, the supervision will be less scrupulous and restrictive. Orient.

A Half Week in Sacramento.

The first storm in December appeared to be over, the sky was clear, the index of the barometer pointed at the words "very fair," and it seemed a good time to visit the State Capitol and spend a Sabbath in paying a long standing pulpit debt to an esteemed ministerial brother. But clear skies, as well as the smiles of beauty, are sometimes deceitful; and barometer dial-plates are not to be trusted in winter. Except in time of storms, the mercury always stands higher in winter than in summer, and, therefore, the elevation which ought to be read "very fair" in summer, ought to be read "changeable" in winter. The misgivings occasioned by the knowledge of this

fact were, however, disregarded, and thus it happened that the pulpit debt alluded to above was paid on the stormiest Sabbath within the memory of the "oldest inhabitant."

The Legislature still holds its sessions in the old Capitol, in halls familiar to the writer ten years ago, the appearance of which has suffered no change. But few of the former occupants of legislative seats, however, are now to be seen, and this is a change suggestive of thoughts not untinged with sadness. There is another and great change, which is cause for gratitude: that daily sessions are now opened with prayer to Almighty God, by regularly appointed chaplains. It was an impressive scene; the Speaker's tribunal vacated to give place to the man of God — the full assembly of Senators standing reverently while thanksgivings were offered for mercies received, and prayers for blessings needed, alike by law-givers and people. May the day never come when the Christian character of our institutions, as framed by our Christian forefathers, shall be so widely and influentially denied by infidels, or misguided Christians, that it shall be decreed that daily public homage shall not be paid, in our halls of legislation, to the King of Kings! The Rev. J. S. McDonald, pastor of the Presbyterian church on Sixth Street, as chaplain of the Senate, performs his duty with a becoming simplicity and propriety. The business of both Houses was despatched with rapidity; short speeches were made, and, altogether, the impression produced was that this Legislature means business. Certainly the early election of the U. S. Senator is a good omen.

Two or three visits in company with the Senate chaplain may be mentioned. We paid our respects to the Governor, whom we found at home in his office, and who bears with easy grace his new honors. Those who have been acquainted with Gov. Haight's Christian character, and his connection with Calvary Presbyterian Church, as a ruling elder, will be gratified, but not surprised, to learn that he has given notice that he receives no visits and transacts no business on the Sabbath, and attends the Presbyteryian church as a regular worshipper. He treated us with great courtesy in our brief visit, and entered with interest into conversation on matters of education and religion.

The very able and scholarly pastor of the Congregational church, Rev. Dr. Dwinelle, welcomed us to his study. His congregation is one of the oldest in the State, and the church is a monument of the pioneer labors of the present editor of *The Pacific*. The piety, staunch orthodoxy, and pulpit ability of Dr. Dwinelle are such as might be expected in a minister who was, for many years, a standard-bearer of the Gospel in the good old city of Salem, Mass. During his five years' settlement in Sacramento, over one of the most important congregations in the State, he has constantly employed both pen and voice in defending the truth, and exposing the infidel character of that religious teaching which denies Bible inspiration and atonement through the blood of the Son of God.

The Presbyterian church, under the charge of its young pastor, to whose persevering labors it owes, in large measure, its existence, has at length struggled up to what may be called a prosperous position. The blessing of the Lord has followed the labors of his servant, who, beginning three years ago with a handful of hearers, in the Senate chamber, has at length gathered in, by real shepherd's work, a goodly congregation, meeting in a modest, but neat and pleasant church edifice of their own. The Christian sympathy and material aid extended to this enterprise by liberal hearts and hands in San Francisco have not been thrown away.

A half day was profitably passed in the State Library. One large room is filled with law volumes in legal calf, containing copies of digests of the laws of all the States of the Union. This and three other rooms contain the most valuable and costly collection of well selected books in the State, The total number of volumes is not far from 22,000.

The new State Capitol buildings are well situated at the intersection of two wide avenues. The substructions are astonishingly massive, and the whole building, of brick and solid granite, is so strongly framed together as to seem designed to stand while the world lasts. When completed, the architectural effect will be imposing and worthy of the chief public building in a great State.

From the yet incomplete walls of the dome one of the most extensive views in the world is obtained. The traveler who has visited Milan, Italy, is reminded of the vast plains of Lombardy, bounded, on the one side by the glistening, snow-clad Alps of Switzerland, and on the other side by the lower and darker range of the Maratime Alps of Italy.

The levees on the north side of the city were the last objects of interest visited. The American River had been led, by engineering art, into a partly new channel, and, although its threatening waters were almost as high as in some previous destructive floods, the raging currents no longer dashed, as formerly, against the levee, which was here strengthened by facings of granite boulders. Fears for the safety of the city were at once dissipated by an inspection of the improved levee.

The wisdom and value of a good levee system have been made apparent during the recent floods. It was undoubtedly a great mistake to locate a city on ground subject to overflows, when high ground was only three miles distant; but it has at length been demonstrated, by the indomitable energy of the citizens of Sacramento, that here as well as in Louisiana, a great city can be secured by levees; and it will be a still greater mistake to abandon any part of the rich lands on the banks of the Sacramento to the mercy of periodical floods, by neglecting to construct levees of sufficient strength and magnitnde to protect them. V.

AN EXAMPLE.

The pastor of one of the Presbyterian churches in this city requested his congregation to remain after the benediction to hear a statement in respect to THE OCCIDENT. A copy had been placed in each pew. The result was that 120 papers were subscribed for by those who wish them in their families, and eighty additional pledged for the general use of the congregation — in all, 200 copies. Let this example stimulate others. When THE OCCIDENT has 1,500 subscribers, the publishers promise to add four pages more to it, which will make its issue of the size of the *Bulletin*. W.

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Current Literature.

RECENT PUBLICATIONS.

LIBER LIBRORUM, ITS STRUCTURE, LIMITATIONS AND PURPOSE. A friendly communication to a reluctant sceptic. New York: Charles Scribner & Co. San Francisco: H. H. Bancroft & Co.

As intimated on the title page, the writer of this book undertakes to remove the doubts and answer the queries of one who feels himself obliged to be sceptical in respect to the Bible. The arguments are well stated and conclusive for the most part, and so far as the effort is aimed at the great purpose of Infidelity now, to undermine confidence in the word of God, it is worthy of more study than are many of those which have the same design. Yet it may be questioned, whether too much credit for sincerity is not given to one who chooses to shut his eyes to the proof that the Bible could not have had any human origin. What gain for the advocate of truth can come of the admission that he who refuses to accept it, when demonstrated, is nevertheless honest, and thoughtful, and "reluctant" in his infidelity? Indeed, it may be doubted whether there are any such sceptics in relation to the divine authority of the "Book of Books." Christians are too ready to make unbelievers comfortable and excusable in their position. That the sun shines can be actually known by vision, and from its effects, and the prevailing assumptions of infidels should lead us to insist that in by far the majority of cases, those who reject the Bible will not see, or will not study. While, therefore, we should present the proof, as this author has well done, we need not diminish its force in advance by apologizing for the willingness of too many to turn it aside.

THE LAND OF THOR. By J. Ross Browne. New York: Harper Brothers. San Francisco: C. Beach.

This is a pleasing, and, so far as we are able to judge, a reliable exhibition of life in Northern Europe, by one of our California authors, already known to the public, who informed himself by travel among those of whom he writes. There will be various opinions respecting the style, in some of its peculiarities, but the volume will give good return for the time spent in reading it.

DEUS-HOMO. By Theophilus Parsons. Sold by Bancroft & Co., and A. Roman & Co.

Taking advantage of the interest which the "Ecce Homo" and the "Ecce Deus" had excited among thinkers, the author of this book conceived the idea of uniting the two in a title for his attempt to gain favor for Swedenborgianism. If the "New Church" does not receive support from better rhetoric and sounder logic than are found here, it will hardly prove itself to be a new dispensation.

HISTORY OF THE BOOKS OF THE BIBLE. By Professor Calvin E. Stowe.

There are few men more fully prepared to write such a book as this than Prof. Stowe, and it is emphatically a book for the times. Able, clear, suggestive, popular in style, it is admirably adapted to the instruction of all classes. It is now sold here only by subscription, but it should be for sale in all our book stores.

WEBSTER'S NATIONAL PICTORIAL DICTIONARY. Illustrated by William A. Wheeler. Springfield: G. & C. Merriam, Mass. San Francisco: H. H. Bancroft & Co.

It is too late to commend Webster's Dictionary, though we may commend this very convenient abridgment of the great work, and the very pleasant manner in which it is made pictorial. Often the attempt to make a compend of a valuable work gives us one that is almost worthless; but, in this instance, we have an exception, and, for ordinary use, one could hardly desire a more complete dictionary.

MACKENZIES' TEN THOUSAND RECEIPTS. Sold by agents of H. H. Bancroft & Co.

The ambition of the compiler of this book was satisfied with 5,000 receipts when it was first issued, but a wider range and more extended knowledge have doubled the number. Of course no individual has opportunity to test the value of all these receipts, but they are said to be reliable, and the great demand for the book is the best evidence of its worth.

We have received, with thanks to those who have supplied them,

Putnam's Magazine for January, 1868, a number fully sustaining its former reputation. From H. H. Bancroft & Co.

The Pacific Coast Almanac for 1868. Compiled by Henry G. Langley, and filled with facts and items which are important for reference.

The Annual Report of the California Prison Commission for the past year.

The Reports of Hospital Associations in Canton and Pekin, China, which surprise us with their exhibition of advance in those cities.

EDUCATIONAL.

Pedestrianism in California.

Dr. Johnson was of the opinion that life had few things better than the "excitation" produced by being whirled rapidly along in a post-chaise. But Sir Walter Scott says that he who has in youth experienced the confident and independent feeling of a stout pedestrian, in an interesting country, and during fine weather, will hold the taste of the great moralist cheap in comparison. It will be noticed that one condition of the happiness of Scott's pedestrian is, that the country through which he trudges shall be "interesting." To the hills and plains of California there are some kinds of interest (and some that the author quoted doubtless had in mind) which are lacking. We refer to the interest attaching to the scenes of historic events, and to that which invests busy agriculture and farm life. If our young men, therefore, would find the country "interesting," through which they incline to make pedestrian excursions, they must prepare themselves to enjoy nature itself. But nature means rocks, soils, flowers, trees, birds, beasts, insects, and landscapes; and these are the objects of which we learn in geology, botany, natural history, and the fine arts. In connection with the last of these, we may prepare ourselves to enjoy prospects, groupings, and landscapes by carefully noticing the pictures of such objects which we find in books, studios, galleries, and print shops.

Clerkship.

A clerk once detained a customer, in writing a receipt for money, a moment longer than seemed necessary. He apologised and explained himself. He said he had been trained under an employer who required his clerks always, before handing a receipt, to give credit for the money on the books. This plan was designed to prevent the possibility of money, once received, being again demanded—always an offense to customers, and an injury to business. That employer had observed that the waiting of the customer prevented the receipt being forgotten; but that his departure with his receipt, often facilitated the forgetting of the credit—the more important matter. It is plain, then, that there is an education for business, as well as for the professions, although the name which is applied to it is oftener *training* than *education*. And, as a scholar would desire in his teacher a good pattern and counsellor in study, so the clerk should aspire to find an employer well-fitted to serve as a model and an adviser in business. His success in life is imperilled the moment he enters an establishment where the account-book is a scrawl, like the first diary of a schoolboy, or where the hints of the proprietor savor of the foresight of idiocy, and the morality of junk-shops.

GENERAL NEWS.

More Mexican Territory.—Senator Shaw has introduced a resolution into our legislature providing for the acquisition of all that portion of Mexico lying north of the 26th parallel of latitude. This would embrace the mouth of the Rio Grande, all of Sonora and Chihuahua, the larger part of Lower California and Coahuila, nearly half of Nuevo Leon, as well as portions of Tamaulipas, Durango, and Sinaloa, and includes the cities of Chihuahua, Hermosillo, Matamoras, and the seaport of Guaymas. It does not include La Paz, however, nor the richest portions of the peninsula of Lower California. It secures the gulf of California and the mouth of the Colorado river, and access thereby to Arizona and New Mexico at all times, and gives an immense extent of new mining land. At the same time it adds an enormous area of barren and desert country, and will necessitate fierce Indian wars and a heavy outlay to protect such acquisitions for the use of our people. The resolution aims to commit our legislature, then the U. S. Congress, and finally the General Government to the policy above named. We suppose it is a fair indication of the sympathies of the democrats, and of very many republicans also.

Promptness.—Promptness is a cardinal virtue. Nothing noble in life can be achieved without it. With it all things are possible. Before it all difficulties vanish, all obstacles disappear. The prompt man is the successful man. He takes time by the forelock. The opportunity comes and he seizes it. Luck is on his side. The forces of nature take his part and act with him. Promptness is not rashness. It never acts blindly. It does not waste its strength in random blows. It strikes at the right moment, in the right place. It is a wide awake faculty. It sees clearly and acts with a wise decision. It does not put off till to-morrow what ought to be done to-day.

Hon. John Bidwell and Wine Drinking.—At a meeting of the Sacramento Band of Hope, held in this city on Sunday, Dec. first, says the Sacramento *Rescue*, Hon. John Bidwell addressed the Band in a brief but pointed speech. He referred to incidents of history in the early settlement of the Valley of the Sacramento, and reverted to the plans he formed concerning the vineyard at his planting. It was his intention to make wine and brandy, but he assured his audience that he now firmly believed that wine was the foundation of drunkenness and an unmitigated curse to man, and declared that no wine should be made from grapes grown in his vineyard.

Newspapers.—In a lecture upon newspapers, delivered in Philadelphia, by Rev. Dewitt Talmadge, he said: "I now declare that I consider the newspaper to be the grand agency by which the gospel is preached, ignorance cast out, oppression dethroned, crime extirpated, the world raised, Heaven rejoiced, and God glorified. In the clanking of the printing press, as sheets fly out, I hear the Lord Almighty proclaiming to all the dead nations of the earth, 'Lazarus come forth,' and to the retreating surges of darkness, 'let there be light!'"

Colored Population not Diminished.—General Howard has written a letter in reply to an inquiry whether the negro vote in the late Southern elections is not out of proportion to the population. He says carefully compiled statistics show an increase of the negro population since 1860. The decrease heretofore alleged was based on the misreport made in December, 1866, which was estimated from very meager returns.

Current Items.

OMAHA has four trains, and three steamers daily; 100 saloons and 8 churches; 2,151 houses; 55 hotels and boarding houses; 3 theatres; 3 printing offices; 1 capitol; 1 court house; 1 jail; 2 daily and 2 weekly papers; together with mills and founderies, bakeries, and manufacturing establishments of various kinds.

THE public debt of California is stated thus: Counties, $12,000,000; State, $5,000,000; Towns, $3,000,000—total, $20,000,000. Annual interest on this debt, $1,600,000. Taxable property in the State, $207,000,000. Tax levied this year, (1867) $8,000,000. Cost of governing the five hundred thousand people of the State, $6,000,000 per year.

THE Message of Governor Smith, of Montana, is published in the papers of that territory. It states that the territory covers an area of 172,800 square miles, and has a population of 65,000. The assessed value of property, exclusive of minerals, is between six and seven millions of dollars.

THE San Jose *Patriot* says that thirteen hundred wagons loaded with families and household fixings, have passed over the new grade at San Jose South, for the coast counties. Santa Barbara and San Luis Obispo counties seemed to have the preference of emigrants.

THE *Quaker City*, which took the Holy Land excursionists through the Mediterranean cities, has returned to New York. She sailed 14,000 miles and on her voyage none of her passengers died, not one was seriously ill, nor did any accident occur.

POSTAGE STAMPS are a comparatively recent invention, but they have gone into universal use in most enormous quantities. England uses 850,000,000 postage stamps annually; France, 450,000,000; and the United States, 350,000,000.

Charles Darwin, author of the *Origin of Species*, has a new work in the press—*The Variation of Animals and Plants under Domestication*: or, the Principles of Inheritance, Reversion, Crossing, Interbreeding, and Election.

IN the "Life of Wilberforce," is the following entry in his diary: "Went to hear Foster. Felt much devotion, and wondered at a man who fell asleep during the psalms. During the sermon went to sleep myself."

THE Boston Journal states, that recently an egg was placed in a vessel of cold water which was made to revolve 232 times a minute. The egg was boiled in six minutes, the only heat being the friction of the water.

IT costs $35,000,000 annually to pay our lawyers, $12,000,000 to sustain the criminals, $10,000,000 to support the dogs, and $6,000,000 to keep the clergymen so that the wolf enters not their door.

THE Alpine Miner has the following in its issue of November 30th: "In the stomach of a cow, killed at Silver Mountain on Monday last, was found gold dust to the value of over ten dollars."

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Putnam's Monthly Magazine	$4	" Banner of Light	$4
Godey's Lady's Book	$4	" True Flag	$4
Atlantic Monthly	$4	FOREIGN PERIODICALS.	
Every Saturday, parts	$5	London Illustrated News, with Supplements	$16
Our Young Folks' Magaz'e	$2.50	London Dispatch	$15
Leslie's Lady's Magazine	$4	London Bell's Life	$15
Demorest's Mirror of Fashion	$4	London Punch	$8
Peterson's Lady's Magaz'e	$2.50	Dublin Nation	$15
New York Old Guard	$3	Cornhill Magazine	$6
Eclectic Magazine	$6	Temple Bar Magazine	$6
Le Bon Ton	$8	London Society	$6
N. Y. Herald for California	$4	London Lancet	$6
" Police Gazette	$5	Chambers' Journal	$4
" Clipper	$5	All the Year Round	$6
" Sporting Times	$5	London Art Journal	$12
" Police News	$5	Blackwood's Magazine	$4
" Weekly Tribune	$4	Westminster Quart'y Review	$3
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" Staats Zeitung	$4	" " Times	$5
" Irish American	$4	Sacramento Weekly Union	$5
" Irish People	$4	S. F. Weekly Examiner	$5
" Scientific American	$4	" Golden City	$4
" Wilkes' Spirit	$6	" Golden Era	$5
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FAMILY READING.

Act in the Present.

Look not mournfully back into the past; it cometh not again. Wisely improve the present; it is thine. Go forth to meet the future without fear, and with a manly heart.—*Hyperion.*

Heart gazing mournfully back through past years—
Bringing sad memories, laden with tears—
Life's hours wasted; talents abused;
Bright opportunities blindly refused—
Close up the record fraught with such pain;
Years that have vanished return not again.
Grasp thou the *Present*; be earnest and bold—
Fleeting its moments, more precious than gold.

Watch and fight bravely against sloth and sin;
Pray for the Spirit the victory to win.
Cometh the future veiled and slow?
Go forth to greet her for weal or for woe.
Bringeth she gladness? Praise thou the Lord.
Bringeth she sadness? Bow to his word.
O'er Past and o'er future dim shadows recline.
Heart, be thou manful; *The Present is thine!*

In Church.

When once thy foot enters the church beware!
God is more there than thou; for thou art there
Only by his permission. Then beware.
And make thyself all reverence and fear.
Let vain and busy thoughts have there no part:
Bring not thy plow, thy plots, thy pleasures thither;
Christ purged his temple—so must thou thy heart;
All worldly thoughts are but thieves met together
To cozen thee. Look at thy actions well,
For churches are either our heaven or hell.

—*Herbert.*

How they do it.

"I don't understand how they do it," said Mrs. Warren, thoughtfully.

"You were talking about the Wentworths, as I came in," responded a friend; "was it with reference to them that you spoke as you did?"

"Yes," was the reply. "We don't personally know the Wentworths, but Mr. Wentworth has the same position in society which my husband has; gets the same salary; his children are no older, and they have one more daughter than we. Yet they dress better, and live every way better than we do. How they can do it, honestly, I can't see, for it costs us every penny that is made to live decently, and sometimes we go behindhand. It is a puzzle to me, I confess."

"I am very intimate with the Wentworths," remarked the new-comer, quietly. "As you say, they are no better off with regard to money than you are, but they are great managers."

"O, I hate managing people," said Mrs. Warren, shrugging her shoulders.

"You don't quite understand me, perhaps," said her friend, gently. "I happened to be stoping at the house some three years ago, when Mary was fourteen. Mary is the oldest, and was always an ingenious girl. I remember they had a dressmaker there, and Mrs. Wentworth questioned her very closely about the trade—so closely that she glanced up at last in surprise, saying—

"'Why, Mrs. Wentworth, are you going to make a dressmaker of Mary'

"'I have serious thoughts of it,' said Mrs. Wentworth. 'Will you teach her by the shortest method for a certain sum?'

"Well, the bargain was made, to the good woman's astonishment, and Mary went for two or three hours a day, as one goes to take a music lesson. The consequence is, that for that outlay they have established in their family a dressmaker who never fails them, and who, in her quiet efficient way, aided by her sisters, fits and makes all the dresses worn by her mother, her sisters and herself. Consequently, as the making often costs half as much as the material, all that extra expense is saved, and they can afford to buy a better fabric, one that lasts longer and looks richer. Another daughter was initiated in the art of bonnet-making, and for a bonnet for which you would give ten dollars at a good store they give less than half that sum, and can, consequently, if they wish, afford two bonnets to your one. Of course, all the other sewing is done at home, and special hours are set apart for this work. They sew together, chat together, compare notes, originate tasteful trimmings and fashions, and really outdress and outshine their wealthier neighbors (though I don't think they desire to do so,) on a very much smaller sum. I tried one day to pattern some buttons which I very much admired, but failed, and finally went to them. 'Why, you couldn't purchase them,' said Mary, laughing, 'because we made them ourselves. We obtained some thin rings, covered them, as you see, with gray satin, worked the edge all round with thick silk, in buttonhole stich, made a little bee in the centre with silver thread, and so we procured our stylish buttons, which everybody has admired, for less than half of what we could have bought a very inferior button for.'"

"So that is the way they do it," said Mrs. Warren, thoughtfully. "I wonder I never guessed at it, for certainly my dressmaker's bills are terrible. I always dread to buy new dresses because of the after expenses. But are they cultivated girls?"

"Thoroughly so. Mary sings. She did not wish to study music, so was never encouraged. Alice, the second girl, is a fine performer on the piano; Nellie paints wonderfully, and the youngest has a great aptitude for making bread, I am told, and is a born cook. As I said before, their time is equally divided. There is no hurry or confusion there, for everything seems to be done upon careful system at the right moment. They are all practical workers, and often earn something for themselves by turning their ingenuity to account for their friends. They live simply and frugally. Mrs. Wentworth is a good housekeeper, and everything is turned to some useful purpose, even twine and paper; nothing is ever wasted at meals; whenever you meet them they are neat, and clean, and cheerful. Their reunions at night are something quite delightful, for each one tries to add something to the happiness of the others. They are never idle and never overworked. The house is filled with pretty ornaments of their designing, simple, but novel and beautiful. There is a magic about the family that impresses the most thoughtless observer. The house is a workshop, an art union, where the most delicate designs are originated, and where genius is both stimulated and applauded. Then, you observe, they are all well fitted to go out into the world as independent laborers, should they be reduced in circumstances, or quite competent to manage houses of their own, whether they marry the humblest or the wealthiest."

"I see," said Mrs. Warren, thoughtfully, and there was a new light in her face. "One is never too old to learn."—*Watchman and Reflector.*

CHRISTIAN COURAGE.—Chrysostom, before the Roman Emperor, furnishes us with a most impressive and beautiful example of true Christian courage.

The Emperor threatened him with banishment if he would still remain a Christian.

Chysostom replied: "Thou canst not, for the world is my mansion—thou canst not banish me."

"But I will slay thee," said the Emperor.

"Nay, but thou canst not," said the noble champion of faith again; "for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay, that thou canst not," was the retort; "for in the first place, I have none that thou knowest of, my treasure is in heaven, and my heart is there."

"But I will drive thee away from man, and thou shalt have no friend left."

"Nay, and thou canst not," once more said the faithful witness; "for I have a friend in heaven, from whom thou canst not separate me. I defy thee. There is nothing thou canst do can hurt me."

THE RIGHT PERSUASION.—In terrible agony, a soldier lay dying in the hospital. A visitor asked him,—

"What church are you of?"

"Of the church of Christ," he replied.

"I mean of what persuasion are you?" then inquired the visitor.

"Persuasion!" said the dying man, as his eyes looked heavenward, beaming with love to the Savior: "I am persuaded that neither death nor life, nor angels, nor principalities nor powers, nor things present nor things to come, nor heighth nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus."

THE YOUNG FOLKS.

Every Little Helps.

Suppose a little twinkling star,
Away in yonder sky,
Should say, "What light can reach so far
From such a star as I?
Not many rays of mine so far
As yonder earth can fall;
The others so much brighter are,
I will not shine at all."

Suppose a bright, green leaf, that grows
Upon the rose-bush near,
Should say, "Because I'm not a rose,
I will not linger here."
Or that a dew-drop, fresh and bright,
Upon that fragrant flower,
Should say, "I'll vanish out of sight,
Because I'm not a shower."

Suppose a little child should say,
"Because I'm not a man,
I will not try, in word or play,
To do what good I can."
Dear child, each star some light can give,
Though gleaming faintly there;
Each rose-leaf helps the plant to live;
Each dew-drop keeps it fair.

And our good Father, who's in heaven,
And doth all creatures view,
To every little child has given
Some needful work to do.
Kind deeds toward those with whom you live,
Kind words and actions bright,
Shall, 'mid the world's deep darkness, give
A precious little light.

—*S. S. Visitor.*

THE CLEAN APRON.—A lady wanted a trusty little girl to come and help her to take care of baby. Nobody could recommend her one, and she hardly knew where to look for the right kind of child. One day she went through a by-lane, and met a little girl with a clean apron. She went the third time, and saw the same little girl with her clean apron, holding a baby in the door of a small house.

"That is the child for me," said the lady. She stopped and asked for her mother. "Mother has gone out to work," she answered, modestly; "father is dead, and now mother has to do everything."

"Should you not like to come and live with me?" asked the lady.

"I should like to help mother some way, said the child.

The lady, more pleased than ever with the tidy looks of the little girl, went to see her mother when she was at home; and the end of it was, the lady took the child to live with her; and she found, what indeed she expected to find, that the neat appearance of her person showed the neat and orderly bent of her mind. She had no careless habits; she was no friend to dirt; but everything she had to do with was folded up and put away, and kept carefully. The lady takes great comfort in her, and helps the poor mother, whose lot is now not so hard as it was. She smiles when she says, "Sally's recommendation was her clean apron; and who will not say it was a good one?"

TWO KINDS OF BOYS.—"I didn't think," said a smart-looking boy, one day, as he stood with downcast eyes in the presence of a grave-looking gentleman.

"You didn't think, eh? Then I'm ruined, because you are a thoughtless boy. You may go, sir," replied the gentleman, in a tone of voice which expressed both sorrow and sternness.

The boy silently left the room. He too, seemed sad, and a tear glistened in the corner of his eye.

What is the matter? What has he done? I will tell you.

He was an apprentice. His trade was that of a carpenter. It had been a part of his duty to light the fire in the shop half an hour before the men came to work. One cold, windy morning, he lighted the fire as usual, but in doing so he left a shaving burning outside the door of the stove. It was only one shaving. He didn't think it would do any harm, because it was only a little shaving. But a puff of wind from beneath the door of the shop blew the shaving on the floor. There it set fire to another shaving; the fire spread, unperceived by the boy, until it reached a pile of shavings, and blazed up

into the room. Then he started and tried to put it out. But he was too late. It was beyond his control. He rushed out, shouted "Fire!" and alarmed the people. They came, but could not save the shop. It was burned down, and its owner, not being insured, was ruined.

He was ruined, because that boy didn't think.—*Parish Visitor.*

THE FIFTH COMMANDMENT.—An old school master said one day to a clergyman, who came to examine his school:

"I believe the children know the catechism word for word."

"But do they understand it? that is the question," said the clergyman.

The school-master only bowed respectfully, and the examination began. A little boy had repeated the fifth commandment, "Honor thy father and thy mother;" and he was desired to explain it. Instead of trying to do it, the little boy, with his face covered with blushes, said, almost in a whisper:

"Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet, and the gentlemen saw they were bleeding, and gave me some money to buy me shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefoot better than she could."

MINING NEWS.

NEW MINING REGION.—A Milwaukee newspaper speaks of important discoveries on the northern shore of Lake Superior. The Indians and trappers of this region have often brought pieces of silver ore into the settlements. This has given rise to a general belief that when the shore should be thoroughly explored, deposits of this precious metal would be found. The isolation and ruggedness of the region, however, have discouraged private enterprise, and the peculiar land policy of the British Government has prevented the formation of mining companies. Veins of ore have been profitably worked at the mouth of Pigeon river and on Prince's bay, but elsewhere little or nothing has been done until within a year past. It is about a year since a Mr. McKellar, of Ontonagon, discovered indications of a silver deposit at the head of Thunder bay. This Summer other persons have prosecuted the search. The result of their work is thus told:

"Two veins of native silver have been discovered, besides several others which contain 'silver lead resembling that contained in the mines about Marquette. The former are situated on Currant river, about three miles from Thunder bay. One is eighteen the other seventeen feet in width, their general course being east and west, and their distance apart one mile. They carry considerable native silver, and also a slight percentage of ore—sulphuret. One of these veins has been explored for a distance of three or four miles, and is found to be continuous and well defined. Two shafts have also been sunk upon it, and have yielded well thus far, although no assays have yet been possible.

RICH GOLD DIGGINGS IN NORWAY.—Mr. Ashburn furnishes us a translation from The Scandinavian, of October 17th, in regard to the discovery of gold mines of almost fabulous richness in Norway:

"These fields are found in the northern part of Norway. It is said that a tributary of the Tana river, which forms, in part, the boundary between Norway and Lapland, on account of the late Spring and high water, changed its channel in one place, and in the old bed of the stream gold was found; not only in fine dust, but also in large lumps. One person, who has been in California, states that the locality where this discovery was made, resembles very much the gold fields of that State. Gold is also said to have been found in Alten. The Christiana Morgenblad has information from Finmarken that wages for workmen engaged in gold washing in the rivers, has gone up to several dollars specie per day."—*Transcript, 4th.*

THE laborers in the Union Copper Mine were discharged last Saturday, with the exception of a small prospecting force below. The company has some four hundred tons of first-class ore now lying on the ground awaiting shipment, which is rendered difficult and expensive by the bad condition of the roads. Work will not be resumed until Spring. The late fire and the suspension of work on the mines promises a dull and cheerless rainy season for Copperopolis.

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The Prices for Board and Room will vary, according to the kind of Room, from $1 50 to $2 00 per day.

The International Coach will be at each Steamboat and Car, plainly marked "International Hotel," to convey passengers to the House, FREE, and to any part of the city at the cheapest rate, according to the distance. From the House to all of the Steamers, 50 cents.

F. E. WEYGANT, Proprietor.

PACIFIC COAST ITEMS.

THE Grand Jury of San Francisco County closed its session last Saturday. Among notices of crimes they report, thus: "We call attention to the total absence of any check upon prostitution, and to the shameless effrontery with which it is practiced in our city. In a large commercial community the vice can not be suppressed, but it should not be ignored. The experience of older communities proves that a strict surveillance, the collection of a heavy tax, and the enforcement of sanitary regulations, are the most efficient means for abating this vice and mitigating its evils. We earnestly recommend the passage of an ordinance containing these provisions. We also call attention to the want of adequate legislation for the punishment of seduction."

THE "Eisner-Robitscheck tragedy," which occurred some two weeks since, in this city, at a store on the corner of Sansome and Merchant streets, is a singular, mysterious affair. The Coroner's jury have not yet finished their investigations. Both were natives of Bohemia, both Jews, and intimate friends. Eisner, on leaving for Europe, two years ago, placed $50,000 in keeping of Robitscheck, in trust. On his return, a few weeks ago, they disagreed in making a settlement, and the affair terminated in Eisner's death.

ON Sunday, a middle-aged man committed suicide, at the embankment north of the foot of Vallejo Street, in this city, by drowning. Before doing so, he emptied his pockets of trinkets and trifles, and gave them to the boys near by. He then filled his pockets with rocks and leaped into the water. His person bore evidence that vice and disease led to the act, that he was once a resident of Norwich, Ct., and his name was Patrick Shandley.

THE Supreme Court of California has decided that mining claims, mortgages, schools, churches, libraries, and charities must be taxed hereafter. This will probably add $50,000,000 to the taxable property of the State. In San Francisco the churches, charities, and educational institutions are worth about $5,000,000, and, at the present rate of taxation, would pay $12,000 to $15,000 annually.

CHARLES MORGAN, of Petaluma, coming to this city on New Year's, very considerately put up at the Russ House, but inconsiderately, on retiring, blew out the gas-light as if it were a tallow candle. The next morning he was found insensible, and with difficulty was restored to consciousness. Charles must have come from Pike County.

RELYING upon the tenor of the California press, we infer that during no period of her history have the substantial interests of this State been more prosperous than during 1867. Especially is this true of farming, which has now become, and will continue to be, the leading interest in the State.

THE *Times* says, "The Butchertown question was discussed vigorously in this city all last year, yet the butchers are just where they where twelve months ago, with the superadded fact that their neighborhood is more odoriferous by a year's additional deposit of filth."

THE great rain-storm of 1867–8, though severe, has done only trifling damage, compared with that of 1862. Santa Clara County had its face washed cleanly, and a few of the Yolo farmers had to "climb a tree." The levees shielded Sacramento and Marysville.

THE funeral services of the late Commodore James T. Watkins took place at Grace Church, on the 2d inst. He died from an accidental fall down a hatchway, on the steamer, between Yokohama and Hongkong.

VOLNEY E. HOWARD, of Los Angeles, proposes to start, in this city, in February, a new daily morning paper, under the title of "*The Pacific Press*. It is to be the organ of the 'war,' or anti-secession Democrats.

THE local press of this city say the inclement weather has largely increased the number of applicants for charity among the poor. The San Francisco Benevolent Association aided 520 during the past month.

COL. EDWARD MCGARRY, well known in military circles, and to old residents, committed suicide, by cutting his throat, at the Occidental Hotel, on the 31st ult. He was a native of New York, and 47 years old.

HON. CHARLES MACLAY was elected to the State Senate on the 2d inst., by fifty-nine majority, to fill the vacancy made by the death of W. J. Knox. Mr. Maclay was the Democratic candidate.

PROMINENT citizens of Petaluma are taking measures to organize a company, to build a railroad from Petaluma to Healdsburg. Several thousand dollars have been subscribed.

GEN. PHIL. SHERIDAN is reported to have left off his gross profanity. If so, it is one of his greatest victories.

THE *Times*, of this city, says that there have been fewer fires, wrecks, and serious casualties, during 1867, than usual on this coast, but no diminution in the number of suicides.

GEORGE C. GORHAM, Prof. B. Silliman, and Judge Cowles sailed for the east on the opposition steamer of last Saturday. The *Nevada* had a full complement of passengers.

GEN. MCDOWELL has been removed from the command of the Pacific Department to that of the Department of South Carolina. Gen. Ord succeeds him.

A TIN company, with a capital of $4,000,000, has been formed in this city, to work the tin mines in San Bernardino County.

THE *Alta California Almanac* is a very useful compendium for reference in all matters pertaining to the Pacific Coast.

TELEGRAPHIC SUMMARY.

POLITICAL.—Gov. Bullock, of Massachusetts, in his inaugural, takes conservative grounds, opposes confiscation, favors the restoration of southern whites to equal rights, but insists on all the guaranties given to the blacks.....The eastern Democrats are divided between Gen. Hancock and Horatio Seymour as candidate for the Presidency.....Gov. Flanders, of Louisiana, has resigned, and Johnson Baker, a Kentucky conservative, has been appointed his successor.....Mr. Broomall has introduced a bill in Congress to provide for the redemption of greenbacks, in sums less than $100, when presented, for the first month paying a certain sum (say 1.34) in gold; the next month one-half cent less, and so on, until gold and greenbacks become of equal value.

MISCELLANEOUS.—Mr. Burlingame, our Chinese Minister, has been empowered, by the Chinese Emperor, to adjust all disputed matters between that government and the powers of Western Europe. He is now on his way to London, *via* San Francisco, leaving the duties of the American Mission in the hands of his Secretary.....The weather at Sitka this winter proves colder than was anticipated, but the report that the United States troops are suffering from frozen limbs is absurd. The rumor of new discoveries of gold this winter is got up for the special benefit of those who own the transport line between Victoria and Sitka.

FOREIGN.—King Emanuel of Italy declares in favor of the national wish that Rome shall be the capital of his kingdom, but advises patience.....Dr. Livingstone, the African traveler, is alive, well, and traversing the wilds of Southern Ethiopia.....The Fenian excitement is unabated in Ireland and England, to the alarm of the Government, who are preparing to meet any outbreak.....Juarez is getting more firmly established in Mexico, and urges a remodeling of the government after the plan of the United States. The Mexican treasury is empty, and the Minister of that department has resigned.

WEEKLY MARKET REPORT.

Produce Market.

WEDNESDAY, Jan. 8, 1868.

FLOUR—Sales include 100 bbls low grade Superfine, $6 50; 200 bbls Extra, interior brand, $7 75; 550 bbls Oregon Extra, part per Ajax, private; 550 bbls Extra, interior brand, private. We quote Oregon Extra firm at $7 50 for qr sks of Imperial and Standard. City mills are moderately active at the following rates: Superfine, hf sks, ₱ 196 lbs, $6 75@7 00; do qr sks, $7 00@7 25; Extra, hf sks, $7 50 @7 75; do qr sks, $7 75@8 00.

WHEAT—Sales include 3,000 sks Coast, $2 62½; 13,000 sks medium, $2 60. We quote the market firm at $2 65, with $2 70 bid for extra choice lots. At the close, 1,900 sks, very choice, $2 67½; 1,200 sks inferior, $2 40.

BARLEY—The range for feed and brewing qualities is $1 80@1 90 ₱ 100 lbs, dull. At the close, 500 sks feed, $1 80; 600 sks brewing, $1 87½ ₱ 100 lbs.

OATS—Sales include 700 sks fair, $1 75; 600 sks choice, $1 85 ₱ 100 lbs.

POTATOES—Sales include 300 sks Bodega, $1 12½; 200 sks Humboldt, $1 12½; 380 sks do, in three lots, $1 20 @1 25. Market firm at $1 25 ₱ 100 lbs for latter description.

CORN—Continues scarce at $2 25 ₱ 100 lbs, as an outside figure for choice.

RYE—Is quotable at $1 75@1 87½ ₱ 100 lbs.

BUCKWHEAT—Is exceedingly dull at $2, with $2 25 ₱ 100 lbs asked.

ONIONS—We quote Yellow at 2½@3c ₱ lb.

BEANS—Sales of 50 sks choice Pea, 3¾c. We quote jobbing rates as follows: Bayo, Butter, Pea, and small White, 3@3½c; Pink, 2½c; and Red, 2c ₱ lb.

MIDDLINGS—Feed descriptions are quoted at $40, and Shorts at $35 ₱ ton.

BRAN—Continues to sell from the mills at $25@27 50 ₱ ton.

HAY—One cargo of choice sold at $23; good descriptions quotable at $18@23.

DAIRY PRODUCTS—The recent severe weather has diminished the receipts of all kinds. Fresh roll Butter has advanced to 50@52½c; old California, in firkins, 15@25c; and 22½@25c ₱ lb for Eastern; Eggs, 65@70c, with 67½c ₱ dozen at the medium figure.

POULTRY—Live Turkeys are quoted at 18c ₱ lb, with a declining tendency; Hens and Roosters, $7 50@8; Ducks, $6 ₱ dozen; Geese, $3 50@4 ₱ pair.

PROVISIONS—Bacon is quoted at 12½@13½c for California, and 12@12½c for Oregon; Lard, 10¾@11c for California, and 11@11¼c for Eastern.

WOOL—Inactive at 12c for good shipping grades of fall clip.

HIDES—California dry, usual selection, 14c, and Mexican, 12@12½c ₱ lb, nominal.

TALLOW—Is reported dull at 7½ for good Beef.

San Francisco Cattle Market.

Prices have advanced considerably during the past week in consequence of the wet weather preventing the driving in of Cattle. We understand that a great number have been drowned during the late rains, more especially Beef. The demand for all kinds is chiefly for second quality.

We quote the slaughterers' prices as follows:

BEEF—American, 1st quality, 11@11½c ₱ lb; Spanish, 1st quality, 10½@11c; do 2d quality, 9@10c; do 3d quality, 8@9c.

VEAL—12½@15c ₱ lb.

MUTTON—9@10c ₱ lb.

LAMB—10@12½c ₱ lb.

PORK—Undressed, 6@6½c; dressed, 8½@9c.

S. F. Bulletin.

MARRIED.

On Tuesday, January 2d, in the Howard Presbyterian Church, by Rev. Dr. Scudder, Capt. Leroy L. Jones to Miss Harriet W. Scudder.

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THE OCCIDENT.

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Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

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NOTES ON

CURRENT TOPICS.

With no little anxiety are all friends of education, and of this noble State, waiting for the action of the Legislature in respect to a University. So far as we can judge, the spirit of those who are to have the honor of inaugurating this most worthy demonstration of California's purpose to prepare for the future, is a fair reflection of that which is felt among the people. Men of every class and party find this common ground on which to stand. Laudable state pride, far-seeing wisdom, an earnest desire to provide for our sons what may equip them for their work, and a desire, at the same time, to make this coast attractive to all who may think of it as a home, combine to make the proposition that we have a University one of the most popular ever presented in our Legislature.

The only dangers attending it relate to the manner in which the institution shall be organized, and the manner in which it shall be controlled, We trust the joint committee will be wise, as well as enthusiastic, in the report they frame, and that gentlemen in both Houses will forget all other considerations in passing the bill under which the University must be managed, save those which experience and judgment suggest. We want a University, but not until we can have one without any clogs to hinder its brilliant success.

Japan has attracted a large share of attention from the other nations of the world, during the last ten years, but the late news from that country will increase the interest of all in its condition. The Tycoon has abdicated, and the Mikado, or highest power in the Government, has called a council of the Daimios, or Provincial Governors, to consult respecting the policy to be adopted in the exigency

The whole aspect of affairs indicates a tendency toward a constitutional government, and a purpose is manifested to carry out treaty stipulations with foreign nations. Some of the inferior princes are bitterly opposed to this, and civil war may be the result, but the majority of the people are believed to be in favor of the new line of policy, and it will finally, and perhaps speedily, prevail.

As an evidence of the change already effected, a Consul has been appointed to represent the Government in San Francisco, the first ever appointed, and we may soon look for further proofs that Japan is turning toward the civilization so long excluded from her people. Nor can we doubt that Christianity will be welcomed, as the necessary attendant of the civilization they court.

The signs of the times favor union among all Presbyterians. Since the Convention held in Philadelphia, which took many by surprise, because of its spirit and results, not only have individuals and churches expressed their delight that such a Convention was called, but union meetings have been called in various localities to increase the interest thus excited, and more thoroughly remove the partition walls. One of these meetings was to be held in the Brick Church, New York City, at the suggestion of some of the leading men in all branches of the church, on the nineteenth ult., and, although no account of the meeting has yet reached us, its origin gives assurance that it must have great effect in giving tone and direction to the sentiment of all who were there represented. One of the noblest bulwarks of trnth ever erected, and one of the most formidable hosts ever arrayed in support of Christianity, will be prepared for the conflicts yet to be, when Presbyterians shall be one body, with the same banner and a common aim. The moral effect of such an exhibition would be enspiriting, and the actual power of such a church we are not yet able to estimate.

Charles Dickens has no opportunity to complain of American patronage, as respects his works, or American enthusiasm as respects his person. Though not bestowed quite so abundantly, perhaps, as in the case of some other celebrities who have visited our country, yet the adulation manifested by many of our people must be deemed rather farcical by our distinguished visitor. Indeed, it seems almost time that we ourselves had attained more self-respect than we manifest in our treatment of foreigners. There is never any reciprocity of such treatment when our great men go abroad, and we have as great men as are any who visit us. Nor are we rewarded, save with a smile at the simplicity some do not weary in repeating, by those to whom we thus display ourselves. Genius is worthy of honor, and this we can justly render to Charles Dickens. A consistent regard for our Government in the midst of a "crooked and perverse generation," should be rewarded with the proper evidence that it is appreciated and esteemed, and to this Dickens is entitled. But there is no reason why we should not gain his still higher admiration by the dignity, as well as sincerity, with which we receive him and do him honor. Gratifying improvement can be noticed in the mode of welcome adopted by the majority of those whose respect he would value, as compared with that which in former years has occasioned ridicule; and this affords hope that, in time, no Americans will degrade themselves when they pay merited compliments to others.

National changes are most interesting subjects for study, whether in history past, or history passing, and oftentimes things which seem unimportant items are prophetic of issues that astonish the world. The rebels in China have reduced the Imperialists to such straits that there is danger they will lose their power. This is no new thing in the history of revolutions, and we only reply to the despatch that brings the fact with the thought that in China, as in other lands, the strong must rule, the weak go down. But, the Emperor has called upon the European Powers for help, that he may retain his throne. This *is* a new thing, and as marvelous as new. It tells us, as hardly any other fact could, that extremity has broken down the exclusive spirit of the Chinese Government, as necessity had already broken down the wall around the empire. It tells us that their fancied isolation is, by their own confession, no longer possible. And this sought alliance is a marked proof that the days of the past will never return in China. Henceforth, in many particulars, the Rulers must be like those they are forced to make their helpers, and, as the Sultan of Turkey lost his prestige and glory when he was compelled to a like alliance, so Chinese rule can be exclusive no more.

Earthquakes are certainly "in divers places" this year, and have startled multitudes of people who had heard of the occasional trembling on the Pacific coast, and been thankful that their lines had fallen to them in safer regions. Western and northern New York, and New England have recently been disturbed quite as much as California was wont to be in other days, while in the general commotion upon sea and land, we have, thus far, escaped. The natural philosopher who shall explain the apparently lawless and fearful phenomena of earthquakes, suddenly rocking the inhabitants of regions never regarded as volcanic in their structure, as powerfully as those in the neighborhood of open craters, and felt by all, while unexplained, to be the direct manifestation of the mighty power of God, will make great and welcome advance in the discoveries of science. Till then, let us profit by our belief that God works unseen below and rules above.

Notice has been given of a bill to be introduced in the Legislature for the repeal of the Sabbath law. We greatly hope it will not pass. We should be glad were it never introduced. Repeal of this law would not leave us where we were before it was enacted. We shall have become more generally a Sabbath-breaking people than we were before restrained somewhat by law, by a natural reaction we all understand. No serious evils result from the statute. No class of citizens is seriously hindered in the proper exercise of liberty; no valuable business is essentially checked by its restrictions. On the other hand, according to testimony that ought to

have weight — the testimonp of facts, not of bigotry or cant — good order, good citizenship, comfort, prosperity, are promoted by the influence of such a law. While advance towards a more general observance of the Sabbath can be observed in Continental Europe, let us not go backward here.

Experiments have been made in this city, during the past week, which seem likely to introduce great changes in fuel for propelling machinery. We had read and heard much about the substitution of petroleum for coal, but were so far away from the region where the tests had been made that no intelligent opinion could be formed, until they could be brought to us, and submitted to the examination of scientific men here. This has now been done. Col. Foote's apparatus has been forwarded, under charge of some of his associates, and the experiments have been highly satisfactory, in many particulars, to those practical engineers and educated gentlemen who have witnessed them. We are not prepared now to give the details, except to say that, as respects convenience, amount of heat, facilities for regulating it, and freight in the case of steamers, all agree that petroleum has decided advantages. As to comparative expense, and the probability of a permanent and abundant supply, there has been some question; but upon these points most of those who have given thought to the matter are very sanguine.

The advantage of such a change, if all the essential conditions can be answered, will be very great, especially in making long voyages at sea. Steamships are now obliged to carry immense freight in coal alone, and none but those of great tonnage can be employed where there are no ports at convenient distances for their supply. Naturally, therefore, those interested in the great lines of ships which sail from San Francisco, situated so far from any of nature's coal fields, but near to vast reservoirs of oil, and those concerned in the commerce of this port, are very desirous that all may be proved that is claimed by those who would give them petroleum for coal.

Religious Intelligence.

PACIFIC COAST.

Drunkenness.—The Grand Jury, in their recent report, in this city, made the following statement:

Intemperance.—A large proportion of the cases brought before us originated in intoxication, and our attention has thus been drawn to the evil entailed upon the community by the prevalence of this vice. The county annually expends, for the suppression and punishment of crime. about $400,000. Doubtless one-half of this expense is chargeable to the use of alcoholic stimulants.

Per contra, the county receives for licenses for the sale of liquors $50,000. This leaves a large balance on the wrong side of the ledger, and shows a losing business for the county.

No account is here made of the losses and expenditures of private parties, and of benevolent associations, or of the inappreciable degradation and misery caused by indulgence in this vice. We recommend a large increase in the price of licenses, that those who profit by the vices of their fellow citizens may be made to bear some of the burdens created by their traffic.

We learn, from the License Collector's office, that eight hundred and fifty licenses have been issued during the last quarter.

Langley's Directory gives the names and place of business of twelve hundred retail liquor establishments; showing that proper diligence has not been used to enforce payment. It is just to add that the figures show a large increase for the month of December, compared with the two previous months.

Such a view, taken by a body of men, composed as grand juries usually are, needs little comment. Ignoring all moral and religions considerations. in a monetary point of view, the use of intoxicating drinks is a relentless, unmitigated scourge. Had all the money wasted in California by the use of liquors, since 1860, been used economically in building railroads, we should now have a railway communication with every important farming and mining neghborhood of the State — doubling the value of every man's farm and forest.

Church in Mendocino.—At the annual festival of the Sabbath School of the Presbyterian church in Mendocino, the worthy Superintendent, Mr. Jerome B. Ford, was presented with a testimonial expressive of the regard of the people, in the form of a fine gold-headed cane. Mr. Ford was the founder of the Sabbath School, and it has been mainly through his unceasing efforts that both the church and Sabbath School in Mendocino have reached their present flourishing condition.

The pastor, Rev. P. C. Whiting, was also remembered, receiving a purse well filled with the yellow coin wich circulates so freely through our State.

From a private letter, we learn that the Rev. Dr. Newell, of the Allen Street Presbyterian Church, New York has been visited with a series of most painful afflictions. A few months ago his wife was taken from him in a moment by an attack of apoplexy. A few weeks since his daughter, who had been married but three weeks to Rev. Mr. Booth, of Englewood, died suddenly, and now we are informed that the husband and father is laid aside from his pulpit by a disease which will probably take away his life.

San Jose.—At the communion last Sunday, 12th inst., eight persons were admitted to the Presbyterian church at San Jose — five by letter and three by profession of faith.

Union prayer-meetings are held daily in the rooms of the Young Men's Christian Association, and a growing interest is manifest.

The evangelical ministers of that city have united in forming a Ministerial Association, aud adticipate a mutual benefit from this effort to secure oneness of sympathy and interest.

The Unitarian Church, at Portland, Oregon, was dedicated on the last Sunday afternoon of December. The services were conducted by the new pastor, Rev. T. L. Elliott, recently of St. Louis, assisted by Rev. Mr. Stratton, of the Methodist, Rev. Mr. Harpending, of the Presbyterian, and Rev. Mr. Anderson, of the Baptist church.

The annual sale of pews at the Unitarian Church took place on Monday night. The price paid as premiums for choice amounted to $5,340. Last year the premiums exceeded $20,000, a sum then needed to liquidate a debt. The congregation is one of the most wealthy on the coast.

Sunday School Convention.—Two days of last week were spent by the friends of Sabbath Schools in Sacramento, in consultation in reference to their important duties. The attendance was not large, but all who were present were quickened and encouraged for their work.

Sacramento.—Five persons united with the Presbyterian church in Sacramento last Sabbath, Jan 12th. Three of them by profession of faith in Christ, two by certificate.

MISCELLANEOUS.

"Not Denominational."—Rev. Alfred Taylor tells this story of a boy who had risen, under the lure of Sunday School sweetmeats and picnics, to the perfection of a certain latter-day idea of undenominational breadth:

"Where do you go to Sunday School, Jimmy?"

"Who, marm, I go to Baptisses, and Methodisses, and the Presbyteriums, but I've been trying the 'Piscopals for two or three weeks."

"You don't seem to belong anywhere, then, Jimmy."

"Why, yes, marm, don't you see? I belongs to 'em all, exceptin' the 'Piscoppls, but I'm goin' to join them too, now."

"Well, Jimmy, what's your idea in going to so many?"

"Why, you see, I gets a little of what's going on at 'em all, marm. I gits liberties, and hymn-books, and all that; and when they have picnics, I goes to every one of 'em"

A new author asked an editor his opinion of his books. The answer was:

"I have found a great deal of good and original matter in them; but what was good was not original, and what was original was not good."

It should cheer the steps of a servant of Jesus Christ, as he journeys, to know that, even in darkness, his guide is still with him, and that that guide is the King of the country through which he is traveling.

Faith is a burning-glass, which receives the beams of God's love, and inflames the heart with love to him again; till, mounting up in fervent prayers, love reaches its original, and rests forever in love.

Some one, looking at a rich man, said: "Poor man; he toiled day and night, until he was forty, to gain his wealth, and he has been wathing it day and night, ever since, for his victuals and clothes."

Enthusiasm for a person has no such grand control of a man as has enthusiasm for an idea. The masters have all been led by ideas, the disciples by persons.

Klopstock engraved, on the grave of his wife, two sheaves of wheat, thrown, as it were, carelessly together, with the inscription: "We shall ripen in heaven."

Said a brother, lately, in increasing a subscription: "The Lord has greatly blessed me in my crops and in my business, and I think he means something by it."

A firm faith is the best theology; a clear conscience the best law; honesty the best policy; and temperance the best physic.

Use the best language in your common conversation at home, and you will soon acquire the habit of using it on all occasions.

"It is a great misfortune," says La Bruyere, "not to have mind enough to talk well, nor judgment enough to be silent."

He can never truly relish the sweetness of God's mercy who never tasted the bittterness of his own misery.

Did sin bring sorrow into the world? Then let sorrow carry sin out of the world.

Dr. Hall says: "To be a great orator, a peerless beauty, or the star of the social circles, whether man or woman, is the next door to being lost."

Prentice says: "Russia makes over American possessions to us under hand, and a hundred thousand seals."

The late eruption of Vesuvius has caused the formation of ten new craters, all quite small.

General Grant will be forty-six years of age on the 27th of April next.

California produced 182,000 bushels of peanuts, valued at $545,550, last season.

GENERAL NEWS.

Roberts Brothers, of Boston, have sold 50,000 copies of Jean Ingelow's poems. Miss Ingelow's face is described as not beautiful, but something better than beautiful.

IMMIGRATION.—From the 1st of January to the last of October, the number of immigrants who arrived at New York, was 208,428; or 6,000 more than last year.

THE funded debt of California is $5,129,500. During the last two years, all warrants on the general fund have been paid when presented.

THE North German Parliament has unanimously requested the Executive to put down public gambling throughout the Confederation.

SEVERAL European capitalists have lately come to California, with the expectation of developing the mineral resources of Alpine county.

THE number committed to the Insane Asylum, during the last four years from San Francisco, reaches four hundred.

THE difference between a pound of meat and a drummer boy—one weighs a pound and the other pounds away.

LONGER.—The opening of a grave in Harrisburg, Pa., has shown that silk dresses last longer than human bones.

THE Pacific Mail Steamship Company recently launched a magnificent steamer, the Alaska, for the Atlantic side.

A TRAVELER who was detained an hour by some mischance, shortened his stay by making a minute of it.

UNCLE SAM pays for Russian-America about two and a-half cents per acre.

PERSONAL.

SUCCESS.—I have traveled beyond the Alleghanies, and, when there, the west seemed farther still; and as I turned homeward again toward the setting sun, the west was still before me, and still receding. So of success; it seems almost within grasp, but when reached for, who clasps it? Who has indeed attained it?—*Geo. Wm. Curtis.*

INDECISION of character is shown in a constant recurrence to others for advice, which is either rejected without reason or acted upon without conviction. Decision of character never seeks advice except when necessary, and when obtained, it is either followed up judiciously, or rejected on assignable or reasonable grounds.

UNABLE TO READ.—A correspondent of the American Missionary, for December last, writes as follows from North Carolina. He says: "There are yet among all classes and races in the Southern States five millions of souls unable to spell the name of Christ, or decipher one word of His will to man!"

IT takes four things to make a thorough gentleman. You must be a gentleman in your tastes, a gentleman in your principles, a gentleman in your person, and a gentleman in your manners. No man who does not combine these qualities can be justly named a true gentleman.

J. E. Perley, aged 52, is the oldest member of the Senate, and W. W. Pendegast, aged 25, is the youngest. The oldest member of the House is D. W. Connely, aged 61, and the youngest is A. Comte, Jr., aged 25.

CHARITY.—Great minds are charitable to their bitterest enemies, and can sympathize with their fellow-creatures. It is only the narrow-minded who make no allowance for the faults of others.

J. PITMAN DINSMORE, M. D., M. H. D.

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Merchants and others bringing orders to us, will be met with liberal terms.
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The Chemical Laboratory, on Stockton Street, has been fitted up with costly furnaces and the best appliances for the practical study of Chemistry, in all its branches. Courses of Lectures on Chemistry, Metallurgy, and Mining are given by Prof. Price, during the first four months of the year. The Institution is provided with ample Buildings, valuable Philosophical and Chemical Apparatus, spacious Play-grounds, and an open-air Gymnasium.
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The Seventh Term of this Institution will commence on Wednesday, January 22d, 1868, in the new Academy building, recently erected on Telegraph Road, one mile from the Railroad Depot.
The location and plan of this new building have been made with the design of securing for the students a home of beauty and refinement.
Careful provision is made for thorough and extensive courses of study in English, Mathematics, Natural Science, and the Ancient and Modern Languages. A special course is also provided for those who are preparing for a commercial life.
In addition to these courses there is a daily military inspection and drill, together with vocal and light gymnastic exercises, under the instruction of a teacher. Every student is required to attend the military and gymnastic exercises, as a means of physical training.
For the mental, moral, and physical culture of each pupil committed to his care, the Principal holds himself responsible.
Further particulars may be obtained by addressing the Principal, at Oakland.

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The Eighth Session of this Institution will commence on Thursday, January 9, 1868.
For Catalogues, containing full information, address

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Electro-Silicon.

This wonderful product of nature and the Pacific Coast (the two do not often work together) has fairly electrified New York. No sooner had its powers been tried on a seal ring, at Ball & Black's, than a rush was made for the establishment, and it required 100 Metropolitans and all their stars, to keep off the mob. Finding the pressure too great to be borne, the police bethought them of applying Electro-Silicon to the rioters' persons, which were consequently rubbed out of existence in a very few minutes. By the last Panama steamer, orders were received, by KEITH & CO., for 200 gross, which, at fifteen dollars per gross, are worth the sum of $3,000, a handsome order for an article discovered but yesterday.

The Occident.

San Francisco, Saturday, January 18, 1868.

THE MEASURE OF LIFE.

To pass so many years, serve as a link in the chain of human generations, and then die, is the sum of life with many who by no means place a low estimate upon themselves. No noble cause, no valuable interests, no schemes for blessing mankind receive their sympathy or aid, and they leave the world no evidence that they have lived in it, except that they breathed its air, enjoyed its favors, and are laid in its soil. Their tombstones are the only memorials of them, and these, as if in irony upon such a life, furnish the whole record that is worth preserving when they give their names, and when they were born, and when they died. It matters little whether the interval between the dates is great or small. Yet this is not *life*, nor can life be measured by the mere lapse of years.

There are others who see the folly of a career like this, and pity those who are content with it, resolving to mark their course with some proofs that they have been in the world, which can be left as a heritage for their successors. They gather riches that others may use, or acquire influence that may survive them, or achieve results that remain as their monuments, all of which bear testimony that excites both gratitude and praise that their life was not a failure. In any sphere, with any faculties, men may thus make themselves immortal, and we are ever affected by the vibrations of cords struck by we know not whom, we know not when. Yet they are the abiding witnesses that tombstones could not sum up the history of those who thus caused their influence to be perpetual. Still, we do not in such men find all that may be made of life, nor is it fully measured by accumulated wealth, or accomplished results, or any mere blessing gained by ourselves and left to honor us when we are gone.

That the destiny of the race, predicted in the hopes and efforts of every generation, in the history of all the past, and in the distinct promises of God, may be attained, there is need of more than individual influence and acquisition, or of associated agencies that expire with those who may employ them. There must be organizations, wisely planned, and capable of more efficient service, in the hands of those to whom we may transmit them. There must be machinery that shall not be worthless when we can direct it no longer, but can be made more perfect and successful, its products being the more grand from age to age, The products we furnish with this machinery may be a splendid contribution to the race, but the machinery itself, in complete order, ready for the use of others, and able to produce for them what we can not live to bring out, will be far more valuable, often, than the actual results we leave.

Here, then, we see by what life should be measured. How are you employing years and powers, not merely as to what you alone may do, nor as to what, with others, you may transmit as the contribution of your time, rounded and complete? But what are you doing alone to render your influence abiding, and what with others to furnish for those who will be in your places the best facilities for progress, and the most effective means with which to prosecute what you have begun? The problem of life is not that each may leave as beautiful a house as possible, finished, furnished, and worthy of praise; but that each may build as much as possible upon the great Temple that is to be reared during the ages, and work with others where combined effort is necessary, and give into the hands of those who will be vigorous when he grows weak the implements and engines by which they can build more rapidly than he could in his prime. The measure of life is not the amount accomplished, but the present and prospective worth of what is done. One may do more in ten years than another could do in fifty, though it may be questioned, in view of what should be passed down to our successors in the best condition for them to prosecute and improve, whether it is real gain to crowd into so short a career what the judgment and study of a more calm and lengthened term of life would render more complete. One may have a far more brilliant course, during the years he lives; may set on foot majestic enterprises and move on mighty agencies for good, and seem to his contemporaries, to be greatly in advance of another, whose work is of a different kind, and more within the capacity of other men. Yet he may be disabled, or die, and all his magnificent schemes, which no other can execute, may remain half completed, and his really noble plans may be useless, and his whole work, so successful in his hands, may be like an unfinished tower, that nobody after him can carry to the top-stone upon his foundation. This tower, no matter how successfuly he wrought upon it while he lived, is of but little worth to man, and though he may be truly great, the real measure of his life will be found only in what he was able to leave as *results*; his engines can not be used, his machinery can not be wielded, after he has gone.

Instances will occur to all that illustrate these remarks, yet, one is so directly in the line of what has been said, and has so much interest, because of the recent visit of one of the distinguished men to this country, that it may be considered with profit. In many of their characteristics, no men in London are more unlike than Spurgeon and Newman Hall, while the world knows that both of them are most intent on making life to the highest degree useful. The devices, and agencies, and labors of Spurgeon, have excited the wonder and admiration of all, and the query has been only respecting the possibility of one man moving forward so extensive an array of forces in defense and support of religion and truth. It was no surprise, when we learned, that, while yet in his prime of years, his health had failed, and his work must be diminished. Were he to die, no man, no body of men could take up his work, and the plans that he makes so successful, would be magnificent still, but only the unpractical proofs of his own greatness. The regretful lamentation of the good would be, "Alas! that he did not leave us something worthy of his greatness, that might be a ceaseless and growing means of good, in the hands of other men, who can execute what he might have organized with the most brilliant promise!" The work of Newman Hall, in some respect, even, while he lives, as noble, and extensive as that of Spurgeon, could be left by him, at any time, and some other could take it up, and prosecute it, with no other loss than that which must ever attend such a transfer. Surrey Chapel will for ages be a mighty power for good, among the common people of London. The methods of usefulness, comprehensive, but simple, which center there, will be in full operation when the Pastor is no more. Everything has been arranged, and conducted, and adjusted for permanent working, in control of the church, with any competent leader at its head, and Newman Hall will live in the success, and increase of those agencies he has put in motion, long after his years are ended.

No man should gain his own consent to do nothing or little, when he may do so much, and no man should be willing that his power shall die with him, however great it may be, when he may send it down upon the generations to come, freighted with blessings, for which an unnumbered host will give thanks that he has lived. For the measure of life has reference to what we *may* do, rather than to what we *do*, and the range of every life may be, not *years*, but *ages*,

ATTITUDE OF THE LOW CHURCH.

The signs of the times are, that the Low Church party of Episcopolians, intend to make a bold stand, against the High Church, upon their right to fraternize with the ministry of other churches. Dr. Brewer of Brooklyn, says: "The evangelical ministers of our church ought to recognize the ministry of all evangelical churches, not only in theory, in word, in writing, but in a more visible and practical way. We should pray with them, preach with them." So an individual speaks. In accordance with this, also, has been the action of an informal gathering of the Evangelicals in Philadelphia. Of this gathering, it is authoritatively reported that "two subjects of discussion — viz: the Liberty of Preaching, and the recognition of Non-Episcopal Ministry — were embodied in a declarative paper, which will define hereafter, beyond cavil from any quarter, the consistent determination of Evangelical men in the Episcopal church."

But words, whether from individuals or Conventions, are not so eloquent as acts; and the acts of Evangelicals have been like their declarations. At the opening of St. George's Church (Episcopal), in New York, the distinguished rector invited Dr. Gardiner Spring, Presbyterian, who occupied a place in the chancel, to read the prayers after sermon. So much for calling other ministers in. But they have done the other thing — have themselves gone out into non-Episcopal pulpits. This was the offense of Rev. S. H. Tyng, jr., for which he has been cited to undergo trial. Moreover, some of the Low Church have taken occasion to concede, generously, the success of non-Episcopal missions. Rev. Mr. Rising, of Nevada, has distinguished himself very amiably in this way, in what he has said of the triumphs of the Gospel in the Sandwich Islands. Finally, the great Presbyterian Convention in Philadelphia was honored by the presence and recognition of those lights of the age, Bishops Lee and McIlvaine.

We are glad, indeed, to believe, from these signs, that Low Churchmen are determined to make a stand on this particular line of defence. We are glad, for the truth's sake. If they fight manfully and suffer patiently, just here, they will call attention and invite reverence to the glorious truth of the oneness of believers in Christ. They will supply a beautiful argument to those who would maintain that, in the best sense, Protestantism is really more united than Rome. And we are free to say, that we are glad for our own sakes. We can not sympathise with those who would say: We are indifferent; it can not hurt us however you decide. We *are* hurt by every appearance of distance and separation from those we believe to belong to the same precious family, the same sacred body, with ourselves.

But we are especially glad that the Low Church party seem determined to fix themselves just here — for their own sakes. The High Church will surely drive them to the wall, and the sooner they

find a wall to stand against, the less will they waste their energies in retreating. It is the old story of unscrupulous attack and misguided concession. The former will never stop till the latter is exhausted wholly. The Sepoy hated the English, and that hatred was not to be destroyed by keeping the Bible out of his school or the tallow out of his cartridge. A little temporary peace might be purchased by yielding the point now most in dispute, but it would only be temporary. Dr. Dix would cease to preach that the "law of the Episcopal Church, and her highest interests, forbid non-Episcopal ministration within her fold." Correspondents of Puseyite newspapers would cease to declare that Bishop McIlvaine's affiliation with Presbyterians means "treason to the Episcopal Church, or it means nothing." Without rebuke from Episcopal brethren, High Churchmen might do as one did recently in North Carolina — re-baptize a sick child in the very face of the good Methodist pastor who had just performed the same ordinance. And, without complaint, Bishop Hopkins might continue to require "every deacon whom he ordains to sign a promise that he will never associate, in any way, with any non-Episcopal ministers." But such a peace, and absence of rebuke, would neither be honorable nor lasting. Another demand would soon come for the relinquishment of some other position, the denial of some other precious truth of God's Word. For their own sake, then, especially, we trust that the Low Church will make a stand against supercilious aggression, on ground which is scriptural, dignified, beautiful, and certain to secure the widest re-enforcement of outside sympathy.

THE SABBATH—OR SUNDAY.

The word Sabbath means rest, or to rest, or cease. Philo says that the Sabbath is not a festival, peculiar to one people, or country, but is common to the whole world; and that it may be named the general and public festival, and that of the nativity of the world. Aristobulus quotes Homer and Hesiod, who speak of the Sabbath day as sacred and venerable. Clemens Alexandrinus confirms the statement of Aristobulus, and adds some passages from the ancients, who celebrated the seventh day. Job, at the end of seven days, sacrificed to the Lord, on account of his children, in consequence of which some commentators have concluded that he observed the Sabbath. Porphyry says, "The Phœnicians consecrated the seventh day as holy." The Saracens, before the time of Mahomet, kept their Sabbath on Friday. The pagan Sclavonians held a weekly festival. In In the greater part of Guinea, Tuesday of each week is set apart for religious worship. The Chinese, at one time, honored the seventh day of the week. The Persian Magi have marked in their calendar the eighth day as holy. Aertius says, "that the Greeks and Romans consecrated Saturday to rest, as suited to contemplation, and a day, therefore, on which the divine patronage was to be implored against dangers and misfortunes."

The foregoing are a *very few* of the evidences furnished by profane writers in favor of the observance of the seventh day by heathen nations.

THE OBJECT OF SUCH OBSERVANCE.

It is doubtless true, that most of the festival days observed by the heathen nations, such as the Assyrians, Grecians, Romans, and others, were observed religiously. There are substantial evidences, however, that some of those festivals were observed to secure *rest* from labor. Plato extols festivals, as the gift of the gods for the "relief of toil-doomed man." Seneca applauds the holy days, as the wise appointments of legislators, "for the necessary attempering of human labor."

THE NUMBER SEVEN.

This number has ever been held sacred by all the nations of antiquity. An eloquent writer on that subject says: "It directed the heating of Nebuchadnezzar's furnace. It ruled the retinue of the court of Shushan. It has sounded the depths of slavery. It has measured noble deeds. Ajax bore his shield covered with seven hides. Boreas ruled in his sevenfold, many-celled cave. The classes of the Polynesian areois, supposed to be a society of divine origin, were seven. The chosen conductors of the great annual sacrifice, offered by the wild Indians, were seven. The priests who prepared the more solemn feasts in ancient Rome, were seven. Seven was the complete number of sacrificial victims with Deiphœbe, as with Baalam — in Athens as in the land of Uz. Seven ewe lambs sealed the covenant beween Abraham and Abimelech. Agamemnon's peace-offering to Achilles included seven tripods and seven maids. Seven ages were the gift of the gods to Tithonus; and, according to Shakspeare,—

> "All the world's a stage,
> And all the men and women merely players.
> They have their exits and their entrances,
> And one man, in his time, plays many parts,
> His acts being *seven* ages."

It may be added that Mohammed's paradise, is seven heavens. Without tracing, at this time, the origin of the extraordinary concurrence of the recognition, among the nations of the earth, of the sacredness of the number seven, and the seventh day of the week, it is manifest that the Jews were not peculiar in the observance of the seventh day of the week as a holy day.

SUNDAY.

Sunday is not synonymous with "Sabbath." The first day of the week was originally dedicated to the sun — hence the name Sunday. The early Christians called the first day of the week "the Lord's day," because of the resurrection of our Lord on that day. The first day of the week was therefore consecrated to worship. It has, for eighteen hundred years, been observed by Christians of almost every denomination, as a day devoted to religious duties.

In this introductory number we have endeavored to show: 1st. That history establishes the fact that the most distinguished nations, and peoples which have left their imprint upon the track of time, have regarded the number seven as sacred, and have devoted at least a seventh portion of time to rest and contemplation.

2d. That nearly all Christians, since the ascension of our Lord, have, likewise, constantly observed at least a seventh portion of time for religious worship, and total abstinence from secular pursuits and employments.

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3d. Its effect upon the character and permanence of government. Z.

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The Russians in Alaska.

Sitka, A. T., Dec. 12th, 1867.

Editors Occident:—Having, in a previous letter, written of the aborigines proper in Sitka, let me briefly speak of the Caucasian race — the Russians, who, for nearly a century, have been the rulers of this widely extended region. The town lies half encircled by a group of cone-like mountains, remarkble for their precipitous sides and sharply-pointed summits. On a clear day, the harbor can boast of a scenery surpassed by none in North America. Landing at the wharf, and passing a battery of old-style guns, the visitor first comes to the warehouses of the Russian Fur Company — five long, two-story buildings, painted yellow, with sheet-iron roofs. These, with two old hulls of ships, raised on trestle-work, above the reach of high tide, contain all the furs, goods, and supplies of the Company. The fur skins, many of them in a crude state, have been forwarded here from all the trading-posts of Russian America. Sitka, for sixty years, has been the general depot; and all furs were brought here for sorting and the needed preparation for foreign shipment. Those now in store with the goods and supplies needed for trade with the Indians, are worth over half a million of dollars. On a rocky bluff overlooking the storehouses is the Governor's residence, a spacious, comfortable, but not elegant edifice.

Passing up the street, next come the business offices, and, further on, in the middle of a small plaza, stands the Greek church, the only building in the town having any claim to architectural beauty. It is a capacious wooden structure, having a spire of oriental style in front, and a large dome on the center. The spire has a chime of bells, and is ornamented with an ancient clock-face. The body of the church is of a blue slate-color, the roof and dome of a deep green. Near by, on the right, is the Lutheran church, built and occupied by Finlanders, who, in Russia, are largely dissenters. On a hillock to the left, near by the Indian portion of the town, is the church built by the Company for the sole use of the natives. It never gained their sympathies, and for several years past no services have been held there.

Beyond the churches are the hospital, foundry, mechanical shops, and houses occupied by private families. A stream of moderate size flows through the eastern part of the town, on which is a saw-mill. Yet there is little use for boards, since every edifice, large and small, is built of hewn timbers, so well done, in the better class of houses, as to leave no crevices, with the walls so smoothly dressed as to be fitted for either painting or papering. As to streets, there is really only one in the town — the most of the private houses being built on alleys leading into it. This street, bending toward the beach, terminates in the only road in Alaska. It runs along the shore for a mile, and, turning north, stops at the base of a jagged mountain. It affords the only pleasant walk on the island, and, on a fair day, has for half a century been the fashionable promenade of the aristocracy of Sitka.

One of the features which at once strikes the visitor to this town, as peculiar, is the absence of signs. You can not find the "shingle," of a lawyer or doctor — not a placard of a milliner or dressmaker — no conspicuous sign of grocer or dry goods dealer — no projecting transparency of hotel or restaurant. Everything has been owned and managed by the Russian Fur Company. Until the day of the formal transfer, they owned all the buildings, public and private, numbering about one hundred and thirty. They furnished all the goods and supplies, bought all the products of sea and land, were proprietors of all wharves and shipping. Every specimen of live stock, except dogs and poultry, every vehicle, every piano the town could boast of, was their exclusive property. All judicial and executive authority was vested in the Governor. Alaska has never had any judges or jurors. No law-making body ever convened in her capitol.

The Russian population of Sitka numbers four hundred. Of the leading officers, some have already left for Europe. The others will remain, for the present, to adjust the affairs of the Company. Of the laboring class and soldiers, it is probable that a majority, accustomed to a life of routine, and unwilling, perhaps incapable of adapting themselves to American ideas and habits, will leave Alaska. Those who prefer to do so, will be transported by the Company to the Asiatic settlements on the Amoor. Many of them have either Creole or Indian wives, with children. Their employment has been varied — cleaning and packing fur skins, unloading ships, hewing timber, and various incidental labors. They have been a slow, simple-hearted, well-disposed people — of tastes rather coarse and groveling.

On account of the numerous holidays, which in Russia number *eighty-six*, exclusive of Sundays, they have worked for the Company about two hundred and twenty-five days annually. Their pay has been sixty-five dollars per year. To a Californian this would seem nothing short of starvation wages. It is true that their fare has been very coarse, and they have, to use a homely phrase, "lived from hand to mouth." Yet, in Sitka, no family has really ever been destitute of food and clothing. The Company, having a bakery, have always furnished coarse wheat bread at five cents a pound, and dispensed either fish or venison soup gratis. The soup was prepared every day at twelve o'clock, and, after inspection by an officer, as to its quality, was distributed from the soup-house to each family according to its needs. Besides this, the Company furnished physician, school teacher, and priest, free from tax. Food, drink, and clothing was supplied at a fixed price. It left nothing for the individual to do — but to work.

Thus, to the laboring class in Sitka, life has been monotonous and without excitement. Yet, having no conception of any other, they have been, for the most part, a contented people. Their world was the little town in which they lived, with its surrounding waste of woodlands. The busy outside world, its revolutions, its bustling trades and startling improvements, have been to them of as little moment as to the inhabitants of the moon. Of all the inventions of the past century, only one has been practically known to this community — the friction match.

Yet, in the progress of events, a new era has dawned, and already this remote village is beginning to be thronged with a people as wild with speculaiton, as agitated by excitement, as deeply earnest in the pursuit of gain, and as eager for the earliest news from abroad, as any growing town in Idaho or Montana.

The Greek Church.

Our first Sunday on shore was like most autumnal days at Sitka, cloudy, with occasional showers. According to the American calendar, it was Saturday, October 12th; but, on shore, it was the Russian Sunday. How could such an anomaly between two civilized nations occur? The solution is not difficult. Civilization, radiating from Europe, and carrying with it, both east and west, the observance of the first day of the week as the Christian Sabbath, has met midway on the opposite side of the globe, upon these islands of the North Pacific. Advancing eastward, every fifteen degrees of longitude brought the beginning of the day an hour earlier. As the settlement of these islands came from Russia eastward, bringing with the Russian flag western time, the day is earlier, by twenty-four hours, with them than with us, Californians, who came from the east, bringing the American flag and a consequent later time westward. Hence, their Sunday is our Saturday, and the other days of the week are in corresponding discord. Scientifically, both are correct — the discrepancy arising from the rotundity of the earth, and its daily revolution from east to west.

It was expected that, as soon as the American flag was raised the Russian calendar would give place to ours, and Sunday be the same day with the Russians as with us. But the Bishop of the Greek Church, while admitting the propriety of the change, is unable to conform until ordered to do so by the High Council of Bishops at St. Petersburg. So the Russo-Greek Church continues its observance of Sunday one day in advance. The result is that, for six months to come, we are to have two Sundays each week, to the great danger that neither will be properly observed, especially among the Americans.

I have already alluded to the exterior of the Greek church. The Russian Bishop had recently arrived from Kodiak. By the favor of the United States chaplain, I had seen him at his quarters. We were quietly and courteously received, and, in accordance with the custom of Eastern Europe, were served with light wine, excellent tea, and a sour quality of rye bread. The Bishop had evidently some misgivings as to the interests of the "Ancient Church" after it should cease to enjoy the fostering care of the Muscovite *regime*. Through an interpreter, he inquired if the property of the church would be truly secure under our Government, and if the Government did not afford some support to the priesthood of an established organization. To the first query the chaplain replied that the United States would most faithfully fulfill its stipulation in regard to the prosperity of the Greek Church, but it afforded no special support to any religious organization.

We left the ship early, as the services of the Greek Church always begin at nine in the morning, and are only held during the forenoon. There are no seats in their churches, the audience standing or kneeling during the service. The men occupy one part, the women the other — side by side, prince and laborer, princess and half-breed, officers of rank, soldiers and sailors, all earnest and devout, making the sign of the cross on the breast and forehead, and kneeling to kiss the floor. The interior of the church is richly furnished with altars, desks, and chandeliers of massive silver. The curiously folding doors, which at times shut off the inner altar from view of the congregation, are embossed with silver. Silver bas-relief representations of the principal events in the life of the Savior adorn the walls under the dome. On the chapel walls are copies of the celebrated paintings of the old masters. They are of the Byzantic school—gifts sent by the parent church to this, its remote offspring.

The services were almost entirely responsive. Twice the full chime of bells added consonance to the voices of the choristers, and lent a charm to the devotional and impressive ritual. I will not attempt to describe the gorgeous richness of this symbolic

service. Though strangely unfamiliar, and rendered in the Sclavonic tongue, its significance and sincerity can not be misunderstood. It is to be regretted that during the dark ages, in her contact with ignorance and heathenism, this church has gathered incidental accretions which, we doubt not, will gradually disappear in a more enlightened age. Venerable for her antiquity, she challenges our respect for having, in an age of barbarism, given shelter to the poor and safety to the unprotected.

The Greek Church resembles the Roman Catholic in its intense regard for mere formalities — its superabundance of ceremonies, and its reverence for symbols, whether paintings, statuettes, or relics. It differs from the Catholic Church in ignoring the Pope, and discarding celibacy as a condition of the priesthood. Most of the priests marry, but they are not allowed to enter the matrimonial estate a second time. It is said, I know not with how much truth, that the wife of a Greek priest is the object of far greater solicitude than usually falls to the lot of the sex in wedded life. A singular feature in the ecclesiastical polity of this Church is, that widowers only are eligible to the office of Bishop. ORIENT.

Memories of the Camp.

In company with the delegates of the Christian Commission, I visited the hospital near Petersburg. It occupied the site of the agricultural grounds, and the situation was pleasant and cheery, the grass and trees being verdant with the early spring. The Confederates had occupied it as a hospital, and some of their sick and wounded still remained, though our own troops filled most of the wards.

A WOUNDED CÆSAR.

As we entered the first ward, we found a wounded soldier shrinking back from the hands of the nurse, with the intensest agony depicted on his countenance, and at once expressed our sympathy with the suffering man.

"You needn't waste any sympathy on him," said the nurse; "its only a blister I was putting on his breast."

Ah! thought I; so it is. Here is a man who has shouldered his musket and marched against the enemy fearlessly, but now shrinks and turns pale at the sight of a blister. Could we blame the sick soldier? The tongue of Cæsar, when the fever fit was on him:

> "Alas! it cried, give me some drink, Titinius,
> As a sick girl."

COLORED SOLDIERS.

The next ward was occupied by colored soldiers. They lay around in their cots, and their black faces indicated suffering and patience. It has been the lot of their race to suffer and be patient. Before the proclamation they felt, doubtless, that patience had had its perfect work, and they hailed it as the herald of their day of redemption. No murmur or complaint escaped their lips. They thankfully took the oranges we had to give them, provided from the stores of the Christian Commission, and listened with reverence to the words of Christian cheer and consolation which we spoke to them. Perhaps they knew and realized the wondrous change that had passed over them by the result of the war, perhaps not. They certainly knew what slavery was; freedom was an unknown, untried state. Its fruits were yet to be gathered and proved; but they were ready to fight, bleed, and die for it, and that is all that Leonidas and his Spartans did at Thermopylæ.

"What would they have done," said one of the delegates to a colored Virginian, "if your people had ben mustered into the rebel army?"

"Well," said the other, "I think half our people would have gone over to the Yankees straight, and 'tother half would have stopped half way, turned around and fired one charge back on the rebels before they went over."

Their anxiety to get out of Egypt is plain enough, and their anxiety to get into Canaan; but this middle desert is hard to bear.

THE DYING SOLDIER.

We next passed into a ward occupied by Confederate soldiers, dying of gangrened wounds. It was a sad sight to see these poor fellows, the wrecks of the battle-fields, stranded in this hospital ward, far away from home and friends, left by their comrades here to rot and perish. No blame, of course, attaches to their officers that they were left behind, for they could not be moved; but here they were dying daily by inches. They eagerly sucked the fruit, as it was put to their lips by our delegates, and seemed much cheered and refreshed by it.

Here I witnessed a scene I never shall forget, as long as memory does its office. We passed the cot of a native of Virginia, as we saw by the ticket over his bed. The hue of death was on his face, his eyes were sunken and turned back in their sockets, his hands lay loosely beside him, and his features expressed the agony of dissolution.

"What is your name, my friend?" said one of us. There was no reply.

"Where is your home?" said another. Still there was no answer.

"Do you love the Lord Jesus Christ?" said a third.

A few convulsive throbs passed like waves over his countenance; a placid smile followed, like the sun breaking through the cloud drifts of a sour November sky, and the clear, distinct reply, "Yes, yes, yes," broke from his lips. Taking the hands of the inquirer in his own, he clasped them, with it, over his head, and repeated, "Yes, yes, yes."

If the tomb had glowed with a celestial light, and its stony lips had opened and spoken the glory of a risen Savior, it could hardly have been more impressive than the sight of that face, now stiff and cold with the approach of death, yet radiant with the presence of Jesus, and those lips, close sealed to all earthly interests, opened to testify of His love.

CONVALESCENT WARD.

The next ward showed us a different scene. Soldiers of the Confederate army, who had recovered sufficiently to travel, were joyous in prospect of a parole, so that they might return home. Home, home, was on their lips now. Hospital, camp, and war, they were glad to leave, and, with the advent of peace, again see the loved ones of their households. F. B.

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Current Literature.

RECENT PUBLICATIONS.

SCHEFER'S BREVIARY. Published by Roberts Brothers, Boston. San Francisco: H. H. Bancroft & Co.

Whoever contributes prose or verse, by which the family may be made more charming and home more attractive and powerful for good, is a public benefactor. There is no lack of those who offer to do this, and more than ever before is actually done in our days to honor and bless the households of the common people. Yet one of the most genial and effective of all the books we have seen, which have this object, has come from an old man in Germany, whose work has lately been translated by C. T. Brooks.

All who are familiar with German literature have long ago become acquainted with Leopold Schefer, as a graceful and popular author, in several departments of writing, and the "Layman's Breviary," now given us from the twelfth edition in German, well sustains his reputation, while in purpose and spirit, it is in advance of the most of his works. It is a collection of poems, of which one is assigned to each day in the year, and the subjects are suggested by the relations of the family, and a conception of the dignity and worth of life, as having its origin in these sacred relations. Indeed, no one can read the pieces in order without a higher sense of what it is to live, and a more just conviction of his own worth to himself and his fellows. Here, for example, are a few lines that deserve careful thought:

"Let every task be easy to a man,
And all alike! For each one gives him power
To be a man! That is the thing. Who e'er
Has lived, that man has done much, has been much,
Much in the mansion of this beauteous world!
Therefore think worthily of human life,
Worthily of yourselves, ye living men!
Holy is whatsoever thing that breathes
This ether. Underneath these golden stars
Is no none great or small; all is divine!
And none is mean who recognizes this.
In presence of this endless wealth of earth
No one is rich; and yet, in view of Heaven,
No one is poor! and no one is despised
Whom the Eternal Father owns as child,
Who dares to call him Father; and that name
He loves to hear from all.

Beautifully are the lessons of experience, and varied duties of daily living enforced and illustrated, throughout the book, so that one feels wiser and stronger, and better from having read it; life losing none of its charms because of its real features, as they are here represented. We would be glad to quote many extracts, but will only give this from the month of November:

The fancy has its own peculiar woes,
From which reality protects us not.
When, in our dreams, we walk on piercing thorns,
It helps us nothing that we sleep in shoes!
And when thou walk'st on roses in thy dreams,
Thou heedest not the snake approaching thee.
Only the working ones can God release
From the night-horror of old heavy dreams.
How mankind wrestles to be wide awake!
The genuine day is worth thy living in;
Truth is the most divine of poems, full
Of magic, depth, pomp, beauty, as none else.
Be always wakeful, then!

EVIDENCES OF CHRISTIANITY IN THE NINETEENTH CENTURY. By Albert Barnes. New York: Harper Brothers. San Francisco: Bancroft & Co.

This volume contains the series of lectures delivered, by the author, to the students of Union Theological Seminary, under appointment of the directors of what is known as the "Ely Foundation." The wise and liberal gentleman who bestowed this fund did not design to intimate any belief that on the genergl themes to be discussed in the lectures there was a lack of able instruction in the Seminary, but he wished to supplement this with an annual presentation of them by some one whose pastoral experience would give them more practical point.

No one could have been selected more fully qualified to satisfy this wish in the first course, than Albert Barnes, and he has equalled the expectations of those who looked for an able defense of Christianity against the popular infidelity of the time. The book should be read by those who believe, and by those who are skeptical — it will do both classes good. The rhetoric is not remarkable, but the logic is clear and forcible, and the exhibition of common sense throughout commends it to all honest readers.

ON BOTH SIDES OF THE SEA. By the author of the "Schonberg-Cotta Family." New York: M. B. Dodd. San Francisco: Bancroft & Co.

Few books given to the public within the past ten years have contributed more to the entertainment and profit of all classes of readers, or become more familiar in Christian families, than the series written by Mrs. Charles. She has peculiar ability to render attractive what, as mere statements of fact, or chapters of history, would have little interest, so that, since she threw such a charm around the scenes of the Reformation by the "Schonberg-Cotta Family," each new book from her pen has been welcomed with assurance of its worth. This last volume does not need to borrow from the popularity of its predecessors that it may find favor, but, by its own merit, fully sustains their reputation, and will be read by multitudes. Those who, through this work, make their first acquaintance with the author, will only regret that the pleasure has been so long postponed.

FAIRY TALES FROM GOLD LANDS. By May Wentworth. Published by A. Roman & Co.

The author of these Tales has been quite successful in attaining the object she appears to have sought. She presents in such form as always interests children, those lessons that will be of value to them. We are glad to have the promise of one who can produce so beautiful a volume as this, that she will occasionally furnish stories for the young folks who read the Occident.

THE PICKWICK PAPERS. Globe edition of Dickens' works. New York: Hurd & Houghton. San Francisco: Bancroft & Co.

New interest is felt in the works of Mr. Dickens, because of his visit to this country to give a series of readings from them. Without comment now on the the works themselves, we will only say that the Globe edition is almost free from fault in print, illustration, and finish.

We have received, with pleasure and thanks:

The Second Annual Report of the California Prison Commission, abounding in matter that may be wisely pondered by law-makers and people.

The Catalogue of the College of California, giving an encouraging exhibit of the condition of tha institution.

The San Francisco Municipal Reports, for the year ending June 30, 1867; published by the Board of Supervisors, and causing us to feel that we live in a great city, the history of whose government, for a single year, is full of interest.

Lippincott's Magazine, a new periodical, of fine appearance, attractive contents, and good promise.

The State Capital Reporter is the title of a new daily and weekly paper issued this week in Sacramento. It is a large and neat sheet, and is designed to be the central organ of the Democratic party.

EDUCATIONAL.

Pacific Female College.

It would have been a public calamity had the fears of the friends of this institution been realized, even in its temporary suspension. It is an occasion for congratulation that now it is likely to be beyond any such probability. Rev. E. B. Walsworth has been re-elected President of the College, and, with his family, will reside in the building. This announcement is abundant guaranty that all departments will be fully sustained, and all the interests of pupils will receive proper care. The connection of no individuals with such an institution, however, whether as officers or teachers, can give it the permanence and support essential to success, and we have reached a point in the progress of educational interests on this coast, when this should be very distinctly understood by our peop'e. We have an excellent public school system, and we take a just pride in its working, but our higher schools have been left heretofore, for the most part, to the enterprise of those who would establish them, or to the partial and temporary support of those who could be induced to give money for such a purpose. Thus maintained, they have done excellent service, and we owe much to those who have furnished facilities for the education of our children, without any endowment of the academies, and seminaries, and colleges that have been opened. There may not be necessity for so many, but there is necessity that such as will answer the demands of our population be properly organized, and well endowed, and placed in the charge of wisely selected boards of trust. We are glad that this is being felt, and we hope soon to see at least one broad and ample college, or university, for each sex, in California, placed beyond the contingencies of individual control. This will be a benefit to the people that all should covet, and it will stimulate, and indirectly aid, those private schools which will always find supporters in a communita where there is a high tone of interest respecting education.

The College of California.

The Catalogue of this College, just issued, represents a degree of prosperity it has never before exhibited. In the proper collegiate department there are twenty-one students, nine of whom are in the Freshman Class, a fact that prophesies well for the future, as it indicates that a draft is now being made upon our native born Californian young men for the supply of our colleges, and that parents are convinced that it is not now necessary to send their sons to eastern institutions that they may be educated.

The Mining and Agricultural Department seems to be well organized and prepared for progress, and the Academic Department, under the direction of Rev. I. H. Brayton and Rev. E. G. Beckwith, is remarkably prosperous, having a total of three hundred and one pupils.

This College has offered much to the Commission of the State University, and, no doubt, the offer will be acccepted.

The Marquis of Westminster has presented the citizens of Chester with a public park, which is pleasantly situated on the banks of the river Dee. The land and the laying out of the grounds cost the donor a quarter of a million dollars in gold.

Young Mechanics.

Parents, in apprenticing their sons, and young men in choosing their workshops of trade, can not be too careful in respect to moral influenees. The danger is not an imaginary one of a young man entering some shop where the atmosphere will pollute his very soul. We quote the description given by a gentleman of San Francisco, of his own employers: "Like too many that receive boys into their service, neither he nor his partner cared where their apprentices were at other hours, or how they occupied themselves in their own time, if only they were in their places during working hours." So he found his shopmates intemperate, profane, and Sabbath-breakers. (*Learn to Say No.*—Presb. Board.)

On the other hand, the search, if persevering, can not be vain, for a shop in which the influences will be healthful. There have been such shops, and we can not doubt that they exist still. The following is a hint of the wholesome atmosphere that characterized one establishment. "The young were taught to begin and end the business of each day in the privacy of the closet; and the same salutary lesson was taught to the entire body of the employed, for they were statedly assembled in a private chapel for morning prayer." And, with such an influence, we are not surprised to read the further statement: "Of all who have been in Mr. Budgett's establishment, probably not one could charge a failure in life on the habits acquired there."—(*Model Merchant*, Presb. Board.)

Theological Training.

Fear has been the leading feeling with which we have heard, from time to time, of Spurgeon's Pastors' Colleges: fear that this wonderful man was lending his power to the propagation of a race of uneducated ministers. It was with earnest curiosity, therefore, that we began reading an authentic account of his labors in this connection. We ended it with joy and gratitude to God. It seems that, so far from despising the learned tongues, he considers an "elementary knowledge" (and that is all that divinity students ever acquire,) of Greek and Hebrew as essential to ministerial usefulness. And, in fact, how is it possible for any practical man not to see this? In the case of Sill *vs.* Reese, lately on trial in the Twelfth District Court, many witnesses were placed on the stand who spoke only Spanish. How embarrassing it would have been to employ two interpreters — one to turn Spanish into Italian, for example, and another to turn the Italian into English. The Court would have permitted this, doubtless, only in case of absolute necessity; there would have been too much danger of the testimony becoming obscured, even with all honesty on the part of the interpreters, by such a double rendering. But God, in His Word, is a witness speaking in a foreign language, and is it not more likely that we will arrioe at his exact ideas if our interpreter is not only able to explain somebody else's English, but to unfold to us God's own Hebrew and Greek directly?

EDUCATION.—The Humboldt *Times* says: "If the object of our common school system is to exempt those whom we educate from labor with their hands, it must ever prove a failure, as to the greater part because the great bulk of the people of any country must work in some way or other, and a great many must needs perform hard labor. But the object of education is higher and holier than this. It is not alone to make our children smart, that they may make money. It is rather to make them wise, that they may be good and happy, judicious in their own behalf, and safe and honorable members of the community.

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Family Reading.

Lines

GIVEN TO A FRIEND TWO DAYS BEFORE THE DECEASE OF THE WRITER.

When I beneath the cold, red earth am sleeping,
Life's fever o'er,
Will there for me be any bright eye weeping
That I'm no more?
Will there be any heart still memory keeping
Of Heretofore?

When the great winds through leafless forests rushing,
Sad music make;
When the swollen streams, o'er crag and gulley gushing,
Like full hearts break;
Will there then one, whose heart despair is crushing,
Mourn for my sake?

When the bright sun upon that spot is shining
With purest ray,
And the small flowers, their buds and blossoms twining,
Burst through that clay;
Will there be one still on that spot repining
Lost hopes all day?

When no star twinkles with its eye of glory,
On that low mound;
And wintry storms have, with their ruins hoary,
Its loneliness crowned;
Will there be then one versed in misery's story
Pacing it round?

It may be so — but this is selfish sorrow
To ask such meed —
A weakness and a wickedness, to borrow
From hearts that bleed,
The wailings of to-day, for what to-morrow
Shall never need.

Lay me, then, gently in my narrow dwelling,
Thou gentle heart;
And tho' thy bosom should with grief be swelling,
Let no tear start;
It were vain — for time hath long been knelling,
Sad one depart!

—*William Motherwell.*

Pleasure, Fame, and Power.

The experience of most worldlings has been Solomon's sorrow, repeated with the variations incident to altered circumstances, and the diminished intensity to be expected in feeble men — vanity and vexation of spirit all over again. And, as we are sometimes more impressed by modern instances than by Bible examples, we could call into court nearly as many witnesses as there have been hunters of happiness — mighty Nimrods in the chase of pleasure, and fame, and power.

We might ask the statesman, and, as we wished him a "happy new year," Lord Dundas would answer, "It had need to be happier than the last, for I never knew one happy day in it."

We might ask the successful lawyer, and the wariest, luckiest, and most complacent of them all would answer, as Lord Eldon was privately recording when the whole bar envied the Chancellor, "A few weeks will send me to dear Encombe, as a short resting-place between vexation and the grave."

We might ask the golden millionare, "You must be a happy man, Mr. Rothschild."

"Happy! I happy? What, happy, when, just as you are going to dine, you have a letter placed in your hands, saying, 'If you do not send me £200, I will blow your brains out!' Happy, when you have to sleep with pistols at your pillow!"

We might ask the world-favored warrior, and get for another answer, the "Miserere" of the emperor-monk Charles V, or the sigh of a broken heart from St Helena.

We might ask the brilliant courtier, and Lord Chesterfield would tell us, "I have enjoyed all the pleasures of the world, and I do not regret their loss. I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which move the gaudy machines! and I have seen and smelled the tallow candles which illuminate the whole decorations, to the astonishment of an ignorant audience."

We might ask the dazzling wit, and, faint with a glut of glory, yet disgusted with the creatures who adored him, Voltaire would condense the essence of his existence into one word, "*Ennui.*"

We might ask the world's poet, and we would be answered with an imprecation by that splendid genius, Byron, who

"Drank every cup of joy, heard every trump
Of fame; drank early, deeply drank; drank draughts
That common millions might have quenched — then died
Of thirst, because there was no more to drink."

The Young Folks.

The Squeezed Rabbit.

It was half-play day. Alfred and Pansy were bent on improving the "shining hours," but they could not agree as to the best way to do it. Pansy wanted to keep school, and Alfred wanted to run a Pacific Railroad and American Telegraph Company through the hall.

Party spirit ran high. The balance of power in Europe was nearly lost, but a bright thought of Alfred's restored matters to a happy equilibrium.

"There, I almost forgot! Sam Hardy promised to lend me his rabbits. Let's go for them now. We'll play, they are a menagerie."

"Won't that be splendid? I never saw a rabbit, except one squirrel, in all my life," said Pansy.

"Well, did I ever!" shouted Alfred.

Pansy joined in the laugh, though she did not see anything funny. They started for the rabbits, but at the gate Pansy drew back.

"Say, Alf, we ought to ask mamma," she urged.

"No such thing. After the rabbits are safe in the sitting-room she won't say a word; but if we ask her beforehand, she'll say she can't have such a clutter."

"Mamma won't like it. I'm going back to ask her."

"If you aren't just as mean as you can be! Here, I've given up my railroad and everything to please you, and now you're going to go and spoil it all."

Pansy was not convinced, but she was silenced, and she followed Alfred submissively.

Sam only lent them one rabbit, because the other was sick. Alfred took possession of that one, and Pansy was only too glad not to have to touch it, for she was afraid of everything that crept, or crawled, or jumped, except White Toes, her kitten.

Alfred led the way round to the end door. Instead of going in, he said:

"Look here, Pansy, you run up and ask mamma if we can bring him in. It is kind of mean not to say a word. If she doesn't want him in the house, we can take him into the shed. I don't care so very much."

Pansy came back in a minute to say "yes," and they brought the rabbit into the sitting-room. They played menagerie. Alfred was keeper, and Bun was elephant, lion, and giraffe, by turns. Pansy had a tender spot in her heart for Bun; but she liked the looks of him better a little ways off than close to. She would call "Bunny, Bunny, pretty Bunny Pinkeyes," just as Alfred did, and hold out some clover, but the minute the rabbit came leaping towards her, she ran with all her might. But Alfred was not a bit afraid, and the rabbit liked him, and would eat out of his hand. They could have played with him till bedtime, and not been tired of it, but their mother came in and said they had had him long enough, and must take him home.

So Alfred caught him, and they carried him back to his pen. After they had fastened him in, and just as they were going to leave him, Pansy thought to herself,

"Now, I will be brave, and take hold of him just once," and as he came up to the front of the cage, she put her hand through the bars and gave him a clutch. He tried to get away, but the harder he tried, the tighter she held.

It was hardly a second before Alfred saw what was going on.

"Oh! Pansy, let him go! Let him go! You'll kill him!" he screamed.

Pansy dropped him as if he had been a live coal, but he had had a tight squeeze, and could only crawl a little out of reach, and lie and pant, and wink his eyes pitifully.

"Oh, dear! Have I killed him?" asked Pansy, out of breath with fright.

"Just like a girl, not to know enough to take hold of a rabbit by his ears," muttered Alfred.

"It's a dreadful way. I guess you wouldn't like to have anybody take you up by your ears," said Pansy.

"Oh, my stars!"

"But, do you suppose I have killed him?" asked Pansy.

"He isn't dead yet," said Alfred, hopefully.

"It would be so dreadful — the other one sick and all! Oh, I would rather have hemmed a whole sheet."

"Perhaps he will get over it. There! he's going to move now."

"If he would only just jump once!" said Pansy, brightening as the rabbit stirred. "Isn't that Sam? Oh, dear! where can I run to?" she added, hearing the grass rattle.

It was only the wind, but Pansy was too scared to stay.

"I guess I'll go home, Alf; and don't you tell who did it. You watch a little longer, and perhaps he'll get over it."

"No, I won't say a word," replied Alfred.

Pansy went home, and Alfred came a little later.

"Is he dead?" Pansy asked, meeting him at the door.

"No, he is jumping all about."

"Oh, I'm so glad."

"Not the one you squeezed, though. He crawled off into the back pen, and didn't come out again. I haven't seen him for ever so long."

"Oh, Alf, what shall I do?"

"Set the mouse-trap and catch a rat, as you wanted to the other day, and give that to Sam."

"It's too bad to laugh at me."

Alfred sobered down a little. "Let's go and tell Sam all about it."

"I never could."

"That's what mamma made me do when I broke old Lucy's gate swinging on it, and when I kicked my ball through Deacon Brown's cellar window."

"But mamma gave you some money to pay with."

"Not for the window. Don't you remember, it took every cent I had, and I had to go without the badge for our foot-ball club? But I don't believe but what she'll give you some money, if you'll ask her."

Pansy shook her head and ran away. But the rabbit's eyes kept staring at her out of every corner. She tried to forget, but it was no use. Everything reminded her of it. Even the purring of her kitten when she went to bed, and White Toes nestled up against her cheek, made her think of the poor, panting rabbit. She gave White Toes a shove that landed her on the floor, for she was angry with herself and everything else. But kitty begged so plainly and so hard to be taken back, that Pansy was sorry, and called her up to her old place, and went to sleep with one hand on her back.

Pansy did not say anything about the rabbit all the next day, till towards night. Then she crept up to Alfred and asked, in a whisper, for fear some one would hear her,

"Do you suppose twenty cents would buy Sam another?"

"I don't know. They cost lots."

"I'd stay in from recess a whole week before I'd touch that rabbit again!" said Pansy, going to look for her money.

"I thought I had twenty cents, but I've lost ten," she said, coming back. "Do you suppose he'd be willing to take White Toes instead?" and Pansy burst out crying, for her heart was bound up in White Toes.

"He'd be a mean fellow if he did. I'd never speak to him again as long as I lived."

"If he would only take White Toes; perhaps he wouldn't fight me then," said Pansy, giving vent to her great fear.

"I'd like to see him touch you!" said Alfred, putting his teeth together. He would have risked anything to protect Pansy.

Pansy pictured to herself Alfred flying off at right angles from under Sam's feet — for Sam was very strong — and did not feel much easier in her mind.

"I never can tell him," she said.

"I'll go for you."

That would never do. She was more afraid for Alfred than for herself.

"No, I'll go myself, and I'll give him White Toes," she said, just above her breath.

"You shan't go alone, anyhow," said Alfred.

They started, Pansy hugging White Toes with all her might, not daring to look at her, nor speak to her, nor think what was going to become of her. Just before they reached Sam's house, Sam came out with both rabbits in his arms. Pansy was too frightened to speak, for she thought both rabbits were dead, and Sam was coming to lay it all to her, but just then they jumped.

"Oh, they're alive!" shouted Pansy.

"Alive! I should think so. Much as I can do to hold 'em," said Sam. "Something ailed 'em yesterday, but they've got all over it."

Pansy whirled round on her toes, and chattered to White Toes:

"Oh, you little darling, humpty, dumpty, you're better than forty-'leven rabbits," and she ran home as fast as she could for kissing White Toes.—*The Advance.*

AGRICULTURAL.

Pretty Poor Practices.

"Cosmos," who edits the rural column of the *Saturday Evening Post*, enumerates a list of pretty poor practices.

It is pretty poor practice for a farmer to dig and delve, tug and grub, and clear up fifty acres of land, at a cost of $2,000, and then, in the third year, surrender about a fifth of it to the briars, brambles, and ox-eyed daisies.

Poor practice to half manure, half plow, half seed, and half cultivate a field, and then harvest from it less than half a crop.

To keep two inferior, scrawny, scrub cows, for dairy purposes, that give less milk than one good one, and consume more food than three.

To purchase in town five hundred loads of livery-stable manure, and suffer six hundred of better home-made manure to run to waste.

To attempt to fatten three hogs into 1,200 pounds of pork on just as much feed as would keep two nicely growing.

To estimate agricultural fairs as arrant humbugs, and spend three days every month saving the country at political meetings.

To depend upon borrowing your neigbors' rakes, mowers, and all sorts of implements in haying and harvesting time.

To house up a thousand bushels of grain, waiting for a rise, till one-tenth has gone to feed rats and mice, and the remainder smells like the essence of rat, and the price is down forty per cent.

To plant a big orchard of fruit trees, with a first thought of money-making, and leave them to do or die.

It is poor policy not to keep posted on the market value of the products you raise, and to allow speculators to make more money out of your labor than you do yourself. So take the papers.

Ruinous Wheat Culture---A Warning to California Farmers.

It is a matter patent to all intelligent persons who have resided in California for the last ten years, that the exuberant productiveness of our wheat lands is, under the present system of culture, rapidly and surely passing away. Less than ten years since, it was the generality and not the exception, that wheat averaged, in most sections of this State, fully forty bushels per acre, while instances were not uncommon of from sixty to eighty bushels being produced in favored localities. At the present time the average product of wheat throughout the State is about twenty bushels, or fully fifty per cent. less. The causes that produced this result are the same as have been active in Ohio, Illinois, and other western States. Our farmers have done more scratching than ploughing—for stirring the soil three or four inches deep is not ploughing—have volunteered crop after crop on the same land, without rest, change of crop, or manure. In fact, in most cases they have burned their straw rather than return it as manure to the soil, thus depriving it of any renovating material. Under these circumstances the average yield of grain is becoming less every year, and the quality of our cereals poorer and poorer as time progresses. It is time that this system of ruinous culture should be abandoned and a better one prevail. It costs but little more to plough deeper, and, by occasionally summer fallowing, the average yield for a given term of years is decidedly increased. It costs no more to cut good bearing grain per acre than it does a light crop, and the former tends greatly to keep weeds down.

Providence has favored our wheat-growers with comparative immunity from the ravages of insects, rust, or blight, but these will doubtless follow in the wake of an impoverished soil. It is for our farmers to look this evil system squarely in the face, and abandon it before the result in the western States is duplicated here.—*S. F. Bulletin.*

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The Prices for Board and Room will vary, according to the kind of Room, from $1 50 to $2 00 per day.
The International Coach will be at each Steamboat and Car, plainly marked "International Hotel," to convey passengers to the House, FREE, and to any part of the city at the cheapest rate, according to the distance. From the House to all of the Steamers, cents. F. E. WEYGANT, Proprietor.

PACIFIC COAST ITEMS.

FROM Sitka, our correspondent writes on December 22d, that the winter weather thus far was delightful — preferable to that of San Francisco, and in marked contrast with the dismal, wet weather of the fall season. December 11th, the mercury stood at 58, and on the 20th at 12 above zero. The last named day was clear, and everybody engaged in skating on the little lake in the rear of the town. Gen. Davis was enforcing the law prohibiting the sale of liquors. On the 17th, the Russian ship *Zaritza* sailed for St. Petersburg with a part of the Russian garrison. Our correspondent writes that no new gold mines have been found.

DESPITE the rather sudden changes in the temperature during the past three weeks, the sanitary condition of San Francisco is gratifying. The *Alta* says the number of deaths last week, were forty-four against sixty-one on the corresponding week of last year (1867.) This is a diminution of twenty-eight per cent. The population is now 7,000 to 9,000 greater than at that time.

DURING 1867, there were 33,871 arrivals, and 19,401 departures from this port. The former exceed the latter by 14,470. During 1866, the excess of arrivals over departures was 3,683. The approach of hard times in the Atlantic States, the unsettled state of affairs at the South, the increased farming prosperity of this Coast, and the exemption from the disabilities of paper money, have of late influenced migration to California.

THE Cononers' jury on the Eisner-Robitscheck case, in this city, were unable to agree on a verdict. The medical testimony was, that the pistol could not have been held by Eisner. The will of Eisner, made two years ago, has been found. In it, he gives $100 to each of his three brothers, $200 to benevolent societies, and the remainder, amounting to $60,000, to Robitscheck. The latter is held to appear before the Grand Jury on the charge of murder.

THE California Academy of Natural Sciences held their annual meeting, at their rooms on Clay Street, on the 13th inst. The following are officers for 1868: President, J. D. Whitney; Vice President, Dr. James Blake; Corresponding Secretary, H. N. Bolander; Recording Secretary, Theodore Bradley; Treasurer, Edward Bosqui; Librarian, Dr. A. Kellogg; Director of Museum, Robert E. C. Stearns.

GEN. FREDERICK STEELE, late commander of the department of Oregon and Washington, died suddenly of apoplexy, at San Mateo, on Sunday. He was a native of central New York, and bore a distinguished part in the war of the rebellion, while commanding the Union forces in Arkansas and Missouri.

THE nights, for a week past, have been unusually cold, from Portland to Los Angeles. On the Sierras, the snow has an unusual depth, and the telegrams show a thickness of ice among the mountains such as has not been known for eight years.

MILLERTON, we learn by a private letter, has been inundated, some of its houses swept away, and the newly-sown wheat lands of the upper San Joaquin Valley so long submerged as to be ruined for this year's crop.

VIRGINIA CITY and Carson are this week enjoying first class sleighing.

TELEGRAPHIC SUMMARY.

POLITICAL.—There seems to be a party in Congress, though not the majority, who are bound to oppose any policy foreign or domestic, originated by Mr. Seward. Hence they oppose paying the purchase-money of Alaska, and, in advance, introduce resolutions opposing any further acquisitions.....The Boston *Post*, a leading eastern Democratic paper, says the Democratic party needs a positive policy. It should abandon the dead carcass of slavery and adopt a platform of living issues. Let them, says the editor, cease to be a party of negatives, and adopt, for a platform, economy, integrity, impartiality in the affairs of General and State governments, and they will sweep the country in the next Presidential election.....The Congressional Reconstruction Committee have reported a bill for the readmission of the ten States of the South not represented in the present Congress, on the principle that these ten States, by their own act, have placed themselves outside the Union, and are now to be treated in all respects as if they were so many foreign communities seeking admission into the Union.....The Legislature of Ohio have elected Mr. Thurman, Democrat, to succeed Senator Wade, the acting President of the U. S. Senate. The friends of Mr. Vallandingham urged his claim, without avail.....The U. S. Senate having reinstated Mr. Stanton as Secretary of War, Gen. Grant has resigned the portfolio, but the President refuses to recognize him, and transmits all business through the army headquarters..... Senator Williams, of Oregon, has introduced a bill to fund the national debt on a permanent basis, paying four per cent in gold annually.....The Legislatures of Ohio and New Jersey have voted to rescind the previous legislative action of these two States in favor of amending the U. S. Constitution.

FOREIGN.—News from Siberia states that rich and extensive gold mines have been discovered on the Amoor River. The natives, so remote from Russian rule as to feel independent, have made a California rush to the diggings.....The King of Denmark, by proclamation, has informed his subjects, on the islands of St. Thomas and St. Johns, in the West Indies, that these islands have been ceded to the United States.

WEEKLY MARKET REPORT.

Produce Market.

WEDNESDAY, January 15.

FLOUR—Small sales of Oakland and Manhattan Extra, in hf and qr sks, $8; 2,000 bbls Oregon Extra, in qr sks, 7 50. We quote city brands as follows: Superfine, hf sks, ℔ 196 lbs, $6 75@7 00; qr sks, 7 00@7 25; Extra, hf sks, 7 50@7 75; qr sks, 7 75@8 00

WHEAT—Sale of 1,000 sks choice, a few days ago, but not then reported, $2 70; 1,300 sks do in two lots, full price; 500 sks fair, $2 50. We quote the market quiet at $2 50@ $2 65 ℔ 100lbs for common to good shipping; a choice lot of Santa Clara might command $2 70. At the close, 2,200 sks good milling, in lots. $2 65.

BARLEY—Market continues quiet at $1 75@1 87½ for feed and brewing. Sale of 4,000 sks feed, $1 75 ℔ 100 lbs. At the close, 1,500 sks, private.

OATS—Sale of 670 sks light, $1 75; 500 sks good, $1 80; choice heavy quoted at $1 85 ℔ 100 lbs.

POTATOES—Holders of Humboldt are firm in demanding $1 50 for choice; Bodega, $1 20@$1 25 for best description. Sale of 100 sks ordinary Petaluma, $1 10; 200 sks fair Humboldt, $1 25; 400 sks good do, $1 37½; 800 sks choice do, private; 500 sks do, $1 50; 100 sks Puget Sound, $1 50 ℔ 100 lbs.

CORN—Choice Yellow commands $2 25; medium $1 87½ ℔ 100 lbs.

RYE—Is quotable at $1 75@1 87½ ℔ 100 lbs.

BUCKWHEAT—Is still dull at $2@2 25 ℔ 100 lbs.

BEANS—Sales of 250 sks small White, $3 25; 150 sks Pea, $3 25; 150 sks Red, $2. We quote jobbing rates as follows: Bayo and Butter, $3@3 12½; Pea and small White $3 25; Pink $2 25, and Red $2 ℔ 100 lbs.

ONIONS—Are still scarce at $4@4 25 ℔ 100 lbs for choice Yellow.

BRAN—The millers are selling at $25@27 50 ℔ ton, according to quantity.

MIDDLINGS—We quote feed descriptions at $40, and Shorts at $35 ℔ ton.

HAY—Prices remain steady at $18@23 ℔ ton, as extremes for good to choice.

OIL CAKE MEAL—Is in fair demand at $30 ℔ ton from the mill.

BUTTER—Fresh roll, 45@50c; medium scarce.

CHEESE—20@22½, outside figure for new California; Eastern, 22½@25c.

EGGS—50@52½c.

POULTRY—Live Turkeys, 15c per lb: Hens, $6 50; Roosters, $7 50; Ducks, $6 00@6 50 per doz; Geese, $3 00 ℔ pair.

PROVISIONS—California Bacon, 13@14c; Oregon do, 12@ 12½; California Hams, 13½@14c; Lard, 11@11½c for Eastern and California.

HIDES—430 California dry, usual selection, 14@14½c ℔ lb.

WOOL—Inactive at 11@12c for clean fall, and 16@17c for clean spring.

TALLOW—Beef is quoted dull at 7½c ℔ lb.

San Francisco Cattle Market.

We have no change to notice in prices this week. The market remains firm, in consequence of the bad condition of the roads, preventing the driving in of Cattle.

We quote the slaughterers' prices as follows:

BEEF—American, 1st quality, 11@11½c ℔ lb; Spanish, 1st quality, 10½@11c; do 2d do, 9@10c; do 3d do, 8@9c.

VEAL—12½@15c ℔ lb.

MUTTON—9½@10c ℔ lb.

LAMB—10@12½c ℔ lb.

PORK—Undressed, 6@6½c; dressed, 8½@9c.

S. F. Bulletin.

A Thrifty Society.

The Policies of the Equitable Life Insurance Society, 91 Broadway, N. Y., average larger in amount than those of any company in our country, and its losses will not reach more than one-half of the percentage of many older companies. In this as in all that relates to Insurance, it seems has not been paralelled in the annals of the business in this country or Europe. *All Cash* income $3,000,000—*Purely Mutual*—dividends available on the *Second Payment*—and not as in many companies—deferred four years.

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ASSOCIATE EDITOR, REV. E. B. WALSWORTH.

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

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NOTES ON

CURRENT TOPICS.

The true policy for California is to furnish, as rapidly as possible all the facilities necessary for the education of her sons, and for the development of her resources, and the State should therefore have direct supervision of such institutions as may have this design. Senator Stewart's bill in Congress for the establishment of a National Mining School, were all its details practicable, and the locatiou of the school selected in reference to the advantage of the mining region, would be of sufficient importance to warrant the support even of the States not directly interested in this department of national wealth. But, if established according to the provisions of the bill presented, it will be of little value even to this State, which is more directly interested than any other, and it was a wise regard to our own welfare that prompted the Legislature to the passage of a resolution, last week, asking Congress not to act upon the matter in its present form. We can have a better and more available course of study upon all the branches of science connected with mining, in the State University we are about to organize, than could be given in an institution subjected to all the unfavorable influences of national control and patronage. We need to know what would have practical worth in the mines we are to work, or open. The means of knowledge would be at hand, and not hundreds of miles away. New discoveries, which are so often surprising us, would be investigated without delay, and on the spot, and every opportunity afforded for the practical application of the principles and theories which could have such illustration in no other locality more central for the nation. Let us, without delay, and with our eyes fixed on the future of California, provide within our own territory for its most complete development and elevation.

The N. S. Presbyterian Committee on Home Missions has adopted a resolution, the Christian enterprise of which is worthy of all praise. It reminds us of the expression we heard and saw so often a few years ago, "in advance of all others:" and the fruits of the seed the execution of this purpose will scatter over the belt across the continent it proposes to cultivate, will be a glorious harvest, even before all the seed-sowing shall have been accomplished. They have voted to expend $250,000 this year in the support of missionaries and the formation of churches along the line of the Pacific Railroad, as it presses on towards the Black Hills, and is attended by a throng of residents unparalleled and astonishing. A large meeting was held in the Madison Avenue Church, New York, a few weeks ago, by way of endorsement, from the people, of this decision of the Committee, and accounts show it to have been exceedingly interesting and enthusiastic. The idea is grand and wise, almost beyond precedent. The lines of Christian sentiment running side by side with this gigantic movement that is attracting the notice of the world, are brilliant with the spirit of a religion worthy of our times. The men of God who keep pace with the locomotive, and are present with the teeming population when they first wake the echoes of that wide area with the sounds of civilization, will be a power for good, forestalling evil, or grappling it before it is rooted and strong. The churches that shall be reared in the midst of the villages and cities that spring up, as if by magic, along this mighty artery of national life, will be the monuments forever of the foresight that is thus exhibited, and the lighthouses whose rays shall penetrate far into the interior when multitudes shall there, too, seek for homes and success. There need be no fear that such home missionary spirit will not have a blessed and ever-increasing reward.

In our first issue we noticed the fact that, during the Centenary year, the Methodists raised over $800,000 for "general missionary" purposes. This was by no means the full extent of their liberality. The N. Y. *Methodist* contains a series of classified tables, giving the amounts contributed during the Centennary year from forty-five of their sixty-six conferences in the United States; showing that the noble offering of $6,931,255.97 was made by the members of that denomination in that memorable year. This will be increased when full returns are received.

It is a fact worthy of notice, and significant, as effecting the permanent interests of our State, that, since the fare from the Atlantic coast has been reduced, a large number of immigrants have come here to buy and cultivate the soil. A larger proportion of men with families have removed here, expecting to remain, and the ratio of this class increases from month to month. What is needed more than anything else in these States and Territories, is a greater number of those who come to find *homes*, rather than of those who come to get *money*. We want bona fide residents to occupy the inviting regions waiting to be tilled, to develop the resources that require time for their full exhibition, to set in motion the various agencies of productive industry, and, as reliable citizens, assume responsibility throughout the country for the support of the educational and moral and religious interests that both indicate and promote the real prosperity of a land. The day for mere adventurers has passed. The call is now for those who will abide and identify themselves with the fortunes of this coast, and we bid all such men a hearty welcome, while we believe we can offer them a reward that can be found nowhere else on earth. They are not needed so much in the cities as in the country, and they learn this soon after arriving, if not before. There is no special demand for men who wish to do little and get much, nor for those who wish to get all they seek in two or three years. As many of these classes are carried back by the steamers as they bring out, and we are not sorry that they go. Let men come here who will be Californians, and they can have rare success. The welfare of society, of the State, and of the church, makes earnest appeal for such men.

A friend of ours, writing from Montana, manifests symptoms of violent loneliness and homesickness. He says: "Please write me something in the form of news. Did you have chicken, or turkey, on Thanksgiving Day?" Doubtless many of our readers have friends in a similar condition, this winter, back in the territories. A proper degree of compassion for their sufferings would be expressed by placing their names on the mailing list of The Occident. They would thus be sure of receiving the latest news, veryregularly, and in agreeable form.

The Board of Education in San Francisco has accepted a proposition from the Catholics that their school on Tenth Street be received into the Department, on condition that, after school hours, the priests be permitted to use the building for the catechetical instruction of those children who may be assembled for this purpose. No doubt it is a good thing to have as many children as possible in the schools controlled by the Board, and we are especially glad to see a disposition to place Catholic children within the proper range of our public school system. But if Father Gallagher wishes to make such a transfer, for any reason, why not do it as any other person would be expected to do it? No one would restrain him from assembling Catholic children for religious instruction, at the time specified; why make the acknowledgment of this right by the Board of Education the establishment of a *precedent* which may be even revolutionary in its tendency? It is opening a door a little which it will be easy to open wider. It is the letting in of a stream that may become too mighty for the Board to control. No party, no sect, no church, should have even *quasi* recognition in the Board of Education.

The monument in honor of Washington, at the National Capital, rises very slowly. Less than half its height has been reached, and should the remainder be reared with the same rate of progress that has marked what is completed, more than fifty years will be included between the corner-stone and the top-stone. In its present state, and with the prospect made likely by the past, this monument is no

great honor to Washington or the people who have undertaken to erect it. If it can be finished by the voluntary contributions of citizens, this is much to be desired, but if for half a century it is to stand as a reproach to those who only began to build, we trust Congress will relieve the nation of such a possibility and finish the work.

Religious Intelligence.

PACIFIC COAST.

Rev. H. R. Avery, recently of Pacheco, now resides at Walnut Creek, in Contra Costa County. Mr. Avery had preached at Walnut Creek half of the time for more than a year previously.

Rev. S. D. Simonds, a well known minister of the Methodist Church, sailed for the East a few days since, on a six months' visit. He is a gentleman of varied talents and rare industry.

Rev. C. C. Wallace, pastor of the Placerville Presbyterian Church, preached an effective and earnest New Year's sermon on the text: "I would not live alway." Job vii, 16.

EASTERN.

Rev. Dr. Engles.—The Philadelphia *Presbyterian* announces the death of the venerable Dr. Engles, for a long while the sole and, during his connection with it, always the chief editor of that able and influential paper. He was in the seventy-first year of his age. A memorial sermon was preached bs Rev. Dr. Shields, in the Seventh Presbyterian Church in that city.

The Presbyterian Board.—The Treasury of the Foreign Mission Board of the Old School Presbyterians have, by special contributions, paid off the debt of $35,000. But the increase that was hoped for to the Treasury from the contributions, has been small — but little over that of last year.

Rev. Dr. Maclean, President of Princeton College, has resigned the duties of that office, after a long term of service. In a communication to the Board of Trustees, Dr. Maclean referred to his long connection with the College, commencing with his election to a tutorship in 1818.

The Calvary Baptist Church, corner of H and Eighth streets. Washington, D. C., was destroyed by fire, on the 11th ult., from the explosion of a flue. The loss is stated at $117,000, and insurance $55,000. The church was built about two years ago.

Rev. E. B. Parsons, of the New York Fourth Presbytery, has accepted an invitation to the Union Presbyterian Church at Sauquoit, N. Y., where the gifted and devoted McGiffert labored so successfully many years.

Rev. Richard Newton, D.D., (Episcopal) succeeds F. A. Packard, Esq., deceased, as editor of the periodicals of the American Sunday School Union at Philadelphia, and S. Allibone, Esq., will edit their books.

Rev. George D. Baker, late of the Second Presbyterian Church of Watertown, N. Y., was installed, on the 3d ult., in the Presbyterian church (O. S.) of Oneida, Madison County, N. Y.

It was stated by the pastor, Rev. Mr. Dawson, that seven hundred children have left the Sunday School of the Seventh Presbyterian Church in New York, the last year, for want of teachers.

The Rev. Joseph Torrey, D.D., Professor of Moral Philosophy at the University of Vermont, died last month, at the age of seventy. He had been connected with the College forty years.

A revival at Oberlin, during the past term, has been followed by about fifty conversions.

The new Congregational church at Washington, D. C., will cost $100,000.

It is estimated by the American Board, that an average of one cent per day from each of the church members represented by it, would yield nearly $1,500,000 a year for missions.

Dutch Missionary Receipts.—The foreign mission receipts of the Reformed (Dutch) Church for the present year, fall short of the disbursements by nearly $20,000.

Mr. William Kincaid, jr., a recent graduate of Oberlin, was ordained over the church at Rushville, N. Y., October 5th. Sermon by Dr. Heacock, of Buffalo.

The Presbytery of New York, December 2d, voted cordially in favor of the basis of union proposed by the Philadelphia Union Convention last month.

Rev. Dr. H. H. Jessup, of Beirut, Syria, arrived at New York on November 29th, and went immediately to Montrose, Pa.

FOREIGN.

Presbyterian Mission in Bogota, S. A.—Rev. T. F. Wallace writes, September 11th: "Last Sabbath I preached in Spanish, and, although the day was quite unpleasant, our room was crowded. If we have such an encouraging attendance without giving any public invitation, at a private house, in an out-of-the-way place, what might we expect had we a hall or a church in a central position. This we must have if we think of continuing this mission."

Louis Napoleon and the Bible Society.—A deputation from the English Bible Society had an audience with the Emperor Napoleon recently, and presented him with a copy of the Bible. The Emperor made a brief address to the gentlemen of the deputation, in which he declared that it was his first rule to protect all religions.

Dr. Hepburn, missionary in Japan from the Presbyterian Board, has completed his Japanese dictionary, and is soon to begin the work of translating the Scriptures into the same language.

The patriarch of the Copts in Egypt, like patriarchs of the other Eastern churches, enjoys a kind of temporal power over the members of his church.

Franz Bopp, the philologist, died lately at Berlin, aged sixty-six years. He was the most eminent linguist in Europe.

Twenty-five Protestant Missionary Societies are now laboring in India.

MISCELLANEOUS.

Dying Words of Distinguished Persons.

A death bed's a detector of the heart;
Here tried dissimulation drops her mask,
Here real and apparent are the same.

Head of the army.—*Napoleon.*
I must sleep now.—*Byron.*
It matters not where the head lieth.—*Sir Walter Raleigh.*
Kiss me Hardy.—*Lord Nelson.*
Don't give up the ship.—*Lawrence.*
I'm shot if I don't believe I'm dying.—*Chancellor Thurlow.*
Is this your fidelity?—*Nero.*
Clasp my hand, my dear friend; I die.—*Alfieri.*
Give Dayroles a chair.—*Lord Chesterfield.*
God preserve the Emperor.—*Hayden.*
The artery ceases to beat.—*Haller.*
Let the light enter.—*Goethe.*
All my possessions for a moment of time.—*Queen Elizabeth.*
What! is there no bribing death?—*Cardinal Bancroft.*
I have loved God, my father, and liberty.—*Madame De Stael.*
Be serious.—*Grotius.*
Into thy hands, O Lord.—*Tasso.*
It is small, very small, indeed (clasping her wrist).—*Anne Boleyn.*
I pray you, see me safe up, and for my coming down, let me shift for myself (ascending the scaffold).—*Sir Thomas More.*
Don't let that awkward squad fire over my grave.—*Robert Burns.*
I feel as if I were to be myself again.—*Sir Walter Scott.*
I resign my soul to my God, and my daughter to my country.—*Jefferson.*
It is well.—*Washington.*
Independence forever.—*John Adams.*
It is the last of earth.—*J. Q. Adams.*
I wish you to understand the true principles of the government. I wish them carried out. I ask nothing more.—*Harrison.*
I have endeavored to do my duty.—*Taylor.*
There is not a drop of blood on my hands.—*Frederick V. of Denmark.*
You spoke of refreshments, my Emelie; take my last notes, sit down to my piano here and sing them with the hymn of your sainted mother. Let me hear once more those notes which have so long been my solace and delight.—*Mozart.*
A dying man can do nothing easy.—*Franklin.*
Let not poor Nelly starve.—*Charles II.*
Let me die to the sounds of delicious music.—*Mirabeau.*

Light from Figures.—The statistics of Romanism, particularly in our country, are encouraging to those who take despondent views of the future, through fear of its rapid growth and ultimate triumph. Twenty years ago the Protestants in the world numbered 64,000,000, and Catholics, 167,000,000, being not quite two Protestants to five Catholics. Now Protestants number 93,000,000 and Catholics 185,000,000—not two Catholics to one Protestant. There is a steady decline in the leading Catholic powers, while the leading Protestant powers are advancing. In this country, discovered and largely settled by Catholics, millions have left their church and they now only claim four millions of the population. Without immigration it would speedily decline here. In twenty years the Roman Catholic immigration has only been twenty per cent. in excess of the Protestant. The tide is now turning, the majority of the immigrants last year being Protestant, while the native increase is largely Protestant. In the United States, there are 2,442 Catholic churches to 54,000 Protestant. They have 3,100 priests; while there are 3,000 Congregational, 2,700 Episcopalian, 7,000 Presbyterian, 11,000 Baptist, and 30,000 Methodist ministers. In the once Catholic State of Florida, there are 18 Protestant churches to one Catholic; in Louisiana six to one; in Maryland, fourteen to one; in New York there are five to one; in New Jersey, eighteen to one; in New England, twenty-four to one. Between 1840 and 1852, Romanists admit that 1,990,000 were lost to their church in this country.—*Am. Messenger.*

As there are certain men who become public disturbers in the name of peace, so are there teetotalers who make more noise upon water than other men upon wine.

Want, sorrow, disease, all that men call evils, are but disciplinarians that insist upon the scholar's learning his lesson himself, and punish him till he does.

The cheerful are the busy. When trouble knocks at the door, or rings the bell, he will generally retire if you send him word that you are engaged.

It is to be feared that many a young woman tears her hair ostentatiously at her husband's death, after having torn his much worse in his lifetime.

Teach your child to take care of himself. Many parents use their children only as a kind of spool on which to reel off their own experience.

Some married folks keep their love, like their jewelry, for the world's eyes; thinking it too precious for every-day wear at the fireside.

We should forget that there is any such thing as suffering in the world, were we not occasionally reminded of it through our own.

It is harder for a penurious man to be honest than for a gourmand to keep a fast.

Sense must be very good, indeed, to be as good as good nonsense.

IT is not work that kills men, it is worry. It is not the revolution that destroys the machinery, but the friction.

SATAN can never undo a man without his aid; but a man may easily undo himself without Satan's.

WOULD you make men trustworthy? Trust them. Would you make them true? Believe them.

THEY call the world censorious; but it is oftener favorable to false merit than unjust to true.

A GREAT many drop a tear at the door of poverty, when they should rather drop a sixpence.

HOLD on to the truth, for it will serve you well, and do you good throughout all eternity.

IT is a greater mystery that evil often results from good, than that good springs from evil.

THE drying up of a single tear has more of honest fame than shedding seas of gore.

OLD fools are more foolish than young ones; they have had much longer experience.

GENERAL NEWS.

CALIFORINIA BIG TREES IN THE EAST.—It is an interesting fact in natural history, says the New York *Times*, which we imagine is not known to everybody, that the celebrated big trees of California are now being successfully grown in this State, and are increasing in magnitude, according to the proper order of things. It is now thirteen or fourteen years since a gentleman, resident near Rochestor, made plantations of these gigantic trees from seeds procured in California; and the progress they have already made, gives proof that in 2,000 or 3,000 years they will attain their full growth, and cover an empire with their shadow. When we consider that they reach a height of 300 or 360 feet, and a circumference of 90 or 100, it is evident that this country will not be as destitute of lumber in the far distant future as some people have feared. The experiment of introducing these trees into this part of the world, has excited more interest in Europe, than among ourselves, and the proprietor is constantly receiving inquiries from England as to the procuring of seeds for use there.

OUR HIGHEST MOUNTAINS.—Mount Hood, in Washington Territory, has been claimed to be the highest mountain in the United States, being supposed to be 18,000 feet in height; but one recent survey has made it 11,600 feet, and another 12,500. Mount Shasta. in California, is 14,440 feet in height. There are said to be two peaks of the Sierra Nevada from 16,000 to 17,000 feet high; but a California correspondent of the Boston *Traveler* regards this as a fiction of Prof. Whitney. Mount San Francisco, in Central Arizona, is estimated at 13,000 feet.

IT is stated that the Spanish Government has made a formal offer to our Minister resident at Madrid to sell the islands of Cuba and Porto Rico to the United States for $150,000,000 in gold; the first installment of $50,000,000 to be paid down upon the formal delivery of the islands to the United States authorities, the second $50,000,000 to be paid one year thereafter, and the third at the end of six years.

INDEBTEDNESS.—The public debt of California is stated thus: Counties, $12,000,000; State, $5,000,000; towns, $3,000,000; total, $20,000,000. Annual interest on this debt, $1,600,000. Taxable property in the State, $207,000,000. Tax levied this year, $8,000,000. Cost of governing the 500,000 people in the State, $6,000,000.

THE work on the monument to the Father of his Country, in Washington City has already cost the sum of $240,000. At this time the structure has reached the height of 174 feet, leaving 374 feet to be completed, the entire height of the monument being fixed at 548 feet.

THE United States Senate has expunged the word "Honorable" from its journal. Its members are hereafter to be plain "Mr." This is republican simplicity.

THE State University of Georgia is in a very prosperous condition. It has one hundred and ninety-three students.

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THE OCCIDENT.

SAN FRANCISCO, SATURDAY, JANUARY 25, 1868.

PUBLIC PRAYER.

Much is written, and more said in all branches of the Protestant church, respecting the best forms and modes of prayer for general worship. Some of those who have been accustomed to use liturgies are not satisfied with such use of them as has prevailed, but advocate and practice innovations and additions. Among these are intoning, chanting, burning candles, wearing strange garments, and indulging in other appeals to the senses, to increase the effect of the services. Some of those who have been accustomed only to extemporaneous prayer, are not satisfied with this as it has been employed, but advocate certain supplements and changes, such as the repetition of the Lord's Prayer in unison, responses from the choir, alternate reading of supplicatory Psalms, and other approaches towards a liturgical service.

Those who desire *elegance* to be the chief characteristic of public worship, yet are unwilling, because of their training or habits, to favor either of these advances upon former usage, are pleased with studied, elaborate, artistic periods in the petitions of their ministers, with beautiful statements of truth frequently interspersed, and fancy they are most devotional when they listen to the most eloquent addresses to God.

These various changes have been exhibited in fact as well as argument, until there are Episcopal churches in which an Episcopalian of twenty years ago would be in the midst of unfamiliar exercises; Congregational churches, in which an old New Englander can not feel at home; Presbyterian churches, in which the "Directory for Worship" affords no assurance as to the order adopted, and churches of other denominations, in which men of former days would find themselves quite as really among a people whom they know not. In accordance with the sentiments thus having illustration, new "Orders of Service" are published, and new collections of prayer are offered in aid of Christians who are unable to command sufficiently polished rhetoric for the highest devotion, and we know not to what extent the innovations may yet be carried.

Now, there are arguments in favor of a liturgy, but the experience of those whose hearts are glowing with love and who long to express it, affirms that these are very few and of little weight, unless the prayers proposed for general use are as simple in form, and as direct in language as possible. Had the Episcopal Book of Prayers been a collection of truths, or pleasant figures, or strangely composed petitions, or all of these combined, it would by no means excite the reverence and affection with which it is now regarded. Its charm and power lie in the extreme simplicity by which it is distinguished, and which render it easily understood at once. Were Thomas Carlyle or Ralph W. Emerson moved to give the public a book of prayers, to say nothing of the spirit it might manifest, we should know beforehand that while it would be good reading, and perhaps worthy of study, it would be idle for most of us to try to pray through the forms it might contain. The reason is, that we are checked in our devotion by the necessity to study what we make its vehicle. We are attracted from our position before the Throne of Grace by any strange conceit, or beautiful figure, and we come back only by an effort of the will. Everything, therefore, both in subject and expression, which occasions such necessity or diversion, is inappropriate, if not unworthy. Those who really desire to pray do not wish to study at the same time, nor to be amused by the *manner* in which they are led into the audience-chamber of the Deity. Prayers in which all classes are expected to unite should be as free as possible from what may direct attention to the terms employed — as dykes are the most perfect when they present the fewest obstructions and the least friction to the stream that passes through them — as dress is the most faultless when none of its details are noticed, but the whole contributes most to the symmetry and comfort of him who wears it. Hence, they should not be composed of theological statements, and rhetorical rhapsodies, and the announcement of facts to God; nor should they be expressed in sentences involved, long, and indefinite; but, simple, clear, direct, they should bear the spirit into the presence of Jehovah, and become the medium of its wrapt communion with Him. In short, they should be formed after the counsel of Paul to the Corinthians, which he sums up in the declaration: "In the church, I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue."

If these remarks are just, there is but little value in the various books which have been published of late, to aid Christians in prayer, so far as they are intended to be forms for use. Take the "Prayers from Plymouth Pulpit" as an example. The volume has much merit as a series of articles upon themes full of interest, and devotional in their tendency. Indeed, we can well understand that, uttered with the explanatory inflection and emphasis of the distinguished occupant of the Plymouth pulpit, they may have been far less objectionable as prayers for others than they are in print. Yet they abound in the peculiarities of thought and language for which Mr. Beecher is noted, and the attempt to appropriate them, on the part of ordinary men, would be as unfortunate as the attempt to imitate their author in any of his distinctive features. So far as such books cultivate a devotional spirit, they have worth; yet it may be doubted whether the matter they contain would not be more profitable in some other form than that of prayers.

Moreover, if these remarks are just, those who conduct the public worship of Christians should be careful to perform this exceedingly delicate and difficult duty so that all may be able, in heart, to say, Amen, when the prayers are ended. Ornate, eloquent petitions need not be framed, yet in style, in substance, in pathos, they should be as free as possible from defects or peculiarities. Then all will feel — not that they have been listening to a beautiful prayer — but that on its wings they have been borne nearer to God and Heaven.

RELIGION THE FRIEND OF PROGRESS.

"I believe religion to be a foe to human progress." What induced the man who made this remark in my hearing, a few days ago, to say so? Does he speak the truth? Does he believe what he says? My acquaintance with him — and it has been somewhat intimate for years — has led me to this conviction: that he looks upon the religion of Christ as he does, because he has never known what it has done for man, in the past, and does not know what it is doing for him now. His declaration recalls to my mind a remark once made by Dr. Samuel Johnson, the Colossus of English literature. He was asked why it was that the most of the literary men of his age were skeptical. His answer was, "Because they are ignorant of the Bible." He contended that if these men could see that book, as it is, free from the prejudices which had arrayed their minds against it, they would have accepted it, as he did, as the Book of Books, not for the heart only, but for the intellect as well.

I could but feel that if my friend, who gave so positive a form to his statement, could understand what the religion of Christ aims steadily, and with all its warmth and wealth of motive, to accomplish among men, the last charge he would ever make would be that it is a foe to human progress, or that it shuts up those who embrace it to a narrow round of thought, or plan, or action.

Suppose he should look only at its effect upon the *men* who are held up as models of its power. Let him see what it did for those men of whom it makes mention, during the sweep of the ages, when the books of the Bible were being filled out from the fresh experiences of the race, and will he not, as a candid man, be compelled to own that he detects in those men, in spite of all infirmities, a worth of character, and an energy in their plans, for their age and for the race, which places them not behind any of those whose names have come down to us? Let him leave the line of sacred history, when it was ended, and follow the race from that time to our own, and will he not find that many of the strongest and noblest men of the eras in which they lived have been the firmest friends of the religion of Christ? Their piety did not take them aside from all the wider movements of human life. The more truly they lived a religious life, the more were they pressed with the activities of business, and the more resolutely were they associated with the enterprises which the world will ever be carrying along for its progress and improvement. They may have loved their closet, but they were not shut up to it. They may have been devout in worship, but they were men of earnest work also. Religion did not damp their ardor, nor put out the fires of genius. It was rather that which roused into a glow all the elements of their manhood, and made them court earnestly all the best gifts in order to success. It was that which gave poise and strength to their intellects, tenderness to their hearts, exaltation to their characters, and beauty to their life. They believed in something which, with every purpose of their being, they endeavored to illustrate in themselves. Their Great Example is perfect, and he who seeks to be like Him must rise to a higher standard of all possible worth than he who has merely a human or ideal model — for all his powers will be quickened and taxed to be and do what his Master requires. How can a principle, or sentiment, or system of faith, which has such influence, be a foe to human progress? It is not, and it never has been.

Our Prisons.

The doctrine that the object of imprisonment for crime is only to protect the public from the designs of base men, and to punish those base men who have violated the rights of others, is unworthy of an intelligent Christian people. Prisons should be institutions for reform, as well as for punishment. The policy of government, in the construction of the buildings, in the management of the prisoners, and in the influences to which they shall be subjected, should be decided chiefly by the purpose to return as many of them as possible to the relations of liberty, with neither the inclination nor the necessity to be criminals again. This subject has been carefully studied by some of the wisest legislators and most

distinguished philanthropists of our country, and the discussions they have urged on the attention of the people have induced changes in many prisons of the eastern states which abundantly convince all, both of their wisdom and humanity. These changes relate to the manner in which prisoners are associated, to the means employed to protect the less hardened from the vile influence of the confirmed felons; to the influences brought to bear on all by way of cultivating self-respect, and stimulating them to well-doing, and to the removal of the whole system from the control of politicians, or unworthy men. In effecting them, the buildings have been divided, so that the inmates can be classified, or confined to separate rooms when this seems wise, those trades have been made prominent in the work-shops which would be of value to the men after they should be released, respectable libraries have been furnished, competent chaplains have been appointed, in some instances schools and Sunday Schools have been permitted, and while the prisoners have never been suffered to forget that they are in durance for crime, and must endure the full penalty, they have nevertheless been treated as though the State would benefit while it punishes them. The result has been a manifest improvement in the physical and moral condition of the men, and great advantage to the State. The young criminals have been reformed, and not confirmed in their evil ways, by their confinement in prison. The more desperate have been more easily controlled while serving their sentence, and sometimes restored to an honest living when it expired. The testimony is universal to the advantage, in all respects, of the revolution that has taken place in prison discipline and management, and it is wisdom to profit by the experience and advance of other States.

The investigations and report of the Prison Commission of the State of California furnish abundant proof that there is urgent need of reform in our prisons respecting the same particulars that have been noticed elsewhere, and the sentiment of the people will not allow them to be satisfied unless the Legislature takes some action on this subject that shall be, at least, the initiation of a new policy in the control and discipline of our various houses for correction and punishment. We are a humane and Christian people, and we should show this as really in the execution of our laws as in the bestowment of our charities. The welfare of the guilty and the interests of the State alike demand the attention we are glad to know they are likely to receive from those who make our laws.

The Sabbath---or Sunday.

In accordance with a promise in our former article, we now proceed to show the effect of the Sabbath "upon man's physical development."

Nature herself, by her immutable laws, establishes the necessity of *rest*. The night follows the day, and thus withdraws those genial influences which produce growth. The winter succeeds the summer, when the whole vegetable kingdom ceases from labor and lies dormant. Although the night is appointed for rest by sleep, we will show that that is not sufficient to invigorate the human system, where constant labor is pursued.

Dr. Farre, a distinguished physician in England, in his testimony before the British House of Commons, when labor was the subject of investigation, said:

"Although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life; hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose upon the animal system."

He says, further, that "all men, of whatever class, who must necessarily be occupied six days in the week, should abstain on the seventh, and, in the course of life, would assuredly gain by giving to their bodies the repose, and to their minds the change of ideas, suited to the day for which it was appointed by unerring wisdom. I have frequently observed the premature death of medical men from continued exertion. The working of the mind in one continued train of thought is destructive of life in the most distinguished class of society; and Senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting this economy of life."

Six hundred and forty medical men of London England, subscribed a petition to Parliament against the opening of the Crystal Palace for profit on Sunday, which contains the following sentence. "Your petitioners, from their acquaintance with the laboring classes, and with the laws which regulate the human economy, are convinced that a seventh day of rest, instituted by God, and coeval with the existence of man, is essential to the bodily health and mental vigor of men in every station of life."

The most distinguished medical gentlemen in the United States, who have spoken on that subject — such as Drs. Warren and Alden, of Massachusetts, Smith, of New York, and Harrison and Mussey, of the Ohio Medical College — have fully concurred in the humane sentiments expressed in the petition before referred to. Dr. Mussey remarked as follows:

"Under the due observance of the Sabbath, life would, on the average, be prolonged more than one-seventh of its whole period — that is, more than seven years in fifty."

Sir David Wilkie, the distinguished artist, says:

"Those artists who wrought on Sunday, were soon disqualified from working at all."

The testimony of the most distinguished men of every civilized nation, attesting the same facts, if collected together, would fill a volume. Further testimony to the same effect is wholly unnecessary, particularly in California.

Hundreds of our present population, who have crossed the plains, can testify to the absolute necessity of resting one day, at least, in each week, to recuperate the physical energies of both men and beasts. Our mining population, if interrogated, would corroborate the foregoing testimony in one loud acclaim. All Christian people do now, and have ever abstained from secular employments on the first day of each week. The Jews, or Israelites, have always, and most of them do now, abstain from such employments on the seventh day of each week. Barbarous and semi-civilized nations have done the same thing. Those who profess no religious creed or faith, whatever, abstain from secular labor on the Sabbath, and devote it to pleasurable employments, and, not unfrequently, vicious pursuits. All these are tacit evidences of the recognized necessity, among all classes of men, in all civilized, and heathen, and semi-civilized nations, of refraining from labor during a portion of each week. We assume, then, as the result of the foregoing testimony, that to abstain from secular labor one day in seven is necessary to the full development of man's physical nature. We hence conclude that such development is necessary in order to render him most useful to himself and the community of which he forms a part. We likewise conclude, as a necessary sequence, from the foregoing data, that, with such development, a man can obtain and enjoy a vastly greater degree of pleasure and happiness. Z.

Itching Ears.

A large and, in some sense, respectable class of religious persons, possess this peculiar kind of ear. That organ has become diseased, and the disease is chronic. Their ears must be tickled, otherwise they will not listen. Novelty attracts them; in fact, anything antiquated is received at a serious discount.. They are not seekers after the Truth, to treasure it in good and honest hearts, but anxious to find out, like the Athenians, some new thing. It is a misfortune to possess such an ear, and trying to be under the necessity of addressing it, because few are able to meet its requirements, and little satisfaction can arise from efforts to gratify its imperious and fitful exactions. But itching ears are fashionable at present; perhaps they outnumber any other species. You find them in every congregation. They threaten to take the church and lead it captive at their will. What is it but the effects of this disease that furnishes audiences for the *sceance*, or listeners to the utterances of modern infidelity? What but this causes so many to forsake the old and venerated paths in which the fathers walked?

Would that some skillful doctor might discover an adequate remedy by which itching ears could be healed. His name would become renowned among the benefactors of the age.

THE UNION CONVENTION.—The call for a convention of all who favor Christian union, and especially of Presbyterians, which will be found in another part of this paper, should receive attention. In the eastern States similar conventions have been held since the remarkable one in Philadelphia, with marked interest and excellent effect, and here, where we have so much depending on the prospect that union may not be long delayed, there should be at least as much enthusiasm manifested as in the older parts of the country. Let us have a full and representative convention.

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Correspondence.

Extent of Alaska.

Sitka, A. T., Dec. 19, 1867.

No part of the world, except Central Africa, is so little known to the people of the United States as the northwestern portion of this continent. Remote from the channels of trade, fettered by a harsh climate and impenetrable forests, it is not surprising that even the more intelligent class of Californians should have a rather indefinite knowledge of that portion of North America lying north of Vancouver Island.

It is rightly said that the "War of the Rebellion" has led to a wonderful increase of our knowledge of the southern and southwestern States. In like manner, the purchase of Russian America will make our people more familiar, not only with Alaska, but with the vast region which trends toward the Frozen Ocean.

Between the 130th and 188th degrees of west longitude, with the shores of the Arctic on the north and of the Pacific on the south, is that broad area of territory newly acquired by the American Republic, now designated Alaska. It is by far the most northern portion of our national domain. Its area, in square miles, is not definitely known. Most of the geographies put it at 390,000. Mr. Sumner thinks it is about 570,000. He is more nearly correct — though it may be 20,000 more, or perhaps 20,000 less. No American map gives, as yet, a correct idea of its topography. There are rivers as large as the Sacramento, and islands of twice the area of the State of Rhode Island, which have no name or locality on our school room maps.

In the absence of a Russian chart, if the reader will turn to a map of the world exhibiting the American continent as occupying its *center*, he will see that the territory of Alaska consists of a nearly square body of land, with two arms — one extending to the southeast and the other to the southwest. The main body has a length of 720 miles, from north to south, and a width of nearly 700 from east to west.

The southeastern arm extends from Mount St. Elias, 480 miles, down to the latitude of 54 deg. 40 minutes. It has a width of thirty miles, and is bounded on the west by the Pacific. Sea-faring men designate it as the "Sitka Belt."

The southwestern arm is the Alaska Peninsula, projecting into the ocean between the Kamtschatkan Sea and the Pacific. It is a rugged promontory, having a length of 400 miles, and a width varying from twenty to eighty. So much as to the area of the mainland.

NUMBER AND SIZE OF ISLANDS.

But, in practical importance, of greater value than even this vast mainland surface, is the long and well nigh unbroken series of islands belonging to this territory — reaching from the most eastern of the Sitka group, in longitude 132 deg., to Attou, the most western of the Aleutian Isles, in longitude 188 degrees west.

It is this topographical feature of Alaska — its multiplicity of islands — that is especially worthy the notice of every reader of The Occident. Hitherto, the United States have owned comparatively few islands. On the Atlantic coast are Long Island, Nantucket, a few cotton bearing islands off the Carolinas, and a few sandy ones off Florida. On the Pacific coast are the half-dozen of the Santa Barbara group. In all there are perhaps thirty, having each an area of over one thousand acres. The annexation of Russian America has made a vast addition to our insular possessions — increasing them more than ten-fold. We now hold a first class rank among the nations for the number and size of our "sea-girt" acquisitions. The British empire alone surpasses us in the extent of her island dependencies. The best Russian authorities say that the number of islands belonging to the late Russian possessions in North America, having a surface of 1,000 acres and upwards, is not less than *four hundred*. Eleven of these have areas larger than Rhode Island and six larger than Delaware.

In truth, very few of our people are aware of the vast sweep of longitude to which the territory of the Republic has now attained. It has been more than doubled by the recent annexation of the Russian possessions. Between Eastport, Maine, and Cape Flattery, our previous longitudinal extremes, the distance is fifty-seven degrees — a difference in time of three hours and forty-eight minutes. But the "transfer" of ten weeks ago gives the United States a reach from the eastern boundary of Maine, in the 67th degree of longitude, to the island of Attou, in longitude 188, showing a difference of time between the two limits of eight hours and four minutes.

When to-day, at noon, the robust Aroostook farmer sits down to his Yankee repast of baked pork and beans, the most western inhabitants of the American Republic will be buried in sleep on the beach of a little harbor of the island of Attou — the fish still swimming in the bay which, five hours later, are to furnish them a breakfast. They are as yet unconscious of the fact that they are included among the Universal Yankee Nation.

The southern base of Alaska Territory has a long range. Starting from Sitka, the present Capital — the mariner sails to Kodiak, 560 miles. From thence he sails westward 640 miles, and reaches Ounalaska. But the end is not yet. Passing scores, and even hundreds of islands, in a continuous line, he finally reaches Attou, the western limit of the national domain — 700 miles beyond Ounalaska.

Alaska, from its eastern boundary, thirty miles inland from the head of Portland Channel, stretches westward, in an air line, 2,000 miles. In the extent of its boundaries, it is an empire in itself — having 4,500 miles of sea-coast, and more than three times the size of California.

Orient.

Correspondence from the Capital.

Sacramento, Jan. 20, 1868.

The fact that the Legislature is now in session here may attach special interest to Sacramento, and make some notes from one whom you have requested to act as your special correspondent from the Capital, of interest to the readers of The Occident.

Though it took some time for the members to get the harness on and accustomed to the traces, they are now quite earnestly at work.

As there is considerable difference between the political complexion of the present Legislature and that of its immediate predecessor, much that was done in that session must now be done over, or repealed. But while one party has a large majority in the House, there is a sufficient majority in the Senate, on the other side, to keep down the brakes, so that there will be very little undoing of what has been wisely done before.

A bill has just been introduced in the Senate for the repeal of the Registry Law. It no doubt needs to be clearer and more effective than it now is. It is a wise measure, tending greatly to purify the ballot-box, and, though modified, will not be repealed. It has the unanimous support of one party and friends in the other.

There are some questions of particular interest, relating to public morals, that will soon be brought under consideration.

Most of the actual work of the Legislature is done by the committees of the two houses. They give shape and impetus to the legislation.

Imagine how a Sunday Law, for instance, will fare before the Committee on Public Morals in the Assembly. Of its five members one is a German, bitterly opposed to everything we prize in the Sabbath, and the author of enough bills to repeal every safeguard previous legislatures have thrown around it. He is pledged, as not a few others are, to a clean sweep of everything in shape of a Sunday law. Another member is a Jew, who, of course, will oppose all legislation for the observance of the Christian Sabbath. One other member, who does not care whether there is any Sunday or not, and opposes all laws on the subject, settles the question, so far as the committee is concerned.

We shall watch the handling of this important subject with interest, and report how the battle goes, for there will be a gallant fight made to retain at least what we now have.

The noble protest against repeal, presented in the name of the actors of the theatres of San Francisco, carries might with it. They, with thousands of others, know that there is nothing but ceaseless drudgery in store for them if the law is repealed.

Quite an animated discussion sprung up in the House on Friday, on the question of repealing the capital punishment law. Some of the members quoted Scripture very well and to the purpose, while others made strange applications of some passages.

One gentleman said the Jews themselves got tired of the law prescribing the death penalty, and conveyed the idea that they became rid of it by building cities of refuge. As though the Lord himself did not appoint those cities of refuge and forever shut their gates against the cold-blooded murderer.

Men that now, under the law, are executed for murder, could find no refuge there. They were for the *unintentional* murderer only.

The question was made a special order for three weeks hence, so that all of those interested may have an opportunity to give their opinions through the press, and as much light be gained on the subject as possible.

Let those who favor order, peace, temperance, and the highest welfare of the community, take an interest in these questions, and labor and pray for the triumph of righteousness and godliness.

Alpha.

CONTRIBUTIONS.

Christian Sympathy.

The law of love has its highest instruction in the intercourse of true believers. The "*charity*" of which Paul speaks in his epistle to the Corinthians, is comprehensive of the double idea involved in this law. Love to God can not exist without love to man. One is the outgrowth of the other. The lower is proof of the higher. "If any man love not his brother, whom he hath seen, how can he love God, whom he hath not seen?" "By this we know that we have passed from death unto life, because we love the brethren." Christians have *fellowship* with one another. The very tie that binds each to Christ, binds each to all the rest. A common spiritual life pervades all. They are many branches, having vital connection with the same vine. This

being so, a warm and brotherly sympathy must necessarily diffuse itself over all their conduct towards the members of the one family of faith. It is not enough that we avow our belief in the general truth of this principle. Unless we give it a practical force, exemplifying it as an ever-present law or rule of action, the truth becomes a mockery, and our professed creed lifts up the voice of a solemn reproach against us.

We have thought that, in this age of the church as a whole, and even in many local congregations, a mighty barrier in the way of progress and efficiency is to be found in the want of a *manifested* love to "the brotherhood." We say manifested, because, however kindly a man may feel towards his brethren, unless there be an exhibition of his regard for them, only very partial, if any, results can follow. It is like a "light put under a bushel." There are times of disquietude and depression in the experience of the most robust Christians — periods in which the voice of fraternal sympathy falls gratefully on the ear and brings the inspiration of almost new life. A glance of the eye, a kind word of encouragement, a cordial grasp of the hand, even a smile on the lips, or a tearful emotion, announcing a brotherly interest in another's behalf, have each and all the power to carry the light of joy and gladness to the burdened heart. There are, also, many timid and shrinking natures, that need to be drawn into the circle of larger activity. They require the warmth and attraction of the stronger and less retiring. Tender and considerate attentions to such, gentle and amiable courtesies, would wonderfully increase their usefulness and add to their happiness. Our religion can never be of any positive advantage to us, unless it be made a benefit to others. We must endeavor to weave it, like a golden thread, into the spiritual life of other Christians. Common trials and common enemies assail the children of God. These call for mutual sympathy, which none can withhold, without a violation "of the law of Christ," that enjoins the duty of "bearing one another's burdens." And apart from the immense blessing and benefit secured to the church, as constituting the family of God, by the constant observance of the principle we are considering, the influence of Christianity over the mass of the world would be greatly enlarged. The logic of love and sympathy, as exhibited among the members of Christ's body, would stand like an impregnable Gibraltar against all the assaults of infidels and the "summoned hosts of hell." No amount of theology in the head — however true as a formula of faith — can conquer mankind, without *love in the heart.* No amount of reason, argument, cold demonstration, mere objective truth, can do it. The fire that melts this rock is love. If we could reach the conscience of every reader of this paper, and especially every Christian reader, whether minister or layman, we would say to him: Let the blood-bought church of Jesus and a dying world, behold in your life an illustration of the law of brotherly love and sympathy.

CENTRAL.

Home Conversation on an Important Subject.

"The doctrine of *God's sovereignty* and *man's freedom of will* has always been to me a very puzzling subject, in some sense a contradiction, and yet I know I exercise perfect freedom of will, and I feel as surely that God is sovereign over all. Is it one of those things that are incomprehensible? A subject of passive faith, rather than clear mental apprehension?"

Such was the remark of a church member to his pastor, as they were seated in the parlor engaged in a pleasant conversation. I listened attentively for the reply. The questioner was a shipping merchant in the prime of life, a man of large experience and comprehensive mind.

The pastor was a young man, scarcely past thirty years, thoughtful and intelligent, and a close observer of life. His reply was:

"I, too, have felt the same difficulty, and, until recently, could not have answered your question; but now it is all plain to me, and I will try to show you how my difficulty was removed.

"A few months ago I saw the keels of two vessels laid in adjoining ship-yards, and I watched the rearing of the hulls of those vessels with much interest. Design was manifest in every part, from the keel to the rail and truck-head, and as the parts were brought together, you might see the design more fully in its development, until, every part being properly fitted and put in its place, the vessels were complete in all their graceful proportions.

"I watched, with much interest, the mechanical arrangements for launching them, and as they slid from the ways and floated buoyantly upon the water, I felt that there was a perfect illustration of *God's sovereignty, man's freedom of will, and man's personal responsibility,* all working together in perfect harmony, and I was thankful for the lesson learned from those workmen and their work.

"Let me explain more minutely, and I will try to give you the lesson as I there received it.

"Before any work was performed, a model was made, exhibiting in miniature the form of the vessel. Here the proportions were all given, and the specifications all accorded with the model. Then some one superintended the building of the ships, and, in so doing, undertook to complete the work according to the design and specifications.

"Then the labor was divided: to one man was assigned one part, and to another another, until the whole work was in progress. One set of men contracted to furnish timbers of given dimensions. Another set adjusted the several parts — every timber, every rib, every plank, every knee, and brace, and bolt being made according to a specific design, and intended for a particular place.

"It can not be said that in this work, thus carried on, any man's freedom of will was destroyed. The man who professed to know the use of the broad-axe became responsible for hewing the timber according to the given form and dimensions. If he had changed the plan, because he thought it would look better in some other shape, would he not be justly held responsible for doing the work according to the directions given? And if he spoiled the timber by his own willfulness, ought he not to pay for it?

"His free will was in no way restrained, if he obeyed the instructions given. If he did it otherwise, he was still in the exercise of his free will, but was surely responsible.

"As with one timber, so with the formation of every part. Every man assumed responsibility for the faithful performance of *his* work, but he was not responsible for any other.

"If a stick of timber is found defective, or a workman incompetent, such things are taken into consideration as contingencies liable to occur. The defective material is rejected, the incompetent man exchanged for one who is capable and willing, and the work goes on.

"In this work of building the vessels, the plans and specifications may represent the *divine decrees;* the master architect may represent the *sovereignty of God;* each workman, in the performance of his work, represents the exercise of *free will,* and in their personal obligation to do faithfully the work they had assumed to do, is clearly expressed *individual responsibility.* By their united labor, through the development of a plan, we find the work carried to completion.

"God's Word contains the directions as to how we are to work, and we are held responsible for working in accordance with the directions there given. But if we prove incompetent, through willfulness and a malicious disposition, God will set us aside and give the privileges and rewards to others, that might have been ours. We shall suffer injury, but God's plan will not be deranged.

"Do you now see, as I did, that God's sovereignty and man's freedom of will are absolute necessities, and work in perfect harmony? And that out of these grow man's *personal responsibility?*"

His reply was, "I do, and am thankful for light where all was so dark before."

M. M.

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Current Literature.

RECENT PUBLICATIONS.

THE HUGUENOTS. By Samuel Smiles. New York: Harper & Brothers. San Francisco: Bancroft & Co.

The purpose of the author of this book is not to give a general history of the Huguenots, but to present the reasons why they migrated from France into England, and the effect of their presence as an element of English national life. Very properly, in the execution of this purpose, he refers to much collateral history, and there are some views which will be accepted or not, according to the position held by those who judge of them. Yet all who will examine the book must agree that one more readable or valuable as a contribution to popular literature, is rarely published. There is a peculiar fascination in the very name of Huguenot, and our own nation is largely indebted to those who have, directly or indirectly, infused the blood and spirit of the people who bore it into our body politic. Not only, therefore, will Americans be interested in the work of Mr. Smiles, but also in the article appended by Mr. Disosway, which relates especially to the Huguenot colonies that came to these shores, and their effect upon the characteristics for which we have been distinguished.

Such books as this throw much light upon the mosaic of American character, and this will be pleasant always. It may be very suggestive and useful.

BIBLE HOURS. By Mary B. M. Duncan. New York: Robert Carter & Brothers. San Francisco: Bancroft & Co.

It is not often that a book like this is given to the public, because few persons have both the ability and the attending circumstances necessary for its production, and perhaps a less number are in the habit of studying the Bible as the author did. She studied the text, comparing part with part, rather than commentaries on the text. She first caught the spirit of the Sacred Word, and then allowed this to give her essential aid in its interpretation. The result, furnished in these pages, leaves no doubt that while the notes of others, especially the thoughtful and good, as well as great, are very valuable oftentimes, if one would have the Scripture come with blessings fresh and full to his *heart*, as well as to his *intellect*, he must know the "mind of the Spirit" by such study as is beautifully seen in this charming book. Mrs. Duncan was an invalid for many years, and therefore had leisure for "Bible Hours," whereas most who would imitate her, can give only fragments of time to such a use. Yet any one who has a desire for other than the careless reading of the Bible which is common, will be assisted and profited by these "Leaves from her Note Book."

EXTEMPORARY PREACHING. By F. Barham Zincke. New York: Charles Scribner & Co. San Francisco: Bancroft & Company.

There are many who advise ministers to preach "without notes," and speak in glowing terms of the advantages of such preaching, but there are not many who are very successful in giving rules by which this may be made possible in all cases, or counsel by which those who attempt it are really made any wiser. The author of this book does not indulge largely in the usual assaults upon men who find serious difficulty in extempore speaking, made by those who have no such difficulty; nor does he insist that such speaking is the only worthy preaching of the Word; but feeling, as all should, that, when it can be will done, this is the most effective, he gives the result of his own self-training and experience on the subject. No other preacher can accept and adopt exactly the same course, with like success. Yet we commend to all young ministers especially a careful perusal of this book. It will furnish them much that they can make useful, and every such sincere attempt to render the ministry more powerful for good should be welcomed.

LIFE AND LETTERS OF THE DUCHESS OF GORDON. By A. Moody Stewart. New York: Robert Carter & Brothers. San Francisco: Bancroft & Co.

Religion can not be said to be honored by the consistent piety of those who occupy high rank among men, but it is often very beautifully illustrated in such persons.

The daughter of Lord Brodie, married to the Marquis of Huntly when nineteen years of age, and a few years later becoming Duchess of Gordon, by succession, the eminent Christian lady of whom this volume is a memorial, had ample opportunity, through a long life, to bear witness among the nobility of Scotland and England, to the beauty and worth of genuine devotion. Yet not among the nobility alone did her piety shine, but its rays cheered and blessed the humble and the poor, nor did they grow dim even in old age. The book is neither a dull nor an exaggerated memoir, but will be read with much pleasure and profit, as the exhibition of a really noble Christian life.

COMPREHENSIVE DICTIONARY OF THE BIBLE.

This is a very valuble work, mainly abridged from Dr. William Smith's Dictionary, with important additions from the works of the most eminent scholars and authors of America and Europe. As it is issued in numbers, we have no opportunity to judge of the whole book, but so far as it has appeared, it is thorough, elaborate, and reliable. The engravings and maps are unusually good, and the style and execution are very attractive.

The numbers are delivered to subscribers only, and the agent for this State is Mr. A. Snyder.

PRAYERS FROM PLYMOUTH PULPIT. New York: Charles Scribner & Co. San Francisco: Bancroft & Co., and Roman & Co.

We have made reference to this book in another column. Mr. Beecher's name will make it popular, notwithstanding prayers are not regarded as very attractive reading.

EDUCATIONAL.

The City College.

This institution has special interest for those who live in the city, because it brings the advantages of college education within reach of our youth while they are still in their homes. And it has further advantage, in the view of those who appreciate education, in that it is under healthful religious influences, being in effect, though not in form, directly connected with the Presbyterian church.

It was founded, in 1859, by Rev. Dr. Burrowes, now Professor of Biblical Literature in Lafayette College, and was incorporated in 1863, under the name of "University College," with a board of eighteen Trustees.

The seventeenth session has opened with a larger number of students than usual, in most of the departments, the regular College classes having eleven students, two of whom will graduate in May next. The School of Practical Chemistry and Metallurgy, in the Laboratory on Stockton Street, under the able instruction of Prof. Thomas Price, is in successful operation, and a number of young men are pursuing an extended course in this department. In the list of excellent institutions which we shall take pleasure in noticing, from time to time, we are glad to make the City College prominent.

Rhythm.

In our schools it often occurs that many students are required to move at the same time in the same direction. We think those teachers right who prescribe that, in such movements, the students shall "keep time" with their feet. This practice tends, in the first place, to the preservation of order and decorum. But it tends, also, to train the ear in rhythm. Such a training is very valuable in connection with composition. Even if we do not desire that students should compose poetry, where rhythm is so prominent, we yet must desire that they shall avoid poetical rhythm in prose. Hence, the power of discerning rhythm is important in any event. An example of rhythmical prose (and faulty because rythmical) can sometimes be culled even from the master-pieces of composition; and can almost always be discovered with ease in more ephemeral writings. The following is the opening sentence of the N. Y. *Tribune's* (Dec. 2, 1867,) account of Dickens' first reading. It will be seen that it is rhythmical in the highest degree; to show which we arrange it as poetry.

> "Dickens is not quite so rigid in his punctuality,
> as dear Fanny Kemble used to be;
> who began, like a beautiful fate,
> the moment the clock struck eight,
> no matter whether people had come or not,
> and treated the laggards to bewitching frowns
> as they crept belated up the aisles."

But an ear for rhythm is very necessary, also, to good reading. A middle-aged man once called on one much younger to read a little from Burns. The young man began with the song; "O, whistle, and I'll come to you, my lad." But his ear failed him on the rhythm, and he put the accent on *you*, instead of *to*. The elder became impatient at once, and took the book himself.

Superintendent's Report.

We have received the Annual Report of Mr. John C. Pelton, late Superintendent of Public Schools in this city, and examined it with pleasure and pride. Its exhibit of the extent and prosperity of our schools is occasion for surprise, unless one is aware of the interest taken by our people in this noble agency for both development and protection. Mr. Pelton accompanies his report with some suggestions and advice, upon a portion of which we are hardly able to form a judgment; but there are two or three points, at least, to which we would call attention. We think, with him, that the whole educational system should be removed from the control of political influence, as far as possible, and that the election of officers by the people should be an independent election; that more permanent support of the Public Schools should be provided; that text-books, when once wisely selected, should not be frequently changed; and last, but not least, that care should be taken that young children be not *overtasked*, by the regular working of the system to which they are subjected, or because of the ambition of their teachers. We have an excellent School Department, and all should feel interested to make it better and better.

Law Students.

Students of law are warned most earnestly, by Judge Sharswood, that the temper of an advocate should be always equal; because, when passion is allowed to prevail, words are spoken, or things done, which the parties afterwards wish could be unsaid or undone. (Essay on *Professional Ethics.*) This

warning has been well illustrated in a Supreme Court decision at the recent October term. "The petition for a rehearing in this case is conceived in bad temper, and expressed in disrespectful language. It is therefore ordered that it be struck from the files of this Court." Of course we know nothing of the merits of this case; the decision may be altogether unjust. Yet, even then, it remains true that untempered language is, at least, bad policy, since it may give, under some circumstances, a pretext for rebuff, and an apology for injustice.

Oakland Academy.

The Third Annual Catalogue of this excellent school gives proof of marked success. Rev. David McClure is Principal, and he has an able corps of teachers, and ninety-eight students. The military feature is attractive, especially to those who have not strong constitutions, and the general course of instruction is extended and thorough. The new edifice is beautiful, and, no doubt, well adapted to the wants of such a school, and the situation is unsurpassed.

THE undersigned, ministers and members of Presbyterian Churches, on the Pacific Coast, desirous of responding to the sentiments and utterances of the Presbyterian Union Convention, which met in Philadelphia, in November last, invite all members of our churches and congregations, and all interested in the matter of Christian union, to meet in February, for the purpose of considering and ratifying the proceedings of that body:

H. M. Scudder,	S. H. Willey,
James Eells,	S. D. Phelps,
Fred. Buel,	W. A. Palmer,
A. W. Loomis,	Cyrus Palmer,
S. T. Wells,	Charles A. Hawley,
J. H. McMonagle,	J. D. Arthur,
J. K. S. Latham,	Nathaniel Gray,
James B. Roberts,	Geo. L. Kenny,
Erwin J. Crane,	H. P. Coon,
M. M. Gibson.	

Other signatures of those who have had no opportunity to sign the above, will appear next week.

IT is reported that President Baez has offered the Bay of Sanama to the United States in consideration of a loan of $1,000,000 in gold.

DR. BEHM, in his first volume of the "Geographical Annual," estimates the population of the world to be 1,350,000,000.

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Demorest's Mirror of Fashion	$4	London Dispatch	$15
Peterson's Lady's Magaz'e	$2.50	London Bell's Life	$15
New York Old Guard	$3	London Punch	$8
Eclectic Magazine	$6	Dublin Nation	$15
Le Bon Ton	$8	Cornhill Magazine	$6
N. Y. Herald for California	$4	Temple Bar Magazine	$6
" Police Gazette	$5	London Society	$6
" Clipper	$5	London Lancet	$6
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" Weekly Tribune	$4	London Art Journal	$12
" Sunday Mercury	$4	Blackwood's Magazine	$4
" Weekly Times	$4	Westminster Quart'y Review	$3
" World	$4	North British Review	$3
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" Leslie's Pictorial	$5	London Review	$3
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" Irish American	$4	" " Times	$5
" Irish People	$4	Sacramento Weekly Union	$5
" Scientific American	$4	S. F. Weekly Examiner	$5
" Wilkes' Spirit	$6	" Golden City	$4
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" The Nation	$6	" Police Gazette	$5
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Family Reading.

Nothing Lost.

Nothing is lost! the drop of dew
That trembles on the leaf or flower,
Is but exhaled, to fall anew
In summer's thunder shower;
Perchance to shine within the bow
That fronts the sun at fall of day—
Perchance to sparkle in the flow
Of fountains far away.

So with our deeds for good or ill,
They have their power, scarce understood;
Then let us use our better will
To make them rife with good.
Like circles on a lake they go,
Ring within ring, and never stay.
Oh! that our deeds were fashioned so
That they might bless alway!

The Poetry of Home Life.

One vice of our times is that almost everything is valued according to its direct contribution to utility or display, and our homes are being degraded from the elevated position held by the homes our memories cherish, by the prevailing evil. The mass of our people know little about *home life*, and less about any charms and beauty that may attach to such life. With multitudes, home is only a place of convenience, a kind of private hotel, and its worth is estimated according to its facilities for refreshment and rest, when these are necessary, that they may be prepared the better for business or society. With multitudes more it is only a place for display, a kind of exhibition hall, in which elegant furniture, and pictures, and works of art in all departments, may be gathered, and a family may pass their time in the midst of these when obliged to be confined there, finding their highest satisfaction in the belief that their neighbors have not so many.

There is need that we cultivate more love for home, for its own sake, and that we take some pains to make it lovely. There is need that we entice the graces into our households, and make them welcome, whether it be to a palace or a cottage. We should be ashamed that we have been content with hotels, and change these into *dwellings*, within which we are careful to introduce those sweet and gentle influences that may give their tone and value to pleasures only here to be enjoyed. Books, pictures, ornaments, even the articles of furniture, should be identified with the family life and history, and all the daily scenes that come to be sacred and delightful because uniting all the members, should be radiant with the happiness that each one may share.

In such homes there is more than utility — or rather, there is utility in its most beautiful form — there is more than display, for display can never furnish what here abounds. In them the most exquisite poetry breathes its constant blessing, that ever cheers and strengthens human hearts. And those hearts that feel its inspiration make their path abroad vocal with the songs that utter it to others. One familiar with its effect can almost know who of the men he meets on the world's great thoroughfares has such a home. Its blessed influence will shine in his face, and he will need no other attraction to its scenes than the music and charms that only there are found.

Education of Women.

The wives of Luther, Jonathan Edwards, Burke, Fennimore Cooper, Mill, and Hitchcock, have shown how greatly educated women may aid their husbands in literary pursuits. Educated mothers are qualified to instruct their children and to awaken in them a taste for learning. The mother of Miss Maria Mitchell was much distinguished in her youth for her fondness for books. The distinguished and wise-hearted Duchess of Kent was able to arrange and superintend the whole manner of the education of her daughter, the illustrious Queen of England, and she did this, making it her great purpose to train her to be worthy of the crown which she now wears.

"I was mainly educated by my mother," says Sarah Josepha Hall. Alfred's mother "made him all he was in his own age, and all that he is to ours." Felicia Hemans had an accomplished mother. The mother of the great and departed John Quincy Adams was a woman of rare attainments and of a bright genius.

Cuvier's mother was pious, a lover of nature, and used to accompany him to and from school, and to point out the interesting natural objects they met, and to excite in him a taste for the study of the works of God. She stimulated his passion for reading, and judiciously selected his books, and he acquired in childhood an accurate and extensive historical knowledge. At the age of fourteen he formed a society of intelligent lads.

Says M. Girardin: "There is no instance of a mother who can read and write, whose children are not likewise able to read and write."

The mother, then, under whose sole influence the child is for years, from whom it acquires its tastes and its character, should not only be educated, but educated in the most thorough manner, and have her mind stored with varied learning, so that she may be able to answer the multitude of questions that will be put to her by her inquisitive child on art, science, literature, and religion, and thus to stimulate his curiosity and awaken his mind. An ignorant and narrow-minded woman will not be likely to make her son or daughter the opposite of herself.

And if she is never to become a wife and mother, her happiness and her influence for good, other things being equal, as a teacher, physician, writer, or in any capacity, will be in proportion to the extent of her education. On this point history is full of examples.—*Pittsburg Gazette.*

Be Gentlemen at Home.—There are few families, we imagine, anywhere, in which love is not abused as furnishing a license for impoliteness. A husband, father, brother, will speak harsh words to those whom he loves best, and those who love him best, simply because the security of love and family pride keeps him from getting his head broken. It is a shame that a man will speak more impolitely, at times, to his wife or sister, than he would to any other female, except a low and vicious one. It is thus that the honest affections of man's nature prove to be a weaker protection to woman, in the family circle, than the restraints of society, and that a woman is usually indebted for the kindest politeness of life to those not belonging to her own household. Things ought not so to be. The man who, because it will not be resented, inflicts his spleen and bad temper upon those of his own hearthstone, is a small coward, and a very mean man. Kind words are circulating mediums between true gentlemen and ladies at home, and no polish exhibited in society can atone for the harsh language and disrespectful treatment too often indulged in between those bound together by God's own ties of blood, and the still more sacred bonds of conjugal love.

Family Economy.—There is nothing which goes so far toward placing young people beyond the reach of poverty as economy in the management of their domestic affairs. It matters not whether a man furnish little or much for his family; if there be a continual leak in the kitchen, or in the parlor, it runs away, he knows not how, and that demon *Waste* cries "More," like the horse-leech's daughter, until he that provides has no more to give. It is the husband's duty to bring *into* the house, and it is the duty of the wife to see that nothing goes wrongfully *out* of it.

He who truly wishes the happiness of any one, can not be long without discovering some mode of contributing to it.

Be what you are. This is the first step towards becoming better than you are.

The Young Folks.

Over the Fence.

Boy.

Over the fence is a garden fair—
How I would love to be master there!
All that I lack is a mere pretense;
I could leap over the low white fence.

Conscience.

This is the way that all crimes commence;
Sin and sorrow are over the fence.

Boy.

Over the fence I can toss my ball,
Then I can go in for it—that is all;
Picking an apple up 'neath a tree
Would not be really a theft, you see.

Conscience.

This is a falsehood, a weak pretense;
Sin and sorrow are over the fence.

Boy.

Whose is the voice that thus speaks so plain?
Twice I have heard it, and not in vain;
Never shall I venture to look that way,
Lest I should do as I planned to-day.

Conscience.

This is the way that all crimes commence,
Coveting that which is over the fence.

—*N. W. Christian Advocate.*

The Proposed Exchange.

Little Martin was a poor boy who gained his living by going on errands. One day, as he was returning home, he seated himself by the wayside, when a carriage passed him containing a gentleman and his son. "Look how that little boy's eyes are fixed upon you. I imagine that he says within himself, 'I wish I was in that young gentleman's place.'"

"Well," said the youth, "suppose we ask him if he would like to change places with me."

The indulgent father beckoned little Martin to the carriage and said: "Seeing how attentively you looked at this boy, it appears to me, my little friend, that you would like to be in his place. Will you change places with him?"

"Ah, sir," replied Martin, "you must be jesting; but, if he is willing, it shall be done. Our neighbors would be surprised to see me riding home in a fine carriage."

The gentleman called his servant, and desired him to assist his son out of the carriage.

Alas, what a sight! The legs of the youth were completely crooked and incapable of supporting him; he was obliged to be held by the servant till crutches were brought to him.

"Now," said the gentleman, "have you any inclination to change places with him?"

"O no! I have no such wish," said little Martin. "The health I enjoy, and the use of my limbs, are of more value than anything he can give me. I had rather eat my dry bread, and not want any one to help me to walk."

"You are right," said the gentleman. "If you could only give him your legs, he would cheerfully strip himself of all he possesses to give you in return."—*Gospel Herald.*

Agricultural.

Good Advice.—"Our young men," says the Charleston *Mercury*, "must seize the plow-handle and spade, and use them with as much energy as they used the musket and cannon. This has been done in South Carolina, and scores of men of gentle blood are gaining their bread by work that now is honorable indeed. Educated young men may be found on the wharves, in the cotton-fields, in the barns, fighting against want as they fought against the bullet and sabre. This is as it should be; but the whole duty will not be accomplished until there is not, in this State, one man in sound health who is without employment. There is work in abundance for every one; but if the desired work can not be found, the work that can be found must at once be taken. Work is the true panacea for all our evils; and there is more health and better fortune in the tilled fields than in billiard rooms, under hotel piazzas, or in lounging along our streets."

THE New York *Times* says: "It may surprise many to learn, what is nevertheless a fact, that fully one-third of the whole amount of sugar consumed in the world is manufactured from beets; and not only so, but immense quantities of raw beet sugar are imported in England for their refineries, competing very successfully with the cane sugar from their own colonies. While the soil needed by the sugar beets is very different from the grape-growing soil, the required climate is identical. Much money has been sunk in abortive attempts to raise it in the moist air of the British Islands. But in California it finds a congenial home, and already San Francisco refines over 12,000 tons of raw sugar yearly, with a present capacity in her four refineries to greatly enlarge the production. Others are taking up the cultivation and manufacture of this sugar for purposes of exportation. The California beet secretes about two per cent. more of saccharine matter than the European plant, and every condition seems favorable.

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FRUIT and VEGETABLES, of the various kinds, constantly on hand, and for sale, in quantities to suit, at the Lowest Cash Price, and delivered in any part of the city.
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Ward's Shirts,
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As follows: Bar Iron, Cast Steel, Boiler Plate, Axles and Springs, Tin Plate, Sheet Iron, Iron Pipe, Zinc, Water Cocks, Plumbers' Tools, Iron Wire, Rubber Hose, Tinman's Tools and Machines, Blacksmith's do., Cumberland Coal, etc., etc.

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Manufacture Lead Pipe, Sheet Lead, Bar Lead, Shot, etc., etc.

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Deposits of Gold, Silver and Currency received, both General and Special. Advances made on Shipments to Mint and Assay Offices and Returns forwarded promptly. BEST RATES PAID FOR GOLD AND SILVER BARS, Legal Tender Notes, and Government Securities. Exchange and Silver Coin bought and sold.

Do you Know the Coffee
MARDEN & MYRICK

Are putting up, is giving satisfaction to all (and they are many) who are using it? To all who have never used it, we would recommend them to get one package and try it. We guarantee that you will get your money's worth.
If you can not get it at the nearest corner, you will find it at any of the principal groceries, or at the
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John R. Sims,
Manufacturer of all kinds of
FIRE-PROOF DOORS & WINDOW BLINDS OR SHUTTERS,
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WROUGHT IRON GIRDERS & BEAMS,

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Oregon Street, between Jackson, Washington, Front and Davis,
SAN FRANCISCO, CAL.

International Hotel,
SAN FRANCISCO, CAL.

This favorite house is located on Jackson Street, a few doors west from Montgomery, on the same street with the Post Office, Custom House, and United States Court. The Land Office and principal Places of Amusement are within one block of the House. The International Hotel offers the greatest inducements for Families. It is capable of accommodating three hundred persons. The House is conducted on TEMPERANCE PRINCIPLES. The Furniture is quite new and in perfect order. The Table will always be supplied by the best in the Market. Two good Barber Shops, a Bath Room, and a Laundry are attached to the House.
The Prices for Board and Room will vary, according to the kind of Room, from $1 50 to $2 00 per day.
The International Coach will be at each Steamboat and Car, plainly marked "International Hotel," to convey passengers to the House, FREE, and to any part of the city at the cheapest rate, according to the distance. From the House to all of the Steamers, cents. F. E. WEYGANT, Proprietor.

PACIFIC COAST ITEMS.

THE Legislature is now near the close of the second month of its session. No positive action has been taken on any of the leading topics before it. An act to regulate the hours of labor, the codification of the laws of California, the abolition of capital punishment, the enactment of laws regulating the privileges of citizenship, and of the coining of money, the modification of the marriage law, and the establishment of a State Mining School, are under consideration.

HAY brings, at Virginia City, from $100 to $125 per ton, with no prospect of a lower price till the coming of a new crop. Barley is eight cents per pound. The sleighing continues to be good in that section, and the stages and hacks use runners. Only a few heavy quartz wagons make a show of wheels. The cold weather favors the catching of quail and rabbits.

TROUT, from twelve to eighteen inches in length, have been frequently caught in the mountain streams of Santa Clara and Santa Cruz counties, the present month. They have been driven out from their hidden summer retreats by the turbid waters of the winter floods.

SHOULD the bill before the Legislature, authorizing the compilation of the laws of this State, pass, Solomon Heydenfeldt, John Currey, and H. P. Barber are named as the Commissioners to do the work. Judge Currey is a Republican — the other two are Democrats.

THE Insane Asylum at Stockton has a thousand inmates — the largest number in any lunatic institution in America. The applications for admission number nearly one per day. The question of establishing a branch asylum is being considered by the Legislature.

THERE is a prevailing tendency to speak of the present winter as remarkable for its coldness, but the "record" shows that, within twenty-five years, there have been, on this coast, seasons surpassing the present for falling snows on the mountains and floods in the valleys.

JUDGE WILLIAM R. TURNER, who was about to undergo an impeachment trial before the Legislature, has made a timely resignation. He will be succeeded by John P. Haynes, of Crescent City, a man of fine legal attainments and unquestionable integrity.

THE citizens of Vallejo are again discussing the superiority of the location of that town over San Francisco as the site for the great commercial metropolis of the Pacific Coast. They have no earthquakes, no salt-water worms, and no terrific sand-banks.

NEWS from the Owyhee District, in Idaho reaches us, to the effect that the wind and snow were never half so fierce as during the present winter, since the time the "oldest inhabitant" reached that rough locality.

A LETTER from Austin, dated January 19th, says: "The Reese River country never looked so attractive as for a week past, having its mountains heavily covered with snow. The unsightly crags are smoothed over."

MARIN, the butter and cheese county, is placing an increased value on her farms. The price of land has doubled, in many localities, within three years. About San Rafael the rise has been still more rapid.

FARMERS in San Joaquin Valley argue, with good reason, that a railway through that region would, in five years, triple the value of their lands, and enable them to raise 40,000,000 bushels of wheat annually.

THE health of San Francisco is still above par, compared with the corresponding week of last year. There were, however, during the past week, two successful and four unsuccessful attempts at suicide.

THE culture of trees — ornamental, shade, grove, and woodland — is beginning to receive the attention of some of our California farmers. It is a subject worthy of general and earnest attention.

THE Ukiah *Herald* says the snow covers the hills, and "slosh" the vallies of that county. Added to this, money was never so scarce as during this winter.

THE recent floods have done great damage in Los Angeles, San Bernardino, and other southern counties, in the destruction of vineyards, fences, and buildings.

ZACK MONTGOMERY and Eben. Knowlton debated the merits and demerits of the common school system at Lincoln Hall, on last Monday night.

THE people of the staid old town of Martinez are waking up, and have astonished their neighbors by a successful trial of the steam-plough.

OF the 2,932 names of voters on the Great Register of Solano County, only three are classed as gentlemen!

AT Marysville, skating parties are a favorite amusement of late.

TELEGRAPHIC SUMMARY.

POLITICAL.—Congress proposes to limit the amount of tax to be levied by internal revenue to $150,000,000, about half the sum now raised, and to secure that amount mostly by taxing liquors, tobacco, stamps, and luxuries. We hope the proposition will become a law. The present law is unjust in many of its features.....Gold, really the most unchangeable in value of all substances, is apparently "kiting" up and down at the East with as much unreliability as during the midst of the rebellion. The latest quotation is 139. Times are growing hard in all the Atlantic cities.....Ross Browne, Mark Twain, and other California irrepressibles, are reported at Washington. There is one vacant chair as yet — that of Seth Kinman.....William T. Hamilton has been chosen U. S. Senator from Maryland, to succeed Reverdy Johnson, now the oldest member of the Senate..... Thaddeus Stevens, in his speech on the 22d inst., charged that certain members of the House had procured shirts, pantaloons, and toilet articles, under the name of stationery, at public cost.....Gen. Butler offered a buncombe resolution for an investigation of the sufferings of the troops in Sitka by cold and hunger.....John P. Hale has resigned his post as Minister at Madrid.

FOREIGN.—The West India Danes are strongly bent on annexation. On the vote taken by order of the Danish Government, at St. Thomas, the ayes were 1,244; noes, 22. Go ahead, Mr. Seward — you are sure to win; and we are to have 40,000 new fellow-citizens.....George Francis Train, having landed from the steamer at Queenstown, *en route* for England, was arrested by the British authorities as a confederate of the Fenians. This is exactly what George Train wanted. His antics out in the "buffalo regions" had proven stale and unprofitable. The officers did a very foolish thing. They had better furnish him pocket-money and give him a free pass all over Ireland. Fenianism would be stone dead in less than six months....Wheat is on the rise in England, selling at Liverpool at $3 84 per hundred. By reference to our market table, it will be seen that the rise in this city has been very slight during the past week.

WEEKLY MARKET REPORT.

Produce Market.

WEDNESDAY, January 22.

FLOUR—Market quiet. We quote city brands firm as follows: Superfine, hf sks, ℔ 196 lbs, $6 75@7 00; qr sks, 7 00@7 25; Extra, hf sks, 7 50@7 75; qr sks, 7 75@8 00.

WHEAT—Sales 800 sks inferior, $2 40@2 50; good to choice, firm at $2 50@$2 65 ℔ 100 lbs.

BARLEY—Sales include 500 sks prime brewing, $1 87½; 1,500 sks feed, $1 75; 4,000 sks, $1 72½. We quote the range of the market at $1 65@$1 85 @ 100 lbs, weak at the outside.

OATS—Sale of 100 sks good, $1 82½; quotable, as to range, at $1 75@$1 85 ℔ 100 lbs.

POTATOES — Sale of 200 sks choice Petaluma, $1 25. Humboldt are quoted at $1 50 ℔ 100lbs.

CORN—Continues scarce at $2 25 ℔ 100lbs for good Yellow.

RYE—Is still dull at $1 75@$2 ℔ 100 lbs.

BUCKWHEAT—No demand; market nominal at $2@$2 25 ℔ 100 ℔s.

ONIONS—We note a still further advance, owing to scarcity, small lots selling at 5½@6c for Bay, 6@7c for San Joaquin, and 10c ℔ lb for Oregon.

BEANS—The market is quite firm for nearly all descriptions. Pea and small White are very scarce; quotable at 3½@4c; Bayo and Butter, 3¼@3½c; Pink, 2¼@2½c, and Red, 2c ℔ lb.

BRAN—The mill prices are $23@25, according to quantity.

MIDDLINGS—Feed descriptions, $40; Shorts, $35 ℔ ton.

OIL CAKE MEAL—In demand at $30 ℔ ton from the mill.

HAY—We quote the market quiet at $16@23 ℔ ton.

BUTTER—Fresh roll, is scarce at 45@50c.

CHEESE—20@22½c for California, and 22½@25c ℔ lb for Eastern.

EGGS—scarce, at 55c, having sold a few days since as low as 45c ℔ doz.

POULTRY—All descriptions are firm at an advance, owing to the unusual demand for Chinamen. Live Turkeys are quoted at 18c ℔ lb. Hens and Roosters, $8 50@$9; Ducks, $5 50@$6 50 ℔ doz and Geese, $3@$3 50 ℔ pair.

PROVISIONS—California smoked Bacon, 13@13½c; Oregon do, 12@12¼c; California and Oregon Hams, 13@14c: California and Eastern Lard, 11½@12c ℔ lb—a slight improvement.

HIDES—Sale of 500 California dry, usual selection, 14@14½c ℔ lb, weak at the outside price.

WOOL—Is inactive at 11@12c for clean shipping grades of fall, and 15@16½ for spring clip.

TALLOW — Sales of about 10,000 lbs good Beef, 7½c; quotable at 7@7¾c @ lb, according to condition.

San Francisco Cattle Market.

We have a considerable decline in prices to notice this week, particularly in Veal, of which there is a large stock.

We quote the slaughterers' prices as follows:

BEEF—American, 1st quality, 9½@10c ℔ lb; Spanish, 1st quality, 9@9½c; do 2d do, 8@9c; do 3d do, 7@8c.

VEAL—7@10c ℔ lb.

MUTTON—7@9c ℔ lb.

LAMB—9c ℔ lb.

PORK—Undressed, 5@5½c: dressed, 8c.

S. F. Bulletin.

DIED.

In Buffalo Grove, Iowa, Nov. 8, 1867, Mrs. Hannah Taggert, widow of Dr. Robert Taggert, of Byron, N. Y.

Her end was not only peaceful — it was triumphant. She had so longed to depart and be with Christ, that her happiest day was that of her death. She watched its approach as we watch for the coming of a dear friend. Not a doubt or cloud came over her mind, so that death and the grave were emblazoned with glory. Nor was this strange, for she had lived to do good. One incident will illustrate. When her residence was in Byron, I called upon her one evening and found her very sad, the occasion for which she thus gave me: "While I lived in Preble, Courtland County, I had a Bible Class of nine girls. All but one of them became pious and united with the church, before I left. That one is still unconverted, and I have just written, urging her to spend a few months with me. I feel that could I have her with me, she might become a Christian." It was manifest that, from the depths of her soul, she was now praying for that young friend. The very atmosphere surrounding her was like that of the Fulton Street Prayer Meeting, and I left her with my mind so deeply impressed that, though thirty-five years have passed, the whole scene is as fresh as are those of yesterday. About three weeks after this I called again and found her very happy. "Oh," said she, "I have good news. A letter from Preble says that C—— is converted. All the members of my class are now Christians." A few weeks later this dear pupil was dead. "I heard a voice from heaven, saying unto me, 'Write. Blessed are the dead which die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labors, and their works do follow them.'" W.

FORDHAM & JENNINGS,

Grocers,

CORNER OF FRONT AND JACKSON STREETS.

D. Hewes,

RAILROAD CONTRACTOR.

J. PITMAN DINSMORE, M. D., M. H. D.

Homœopathic Physician,

No. 16, O'Farrell Street,

San Francisco.

THE OCCIDENT

A comprehensive Family Newspaper, Religious, Literary, Educational, and Social; also the special organ of the various branches of the Presbyterian Church in the Pacific States.

Published every Saturday, at 609 Montgomery Street, in accordance with the terms of the Prospectus, which will be found on the first page.

All communications should be addressed to

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Care of BANCROFT & COMPANY,

San Francisco, Cal.

THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

Published every Saturday at the Office, 609 Montgomery street. Terms: $4 00 *a year, in gold coin, payable in advance; $2 50 for six months; $5 00 for fifteen months. Remittances to be made at the expense of subscribers. Direct all communications, whether relating to the editorial or business departments, to "*The Occident, *Care of Bancroft & Co., San Francisco, Cal."*

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The articles which appear in leaded type, in the various Departments of The Occident, *and those alone, are original.*

NOTES ON

CURRENT TOPICS.

Conventions of manufacturers have recently been held in Cleveland, Ohio, and Worcester, Mass., the discussions and spirit of which should be noted. For months factories of all kinds have been doing but little work, and now many of them are closed, so that their owners not only, but the public, have an interest in knowing why there is necessity for such a general loss, and how it may be removed. No doubt the demand for almost every kind of fabric is less now than it was during the war, or immediately after the war was ended, but the gentlemen in these conventions do not find in this fact a sufficient reason for the difficulties they experience. They insist that they are obliged to pay unnecessary and unjust taxes, and that the whole theory of the Government based on the belief that the generation that has carried all the other burdens of the war should remove all the debt that results from it, should be abandoned, or the industrial interests of the country will all be paralyzed. There is truth in the sentiments which find such expression, and the manly utterance of them will be likely to have some effect. A people may even be willing to be taxed more than any principles of political economy will warrant.

It is not beneath the dignity of the Legislature of California to receive and consider a bill, the object of which is to have shade trees planted by our road sides. We are reminded by it of a remark made by one who had just landed on these shores from the midst of the foliage and beauty at the East, that there should be a law compelling every one who comes here to plant a tree, as his first act. We hardly lack anything else, but oh! how we miss the trees! And how readily and soon they would grow if we would give them a chance! The contrast with the bald and bare landscapes that now greet our vision would make our people better, as well as happier. It may not be that the mode of paying for tree-planting proposed by the bill is the best, but let us have them planted, and we shall certainly find that it *will pay* to find them growing along our roads that may thus be rendered delightful.

Revivals of religion are reported in the eastern papers of sufficient interest and extent to awaken the gratitude of all Christians, though not in such large number as in some former years. There is one feature, however, of these we have specially noticed, which may be observed with encouragement and profit. They have been, for the most part, conducted, and often commenced, in connection with the ordinary services of the church. It will be an occasion of joy when pastors and church members shall expect revivals as the normal and promised result of the faithful use of the regularly appointed means of grace.

Affairs in Crete, at the last advices, had assumed an importance that commands the attention of all. Not because of any political or commercial value in itself, but because of its relations to the Great Powers which interest themselves in its condition, that little island may open a series of commotions that will shake Europe to its center. Turkey resists the desire of its inhabitants to become independent of her rule and annexed to Greece, because she does not dare to lose control of a strategic point her history proves to be essential to her defense against invasion. Russia favors this desire, because she knows that if it is only under the protection of Greece she can take possession of the island in the prosecution of her plans, when she shall find this necessary. All that Russia desires is that the other Powers shall not interfere, and this, according to the latest news, seems quite likely. The "ultimatum" proposed to Ali Pasha was, that his government grant absolute equality to all religions in Crete, and the General in command accompanied this proposition with the threat that unless it was accepted the war would be continued and increased. The result will be received with great interest, not only in Europe, but over the world, though it will be a strange sign of progress if the Turk shall give a pledge of security to all religions within his dominions. That he must do this soon can hardly be doubted by any who have watched the march of events during the past fifteen years; but he knows as well as we do, that the firman which gives this pledge will be the death knell of Mohammedanism from the towers of Constantinople.

The American Christian Commission is a society of good men, of various church relations, which is doing much in a general way for the spiritual elevation of the lower classes in the Eastern States. The object is not to supersede any of the established agencies that have long been successfully at work, nor to interfere in any way with the methods of evangelization through which good men may prefer to make their influence felt, but by appropriate means to stimulate, and inform, and aid those who are working now, and rouse those who are not to a just sense of their obligations. Among these means they have found conventions to be very useful, and a number of these have been followed not only by greater effort for the good of those whose wants are especially considered, but also by revivals in the churches that were represented in them, and a feeling of Christian union that fully demonstrate their incidental influence.

Why may we not have such conventions in this part of the country? They would encourage many who toil in the midst of discouragement in the new settlements, and furnish much valuable information and stimulus for those who try to reach with the Gospel the population of our cities that can only thus be brought under its power. We are glad to learn that in the interest of Sunday Schools such conventions have already been very successful in different parts of the State; and we hope they will be repeated, and that Christians will be moved to come together for conference respecting many other means of doing good among the multitudes who are unevangelized.

The Occident has now been published one month, and many inquiries are made as to its state of health and prospects. We do not wish to give any particulars at so early a period of its history, but can say with much gratification, that in expressions of interest and material support it is receiving more than we anticipated; whether it is returning *quid pro quo* we leave others to decide. The design of all connected with the paper has been from the beginning, not merely to make it what its patrons will be willing to accept, but what they will warmly welcome; and it is believed that this design can be more and more fully realized as the necessary friction attending the working of the various machinery shall become less from use. We are specially pleased that so much interest in its success has been manifested in the country towns, not often forward in support of the religious press, where no agents have sought subscribers; while the cities have furnished evidence that The Occident is not an unnecessary addition to the list of religious and family newspapers. Thus far Nevada, all things considered, has the banner among the regions that have sent unsolicited subscriptions, and we are glad to be welcomed so warmly in the mining districts. We hope soon to add one-fourth to the size of the paper, and to find the number of our friends increasing at least as rapidly as they think we deserve.

The condition of both whites and blacks in the southern States is such as to awaken the sympathy of all who can be moved by either suffering or danger. The problems relating to the future prosperity of those States involve so many questions exceedingly difficult of solution that much delay must attend the process by which the result may be reached, but in the meantime almost every form of distress is experienced by the people, terminating, in multitudes of instances, in actual death. Some of the prominent men have proposed to the General Government that money be lent the South on mortgage of the crops, for present relief, but it is not certain that this proposition will be accepted. There is surely occasion for prayer on the part of all who pray, and for the gift of money from all who have it to give, that

the poor of that portion of our country may be saved from starvation while they are being "reconstructed."

Religious Intelligence.

PACIFIC COAST.

Union Convention.

The undersigned, ministers and members of Presbyterian Churches, on the Pacific Coast, desirous of responding to the sentiments and utterances of the Presbyterian Union Convention, which met in Philadelphia, in November last, invite all members of our churches and congregations, and all interested in the matter of Christian union, to meet in the Howard Presbyterian Church of San Francisco, on Wednesday, February 12th, at 7¼ o'clock, P.M., for the purpose of considering and ratifying the proceedings of that body:

H. M. Scudder,	Charles Wadsworth,
S. H. Willey,	George Pierson,
E. B. Walsworth,	Chas. Russell Clarke,
L. Hamilton,	James S. Wylie,
Richard Wylie,	James Wylie,
T. E. Taylor,	M. M. Gibson,
James Eells,	S. D. Phelps,
Fred. Buel,	W. A. Palmer,
A. W. Loomis,	Cyrus Palmer,
S. T. Wells,	Charles A. Hawley,
J. H. McMonagle,	J. D. Arthur,
J. K. S. Latham,	Nathaniel Gray,
James B. Roberts,	Geo. L. Kenny,
Erwin J. Crane,	H. P. Coon.

A Pleasant Service.

The chapel of the City College seems to be doing good service as a nursery of sound churches. The United Presbyterians now occupy it, under the ministry of Rev. Mr. Gibson. We had the pleasure of worshipping with them on a recent Sabbath. The pastor is commencing a series of seriatim and expository readings of the Bible, in connection with his Sabbath exercises before sermon. This practice is certainly sanctioned by the example of many of our most edifying religious teachers. Theoretically, also, it has the recommendation of securing that Bible truth shall come before the minds of the people in its revealed order and proportions. The sermon was upon "*Sins of the Tongue.*" Although the theme was ethical in its nature, yet the discourse preserved an entirely spiritual character. The points made were fortified by Scripture quotations; and the arguments used against evil speech were such as: the peace of the church, and the adornment of Christian doctrine. Altogether, we felt entirely at home among these brethren, except that the book from which they sing (handed us by a little boy with a Shorter Catechism peeping out of his pocket) felt a little *thin.*

Austin, Nev.—A friend writes to us from this town on the 24th ult., thus: "The people of this locality are sociable, moral, intelligent, beyond what is usual in remote mining communities. Shut out from the rest of the world, we make the best of our circumstances, and are by no means at a loss for sources of rational enjoyment. The Presbyterian and Methodist churches are prospering, hold union prayer meetings, and are endeavoring, not to outdo, but to assist each other. Rev. Mr. Pinney, of the Presbyterian church, is an able preacher, a faithful pastor, and an uncompromising opposer of evil. The Catholics have a strong hold here as elsewhere, but their direct influence is limited to their own people. Yet, by their schools, they are exercising an indirect power of which Protestant parents are not aware."

Marysville.—Rev. W. W. Macomber, of the Presbyterian church, gave, on Sunday morning, his sixth lecture on the character of the Apostle Paul, embracing his labors while encountering "perils on the deep and perils by land." Rev. N. Reasoner, Presiding Elder of the Marysville District, has left on a visit to the East.

Watsonville.—A revival of religious interest has been in progress at Watsonville for some weeks, especially in the Methodist church.

Stockton.—The *Gazette* says: Religious meetings are being held daily in the Presbyterian church, under the superintendence of Rev. J. W. Ross and Rev. J. A. Skinner. The Presbyterian and Methodist congregations have united for this purpose.

EASTERN.

The Essex North Congregational Association having restored Rev. Charles Beecher, of Georgetown, to full fellowship, his church members have asked him to withdraw his resignation, made some time since, and he has consented.

Rev. John K. Davis, for a long period engaged in the service of the Presbyterian Board of Domestic Missions, died at Troy, N. Y., on the 5th inst., in the seventy-sixth year of his age.

Rev. T. D. Moore, D.D., of Richmond, Va., was chosen Moderator of the General Assembly of the Presbyterian Church of the South, which recently met in Nashville, Tenn.

Rev. J. T. Duryea, D.D., was installed December 21st, pastor of the Classon Avenue Presbyterian Church, Brooklyn, N. Y. Sermon by Dr. R. R. Booth, of New York.

Rev. Wm. R. De Witt, D.D., of Harrisburg, Pa., died suddenly. He had been pastor in that city nearly fifty years.

Rev. A. B. Earle has commenced a series of meetings with the Somerset Street Baptist Church in Boston.

Notes of the Surrender.

With seven hundred other returned Californians, I landed in New York the 14th of April, 1865. When we left San Francisco, Grant and Lee were grimly watching each other from the intrenchments around Richmond. Sherman was working up through the Carolinas; Sheridan, after sweeping the Shenandoah Valley with the besom of destruction, had joined Grant, and greenbacks were down among the forties.

Having been thirty days on the passage, we were all agape for news; so, when the health officer came aboard, we beset him with questions. "Somebody said Grant was in Richmond." We knew better. We had heard that too often clicked by the telegraph. Next came another official, with some other doubtful intelligence of startling importance. We shut our ears — tricked too often.

Finally we reached the wharf. "Here's the *Herald* and *Tribune;*" and there we read, with our own eyes, of Lee's surrender, and greenbacks up to sixty. Happy those who were real patriots! Happy those who had turned their gold to Government paper. That Friday was a joyous day to returned Californians. But the next day came the news of the President's assassination, and the pall of sorrow fell around all hearts. Yet to none was the shock so sudden as to those who yesterday took in at one draught the exhilaration of the past month's success.

The following day was Easter Sunday, always observed with peculiar solemnity by the Episcopal Church, and the white flowers with which their churches had been profusely decorated, in anticipation of that joyous Sabbath, mingling strangely with the funeral drapery which this sudden grief had thrust in among them, was in keeping with the pulpit utterances of the day, and with the feelings of the people.

BALTIMORE.

Soon after our arrival we turned southward, to view the scene of the great struggle which had determined the destiny of the nation. On the way to Baltimore we found that we were not yet out of the range of military movements. Several cars crowded with the "boys in blue" were attached to our train. Jollity prevailed. Their work was done. Their return to camp, they felt, was a mere form, and they would soon be home again. The flag they carried and the uniform they wore, the army of which they were a part, were now, beyond any doubt or cavil, those of the *United* States, and the work had been theirs and God's. One thing was peculiarly worthy of notice. Remove their uniforms and they were just like the rest of the people — there was none of the roughness of the soldier, none of the stiffness of the martinet about them. Called into the camp and to the battle-field by the voice of their country, when the country no longer needed their service they could go back to the people again, and take their place in the field, in the workshop, at home, as before, in any of life's ordinary duties. They had saved the country, and the country's prayers and service had kept them, in a measure, pure from the pollution of the camp. This of those who returned. But what of the dead left behind, and the hearts and households made desolate; the towns, and villages, and hamlets shrouded in mourning? Should any man stretch forth his sacrilegous hand, ever again, to disturb the perpetuity of the Union, let all the patriot blood shed in this war, from the Susquehannah to the Sabine, rest upon his head, and let the north and the south, the east and the west, say Amen!

DOWN THE CHESAPEAKE.

At Baltimore we found, sure enough, that the hand of the military was upon us. On the steamer we took our places in the line which approached the clerk's office, with soldiers on guard. At the office we paid for and procured *transportation*, not *passage.* We went down to our meals between a couple of muskets, with bayonets at one end and the other in the grip of a stout soldier. I think, too, they called the meal *rations*, but I will not be sure. I know that, whether meal or rations, the fare was slim and not well served, and we were made to know that we were on an United States transport, and civilians were there rather on sufferance than by desire. And a motley crowd we were. Soldiers everywhere, the rank and file in the steerage, officers in the cabin. Some graybacks, too, mingled in the crowd. And who were they? Paroled prisoners, whom their old uncle was sending back to their homes. And there were some deserters who had snuffed the result of the contest from afar, and left the Confederacy and made their peace with the Government before the final catastrophe. There were, also, several delegates of the Christian Commission, who yet found plenty of work to do in the various hospitals near the seat of the war; and sons of trade, mostly Hebrews, crowding down to Richmond, to

see what chances there were for profitable traffic. Joyous families, too, long separated from the husband and father, were going to spend a few days with him at the camp. What a sense of quiet enjoyment there was on the face of the wife and mother, and how cheery and jubilant were the children! According to the custom of those times, when men of the Christian Commission were traveling, taking Christ with them down into the army, a space was cleared around the table in the cabin, and the steward rang the bell for worship. The busy hum of the passengers was silenced. Some familiar hymn was sung, a chapter was read from the Word of God, a few short, stirrring addresses were made, prayers were offered, and thus God was honored in that strange and varied company, on their way to Richmond.

Such of the very few as obtained state-rooms, retired to rest. The vast majority, stretched on the cabin floor, with their carpet-bags for pillows, sought repose, and scarcely found it. F. B.

MISCELLANY.

MANHATTAN, the name of the island on which the city of New York stands, is taken from the names given by the Indians to the original Dutch settlement, and means "the place where they all got drunk."

PUNCH says the entering upon an argument with a metaphysician is like getting into an omnibus — you know where you start from, but it is impossible to tell where it will carry you.

THE servant girl, who was taking a ride in her mistress' carriage, and who "longed to stand by the roadside and see herself go by," expressed a very natural curiosity.

A GENTLEMAN asked a negro boy if he would take a pinch of snuff.

"No," replied the darkey, very respectfully, "me tank you. Pomp's nose not hungry."

"What will you leave me in your will?" said a lady to an Irishman. He very coolly answered, "The wide world, my darlint."

THE idle should not be classed among the living; they are a sort of dead men who can't be buried.

BLACKSTONE tells us that husband and wife are one, and that *one* the husband — her whole being is merged in him — she is the property of another.

THE courts have recently decided that a man is sane who pays the printer just before he makes his will.

CHOOSE well your friends; have but few, and be careful of following their advice in all matters.

THE blossoms on a toper's nose, like early peas, are forced by the system of glass culture.

WHEN ill news comes too late to be serviceable to your neighbor, keep it to yourself.

WHEREVER you find a grog-shop, there you will find poor-houses, prisons, and human misery.

A WOMAN may have more sense than her husband, but she should never seem to know it.

FEAR God, shun grogeries, and love your wife and children.

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The Occident.

San Francisco, Saturday, February 1, 1868.

THE KINGDOM OF GOD FIRST.

The theory and practice of Christians do not always agree. Our theory is that it is better to die than to live; that Heaven is a better world than earth; that sacrifice is to be desired as a means of developing the most worthy character; that the Kingdom of God should be made most prominent in our thoughts, and plans, and actions. But our conduct often reverses all this, so that we beckon death far away as an enemy, make earth too attractive to be exchanged for Heaven until necessity forces the exchange upon us; shun sacrifice as an affliction, and place the Kingdom of God quite low on the catalogue of objects that excite our interest. We accept it as part of our creed that if we seek first this kingdom, all other needed things will be added unto us; yet think it altogether more prudent in fact to add together these other things for ourselves as we have opportunity, and then incidentally, and with powers and time not thus demanded, we seek to promote what we declare to be prominent. A just inference from the lives of many good men is, that God is the best adviser touching spiritual affairs and preparations for Heaven, but that He is a very unsafe counselor in matters pertaining to success in this world, and that any business would be ruined were He made a partner with a controlling voice in the management.

Nevertheless, the *injunction* remains in full force that our theory in this respect be the rule in our practice, and the results when we refuse to heed it should receive our most careful study. When, in the cultivation of Christian character, the object sought is the mere happiness of the individual, or relief from fears, or the possession of certain graces, or safety and content in their general influence, we behold no such piety as when the glory of God is the paramount object, and the whole life glows with the devotion thus inspired. When usefulness is made to depend on only perceived results, the proofs to the senses day by day that we do not live in vain, and those rewards that thus urge us on in our labor, there is no such beauty in the exhibition as when the motive is that our Master may be honored, and the stimulus is our united faith and love; nor does usefulness ever assume so heavenly a mien as when she leads her votaries along that elevated path where they think of nothing save the Lord who walks with them, and their songs make known their joy. When a church seeks, as its chief aim, increase of members, release from embarrassment, a comfortable enjoyment of religious blessings, content if those thus bonded together may sit under their own vine and fig tree, with none to molest or make them afraid, it does not assume its highest position nor manifest its greatest power. But when the members are filled with the Holy Ghost, and are so ravished by their communion with Jesus as to forget all other interests except those related to His kingdom, and the whole purpose of the church is to make her King a praise in Zion, then she becomes "the perfection of beauty," and streams go forth from beneath her altars that "make glad the city of God."

The demand is urgent that we make the Kingdom of God and His righteousness *first* in our affections and devices for success. He will honor us when we honor Him. He will give His people an open way, and strength to walk in it, if they will acknowledge Him as they advance. His Kingdom shall be glorious and supreme when its subjects *exalt* it as seen within them and in all their relations in life.

THE RELIGIOUS PRESS.

Those who have been aware of the influence upon all valuable interests of the religious papers and periodicals in the older portions of the country, will need no argument to convince them that there is real gain when such influence is increased and made permanent in the more recently settled States. Men who are not Christians admit that Christianity has been, for the most part, in support of whatever may promote the public good. Secular journals, devoted to political, scientific, literary, or industrial interests, welcome the incidental co-operation of papers devoted more directly to the moral and religious welfare of the people, because it is believed that this co-operation is generally intelligent, honest, and influential. With the great majority of readers, also, an article evincing common sense, and having a worthy purpose, has all the more power because found in any of the established Christian papers of the land. These facts should affect the religious press. Those who control its influence should by them be encouraged and rendered vigilant, lest anything appear with their sanction which may do harm, private or public. The calamity would be serious, and it would be acknowledged, if any such power for good on this coast as *The Pacific*, or *The Evangel*, or the *Pacific Churchman*, or the *California Christian Advocate*, should be crippled, or perverted, and the advantage to all our people will be accepted with gratitude, in proportion to their perceptions of its extent, if these papers, and others having a like object, shall continue to have greater breadth of view, more vigor in their contents, and a more just sense of their obligations and worth. We read with pleasure an article that lately appeared in the *Christian Advocate* on this subject, of which the following is the conclusion:

"Members of the several denominations may well be commendably ambitious to sustain the papers that reflect their peculiar views of theology and church progress; but, beyond the pale of the churches, these papers prefer a valid claim to patronage by virtue of their intrinsic worth and healthful moral and religious influence. No family should be without one or more of them, though the daily, the monthly, etc., have a place in the daily reading of the household. No home, no cabin, in all our cities, towns, valleys, mountains, whatever other reading may be had, should be without the weekly religious paper. Its influence will indefinitely more than compensate for its cost. Besides the news summaries and other miscellany they furnish, the solid reading found in them is more, and more valuable, than can be had in any other form for the same money. And then, the support of the religious press is aid given to all that is valuable in the formation of right public sentiment on the great questions that underlie our social and civil institutions. The pulpit and the Church press must conserve the interests of our commonwealth, and preserve and perpetuate our religious liberties, not so much by the direct and explicit discussion of current issues, as by the inculcation of divine truth, and the formation of individual character on the model of revelation. We plead, on the grounds indicated, for the generous support of the religious papers of our coast."

THE SABBATH—OR SUNDAY.

We now proceed to show the effect of the observance of the Sabbath upon man's moral and religious development. We assume, then, in the outset, as an established axiom, that there can be *no true* morality *without religion.*

THE RELIGIOUS AUTHORITY FOR THE OBSERVANCE OF THE SABBATH.

The first mention of the seventh day is in Genesis, 2: 2, 3: "And God blessed the seventh day, and sanctified it."

Mannesseh Ben-Israel, a learned Spanish Rabbi, declares, "that according to the tradition of the ancients, Abraham and his posterity, having preserved the memory of the creation, observed the Sabbath also, in consequence of the natural law to that purpose." Without multiplying authorities in further support of the foregoing proposition, we shall refer only to the *positive* law given by Moses to the Israelites, (Exodus: 20) "Remember the Sabbath Day to keep it holy." The importance attached to the command, and the sacredness of its character in the estimation of Moses, may be learned from the penalty visited upon those who violated it. In Exodus 21st it is declared that "Every one that defileth it (the Sabbath) shall surely be put to death." This law, like very many of the laws of Moses, involving *general* duties, not peculiar to the Israelites, has either been adopted, or formally recognized, by nearly all nations, both savage and civilized. This fact furnishes very strong, if not conclusive, evidence that this law is a natural law, *instinctive in mankind.* This may account, likewise, for the universality of the recognition of a seventh portion of time for rest.

THE CHRISTIAN SABBATH.

The Evangelists and Apostles, having recognized and established the *first* day of the week for special religious service, that day has been generally, if not universally, observed since by all Christian people. The mass of mankind, among all nations, and during every period of the world, have been compelled to labor constantly to subsist themselves and those dependent upon them. Unless, therefore, a portion of time shall be set apart for the acquisition of religious knowledge, extreme ignorance must prevail. The Sabbath, when religiously observed, enables the laboring classes, who consitute eight-tenths of the community, to receive religious instruction from others, and by reading and meditation improve their minds and elevate and purify their moral sentiments.

THE SUNDAY SCHOOL.

The abstinence from secular labor, secured by the Sabbath, has enabled Christian philanthropists to establish that Heaven-derived institution, the Sabbath School. By its agency, hundreds of thousands of children have been taught, not only to read, but to read and even expound the sacred Scriptures. By this glorious agency thousands, in all Christian lands, have been wrested from destruction, qualified for the duties of life, and prepared for a happy immortality. No man can fully estimate the value of the Sunday School in reclaiming vicious children and youth, and preserving them from future contamination, degradation and destruction. No man can fully estimate the effect of the influences of Sunday Schools in lessening crimes, decreasing pauperism, and reducing the expenditures of government, which necessarily result from the existence and prevalence of crimes.

The effect upon all Christian communities, by the introduction of Sunday Schools, and the moral and religious influences thus disseminated, entitle them to universal approbation. If those influences were properly appreciated, all men and women would not only respect the Sabbath, but aid in protecting it from secular and vicious desecration.

THE TESTIMONY OF PHILOSPHERS.

We have room for two extracts only. We might

multiply them almost without limit. Adam Smith, the distinguished political economist, thus speaks of the necessity of religious instruction: "If man would hope for happiness, he is conscious that he can not demand it from the justice, but that he must entreat it from the mercy of God. Repentance, sorrow, humiliation, contrition, at the thought of his past conduct, are, upon this account, the sentiments which become him, and seem to be the only means he has left for appeasing that wrath which he knows he has justly provoked." * * "The doctrines of revelation coincide, in every respect, with these original anticipations of nature; and as they teach us how little we can depend upon the imperfection of our own virtues, so they show us, at the same time, that the most powerful intercession has been made, and that the most perfect atonement has been paid for our manifold transgressions and iniquities."

Sir James Mackintosh says: "Those who preached faith, or, in other words, a pure mind, have always produced more popular virtue than those who preached good works, or the mere regulation of outward acts."

We have *purposely* omitted, in this connection, the testimony of clergymen, because skepties and *quasi* philosophers are wont to charge that it is the interest and trade of those persons to sustain religious observances.

THE SABBATH ESSENTIAL TO CHRISTIANIZATION.

The principles and duties of Christianity are embraced in the following apothegms. "Love the Lord thy God, with all thy heart, soul, mind, and strength, and thy neighbor as thyself." "Do unto others as ye would that they should do unto you." If any shall inquire, with the "lawyer" in the parable, "Who is my neighbor?" they will find an answer and illustration of our Savior, referring to the good Samaritan, which, for force of illustration, pertinency of application, and the heavenly charity it exhibits, is unsurpassed. To extend and promulgate those great principles among mankind, the most efficient agencies employed are pulpit preaching, Sunday School teaching, and the various and numerous means employed by religious teachers, both clerical and lay. But for the instruction thus disseminated, and the moral and religious influences thus created, the world would be immersed in ignorance, vice, and barbarism. As the result of *these* teachings and influences, we have almshouses, asylums, and benevolent and charitable institutions of every character, for the amelioration and relief of human misery. The Sabbath affords the principal opportunity for religious instruction, and enables teachers to enforce the practical duties which produce the noble results above specified. No man can fully estimate the amount of human misery relieved, and vices restrained and prevented by those agencies. No man can estimate a tithe of the happiness secured to afflicted humanity, resulting from Sabbath influences and Christian benevolence. We conclude with the poet's address to the Sabbath.

"Hallow the day which God hath blest,
That thou and all thy house may rest;
Keep hand and heart from labor free,
That God may have His work in thee."

Z.

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Correspondence.

Agriculture in Alaska.

Sitka, A. T., Dec. 29, 1867.

The resources of Alaska when developed, will be fourfold, depending on her farms, forests, mines, and fisheries. The last named promise to be the most profitable. The quantity of rich, arable soil is very limited, and the agricultural interests of the territory will always have to contend against a constant opposing force — a harsh climate.

The climate of Alaska is varied. Here on the Sitka group of islands and the adjacent coast the climate is mild, and the weather almost incessantly rainy. Reaching here early in October, there were only two really sunny days for the ensuing two months. The thermal stream of the Pacific, passing the Japan Islands, turns to the northeast, and terminates among the eastern Alaskan isles, making Sitka the most of the year the region of incessant storms, dripping forests, dank morasses, dense mud, and drifting mists. Here Pluvius reigns with undisputed sway. It is the paradise of ducks and gulls, of seals, salmon and shell-fish. Three Arizona miners, disgusted with the aridity of that sunny region, and yearning for the sight of a cloud if no bigger than a man's hand, decided last June to come to——Sitka. They arrived just in time to enjoy the delightful humidity of August, the rain-fall averaging about an inch daily. The desire of their souls has been satisfied.

According to the Russian meteorological tables the average amount of rain-fall during the past seventeen years has been eighty-nine and two-thirds inches annually — a fraction of an inch less than Senator Sumner's figures. The average number of fair days annually is *ninety*. May, June and July are the dryest months. All of the rest are rainy, and all except December and January, intensely so. According to the measurement at the Russian Observatory over twenty-one inches of rain fell during last August, and three inches in a single day. The sky continued unremittingly dubious until the middle of the present month. When the sun did break through the clouds, it was laughable to see the cattle, dogs, cats and hens, as well as humans, seek the brief sunshine and bask in its transient warmth. For ten days past the weather has been clear and cooler.

How the mercury stands.

The temperature among these islands is very equable. Often the mercury will not vary a degree in eight hours. In September only the summits of the mountains were snow-capped. Early in October one could notice of a morning that a white sprinkling lay upon the dark foliage on the higher peaks. The old "perennial drifts" were soon covered, and the snow-line slowly and surely descended until it reached the base of the mountains. We now have fine skating on ice six inches thick upon the little fresh-water lake back of the town. It does not, however, freeze enough to make the storing of ice for the San Francisco market profitable. This is done at Kodiak, where the winters afford a thickness of twenty inches.

The Russian records affirm the highest point which the mercury has ever reached at Sitka was sixty-nine degrees, and the lowest twelve degrees above zero. The average is about forty-four. A dozen miles in the interior has a much colder winter, and a correspondingly warmer summer. The mainland about Cook's Inlet has a climate like northern Vermont and Canada — the mercury sometimes reaching eighty degrees in summer, and occasionally going down to zero in winter. Further north the winters become intensely hyperborean. Last winter, at Grantley Harbor opposite Behring Straits, mercury congealed, and the spirit thermometer went down to forty-six below zero, while at the Esquimaux villages lying on the Arctic coast, we were told by the employés of the Telegraphic Company, that on the third of February it sunk to sixty-three degrees below zero.

As to snow in Alaska Territory, the quantity depends on the locality. On the shores of this and the adjacent islands it seldom falls over ten inches. It is soft, and rarely lasts over a week at a time. It is not solid enough for runners, but has a consistency which among Yankees is called "slush." Yet in an air-line there is perpetual snow within three miles of the town, and at an altitude of 2,500 feet. Ten miles distant among the mountains of this island there are always drifts of snow coming down to within five hundred feet of the ocean level.

Among the mountains on the mainland the snow reaches a depth almost fabulous. Mr. Whitford, of Victoria, who passed the winter of 1863–64 at a mining camp among the Stikeen mountains in latitude fifty-seven degrees, tells me that for two months of mid-winter there was a depth of over twenty feet covering the entire district. It did not disappear even from the valleys until the last of May. On the Alaska peninsula and the region about Cook's Inlet, the snow-fall is about the same as in Canada — five to six feet — while in the broad district further north, embracing the highlands about the head waters of the Youkon, the average depth is said to reach forty feet. Eleven feet has been known to fall in a single storm.

Agriculture about Sitka.

Upon the numerous islands about Sitka, agriculture can never be a lucrative occupation. The continuous rains of August and September prevent the raising of grain, and destroy the nutritious qualities of the grass. The amount of arable soil about the town is very limited — hardly exceeding twenty acres. It is black and full of small pebbles. As to gardening, I have seen more value upon a patch one hundred yards square in Oakland than is raised on this island. Aside from the Indians, not half a dozen families pretend to raise anything. The garden of Prince Maksoutoff, the late Russian Governor, which had in its culture the constant care of an adept, yielded a fair supply of currants and a few indigestible raspberries. The cabbage, turnip, artichoke, parsnip and cauliflower exhibited a respectable display of leaves, but the cabbages were headless, the turnips watery, the artichokes tough, the parsnips stale and the cauliflowers tasteless. Some eight years ago apple, pear and cherry trees were brought here from Victoria. They have been well cared for, are thrifty, and last season had a fine growth of foliage. They blossomed early in June, and a few dozen apples and a few pears attempted to mature, but failed. A quart of pale red, insipid cherries completed the yield of fruit in the only orchard of this portion of Russian America.

The Indians raise potatoes for the market on the adjacent islands, perhaps 400 bushels in the aggregate, in beds sharply thrown up to avoid the excess of water. In size they never exceed a hen's egg. They are only tolerated in the absence of a better quality. Whoever visits Sitka will not be long in deciding that, while her temperature may not be prohibitory, the excessive rains beginning the last of July and continuing till winter will prevent any other than a *very* incidental kind of farming.

Farming on the western islands.

Five hundred and sixty miles west of Sitka is the island of Kodiak, having a length of eighty-six and a width of forty miles. Lying in the same latitude as Sitka, it is very unlike it in climate. The summers are warmer and the winters are colder. One-third of the island is woodland, and the rest an open rolling region covered with a thick, fine grass resembling red-top. The forest trees are spruce, fir and cedar, covering the northern shores of the island, with a few belts stretching across to the southern. The climate in summer is dry, resembling that of San Francisco. The sea air prevents the raising of grain; but potatoes, turnips, peas, and other hardy vegetables are grown of excellent quality. Grass is very abundant, and affords the best of pasturage. There are a hundred head of cattle on the island, mostly of the Siberian breed, small and short, with round, plump bodies and short horns. There is now no market, and no inducement to raise cattle. The natives are satisfied with wild meat and fish.

The cost of growing cattle at Kodiak will be greater than in California, as they must be fed and housed four months of the year; but the beef is better, reminding the whalemen of the finest Vermont steak. Both American and Russian visitors say that Kodiak has pasturage and hay enough to support 10,000 head of cattle. Lieut. Andrews of the revenue cutter *Lincoln* says that while traversing the island last September both the climate and the face of the country forcibly reminded him of the State of Maine. It has the best soil of any of the islands of Alaska Territory.

The population of Kodiak is about 1800. The Russians number 120. St. Paul, the chief town, is next to Sitka in size, having a population of 480. It is on the northern side of the island. Near by is Spruce Island, the home of the retired list, or superannuated officers of the Fur Company. They have the best farms in the territory, 130 of the finest cattle, and raise an abundance of potatoes and vegetables.

Ounalaska, the second in importance of the long series of islands which stretches fifteen hundred miles westward from Kodiak, is seven hundred miles beyond that island. It has seven hundred inhabitants, only one of whom is a European — the late Russian Superintendent. There is no wood on the island, and turf is used for fuel. No cattle are here, although grass abounds everywhere. The surface is more rough, and the soil inferior to that of Kodiak. One active volcanic peak, six thousand feet high, has vast quantities of lava in the gorges leading down from its crater.

Extending eight hundred miles west of Ounalaska is an uninterrupted range of islands, having a surface varying from one thousand to twenty square miles. They are all of volcanic origin, and destitute of trees. Only a few of the more attractive are inhabited. Three of them had Russian trading-posts — Atka, Amchitka and Attou. They are more or less covered with grass, and like Ounalaska, have no land animal except the fox. The natives live on fish and seal.

Farming on the mainland.

I have already mentioned that the ocean air prevented the growth and maturity of grain at Kodiak. On the mainland opposite is Cook's Inlet, to the west and north of which is a wide reach of nearly level land having a good soil. Beyond the effects of the sea-air, and protected on the west by a high range of

mountains, the summer is warmer than upon the islands. The grass is taller, and the vegetable products larger and of better flavor. It is occupied by two small tribes of natives. The Russians, intent on the development of the fur trade alone, made no attempt at agriculture. But in 1865 and 1866 experiments were made at Fort St. Nicolas in the raising of grain. Wheat grew three feet high, but was killed by the frost before maturity; while both rye and barley yielded large sized and ripe kernels. There has been no inducement for the natives to engage in grain raising, but as rye, barley and oats are raised in Europe further north, and where the temperature is lower than at Cook's Inlet, there is no doubt these grains can be successfully grown in quite a large section along this coast. All authorities I have met with agree that the region east of Cook's Inlet — an area of 12,000 to 15,000 square miles — is the only region in Alaska where any grain can mature, and where agriculture can be carried on in its several departments.

Alaska Peninsula has too rugged a surface, and the coast from Prince William Sound east and south to British Columbia is too mountainous and wet for agricultural purposes; while all the vast inland and northern region of Alaska is for ten months of each year bound with arctic fetters.

Such are the facilities for agriculture in Alaska Territory. California farmers proposing to emigrate thither, will bear in mind that as yet grass is the only abundant product of this hyperborean region. This grows spontaneously, and over a widely extended range of country. ORIENT.

Correspondence from the Capital.

SACRAMENTO, Jan. 28, 1868.

If we have but little sunshine here now-a-days, we have an occasional breeze. Quite a stiff one was felt in the political atmosphere last week, and agitated it considerably. Rumors of political corruption connected with the late Senatorial election have been floating far and wide, and, like birds of evil omen, have come flapping their wings around here, where least of all they are welcome.

The Senate, by an almost unanimous vote, undertook to investigate the subject. But the movement was defeated in the House. No one seems to be able to bring a specific charge. If any one has either given or received money, no one can point to him and say, "Thou art the man." Proof is wanting. But this agitation will do good. Men should be warned to make no tracks if they do not wish to run the risk of discovery.

It will be a sad day for us when men secure positions of honor and power by money, and not by merit; or when wealthy corporations, and not the people, control elections.

But without distinction of party, politicians, with no exception, are in the habit of bidding for votes, and wielding influence in a manner that deserves the rebuke of all good men.

Representative men have done the thing on a large scale here during the last year. But seldom a voice is lifted up against the demoralizing practice. Were not the popular standard very low in some things it would be branded as dishonorable, and in every case lead to defeat.

Men seeking the highest offices in the gift of the people come here and "keep open house." One, for instance, takes the "Magnolia," which has long been a popular rallying point for leading politicians. It is a whisky saloon with some convenient and commodious apartments attached. But the bar is the principal thing in a political fight. The charm is in the *free drinks*.

There have been several open houses kept here lately, where wine and brandy flowed profusely. Thousands of dollars were spent mellowing voters and seeking their favor. Why this expense and publicity if there is not a potent influence in baskets of champagne and demijohns of whisky? Who, in view of these facts, can doubt the power of free drinks? In estimating the elements of political strength they must not be overlooked.

Men who run for county offices must be liberal with the whisky and beer if they expect to succeed. This belongs to a system that has no redeeming feature about it. The drinking habit formed by a large proportion of our population is an unmitigated evil. "Wine is a mocker, strong drink is raging; and whosoever is deceived by it is not wise."

It becomes religious journals and Christian people to condemn the thing in every form. The curse of wine, beer, and whisky drinking will become more and more grievous until there is an earnest, concerted movement among the friends of virtue, religion, and temperance to elevate public opinion and warn men who hold and seek offices not to disregard its voice. It is sad to see our legislative halls flanked and confronted by drinking houses that would not be there but for a liberal patronage. But when majorities become strictly temperate, they will see that they are represented by men of like principles. The work is going on, but let it be thorough and wide-spread. May the time soon come when something can be done in the way of legislating the liquor traffic into decency, if not entirely out of the land.

One of the first acts of the new Creek government was to banish whisky utterly, so that it could be said, "the utmost peace and quiet prevail in the country." That is well for Indians. When will their more civilized neighbors do as well? Peace and quiet can not otherwise prevail.

The Committee on Public Morals in the Assembly have reported in favor of the repeal of the Sunday Laws. That is a movement directly in the interests of the liquor traffic.

The experience of such cities as New York settles the question as to the damning extent of drunkenness on the Sabbath, when not restrained by a stringent law.

Mr. Oliver, of the committee, gave notice that he would present a minority report. What the result will be is uncertain.

But the Sabbath is God's gift to the race, and it shall not be lost to the Church and people. It will yet be observed over all the earth, and become the beautiful emblem of that rest which remaineth unto His people in Heaven. ALPHA.

REV. N. W. CONKLING, successor of the Rev. Dr. Wadsworth in the pastoral charge of the Arch Street Presbyterian Church, Philadelphia, has been called to become the successor of the late Rev. Dr. John M. Krebs, as pastor of the Rutgers Presbyterian Church in the city of New York.

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9. It is made in one piece, firm, strong and durable.
10. It is never coming apart like a wooden holder.
11. It is not fragile, nor liable to bend like tin.
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Sermon,

BY REV. HENRY M. SCUDDER.

Psalms, 104: 10.—"He sendeth the springs into the valleys, which run among the hills."

I spent my June vacation among the summits of the Sierras, where I found the words of the text delightfully verified. A mountain stream is one of God's poems embodied. It is not written in hieroglyphics. We may read and interpret without difficulty.

I traced each stream through great pine forests. The winds that rage in the winter months through those woods have done the tourist a kindness, for they have, at frequent intervals, cast down a princely tree athwart the stream, adding to the picturesqueness of the scene, and furnishing him with bridges, so that he may often shift his position from bank to bank.

Have you ever traced the course of such a stream, one that comes down from a range of snowy heights? You should begin from below, and work your way steadily upward. You must plunge through undergrowth, and jump from rock to rock, crossing and recrossing, as best you can. It is fine exercise — better than shooting or fishing. At every step new views burst upon you, and new thoughts flash with fresh illuminings over your soul.

As I gaze upon the stream, the Author of it seems, through it, to express to me certain things respecting Himself.

1. From every point of view I am impressed with the reality of beauty.

The stream is very clear. It comes from the snow that lies far up beyond the dust. Its color is a pale green, almost the reflected tint of the stately trees which line the banks. Wherever the stream can exempt itself from encounter and consequent agitation, it maintains this pale green translucency.

Look down at the bottom. There are spotted and striped stones, and there are many-colored glistening pebbles, and the current appears to flow over a pavement of variegated gems. A little farther on are sullen, submerged rocks, with patches of sparkling sand between, and into these interstices the sunlight insinuates itself, filling them with a mellowed splendor.

Watch the stream. Just here, how noiseless it flows! How contemplative its silent lapse! It wears a glossy, varying hue, like that of changeable silk, and it moves with the unctuous facility of oil. There is not even a rustle nor a murmur, but just a whisper that your ear strains to catch. The surface is a mirror, and in the flawless bosom of this softly flowing, unruffled, liquid emerald, the sky builds another hemisphere below to complete its globe of ethereal blue.

Take another step, and see how the stream releases itself from this seeming inertness. Its glides swiftly over the back of a broad, flat rock, and flashes out from its edge in a silvery sheet, as though it issued directly from that ledge as from its fountain; and now it has found its voice, and has a different melody for every object that touches it. It murmurs as it breaks into ripples around a clump of grass; it chatters to the dipping bough of an overhanging bush; it brushes, as with the touch of dew, the flower-petals that stoop to it; it darts up into little exclamation-points of foam around a hostile rock, at the same time generously covering its ruggedness with the lace-work of a rainbow mist; it utters a remonstrance as it wheels with dignity around a stony promontory; and it runs gleefully down a staircase of rocks, with a sprightly step and the song of a child.

Now it waxes merrier, and rolls, and gambols, and disports itself, tumbling wave over wave, and curl over curl; here it tosses up a wreath of water, to be touched by the sunlight and glorified into diamonds; and there, composing its features, it steals with more equable flow under a tree, whose leaf-shadows, swayed by the wind, tread the watery floor in a beautiful dance — the leaf-shadows dancing hand-in-hand with the spangles made by the intervening sunbeams.

Onward it goes, at increased pace, with the rush and tumult of quickened motion, and, as far as you can see, are ridges and fissures of foam, and crested waves, marching like battalions until they come to a basin, into which they bravely fling themselves, changing the water's delicate green volume into a bulk of creamy foam, from the edge of which fleets of bubbles arise and sail off down the stream to surrender their existence to the first shock that they meet.

Once again the stream subsides to gentleness. There are ripples, but they are voiceless — tremulous dimples, without audible laughter — smiles breaking out upon its face, as if it were tired of singing and talking and roaring, and wished now to think, and only to smile out its own thoughts.

Whatever aspect it assumes, it never assumes uncouthness; it never sacrifices its loveliness; it never forgets to be graceful.

What exhaustless beauty there is in this one stream! I could not find it all out if I were to study it for years. If this stream, then, is one thought, one musical thought of God, one single ray from that infinite Intellect, how beautiful must He be! I gaze upon the stream as an expression of the beauty of His character, and I exclaim,

> "Thou hidden love of God, whose height,
> Whose depth unfathomed no man knows!
> I see from far Thy beauteous light,
> And only sigh for Thy repose;
> My heart is pained, nor can it be
> At rest till it find rest in Thee."

2. I discern a unity.

Upon the interposed edge of a rock the stream gives way and splits, but its force is not weakened, nor its energy shivered, nor is the unity of its career impaired. Its several currents meet again on the other side; and they magnanimously moisten, as they pass, even the lichens on the rock that opposed them.

The diverse directions inio which a stream is broken up by the hindrances distributed through it, and along its shores, are remarkable. Here a portion of the water, arrested and twisted by a rock, will run at right angles with another portion that is maintaining the direct line of advance; and there, another part, caught by some barrier and turned back, will pour itself for a little space in a direction which is the exact retrograde of the normal current. Nevertheless, the stream is in harmony with itself. The entire body of water, working out a thousand side issues and results by these apparent contrarieties, arrives, without defeat or waste, at its goal, in a sublime exultation. Is there no lesson here for me? In the march of events, in the scheme of Providence, as it transpires before us, are there not apparent contrarieties which seem to be thwarting each other, but which, under the guidance of the Mind that sees the end from the beginning, are really working in unison to produce those grand results which shall cause the universe to exult with God in a perfected beneficence?

And I, too, in my littleness, may yet catch here a thought of joy. If I am in sympathy with God, the conflicting currents of my own life shall work out a unity of bliss for me.

3. The stream presents an amazing variety of expression. At first sight, one might say, it is very simple; it is only water going through an appointed channel. Is that all? Yes, but that one element of water is endlessly modified in its expression, by sunlight and shade; by trees, bushes, and grasses; by rocks, pebbles, and sands. When you take all these into account, how complicate the liquid structure appears! It never repeats itself. You cannot find two spots alike in all its course. It reveals new thoughts and new emotions to your every glance. Are not these marvelously diversified forms of loveliness like unto a cloud of witnesses, which testify to the variety of thought and feeling that must reside in the mind and heart of the great Being who devised, created, and continues this stream, and all other streams, in their infinite details?

Moreover, the stream has this lesson for us. It whispers to our inmost soul, and tells us what a glorious variety God will evoke from the currents of our life, if we will run as He appoints, and yield ourselves to all the influences which He will bring to bear upon us. It encourages us. It tells us to submit wholly to God, and then be ourselves, not some one else; to imitate no one. It tells us not to be stiff and stereotyped, but to be original, and fresh, each stream differs from every other; to be free, governed only by the two laws of love, as the stream, by its two bounding and directing shores; it bids us mark the difference between the dullness and the deadness of parallel ditches, dug in dreary similarity through a drained field, and the freeness of many streams, running each its own way, down from a chain of mountains.

These, then, are its lessons to me, respecting God. It witnesses to me of the beauty of His character, the unity of His providence, and the infinite variousness of His mind.

But man is the miniature of God; not man as he is now, but as he was when he came from the hand of his Maker. Man was made in the similitude of God, and that which teaches us about God must necessarily, at the same time, teach us something about man, who is the image of God.

1. This mountain stream is a symbol of life. It possesses ceaseless activity. It knows nothing of indolence and stagnation. Where its surface is calm, it is not the stupid calm of laziness, but indicates the quieter movement of a deeper volume, which carries in its breast all the forces and utterances that it lavishes on the cataract below. It typifies the soul's unceasing current of thought, feeling, and action.

It is an emblem of everlastingness. Sit down upon its shore. The faded pine leaves which form the rug upon which you sit, are an emblem of death, of your dying body; but look upon the water that runs by you, and never runs out. It can not rest. It can not stop. The soul of man is a stream that runs from under the throne of God; it runs ever and forever. Tell me: can you contemplate the running stream and not fall into a thoughtful mood? Can you help thinking of your past life, and your present condition, and of the eternity of your soul's activity, either for good or for evil, for joy or for woe?

The stream is like a good soul, that distributes itself in a life of love. Alike afar and near it gives life. It wears off particles from the ungainly rocks, and carries them down to enrich the wheat fields and meadows of the lowlands. Thus it is a perpetual grist-mill grinding food. That which it triturates from the rocks becomes in time the grain that men eat; and the minerals which it washes down in its course become a part of the animal structure; it builds up your bones with phosphate of lime, your muscles with the phosphates of magnesia and potass, your cartilages with soda, your teeth with fluorine, your hair and nails with silica, and your brain with phosphorus. It gives life to those that dwell afar.

Near by it doth likewise. It hath in itself the attractiveness of life. The tall trees, which look so self-sufficient and independent, are drawn to it; subdued by its power, they reverently meet over it in the obeisance of interclasped branches; they run their roots into the strips of soil which it wets; and, in their gratitude, they would fain embrace the stream and lie upon its bosom.

The stream is the symbol of a soul that passeth on to God. It runneth to the great lake, where it seeks and finds its final rest, and as it runs through the old pine forests, it makes them its temple, even as the Christian makes a life-career a temple. It worships as it travels, offering its pure incense of spray, and singing its everlasting hymn, now louder, and now more subduedly, according to the specialty of its condition. Yes, it is the fittest type of exuberant gladness, of liberty of thought, freedom of emotion, and joy of action. It is the symbol of a trusting, determined, loving soul, moving on towards God, exhibiting as it goes, now a childlike faith, now a masculine energy, and now a womanly gentleness; and by the diligence and perpetuity of its motion, it shakes itself clear of the contaminations which cluster around the sluggish and stagnant soul.

2. It teaches us a lesson of courtesy and consistency. The stream accommodates itself, with a charming readiness, to all positions. It fills up deep

hollows instantaneously. It diffuses itself over shoals and shallows. It maintains the equilibrium of its liquid life with a rare politeness. But while it walks so gently among the hindrances that do not wall up its course, it will not tolerate an obstacle which would break up its consistency and arrest its progress. Over every object that would aim to erect itself into an absolute barrier, it grandly swells, and wreathing its own brow with a coronet of triumph, it rolls on and pursues its course; and in all this there is the grandeur of consistency, rather than the waspishness of ill humor, or the turbulence of anger, or the petulance of impatience. You can not miss its instruction. Be kind, gentle, and accommodating in all things where no moral inconsistency is involved, yet ever be grandly true and persistently loyal to your life-direction.

3. The reverses and set-backs of the stream are significant. They are parts in a scheme of blessings. Lo, there, a hatchet-faced rock severs a liquid slice from the stream. Why? To turn it aside into a tinkling rill, which shall diverge far enough to moisten the root of a languishing tree, or comfort some lonely, struggling bush, or drooping flower, and then return again. Here a part of the stream is rudely stopped and forcibly flung back. Why? In order that its reflex bound may form an eddy, whose outermost circle shall sweep the edges of a little cove, and nourish its mossy border, which can not be reached directly. All the apparent reverses prove blessings to something else, and therefore a choice blessing to itself; for this is the highest blessing — to be made to bless others, even though this be wrought out in us by a rough instrumentality. Does not this speak like an angel's voice in my ear, and say: "All the reverses which you suffer, if borne aright, and sweetly acquiesced in, will be made, by infinite love, to work out good for others, and good to yourself." Doubtless I would, if left to myself, choose the conditions of my own intellectual and spiritual development far otherwise than they are chosen for me, and forced upon me. I would have no splits, no eddies, no setbacks, no reverses. I would have more health, more strength, more available time, more opportunity of choice. The denials are of God. The reverses are from Him. Meekly met and manfully endured, they fall into the succession of blessings. Trust, submit, and work just as He permits, and all will be well. All things work together for good to such. Be content with the providential arrangements of your life.

Lastly: I learn perseverance.

I see the stream compressed in agony between two stern, unyielding rocks. It is agitated. But what does it do? In the narrow gorge it rolls over upon itself; it becomes like a contracted muscle. It gathers itself together and contracts its power that it may strike with a strong arm against some obstacle, or with sinewy limb, make an unusual leap. Agony fits it for mightier work. It perseveres through persecution.

I look again. It creeps, with a sort of foreboding, into a deep dell. Thickets overhang it with dismal shadows. Trees have fallen across it, and rough, half-decayed branches pierce it. Driftwood, rubbish, and a vast variety of rottenness have accumulated there in unsightly masses over it, and through all this superincumbent ugliness the sunlight struggles only here and there with a solitary beam; yet the stream keeps on. It does not give up heart; its footstep is as blythe, its music as gleeful, and its flow as resolute as ever they were in brighter spots, and soon it comes out from under these gross overtoppings, causing even their deformities to magnify, by contrast, its beauty. What does it say to me? "Persevere, O sad soul, through all sorrow and dejection. Thou wilt find it a difficult task; but keep on; never give up."

Yet again I look. The stream comes towards a precipice, a wild steep of perpendicular granite. Does it admit the impossibility? Does its stop and retrace its course, or find some more facile path? No, it simply says: "I am in the line of my duty," and over it goes. It takes the sublime leap, creating in this new and daring movement, the chiefest glory of its career — a magnificent cascade, which fills the woods with the thunder of its vast descent. Neither is this exhibition of force, this defiance of all hostility, made in a rude and boorish form. The curve which it describes is the perfection of beauty, as graceful as it is grand; and just where it takes the leap, at the very point of its resolution, God puts His rainbow signature. Is there no teaching here for me? Verily there is. It bids me mind nothing that I encounter in the path of duty. Even though it be like a precipice of granite, with a chasm of darkness at its base, fear not; trust in God, and leap it.

Once more. It runs unchecked, undisturbed. Every drop is a reflector. The sunbeams bathe their radiant forms in every part of its clear, crystal depths. It is so illumined that you can see the individual sands upon its floor. But it does not stay to wanton with the sunlight, and it speaks to me as it flows, and says: "In the day of prosperity, still persevere; forget not that thy way is still on, far on to the great lake."

Thus I have tried to interpret to you this one thought of God — a mountain stream.

I make one remark in conclusion: How freely God lavishes His beauty, where He can consistently do it. These lakes, and mountains, and streams have been known for ages to the roving Indian alone, who cared only for the deer he could slay upon these heights, or the fish that he could spear in these depths, or the game that he could trap along these watercourses. Why does not God lavish some of this superabundant beauty upon me, upon my soul and my life? Why is my spirit barren and dead? Why do not God's glad thoughts flow down me, as the streams go merrily down the hills? Why am I flung outside of the great circle of a harmonious Nature? Why do I feel the twang of discord within myself? Why am I conscious of distance from God, of alienation, of aversion? Why is there bitterness and weariness in my spirit? Why is there fear, legal dread, shrinking, dismay, and foreboding? Why does not God shed some of His beauty upon me? Because He cannot. I have sinned. My trangression has set me outside of the vast circuit of accordant Nature. I am out of that Paradise, not in it. What shall I do? Nature can not redeem me. I must have something higher. A loftier revelation than nature must come to me. Some agency unknown to nature must atone for me, cleanse me, and introduce the sweet accord of holiness into my heart and life, and thus bring me back, not only into the circle of nature, but into the lost lordship over it. If there be no such revelation, no such agency, then I must shut my eyes, fold my arms, aud yield to despair.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be His glorious name forever," since He has answered for us this deepest question of our immortal spirits. The beauty of God is made available even to us sinners. Listen to the voice: "Out of Zion, the perfection of beauty, God hath shined." (Ps. 50: 2.) There is a temple higher than that of nature. It is the temple of redemption. Its High Priest is Jesus Christ. His blood shed for our sins is our passport of entrance into that new temple. By faith and repentance we enter, and once received there, we become God's children, heirs of God, joint heirs with Christ, and God will lavish His beauties upon us forever, and we shall be reinstated as princes over nature.

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Family Reading.

An Oregon Pebble.

BY MRS. JAS. NEALL.

This little heart of stone
Was once a pebble on a distant strand,
With sea-weed overgrown,
Buried beneath the sand.

I lifted it from thence —
Washing away the crust and clinging sand —
For, to my inward sense,
The mark of God's own hand

Was in its rounded form;
And thus, methought, perhaps within did lie
Something which I could warm
To beauty 'neath my eye.

I poured on cleansing oil;
A little clearer, then, its face did seem.
But wasted was my toil.
I saw no distant gleam

Of any heart within the shining stone.
The instrument was but within my hand
To *polish* it alone.
Thenceforth I did command

The carving lapidaire
Chisel the crusting, that mine eyes might see
The hidden things which there
Did strangely puzzle me.

He ground it o'er and o'er;
For many days he ground it all alone;
And then unto me bore
Only a heart of stone.

Ah! thus, methought, may I
On life's shore reach some human castaway;
Alas! such pebbles lie
Too often in our way.

We may pour on the oil,
And pray for instruments our work to aid;
Washing the stain and soil
Which wrong and sin have made.

We may call out the heart,
But ah! our human labor endeth there.
Well, if we work our part
As doth the lapidaire.

To *change* the heart of stone
Only the Father knoweth all the way,
As instruments alone
We work His will upon the human clay.

Then let us crave that we
Be softened with the touches of His grace,
And "polished stones" may be
Reflecting but His face.

So shall hard hearts we touch
Melt into softness and repentance sweet —
And thus, forgiven much,
Attain the mercy seat.

Female Intelligence and Energy.

I have noticed, says Washington Irving, that a married man falling into misfortune, is more apt to retrieve his situation in the world than a single one, chiefly because his spirits are softened and relieved by domestic endearments, and self-respect is kept alive by finding that although all abroad be darkness and humiliation, yet there is still a little world of love at home, of which he is a monarch; whereas, a single man is apt to run to waste and self-neglect; to fall to ruin like a deserted mansion for want of inhabitants. I have often had occasion to mark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of man and prostrate him in the dust, seem so call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female who had been all weakness and dependence, and alive to every trivial roughness, while treading the prosperous path of life, suddenly rising into mental force, to be the comforter and supporter of the husband under misfortunes, abiding with unshrinking firmness the bitterest blast of adversity. As the vine which has long twined its graceful foliage about the oak, and has been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs; so, too, it is beautifully ordained by Providence, that woman, who is the ornament and dependant of man in his happier hours, should be his stay and solace when smitten with dire and sudden calamity, winding herself into the rugged recesses of his nature, tenderly supporting his drooping head, and binding up his broken heart.

"Teach the Women to Save."

There's the secret. A saving woman at the head of a family, is the very best savings bank ever yet established—one that receives deposits daily and hourly, with no costly machinery to manage it. The *idea* of saving is a pleasant one, and if "the women" would but imbibe it once, they would cultivate and adhere to it; and thus many, when they are not aware of it, would be laying the foundation for a competence, security in a stormy time, and a shelter in a rainy day. The woman who sees to her own house has a large field to save in, and the best way to make her comprehend it, is for her to keep an account current of expenses. Probably not one wife in ten has an idea of how much are the expenditures of herself or family. Where from one to two thousand dollars are expended annually, there is a chance to save something if the attempt is only made. Let the housewife take the idea — act upon it — and strive over it—and she will save many dollars—perhaps hundreds—where before she thought it impossible. This is a duty—not a prompting of avarice—a moral obligation that rests upon all — upon "the women" as well as the men; but it is a duty we are sorry to say, that is cultivated very little, even among those who preach the most, and regard themselves as examples in most matters. "Teach the women to save," is a good enough maxim to be inserted in the next edition of Poor Richard's Almanac.

THE YOUNG FOLKS.

Highest.

"Well, I'll do something yet to show them I'm somebody. You wait. Jarvy Williams shall see it too, the mean little chap."

"Don't be angry with Jarvis, Arty; he is a kind-hearted, good boy. If you failed, and he won the prize, you know it isn't because he tried to injure you; and he would try to do you a kindness at any time, if he had an opportunity, I'm sure."

"I'll have my name above his yet, Marion, see if I don't. I'm bound for Martin's Ledge."

And, with a dark face and a darker heart, Arty Fisher left his gentle sister, who had failed to soften his hard feelings towards his classmate.

Martin's Ledge was the name of a huge rock that formed one side of a hill which was a favorite playground with the boys; and the largest of them often had trials of skill, or rather strength, in climbing its steep front. It was not a very easy task, for there was not much for either hands or feet to get hold of, and the rock stood nearly upright, and stretched away up some sixty feet, so that there was danger in the sport. Here and there, upon its sun-burnt and storm-beaten face, were initial letters rudely cut, fifteen, twenty, thirty feet from its base — memorial marks of the climbers; and one could be seen fully forty feet high, where Tommy Black, who, always more venturesome than the rest, and who afterwards went to sea, managed to leave a large T, but who did not wait to add his other initial. Tommy never owned that he felt dizzy, and didn't dare to stay longer, though the boys all said it was so.

It was Wednesday afternoon, and many of the boys were there, as usual, playing about Martin's Ledge. Arty Fisher joined them. A hammer showed its handle from his pocket, and clinked against the iron chisel inside, telling that he was all ready to climb.

"Now, boys, let's see if I can't put my mark highest of all. I'll be first here, anyhow! Who cares for Jarvey Williams?"

They all knew what had happened at school. They all knew Arty's vexation at his failure, and at the success of Jarvis, and they also knew the unmanly spirit he had shown, but none of them wished to quarrel with him.

"Go ahead, Arty!" cried several voices, as he started.

He went rapidly up the ledge, at first; but there was less and less to hold upon the higher he went, so that he got on slowly. Twenty-five feet, thirty, thirty-five — the boys knew from old marks when he reached these points. Forty, forty-one; and the boys shouted,

"Highest of all, Arty!"

The face of the rock was almost without a break here; still he held on, and gained one foot more; forty-two — he was two feet higher than the bravest!

He managed to get out his tools, and clinging to the rock, began to make his mark. Slowly and painfully he worked on the letter A, for there was danger every moment that he would lose his balance and fall backward. It was very hard. His limbs trembled under him. He glanced down for a moment, and his foot slipped. Down over the steep rock he fell, to the gravel-bed below. He had made his mark highest of all; but it was unfinished.

Arty was carried home, bruised, and bleeding, and unconscious. He came to himself to find that a broken arm and other injuries were the result of the day's work. He learned, too, that little Jarvis Williams had been the first to run for help, and to bring the surgeon; and that, with the heart of a brother, he had lingered near for hours after the accident, offering any service in his power. And then he remembered his sister's words:

"I believe Jarvis is a Christian."

The next day Jarvis came to see him, and though he spoke hopefully, and tried to comfort his suffering playmate, Arty saw the tears in his eyes, and knew they were from sympathy. And then Arty "came to himself" in another way. He held out his hand.

"Forgive me, Jarvis."

That was all he said; but it came from a penitent heart, and a loving word, in reply, from Jarvis, made them friends. And so, through Arty's long confinement, Jarvis came every day to do what he could to cheer him, telling him all about the boys and their play.

"Jarvis," said Arty, one day, "what made you so kind to me when you knew I hated you?"

"Don't Arty; you didn't hate me; or at least you couldn't have, if you knew how I felt. And how could I help coming to see you when you were hurt so badly? Besides, Arty," and Jarvis' eyes glistened now; "I'm trying to be a Christian; and, if you would only try with me, how much we could help each other."

When Arty's sister came in, the boys were talking softly but very earnestly.

There is a place in Arty's heart where are written the names of all his playmates whom he loves best, and on that record the name of Jarvis Williams stands "highest of all," for Jarvis conquered by love, and the two boys walked in love together.

Boys' Evenings.

Many a boy ruins his character and wrecks all his hopes by misemploying the evening hours. School or business has confined him during the day, and the rebound with which his elastic nature throws these duties off, carries him often almost unawares beyond the limits both of propriety and prudence.

Besides the impetuous gush of spirits whose buoyancy has thus been confined, there are influences peculiar to the time, which render the evening a period of special temptation. Satan knows that its hours are leisure ones for the multitude, and then, if ever, is he zealous to secure their services; warily planning that unexpected fascinations may give attractive grace to sin, and unparalleled facilities smooth the path to ruin. Its shadows are a cloak which he

persuades the young will fold with certain concealment around every error, in seductive whispers telling them, "It is the black and dark night; come."

How many are thus solicited to come, "as a bird hasteneth to the snare, knowing not that it is for their lives," let the constantly recurring instances of juvenile depravity testify.

Parents acknowledge the evil here pointed out, and anxiously inquire, "What is to be done? Can we debar our children from every amusement?"

Boys themselves confess it, but plead in reply to the remonstrances of their friends, that "evening is the only play-time, and that they must have some sport."

It is certainly proper that the young should have amusements. None better than ourselves are pleased to hear the lips of childhood eloquent with the exclamation, "Oh! we have had such lots of fun." It seems like our own voice coming back to us from out a long-lapsed past.

These amusements should, however, be innocent; *and innocent amusements are easily secured and best enjoyed at home.* Here parental sympathy may sweeten the pleasures and parental care check the evils of play, frequently intermingling its incidents with lessons of instruction. If parents would use half the assiduity to render an evening spent at home agreeable, that Satan employs to win to the haunts of vice, they would oftentimes escape the grief occasioned by filial misdeeds, and secure a rich reward in having their children's maturity adorned by many virtues.

A word to boys concludes all that we would now say. Spend your evening hours, boys, at home. You may make them among the most agreeable and profitable of your whole lives, and when vicious companions would tempt you away, remember that God has said: "Cast not thy lot with them; refrain thy foot from their path. They lay in wait for their own blood; they lurk privily for their own lives. But walk thou in the way of good men, and keep the paths of the righteous."

AGRICULTURAL.

State Statistics.

From the last report of the Surveyor-General, we gather the amount and value of the leading staples of California, during the year 1866, as follows:

14,080,752 bushels wheat, at $1, $14,080,752; 11,605,922, bushels barley, at 45c, $4,722,615; 1,864,379 bushels oats at 50c, $932,189; 358,584 tons hay, valued at $8, $2,868,672; 4,449,835 lbs butter at 30c, 1,334,950; 2,110,058 lbs cheese, at 15c, $316,508; 5,229,826 lbs wool, at 16c, $836,772; 1,791,633 gallons wine, at 40c, $716,653; 1,983,068 bushels potatoes, sweet and common, valued at 60c, $1,195,841; 181,850 bushels peanuts, at $3, $545,540; 242,213 bushels beans, at $1.50, $363,319; total value, $27,913,818.

The gold product is estimated at $24,000,000, so that the agricultural products are in excess by nearly four million dollars. Besides, the quantity of these products is generally estimated at too low a figure by the assessors, making the excess above gold still greater.

Total assessed value of property in the State for 1866, $197,789,107, as follows: Real estate, $93,379,737; improvements, $15,306,817; personal property, $88,239,585.

Total population, (estimated) 470,597; registered votes, 119,481; poll tax collected, $288,494.

The report also gives the following figures relative to 1867: Land cultivated, 1,793,286 acres, of which 846,377 acres were in wheat, and 354,873 acres in barley. The largest wheat counties were: Solano, 160,000 acres; Santa Clara, 150,000; San Joaquin, 91,790 acres; and Sacramento, 30,000 acres. It will be seen from the foregoing, that only 18,959 acres of additional land have been cultivated in 1867. The total of wheat and barley in 1866 was 1,163,366 acres, while, in 1867, there were 1,201,250 acres, showing an increase of 37,884 acres cultivated in those grains.

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MARDEN & MYRICK

Are putting up, is giving satisfaction to all (and they are many) who are using it? To all who have never used it, we would recommend them to get one package and try it. We guarantee that you will get your money's worth.

If you can not get it at the nearest corner, you will find it at any of the principal groceries, or at the

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Manufacturer of all kinds of

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SAN FRANCISCO, CAL.

International Hotel,

SAN FRANCISCO, CAL.

This favorite house is located on Jackson Street, a few doors west from Montgomery, on the same street with the Post Office, Custom House, and United States Court. The Land Office and principal Places of Amusement are within one block of the House. The International Hotel offers the greatest inducements for Families. It is capable of accommodating three hundred persons. The House is conducted on TEMPERANCE PRINCIPLES. The Furniture is quite new and in perfect order. The Table will always be supplied by the best in the Market. Two good Barber Shops, a Bath Room, and a Laundry are attached to the House.

The Prices for Board and Room will vary, according to the kind of Room, from $1 50 to $2 00 per day.

The International Coach will be at each Steamboat and Car, plainly marked "International Hotel," to convey passengers to the House, FREE, and to any part of the city at the cheapest rate, according to the distance. From the House to all of the Steamers, cents. F. E. WEYGANT, Proprietor.

PACIFIC COAST ITEMS.

The *State Capital Reporter* argues that the "surplus female population of San Francisco should transport themselves up among the mining districts, where they can find comfortable situations in private families, with a good chance for a life contract with bed and board." Now to our mind, while the "chances" are plenty enough, a large per centage of these rural, like our city bachelors, drink too much whisky, and have habits too reckless and questionable to make a "life contract" desirable. While a good chance should never be passed by, a bad partnership is many-fold worse than "single blessedness."

"Once a Californian, always a Californian," has rightly passed into a proverb. The Chico *Courant* is reminded of this by the return of an old resident of that town who went East two years ago with the firm resolve to remain there. He found nothing to compare with California, and has returned to make this coast his home. The *Courant* says: "He was surprised at the improvement Chico has made in the past two years. Nor has our friend visited New Jersey without a substantial improvement. He left single, but has come back double."

The *Call* has a pleasant letter from Hon. S. B. Axtell, Member of Congress from this district, in which he writes of the social and political situation at the East. In speaking of California he says: "People here (in the Eastern States) are more excited over your wheat than they were over your gold. They were not a mining people and feared to experiment. They thought that the gold would soon be dug out. But they can understand wheat. I was through the West, and I could *feel* the population moving toward the Pacific."

In consequence of the closing up of the Columbia and Willamette rivers by ice, Oregon apples have become very scarce in this market, and have advanced more than one hundred per cent. in price. California apples are partially supplying the deficiency. We remember in October, farmers in Contra Costa and other adjacent counties complained of a want of market for apples, and allowed them to go to waste. Just at present no crop is more remunerative. They bring from $4 to $5 per box.

Messrs. Wallace & Wilson are giving practical exhibitions of their peculiar theory of horse training at the Dexter Stables on Bush Street. It is really surprising how readily they will get the control of an untrained, vicious, kicking animal. They are averse to all harsh treatment. Thoroughly understanding the disposition of the horse, they, by determined yet kind usage secure entire control and confidence.

Bad roads, sunshiny days, and moonlight nights are the local topics of the past week from exchanges in the interior. The Owyhee *Avalanche*, however, says the roads in that section were never in better condition, and adds that it seems like "old times" in Northern Pennsylvania to listen to the jingling of the bells, mingling with the merry laughter of the young folks. The temperature goes down to zero at night.

At the meeting of the Chamber of Commerce on Monday night, an able report was given in favor of a fence law, the substance of which is embodied in the New Jersey law, which "compels owners of all live stock to keep them on their own premises." Such a law is not only just, but it is needed to protect the most important interests of this State — the raising of grain and other field products.

The Austin *Reveille* reports from the Sweetwater mines that six hundred men are there, who have erected about one hundred cabins. There is but little whisky at the mines, consequently everything is peaceful and orderly. Placer diggings have been discovered which yield good returns, and the prospects are very favorable for lively times and general prosperity the coming spring.

The *Alta* reports a rain-fall this season of 23 inches and 84-100. This is nearly two inches in excess of the annual average. Although some of the sown grain lands, perhaps one-third, will need to be resown, and some which will be sown hereafter will fail to yield a full crop, yet the prospect for a large grain harvest in the summer of 1868 is hardly doubtful.

The San Francisco Board of Education, at their meeting on Tuesday, rescinded the resolution passed at a previous meeting, admitting Father Gallagher's school into the Department and allowing him to catechise the children. The Board have evidently improved by taking a "sober second thought" upon their action.

The new Chinese theatre on Jackson Street was inaugurated on Monday night. This occasion, and the New Year festivities have made our "celestial" population especially demonstrative on Sacramento, Dupont, and Pacific streets during the past week. The theatre is reported to have cost $40,000.

The Virginia *Enterprise* says the novelty of sleigh-riding has worn off, and out-door pleasure seekers have turned their attention to skating. The "rink" is the name given to the little artificial pond just below town, where only four bits are charged for the use of both skates and ice.

At Carson, Virginia, and Gold Hill, wood is now brought upon sleds into market. The Gold Hill *News* thinks that as the price is much above summer rates, owners of wood ranches would find it to their advantage to rush in all they have out while the sleighing lasts.

The Legislature has been busy in preliminaries the past week, but no important bills of general interest have passed. It is said that an act repealing all Sunday laws will certainly pass the Assembly. In the Senate the result is doubtful.

The U. S. Steamer *Resaca* arrrived at this port on Monday, making the trip from Sitka in eight days. She brought the family of Prince Maksoutoff, the late Governor of Russian America, who are *en route* for St Petersburg.

Ned. Buntline is reported to be about to come from New York to California as a temperance lecturer. Unless he has changed since we saw him a few years since he will do the cause no good.

A paper mill costing $300,000 is to be built on Truckee River. Clear water and proximity to the Central Railway make the location desirable.

The wheat crops in Lake, Napa and other counties in the northern part of the State have been injured by the snow and freezing weather.

Capt. Winsor of the *Intrepid* has sued the *Bulletin* for $50,000 damages on the charge of publishing a very libelous sensation article.

Washoe Lake is frozen hard enough to allow heavily loaded quartz teams to cross it. A foot of light snow prevents skating.

Of the seventy-one deaths in this city last week, sixteen were heart disease, apoplexy, and convulsions — all sudden.

Brigham Young is a widower to a considerable extent — having lost five wives the present winter.

Herman Robitscheck has been admitted to bail in the sum of $20,000.

The navigation of the Columbia River is still obstructed by ice.

TELEGRAPHIC SUMMARY.

Political.—Congress is chiefly occupied in discussing the Reconstruction Bill and the bill to repeal the cotton tax. No final action has been taken.....Poverty and famine even threaten a large section of the Southern States.....J. Ross Browne is nominated and confirmed Minister to China. ....Gen. Banks and other Congressmen favor the purchase of Cuba if it can be had for $1,000,000.

Miscellaneous.—Two heavy fires at Chicago. The Young Men's Christian Association building, costing $170,000; and seventeen of the largest business buildings in the city, mostly on Lake Street. Loss $2,500,000. Insured partially.....The Albany Academy of Music was burned on the 30th ult.

Foreign.—Santa Anna, whose ambition defies age, and who has been shot and buried a dozen times, has been ordered to leave Cuba....Great distress prevails among the poor in London....Manufactures are paralyzed in France, and laborers are suffering for food....George Francis Train is addressing Irish crowds at Cork.

WEEKLY MARKET REPORT.

Produce Market.

Wednesday, January 29.

Flour—We note a fair demand at full figures. Stocks of Oregon have been much reduced. We quote city mills as follows: Superfine, hf sks, ₱ 196 lbs, $6 75@7 00; do qr sks, $7 00@7 25; Extra, hf sks, $7 50@7 75; do qr sks, $7 75@8 00.

Wheat—Sales include 300 sks Santa Clara, at the cars, $2 70; 500 sks choice Bay, $2 70; 600 sks prime milling, full figure; 2,000 sks Santa Clara, $2 70. We quote the market firm at $2 65@2 75 ₱ 100 lbs, the outside figure for extra choice. At the close, 3,400 sks good shipping, private.

Barley—Sales of 400 sks brewing, $1 77½. The range for feed and brewing is $1 65@1 75. Choice Chevalier is offered at $1 85, with $1 80 bid. At the close, 3,400 sks choice Chevalier, in two lots, at $1 90 ₱ 100 lbs.

Oats—In fair demand at $1 75@$1 85 ₱ 100 lbs for light to choice.

Potatoes—Sales include 800 sks choice Bodega in three lots, $1 25; 300 sks Pigeon Point, $1 50; 200 sks Humboldt $1 50 ₱ 100 lbs.

Corn—Continues scarce. There is no White to be had at any price. Good to choice Yellow commands $2 30@2 37½ ₱ 100 lbs.

Rye—Is still dull of sale at $1 75@2 00 ₱ 100 lbs as nominal quotations.

Buckwheat—We note a slight decline, the market being quoted nominal at $1 75@2 00 ₱ 100 lbs.

Onions—Very few in market; a small lot of choice Yellow sold this morning at 7½c; quotable at 7@8c ₱ lb.

Beans—Market quite firm at 3½@4c for Bayo, 4c for Butter, Pea, and small White, 2½@2½c for Pink, and 2@2¼c ₱ lb for Red.

Peas—Are jobbing at 2@2½c ₱ lb.

Bran—Sells at $23@25 ₱ ton, according to quantity.

Middlings—Feed descriptions, $40; Shorts, $35 ₱ ton.

Oil Cake Meal—The mill price is $30 ₱ ton.

Hay—No sales to report; quotations remain steady at $18@23 ₱ ton for fair to choice.

Dairy Products—The inclement weather of late has restricted supplies of all kinds. Choice roll Butter is quoted at 45@50c; Cheese 20@22½c, with 25c ₱ lb as an extreme figure; Eggs, 60@65c ₱ doz.

Poultry—Dressed Turkeys sold yesterday at 18@20c; live Turkeys are to-day quoted at 16@18c ₱ lb; Hens and Roosters $7@8 50, the latter an outside figure; Ducks $5 50@7 00 ₱ doz; Geese $3@3 50 ₱ pair.

Provisions—California smoked Bacon 13@13½c ₱ lb; Oregon do 12@12½c; Hams 13½@14c; California and Eastern Lard 11½@13c ₱ lb, the latter price for small cans.

Wool—Market quiet and prices nominal—say 11½@12c for clean fall, and 15@16½c ₱ lb for clean spring.

Hides—Sales since last Wednesday of 600 California dry, 13⅜@14½c, according to selection.

Tallow—Sales for the last ten days foot up 130,000 lbs good Beef, for local consumption, 7½c, quotable as to range at 7¼@7½c ₱ lb.

San Francisco Cattle Market.

Wednesday, January 29.

We have but little change to note in prices this week.

We quote the slaughterers' prices as follows:

Beef—American, 1st quality, 10@11½c ₱ lb; Spanish, 1st quality, 9@10c; do 2d quality, 8@9c; do 3d quality, 7@8c.

Veal—7@11c ₱ lb.

Mutton—9@10c ₱ lb.

Lamb—9@11c ₱ lb.

Pork—Undressed, 6@6½c; dressed, 9c.

FORDHAM & JENNINGS,

Grocers,

CORNER OF FRONT AND JACKSON STREETS.

THE OCCIDENT

A comprehensive Family Newspaper, Religious, Literary, Educational, and Social; also the special organ of the various branches of the Presbyterian Church in the Pacific States.

Published every Saturday, at 609 Montgomery Street, in accordance with the terms of the Prospectus, which will be found on the first page.

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

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The articles which appear in leaded type, in the various Departments of The Occident, *and those alone, are original.*

NOTES ON

CURRENT TOPICS.

Action upon the bill before the Legislature respecting capital punishment has been postponed, that the members might have opportunity to learn more fully what is the sentiment of the people on the subject. After all that has been said and written on both sides of this question within the past few years, while the older States were deciding it in the form of the law they should adopt, there seems to be little necessity for argument on the abstract points involved. They have been ably discussed, and the discussion is accessible, and in our view, it is conclusive in favor of capital punishment. But the logic of experience is more important, in the present state of the case, than that upon the abstract merits of the question. What says the history of those States that have substituted some other penalty for this which has always had opponents? In several instances the substitute has been repealed. In others, the popular judgment has been reversed. And, so far as we know, the conviction is becoming more general, and more confirmed, that life is in less danger when death is before the eyes of those who are tempted to destroy it. Among a population composed as is ours in California, there can hardly be a doubt that crime would increase most fearfully were men to understand that imprisonment, with the possibility, if not the probability, of escape or pardon after a few years, is all they will suffer if they commit murder. The risk is too great for any experiments now.

About nothing concerning which they are so much interested do Christian people allow themselves to be so ignorant as respecting the details of what is being done by our missionaries among the heathen. Yet nothing connected with passing history, all things considered, is more worthy of careful note. The mere statement of difficulties surmounted, of enterprises commenced, of prejudices removed, of schools established, of churches formed, and the numbers converted and educated, and prepared for Christian work among their countrymen through the various missionary agencies, would be news, and would be startling, as well as encouraging, to most who think themselves quite intelligent in respect to the progress of the Gospel. These remarks are suggested by the perusal of reports recently sent us of Christian Hospitals located in Pekin and Canton, China, the contents of which much surprised and delighted us. The Christian gentlemen from England and America who have these Hospitals in charge have been able to conduct them so well, and to effect such cures, both by surgery and medicine, that the Chinese confess their superiority to themselves. This alone is a great triumph for Christianity, which has the credit of such superior skill. But much more is gained because of the door which is opened for direct religious instruction thus emphasized, for these Hospitals are devoted to the cure of souls as well as bodies, and no doubt one of the most effective reasons for overcoming the prejudice, and compelling the respect of those people, has been the success of these institutions.

The dispatch that the President has presented an ultimatum to the British Government respecting the Alabama claims, with a threat of war if not accepted, took all very much by surprise. We were inclined at first to think it a *canard*, but there seems to be no opportunity for such a judgment, and it is certainly difficult to comprehend what new aspect of the case could have wrought so powerfully on the President that he felt constrained to take the position assumed by him. War is sometimes a necessity, as we have had occasion to know; and Great Brtiain has had occasion to know that when it is a necessity, we shall not hesitate to accept it. But we are not now in a condition to be eager in the discovery of what may be so interpreted, and delay even if it must come at last, would be of great advantage to our nation. Our great debt, and the still unsettled affairs of our country, and the approach of the general election which always sufficiently disturbs the people, suggest the wisdom of prudence as to our relations with foreign powers. Long-suffering is not synonymous with surrender, nor is discretion the want of valor. Let us have no war, if it can be honorably avoided. If we must have it, let us choose our own time when this is possible.

Lectures upon themes of general interest and profit seem to be unpopular among our people. Why this is so can hardly be understood, for there is no more pleasing mode of gaining knowledge of such indefinite character as is thus communicated, and there is no region, the population of which would seem more likely to regard it with favor. The manner in which lecturing has degenerated in the older States, until now it is only made a means of amusement, may have had some influence in creating the dislike for lectures apparent among us, and were this the legitimate result of the system none would condemn it more earnestly than we. But it seems probable now that there will be radical reform in this respect at the East, and able lecturers will again be permitted to furnish the public what may be of real value, in this very agreeable form. Why may we not welcome a like improvement, and even offer inducements for the ablest men to give us on this Coast the benefit of their researches? Associations, having for their object the culture of their members, might be formed in many parts of the State, which could elevate the public taste in this regard, and make good lectures useful and popular.

Accounts from all parts of the country represent this as a winter remarkable for severe storms and cold. They also tell us of unusual electrical phenomena and commotions in nature — unusual in the manner and violence of their manifestation, and in the regions in which they are known. May not these facts have some relation to each other? May not scientific research yet define more accurately the influence of electricity, positive and negative, upon earth and air, by which much of the mystery and apparent lawlessness of nature, as now comprehended, may be exp'ained? There is certainly a wide field within which science may yet benefit men and honor God.

The British police in Ireland arrested George F. Train while on the steamer *Scotia*, because of the sentiments he had often expressed in this country respecting the Fenians and the Government of Great Britain. By the intervention of Minister Adams he was released, and has since prosecuted the Government for unjust imprisonment, claiming large damages. We have little sympathy with Mr. Train, but the fact indicates a fever in the English blood just now that does not generally attend a consciousness of full strength, while it shows a readiness to correct acts of manifest injustice we are glad to see.

Peter Bayne, one of the finest essay writers of England, has written a long article on the "*Moral Beauty* of the Life of Rev. Dr. James Hamilton, of London." This moral beauty he characterizes in this language, which is as unique as it is forcible: "He has left no heavenlier human soul behind him. He had more of the Christ in him than any man we ever knew. Without the slightest effort, without a trace of graciosity in his demeanor, or of sentimentality in his speech, from the thorough interpenetration of his nature by Christian love, he won the affection of every one into whose presence he came. The fine, full harmony of his being was irresistibly felt; it beamed from his eye; it gave cordiality to his shake of the hand; it thrilled in deep, melodious tones from his voice. We have been much struck with the illustration of this fact, which has come within our personal observation. When Dr. Hamilton mingled in any gathering of men, in room, in lecture-room, in church, though he might say little or nothing, people were somehow impressed by him, and said to each other, 'What a loveable man that is!' He was a living epistle of Christ, written in characters so clear and so beautiful that it was impossible not to read it."

The *Banner of Progress*, published in this city, does not at all like the article in our first number, on

Demonology. It has had quite long replies in its last two numbers on the subject. In its last number it falls away from all attempt at argumentation or reasonable reply, and becomes personally severe. Its main aim is to identify and characterize the author of that communication. But what has the supposed discovery of the author to do with the *telling points* which the article itself has made against the truth of Modern Spiritism? It matters not who wrote "Demonology," if the paper shows, as it does, that Spiritism is unworthy of confidence or belief.

Religious Intelligence.

PACIFIC COAST.

Change of Time.—Unforeseen circumstances render it impossible to hold the Union Convention on the 12th, as announced in the call published last week. We regret this, as any such change is always attended with loss of interest. The time cannot now be stated, but we are requested to invite all who are interested in the subject to meet in the pastor's study of the First Church in this city, on Monday, the 10th of February, at 11 o'clock, A.M., to confer respecting the matter and make full arrangements for the Convention.

Revival in Stockton.

A revival meeting conducted by Rev. J. W. Ross, of Sacramento, is now in progress in this city. The Congregational, German Methodist, Episcopal, and Presbyterian churches are united in the services which are held in the First Presbyterian Church. The attendance is very large, many going away for want of room to accommodate them. The interest is unusual. Forty have already been hopefully converted, and many more are anxiously seeking the Savior. The tone of piety in the churches was never more cordial and harmonious. Many members of the Episcopal church are interested workers in the meetings, and give them their hearty support.

It is the unanimous wish of all engaged in the revival that Brother Ross remain for several weeks. His congregation (Sixth Street Methodist Episcopal of Sacramento) have generously given him up for a few days, but it is the heartfelt prayer of those with whom he is now laboring that he may be permitted a much longer leave of absence from his charge. The Lord has wonderfully blessed his work in this city, and present indications point to a much wider extension of his influence.

The revival meeting conducted by Rev. Jacob Knapp, at the Baptist church in this city, still continues in interest, and many have been led to Jesus. The number of converts is not known, but is quite large. Will not our Christian friends pray for Stockton, that multitudes here may learn the truth as it is in Christ? Iota.

Oakland Presbyterian Church.—There were ten added to the membership of this church at its communion service last Sabbath. At that time a father brought forward for baptism his five children, recently made motherless. Rev. Mr. Hamilton announced a course of sermons for Sabbath evenings, on India. He contemplates a similar course on China. His aim is to show the history, workings, and results of modern missions, and awaken among his people a more intelligent and earnest interest in the cause of missions itself.

Placerville.—On Sunday, January 19, Rev. C. C. Wallace, pastor of the Presbyterian Church for four years past, tendered his resignation, preparatory to making a visit to the East. The congregation passed unanimously a highly complimentary resolution, expressing their deep regret at the severance of a pastoral relation which has been so fruitful of blessings to the church and people, and tendering thanks for his faithful and judicious labors.

Santa Cruz.—On Sunday last the "Church of the Unity," erected recently in Santa Cruz, held its introductory exercises, and henceforth will hold religious services in the forenoon and evening of each Sunday. The society is composed of persons of "liberal views."

Rev. Mr. Knapp, who has been actively laboring in the First Baptist Church at Stockton, has returned to this city, and will occupy the First Baptist Church.

Arcata.—The Ladies' Sewing Circle of the Presbyterian church realized $664 at their late Christmas Festival.

Prof. Van Dorn, late of Visalia, and formerly of Westminster College, Mo., is about starting a High School, with encouraging prospects, at Watsonville.

Stockton.—Tuesday of this week was observed as a day of fasting and prayer by the members of the Presbyterian, Methodist, and Congregational churches of Stockton.

Napa.—Revival meetings are in progress at the Methodist church, and the ministers and members of both the Methodist and Presbyterian churches are uniting their efforts.

Rev. John Newton, member of the Presbytery of Benicia, now laboring at Knox Hill, West Florida, intends to return to California in the spring.

Paying for the Privilege of Preaching.

A Presbyterian minister in one of the outposts of Oregon recently made the following remarks to his congregation: "I am paying three hundred dollars per year for the privilege of preaching the Gospel in this valley. I came here by invitation — also by the appointment of Presbytery. I receive two hundred and ninety dollars from the Board of Domestic Missions, with the expectation of receiving two hundred dollars on this field of labor. But my expectation has not been realized. I have received almost nothing from the congregation. I have fallen four hundred dollars in debt. Now, as an honest man, I must and *will* pay my debts; consequently, as I cannot get a support here, I must of necessity go where I can."

EASTERN.

Presbyterians are alive in Indianapolis. There are now seven Presbyterian churches in that city. Three have lately been organized — two Old School and one New School. One of those lately organized is called the Fifth Presbyterian Church. The pastor is W. B. Chamberlin, of the last graduating class of the Presbyterian Theological Seminary of the Northwest. The other Old School lately organized has for its pastor Rev. Charles Howard, of the same class.

Westminster Church, Detroit.—The Old School Presbyterian church in Detroit has been recently enlarged and much improved, at an expense of $17,000. The completed edifice was, on the 8th inst., dedicated to the worship of God, in which the services were conducted by the pastor, Rev. William E. McLaren, assisted by his father, Rev. Dr. J. F. McLaren. The attendance is large, and the accessions to its membership highly encouraging.

A Layman's Call.—The Philadelphia *Presbyterian* proposes that each Presbyterian church in that city shall annually elect a fixed number of delegates, who shall form an association, having a charter and the necessary officers to carry out the following objects: 1. To promote the greater usefulness of the laity. 2. To carry on mission work in the city. 3. To promote a closer intimacy between Christians of our various churches.

Rev. Henry Harbaugh, D. D., died recently at Mercersburg, Franklin county, Pa., age fifty years. Dr. Harbaugh, at the time of his decease, was Professor in the German Reform Theological Seminary at that place, and Editor of the Mercersburg *Review*, a theological quarterly. To the religious world he was favorably known as an author. His series of works on "Heaven," his "Birds of the Bible," "True Glory of Woman," and others, enjoyed a popular circulation, running through many editions.

First Church, Philadelphia.—At a meeting of the congregation, held December 9th, a unanimous call for the pastoral services of Herrick Johnson, D.D., was made out, at a liberal salary. It is earnestly hoped that Dr. Johnson may see his way clear to accept the call, especially as the First Church are prepared to wait until he has fully tested the effects of the Lake Superior climate upon the health of his wife.

At the Fifth Avenue Presbyterian Church, Rev. Dr. John Hall, pastor, one Sabbath afternoon recently, twenty-five were admitted to the church — sixteen on profession. The afternoon was devoted to the communion service. The whole lower floor was filled with the communicants, and the gallery with those who were not members.

Rev. Dr. Henry Darling, formerly pastor of the Clinton Street Presbyterian Church, Philadelphia, and at present of Albany, N. Y., has been appointed Secretary of the Education Committee of the Presbyterian Church, (N. S.) in place of the late Rev. Dr. Thornton A. Mills.

Rev. J. S. Jenkins, of the Congregational church at Amherst, has had a unanimous and earnest call from the First Congregational Society of Cincinnati, late Rev. Henry M. Storrs', with double the salary he has at Amherst; but he remains at the latter place.

Henry M. Storrs, D.D., late of Cincinnati, was installed pastor of the South Congregational Church of Brooklyn on Monday evening, December 25th. Sermon by Rev. R. S. Storrs, jr., D.D.

FOREIGN.

Austria.—The Emperór has addressed an autograph letter to the Christian prelates, declaring that under no possible circumstances will he commit himself to any formal act which has not previously received the sanction of his constitutional advisers, at the head of whom happens to stand a Protestant, in the person of Herr Von Beust. The letter rings the knell of ecclesiastical and political despotism.

The Austrian Legislature have passed a bill making the ceremony of marriage independent of any church organization. Mixed unions between Christians of various sects are to be allowed unreservedly. If a priest refuses to celebrate a mixed marriage a civil marriage is valid.

An order has been issued abolishing the obligation hitherto imposed upon soldiers in the Austrian army, when on duty, of rendering military honors to the Holy Sacrament.

Prussia.—The King of Prussia has given assurance to the Protestants of his new dominions that the allegiance they now owe to him shall not in any way affect their ecclesiastical relations. The Lutheran churches in the annexed provinces are not to be compelled to enter into union with the United or National Protestant Church of Prussia, but are to maintain their present independence.

The Pulpit in Germany.—The German pulpit could scarcely have less influence than it has. Those who visit the services are rarely affected, save for the moment, and the vast majority of the population

never enters a church, save possibly at the principal festivals, three or four times a year. For example, Hamburg, with its 200,000 inhabitants, sends no more than 5,000 to church on Sunday; Stettin, with 60,000, no more than 2,000; Berlin, with 630,000, no more than 20,000. Personally, too, the clergy have little or no influence in any direction, save as far as their official position gives them power.—*English Independent.*

ENGLAND.—Six hundred gentlemen, from various parts of Great Britain, met in London, November 26th and 27th, under the auspices of the Church Association, to take measures for the repression of ritualism and Romanizing tendencies. It was resolved to raise £50,000 to resist these tendencies in the courts.

The English Bible Society, in sixty years, has distributed some 53,000,000 copies of the Scriptures. An ingenious person has calculated that at the foregoing rate it will be 1140 years before every member of the human race will have received a Bible, and that it will cost £120,000,000.

AFFAIRS IN CRETE. The accounts from Crete are of a stirring character. The Turks at Dialiscari had fired upon a company of five hundred women and children, who were on the eve of embarking for Greece. A number of them were killed, and those who escaped were picked up by the commander of a Russian man-of-war, and safely landed at the Piræus. All the Christian powers, excepting the United States and Great Britain, unite in placing their ships at the disposal of those who wish to escape from Crete to Greece.

The Reformed religion is making rapid progress in Algiers. The work is almost entirely among the Spanish settlers.

CONTRIBUTIONS.

The Violated Pledge of Love.

"And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon."

A sop was a small piece of bread dipped in wine, and presented to a guest in token of offered friendship and love.

Judas had already the traitor's fee in his possession, having contracted to betray his Lord.

Yet it were impossible that he was not at least somewhat affected by the exceedingly tender discourse and wonderfully sweet manner of our Lord at this last pascal supper and first holy communion.

While thus affected, the Master informs him by this offer of the sop, that he is aware of his designed betrayal, yet that he is ready still to forgive all and be his loving friend.

He well knew its meaning, and he accepted the offered boon, it may be, almost sincerely — perhaps half resolved to return the silver and annul his wicked contract. But after the sop, Satan came with fresh power over his corrupt heart. The thirty pieces of silver were greatly magnified, and he left the little company and went forth into that cold, dark night which supplied fit surroundings for the deed he contemplated.

Now, lest after all his heart should fail him, he hurried up his band of men, his officers, and lanterns, and torches, and weapons. Away he hied to where he knew Jesus, in his present troubled, yet peculiarly devout and heavenly frame, was sure to go to pray. There he met him, and still feigning an honest acceptance of the sop and its offered love, said, "Hail Master!" and kissed him.

How dreadful such wickedness! But alas! are there not some now who receive from Jesus the morsel of bread and wine, the emblem still of offered and accepted love, only half resolved to turn away from sin, from unrighteous gain, and who go out immediately from their Savior's presence into the dark, cold world, to betray and dishonor Him by wicked ways, and for far less than thirty pieces of silver?

"O, that the Lord would guide my ways
To keep His statutes still;
O, that my God would grant me grace
To know and do his will."

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The Occident.

San Francisco, Saturday, February 8, 1868.

PRESBYTERIAN UNION.

We have received a number of communications on this subject, which is now occupying so much space in our papers, so much time in conventions, and so much thought in all branches of the Presbyterian family. We should be glad to publish all these articles, were this possible, for the interest manifested is not greater than the subject fully warrants, and nothing proper to be said or done should be omitted that may have influence in hastening a consummation which all seem devoutly to wish, though all do not see how it can be effected in the present condition of the churches. While it was regarded, for the most part, as a matter of negotiation and compromise, we confess that there seemed to be little prospect of organic union. This cannot be accomplished by those agencies which work only on the external. But now an element is general in its influence from which there is everything to hope, unless it shall be stifled. The spirit of Christian love and of duty to our common Head is apparent in newspaper articles, and made especially prominent in the great meetings which have been held at the the East, which is likely to melt down the obstacles that logic and schemes of policy could not affect. There is much opposition in some quarters to the word *fusion*, as expressive of the result should all the parts of our Church become one; but we think it is the word of all others that should be illustrated in the union. We must be *fused* together or we shall have no lasting organization. The process most to be desired is *melting*, by which our hearts shall be made to flow in one, and our chief anxiety shall be that God may be honored, and the difficulties grow small that stand in the way of this end. We agree with one of our correspondents from Nevada, who writes:

"It is evident that we have reached a point from which we may not recede, at which we may not stop. Does not the Providence of God urge us to move forward to the consummation of this grand result? Is not the conviction general among us that we could do more to advance the Redeemer's Kingdom if we were united, than as we now are? If so, can we sincerely pray the Lord to send forth more laborers when we, by uniting, might greatly increase the efficiency of those already in the field, and fail to do it?

"It would seem, from the sentiments expressed in the union meetings, and in various other ways, that a large part of the *laity* are not merely willing, but anxious for reunion. We think there are good reasons why the laity are quite as likely to be correct in their feelings and judgment on this subject as the ministry. It is probably safe to affirm that if we do not come together, the responsibility of the failure will rest upon the ministry. My brethren, in view of the broad fields already white unto the harvest, to be gathered soon, or to perish forever, are we prepared to assume this responsibility?"

Another, whose entire communication has unusual interest, regards the subject in the light of God's Providence, and after showing, from the votes of the Presbyteries, that those who know most by experience respecting the evils of division, are largely in favor of union, he writes:

"Does not the voice of our Captain speak plainly to the Church on this subject in the fact that nearly the whole world is open now to the Gospel?

"The brightness of Christ's coming and the glory of His power will easily subdue His widely scattered foes unto Himself.

"Why is it that all the powers opposed to the religion of Jesus are either crumbling or yielding to the pressure of the Gospel for admittance? Slavery, serfdom, and tyranny of all kinds and everywhere, feel this pressure. God is rapidly removing every power that stands between himself and the individual man.

"At the present rate of revolution in that direction, very soon indeed will every man in this world stand face to face with his Maker. There will be no tyrant or tyrant laws, no driver's whip, no priestly terror, but alone he must stand, with only his conscience, his sins, his Maker, his Savior.

"Why is it that 'the sun never sets on the banner of Protestant England?' Our own nation, too, has spread across our mighty continent, and has direct contact with the most powerful and populous heathen nations of the world.

"Why then is it that, just at this juncture, there is such a wonderful, such an unprecedented struggle in the Church of God to wheel her armies into solid phalanx?

"Surely, the tread of this mighty host is the tread of the Almighty, or the hearts of very many of His elect fail to interpret the sound aright.

"'Can ye not discern the signs of the times?' Let those who oppose take heed!

"What praying *for this object*, in our Conventions, in our Synods, in our Presbyteries, and in the closet! Our great Captain is the leader in this prayer, 'That they all may be one.' I once heard the good Dr. Swift, of Alleghany City, remark: 'Brethren, I never fight men who fight on their knees. Better be a Gallio, or a Sosthenes, than a Jew, or a Greek, in such a controversy.'"

There is much ground for hope when sentiments like these find general expression. They will have their effect on the Joint Committee in preparing their report to the Assemblies, and we are unwilling to doubt that as soon as the necessary arrangements can be completed, we shall be one in organization, as we seem now to be so nearly one in spirit.

THE PUBLIC SCHOOLS.

The Board of Education have "taken a new start." Two weeks ago they resolved to take under their fostering care a school which was avowedly sectarian, and with such arrangements as virtually to preserve its character in this respect. At the last meeting they not only rescinded their former resolution, but adopted another, providing for a committee to visit and examine thoroughly all the schools in the Department, for the purpose of ascertaining whether or not there is any sectarianism taught in any of them. They even went further. They resolved that the school-houses should hereafter not be used for any purposes but those specified by law. This closes them against all Sunday Schools, debating societies, religious services, and everything else over which the Board has not full and exclusive control, so that, with the measures it may be supposed they will adopt, our schools will soon be expurgated from all leaven of sectarianism, and assume that character which will make them unexceptionable to any one, no matter what may be the shade of his religious belief.

This is all very well, and would elicit our unhesitating praise, were it not that the temper manifested in the movement is such as to give us some unpleasant doubts as to the disposition of its authors. A proposition is made by a Catholic priest, to the Board of Education to take charge of and pay the expenses of a school which he has gathered together, and which has heretofore been strictly and confessedly a Roman Catholic institution, the privilege of imparting religious instruction to the pupils being retained by the holy Father himself. This proposition is promptly accepted, but the people, or some of them at least, on learning of it, enter a protest, and at the next meeting of the Board the action is reversed, on the ground, as is alleged, of the complaints made against it. Then follows immediately the order to shut out the Sunday Schools; and then, prefaced by a speech concerning the rights of the Catholics, comes a resolution for the Sectarian Investigation Committee before referred to.

The movement looks too much as if prompted by a spirit of revenge, or a determination to compel those who oppose placing our public institutions, or any portion of them, in the hands, to any extent, of any religious party or sect, to yield to the wishes of themselves and of the denomination they appear to represent. However, let the investigation proceed; and let us see what definition the Committee will put upon the word "sectarian" in their instructions. Such inquiry, if properly conducted, will undoubtedly result in good. More of the same sort, in other directions, would be beneficial. It would bring to light facts which the people ought to know.

SPECULATIVE TRUTH—THE ORDER OF NATURE.

That keen logician and subtle thinker, Henry L. Mansell, in one of his Bampton lectures on "The Limits of Religious Thought," sets forth the doctrine that right action, and not accurate knowledge, is man's destiny and highest duty in this life, with greater force and clearness than we remember to have seen it elsewhere stated. In the present condition of religious thought throughout the world, and in the attitude assumed by so many of the devotees of physical science, with reference to theology, there is much that is calculated to impart fresh value and significance to every new illustration of this doctrine. There never was a time, at least in our own country, when the general tone of the secular press was so skeptical and so flippantly irreverent as the present. The signal triumphs of the human intellect, the grand march of physical science, and the boldness of philosophical speculation, that have characterized the age in which we live, have naturally dazzled the popular mind, and tended to fortify that pride of intellect that prompts us to reject all beliefs not founded upon principles that satisfy the demands of the speculative reason. Minds of more activity than depth, and not much addicted to profound thought, constitute the majority of those who are immediately influential in shaping popular opinion. Great thinkers are generally incapacitated by their intellectual constitution from acting directly upon the popular mind; like Kant, Bentham, and Coleridge, they must raise up disciples and interpreters who, after imbibing their ideas and becoming infused with their spirit, can act as middle-men between them and the general public. At the present day, and in the United States, a majority of the intellectual middlemen who directly operate upon popular thought through the secular press, are unfortunately themselves so thoroughly imbued with the tendency of the age to deify reason and to exaggerate the powers of the human intellect, of the just limits of which they seem to have no philosophical conception, that the general tenor and effect of their teachings is to revive in a more pretentious shape the old type of shallow infidelity that refused to believe what it could not understand.

The distinction between "speculative and regulative truths" no matter in what form it is stated, is more or less repugnant to the pride of intellect; but we fear it is too often set forth in the pulpit, and in a certain class of religious publications, in such a way as to make it unnecessarily offensive. Mr.

Mansell, translating the language of theology into that of philosophy, insists that the distinction is one that follows inevitably from the abandonment of the notion that the human mind is capable of receiving absolute truth. If the popular teachers who talk so much about what is reasonable and unreasonable, and make such a parade of logical forms, would reflect upon the reason itself and its necessary limits; if they would consider that our highest attainable truths are found to be relative, not absolute, and that they "bear marks of subordination to something higher and unattainable," they might perhaps be led to perceive that if men are to act at all, or to believe in anything, such action and belief must frequently be "irrational" in the sense of lacking full justification by the speculative reason. For the distinction between speculative and regulative truth is not confined to religious subjects. "It is shown," says Mansell, "that in all departments of knowledge alike — in the laws of thought, in the movement of the limbs, in the perception of the senses — the truths which guide our practice cannot be reduced to principles which satisfy our reason, and that if religious thought is placed under the same restrictions, this is but in strict analogy to the general conditions to which God has subjected man in his search after truth."

The practical inference from the philosophical principle is, that such knowledge of truth as our minds are capable of receiving is not given us to be enjoyed as an intellectual luxury, but to enable us to regulate our actions. If we ambitiously thirst for a knowledge of abstract truth, we may be baffled in the pursuit; but truth enough to suffice for the guidance of life and the performance of duty — truth required for action and use — is at least as attainable in religion as in philosophy.

A very striking and interesting analogy (though a rather remote one) to this doctrine of regulative and speculative truth, is to be found in an idea advanced by Mr. Mozley, another Bampton lecturer, in discussing the question of the absolute and necessary uniformity of the "Order of Nature." This question in regard to the invariable and uninterrupted operation of natural laws, is, in some of its aspects at least, familiar to all intelligent persons at the present day, and its bearings upon religious questions are well understood. The contest between those who insist on the permanence and absolute uniformity of the order of nature as it has become known to us, and those who maintain that that order has at certain times, and for certain purposes been interrupted, of course involves the question of miracles and special providences; and here in fact has generally been the starting point of the discussion. The circumstance of the bearing of the inquiry upon these religious subjects has caused it to assume a more popular character than it would have had as a mere speculative question. In its latter aspect, it engaged the attention of philosophers; but in its former, it possesses the most vital interest for every believer in the Christian miracles and in the Providence of God.

The general grounds of Hume's famous "Argument against Miracles," and of Bishop Watson's reply, are familiar to most educated persons. But Mr. Mozley handles the question with much greater originality and boldness than either the learned Bishop or any other writer with whom we are acquainted who has entered into the discussion. In fact, the Bampton lecturer treats the "Argument from Experience," which Hume deemed wholly impregnable, and which so many of the savants and men of physical science regard it as heresy to question, with utter disdain, when presented as a philosophical foundation for the belief in "The Order of Nature." The idea of Natural Law, of the inexorable and universal reign of a fixed order of things that is never interrupted, is, in the language of the Duke of Argyll, in his chapter on "The Supernatural," a product of that immense development of the physical sciences which is characteristic of our time. We cannot read a periodical, or go into a lecture-room, without hearing it expressed. Sometimes, but rarely, it is stated with accuracy and with due recognition of the limits within which law can be said to comprehend the phenomena of the world. But generally it is stated in language vague and hollow, covering inaccurate conceptions, and confounding under common forms of expression, ideas which are essentially distinct." There are smatterers in science, and some who are more than smatterers, who discourse volubly of the inviolability of Natural Law, when they mean by it merely an observed order of facts with regard to natural phenomena, and who seem to think that the assortment and arrangement of facts into a system is a real explanation of them. To this class of minds Mr. Mozley's line of argument must seem startling indeed. He insists that an observed order of facts proves nothing philosophically; that experience can only deal with the past, and that the moment we attempt to project it into the future, or a single step beyond the point it has at any moment reached, we are condemned by reason. Thus, when it is urged that miracles are incredible because "contrary to the order of nature," the Bampton lecturer replies: "Our belief in this order is simply *a belief that the future will be like the past;* and for this belief there is not the slightest rational basis." He admits its existence, but only as an unreasoning instinct, insisting that we have no evidence that any cause in nature is more permanent than its known effects, no evidence that it will produce other instances additional to those produced already. By way of illustration, he supposes the case of the occurrence of a particular physical phenomenon for the first time. The witnesses of the single occurrence would, he assumes, have but a faint expectation, if any, of its repetition. If it should, however, occur once or twice more, a cessation rather than *another* repetition would, he thinks, seem the most natural event. But let it continue a score, or a hundred times, its recurrence would be expected with confidence; "and after it had occurred every day for years, its occurrence would be a certainty to us, its cessation a marvel." Such are the facts in regard to the effect produced upon the mind by witnessing the regular recurrence of natural phenomena; but what do these facts prove? What ground of *reason* can be assigned for the expectation that the course of nature will continue to be the next moment what it has been up to this moment? Mr. Mozley boldly affirms that no such ground can be assigned. "No reason," he declares, "can be given for this belief. It is without reason. It rests upon no rational ground, and can be traced to no rational principle." Our nature, he tells us, though endowed with reason, contains large "irrational departments," and it is to one of these that the instinctive belief in the order of nature belongs. But this belief, however "irrational," philosophically speaking, is widely diffused — is, in fact, universal. How is this to be explained? Mr. Mozley's answer is, that its purpose is "regulative" and practical, not scientific. This belief, he says, "is necessary, all-important for the purposes of life, but it is solely practical, and possesses no intellectual character. The proper function of the inductive principle, the argument from experience, the belief in the order of nature — by whatever name we designate the same instinct, is to operate as a practical basis for the affairs of life and the carrying on of human society." In short, it is an intelligent, but conservative impulse, by virtue of which we till our fields, provide our winter food and fuel, and adapt ourselves to the expected exigencies of life. "When we analyze this belief," says Mr. Mozley, "in relation to science, as the so-called inductive principle, we find that it is only on an unreasoning impulse applied to a scientifically ascertained fact. Science has led up to the fact; but there it stops, and for the purpose of converting this *fact* into a *law*, a totally unscientific principle comes into play, the same as that which generalizes the commonest observations of nature."

Such is the bold theory of the Bampton lecturer, and it is one that cannot be disproved. But though it may perplex and irritate the materialistic men of science, it is not likely to convince them. Not only is there a class of minds to which the idea of a God outside of nature and above her, prescribing her laws, and at times interfering with them, is utterly repugnant; but there is also a class which seems either unable or unwilling to accept the idea presented in so able and original a manner by the Duke of Argyll in "The Reign of Law," of a supreme personal Intelligence employing natural means to bring about the results and produce the effects which are commonly spoken of as "supernatural," but of which we only know that they are superhuman or supermaterial. There is still another class of minds, certainly not inferior to either of these in intellectual power or training, to which the latter, at least, of these two ideas is congenial and acceptable. It is probable that the differences referred to do not reside altogether in the intellect, and that they cannot be reconciled by any merely logical process.

We call attention to the communication from our Philadelphia correspondent, who will hereafter contribute to our columns regularly. He has long been a writer for the *New York Observer*, having written a series of valuable articles during his residence of two years in Europe. He was for some time a resident of this State, and knowing well our peculiar wants, will be able to write for us intelligently and with adaptation. In a private note to us he expresses what we are glad to know many others feel: "You do not know how my heart rejoices at the starting of a staunch Presbyterian paper on the Pacific side of the world. May the stars shine propitiously on the undertaking, and 'The Occident' (a happy name) prove a right lusty champion for the truth in California. May your sun never set, though in the Occident."

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Correspondence.

Philadelphia, Dec. 18, 1867.

It has occurred to me that your readers may be interested in a more detailed account, from one who was present, of the National Presbyterian Convention held in this city last month. There were 313 delegates, and George H. Stuart, Esq., was unanimously chosen as permanent chairman, and served with zeal, ability, and entire success.

Never in the history of Presbyterianism on this continent had such a gathering been witnessed, or grander objects been achieved. Its influence no man can begin to measure. Never had the writer beheld a scene of greater moral grandeur in an ecclesiastical point of view, or enjoyed so fine an opportunity for hearing the best talent of the whole Presbyterian Church.

The Convention was inaugurated, continued, and closed in the spirit of love and prayer. This was the resistless bulwark of its strength. The work was of God. Opposition seemed impertinent and impossible. The spirit of unity and of brotherly love carried all before it. Men looked on in amazement. It seemed like a kind of ecclesiastical pentecost. All felt that no human power alone could weld together so many hitherto antagonistic parts. The only help must come from God, who alone can turn the hearts of men. Thus deeply sensible of their natural inability and dependence on God, and in firm reliance on Him, men went to work. With what success the history of the Church of Christ will best decide. To His name be the glory.

Six denominations were represented, viz: the Old and New schools, the United Presbyterian, the Reformed Presbyterian, the Reformed (Dutch), and the Cumberland Presbyterian. The latter being anti-Calvinistic, could not vote for the Basis, but they exhibited the most fraternal spirit, sympathized with the movement, and were present out of courtesy to the body that had invited them. It was a spiritual "mount," a real communion of saints below. Heart answered to heart, as face answers to face in a glass, and results were reached beyond all anticipation. The presiding spirit doubtless received much of his zeal and unction from his long and wide experience as President of the U. S. Christian Commission. He declared, "I never knew the value of union until I stood on the battle fields and heard men speaking to those who were standing in their grave-clothes of Jesus and His salvation, and singing together the songs of Zion. Satan, brethren, is marshaling his forces. Christ is calling us to come together."

Hardly any other than a layman of broad catholic views, of warm heart, of consummate tact, and of courage, could have held successfully so trying a position. But Providence put the right man in the right place. Whenever questions of moment arose for deliberation and action, the members were summoned to engage in silent prayer for the space of two or three minutes, to be followed by a public petition from some one designated for the special purpose. Prayer was uttered by the President, who vacated the chair for the purpose, when about to select and appoint a committee charged with the momentous work of preparing articles of agreement for the Convention. As you read them in this light, they will perhaps strike you with new force. On completing their task they ascribed their harmony and success to the superintending guidance of the Spirit of God, in direct answer to prayer. Truly, with Him "all things are possible." Ceaseless prayer ascended before the important final "vote by churches on the Basis" was called, and when all was over, God alone received the praise.

But do not think that there was no opposition. This was looked for, since all great issues are born of antagonism. In triumph only does their moral grandeur shine forth. But the opposition here was brief, for men came together, not so much to argue and dispute as to pray for the peace of Jerusalem; not to exhibit their old-time differences, but to ascertain in what they could mutually agree for the furtherance of the Gospel.

The true church universal is a unit. The light of eternity dispels all mere denominational lines, and so does the spirit of an enlightened and progressive Christianity.

Friday morning, toward the close of the usual devotional exercises, unexpectedly appeared the Episcopal Delegation, in a body, from their Convention then in session in Philadelphia, to respond in person to the salutations that had been extended to them through our committee. All the seats and the benches in the aisles of the church (capable, by the way, of accommodating over 1,300 people) were filled as water rushes into a box. It was headed by Bishops McIlvaine and Lee, Rev. Stephen H. Tyng, jr., and Messrs. Conyngham and Brunot, who proceeded to the platform. They were introduced to the audience by Prof. H. B. Smith, of New York, and were cordially welcomed by the President. The addresses of the Bishops were excellent, as were the responses, by the President and Dr. Hodge, of Princeton, who never appeared to greater advantage before the Christian world than in such an assemblage, representing, to use his own words, "about five thousand ministers, an equal number of churches, and over a million of souls, who have been baptized in the name of Jesus Christ." He alluded to the circumstance that Bishop McIlvaine and he were fellow students over fifty years ago in Princeton College, and that they had together passed through the great revival of 1845 in that institution. "I will venture to say," he continued, "in the presence of this audience, that I do not believe, in all that time, that you have preached any one sermon which I would not have rejoiced to have delivered. I feel the same confidence in saying, that I never preached a sermon which you would not have publicly and cordially endorsed. Here we stand, gray-headed, side by side, for the moment the representatives of these two great bodies, feeling for each other the same intimate and cordial love, looking not backwards — not downwards at the grave at our very feet, *but onward to the coming glory!* Brethren, pardon these personal allusions; but is there not something that might be regarded as symbolical on this occasion? Sir, were not your church and ours rocked in the same cradle? Did we not receive the same baptism of the Spirit and of fire? Do they not bear the same testimony to Christ and the Apostles? *There is no more difference between the Thirty-nine Articles and our Confession of Faith than the difference between the parts of one great Cathedral Anthem rising to the skies!*"

During the afternoon session Dr. Hodge spoke eloquently on the question concerning Prof. Smith's amendment to the second article of the Basis of Union. He expressed surprise at the overwhelming sentiment manifested for an organic union during all the meetings; disclaimed the charge that the Old School demanded assent to philosophical theories and theological speculations before they could agree to affiliate with the New School brethren. He affirmed that all that could reasonably be required of any body was a simple assent to the Confession of Faith, without asking further questions. Then turning around to Dr. Fisher, one of the Vice Presidents of the Convention, who sat behind him, he inquired:

"Is there any metaphysics in this?"

"No," said the gentleman, "I agree to all that."

Then, advancing to him, Dr. Hodge replied, "I give you my hand," amidst thunders of applause from all parts of the house. Thus was exemplified what sort of union may exist between the New and Old School bodies.

It was not until Friday, late at night, that the final vote could be taken on the whole resolutions as amended, when the paper was adopted, together with an "Address to the Churches."

You may be interested to learn that most of the discussions were with our Psalm-singing brethren, four of whom voted together regularly in the negative on many of the proposed resolutions. Finally, by common consent, it was agreed to incorporate the versified Psalms in our republished hymn-books, to be used in the churches as occasion should require.

On the Old School side Rev. Dr. Musgrave did noble work in furtherance of union. His speeches told with homely, convincing effect, and would have suited the young spirit of the church west of the Great Basin. There is nothing contracted in the mind of this sturdy debater, though now much advanced in years.

Of the Reformed Church, Rev. Dr. Wylie proved a most eloquent champion of the advance movement, and made an exhaustive speech on the use of Psalmody, his arguments being drawn from the history of this branch of the church.

The vote was taken by churches, the various representatives rising. Much merriment occurred whenever the Reformed (Dutch) was named by the Clerk, one delegate only being present, who sat upon the platform as one of the Vice Presidents, behind the Chair. But he always voted with the majority. When, according to rule, the negative was called, the President would look quite around upon the solitary representative of his church, and then formally announce to the house, "Carried unanimously," amid peals of laughter. So, in the kind orderings of Providence, did little things conspire to promote unity and to dispel the demon of discord.

H.

Correspondence from the Capital.

Sacramento, Feb. 3, 1868.

A bill has been introduced into the Senate to regulate the sale of liquor. It provides that the Supervisors of the various Counties shall have power to give or withhold license. It was ordered to engrossment after quite a thorough discussion of its merits. But the opposers of the bill moved a reconsideration of the vote ordering it engrossed, which again opened the question for discussion. Speeches of considerable length and ability were made *pro* and *con*, when the Senate refused to reconsider by a vote of 22 to 10.

Should this become a law, a county with a temperance board of Supervisors could do a great deal towards throttling the monster whose ravages are now wide-spread and fearful. Should they be of a different spirit, they could scarcely give a fuller sweep to the liquor traffic.

One Senator, in the course of his remarks, drew this dark picture:

"I have no hope or expectation that in long years to come, this matter of the sale of spirituous liquor will be controlled by legislation, as it ought to be; but this fact I know, that it is a matter to which I

have given a great deal of attention. I have had a sad experience in this matter of the use of intoxicating drinks, and I will say here that a man cannot go through a city of this State, nor in any of the Western States, and count the houses inhabited for ten years, without finding that every other habitation has sent, within the last ten years, one of its tenants to a drunkard's grave. I know that is so. Statistics will show that fact more strongly than I have stated it. And this particular necessity, that a class of persons should be protected so carefully, who are bringing so much ruin upon the country, seems to me to be out of place. I think something is due to society. Something is due to the young men who are growing up here—and more too than is due to those engaged in this kind of traffic."

In my last letter I said that there were *but few* politicians of either party who did not depend largely upon *free drinks* as an important element of political strength. My assertion was not so sweeping as it appeared in print. There are politicians who scorn such expedients. The present discussion shows that there are temperance men in high places, who begin to measure the magnitude of this gigantic evil.

The Senatorial bribery question has become one of considerable interest since the publication of Gen. Howard's Comedy. The charges are very damaging to some parties indicated in the pamphlet. The Assembly doubted his ability to prove his charges, and again refused to investigate. It stands on its dignity, refusing to condescend to probe what many regard as a festering, serious wound.

As is usual, there is a great deal of special legislating done, that is of interest only to particular localities.

This week will be one of more than ordinary importance and interest to all who love the Sabbath and the highest welfare of the State. Last week a petition was presented from the friends of the Sabbath, signed by more than twenty-four hundred of the best people of the State, who have a right to be heard on the question of repealing all Sunday laws.

The Roman Catholics are earnestly protesting against the repeal of these laws. One of their priests said to me last week, "If these laws are repealed, two hundred members of my congregation will stay away from church." Their hold upon many in their flocks in this country is not very strong, and they are not blind to the interests at stake.

The weather is so bad now it cannot be made worse, and may be improved.

Rev. James S. Todd, a graduate of the last class of Princeton, is one of the new comers to this coast. He is now on a visit to this city, and preached with much acceptance here last Sabbath. He is on his way to Arcata, Humboldt Bay, having been invited to take charge of the church there for a year. We congratulate the people of that church in securing the services of a minister who gives promise of much usefulness among them.

ALPHA.

Correspondence from the Bodega Country.

BLOOMFIELD, Feb. 3d, 1868.

Near the northwest extremity of San Pablo Bay is Petaluma, with a population estimated at over four thousand. It is the natural shipping point and center of trade for a large region of country, and is steadily growing. It has large Congregational, Baptist and Methodist churches, and smaller ones of the Episcopal and Southern Methodist denominations. It has been thought strange by many that a Presbyterian church has never been organized here. But the Congregationalists occupied the ground first, and there has appeared to be no great desire among Presbyterians to crowd upon them, so that they have absorbed the most of the Presbyterian element of the place. A year ago, however, there were about twenty persons who wished to be organized into a Presbyterian church, and perhaps, if the enterprise had been carried forward, others would have been found to join them. They began a prayer-meeting, and kept together for a considerable time; but as no one could be obtained at the time to take charge of the enterprise, the Presbytery thought best not to organize a church. Several of these persons then connected themselves with the Congregational church; others have left the place, and but few are known who yet retain their connection with Presbyterian churches.

TWO ROCKS.

Eight miles west of Petaluma is the Two Rocks church, situated in a beautiful valley. There is no town here, but the country is settled by intelligent farmers, the most of them Presbyterians, or descendants of Presbyterians, who attend quite regularly the church where the Rev. Thomas Frazer, on alternate Sabbaths, holds forth the Word of Life. The church is the fruit of his labors, and is now able to sustain preachiug all the time. This they ought to do, and intend to do before long, thus having a pastor living among them, who can the better attend to all matters relating to the church and the good of the people in general. They appreciate, however, the faithful labors of Mr. Frazer, and do not like to give him up as long as they can have his services, though it be but for half his time.

BLOOMFIELD

Is not as large a town as San Francisco, and is not so important to the country. It has interests, however, that are as dear to it as are those of larger towns to them. It is located in one of the best agricultural portions of the State, about fifteen miles west of Petaluma, and about the same distance south west of Santa Rosa. It is surrounded by hills that are fertile to their very tops, and yield large crops of grain and potatoes.

The subject of railroads is now agitating the minds of the people, and two routes are under consideration; one to connect with a road from Healdsburgh to Vallejo; the other to connect with a road from Healdsburgh to Petaluma. Which of these routes shall be chosen, or whether both shall for the time be rejected, will probably be left to the people to decide by ballot, as bills have been brought before the Legislature, asking that an election may be appointed for the county to determine whether or not it shall be taxed to assist in building the roads. The county would be greatly benefited by a railroad, and it is only a question of time where and how it shall be built.

Rev. Thomas Frazer preached here regularly for a number of years until 1863, when the Presbyterian church was organized by him and given in charge to Rev. W. H. Cain. He was succeeded in August, 1864, by Rev. J. S. Wylie, and measures were taken for building a house of worship. The Methodists commenced about the same time to build for themselves a neat and comfortable house, which they have finished and nearly freed from debt.

The Presbyterian house is much larger, with a stone basement for lecture room and Sabbath School. The superstructure is in imitation of brownstone and has a tall spire. It was inclosed while Mr. Wylie remained.

In February, 1866, Rev. O. Hemstreet succeeded him, and the house was occupied and will soon be completed, without any debt upon it. There has been a constant increase of members, so that though nearly half the original members, and several others, have removed or died, it has now more than double the original number. One was received last Sabbath on profession of faith. There are several other churches in this important part of the State, from which you may hear more at another time.

X. Y. Z.

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7. It is light and easily wielded by the fingers.
8. It is made of Steel, Japanned or Silver-plated.
9. It is made in one piece, firm, strong and durable.
10. It is never coming apart like a wooden holder.
11. It is not fragile, nor liable to bend like tin.
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13. It is self adjusting to pens of various sizes.
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RECENT PUBLICATIONS.

LIFE AND LETTERS OF REV. GEORGE W. BETHUNE, D.D. By Rev. A. R. Van Nest, D.D. New York: Sheldon & Co. San Francisco: A. Roman & Co.

We confess to both disappointment and pleasure in reading this memoir, which has been promised for months. In appearance and arrangement it by no means equals our expectation, but the materials were so varied and abundant and rich, that access to them could hardly fail to furnish a delightful view of Dr. Bethune's character and life. Probably no man of the last generation had more versatile talents, more thorough culture, and more appropriate positions in which to make reputation and exert influence, than had he. And there are few who have more distinctly left their impress on their age than has he, from whatever point it be considered. As a preacher he was preëminent, convincing by his logic, thrilling by his appeals, persuading by his exhortations. As a platform orator, when he was really roused and taxed by his theme, or his opponent, he had no superior in this country. As a man in social life he was charming, both by reason of his resources and his nature. In the more intimate relations he sustained towards his friends he was not always without fault, as the memoir illustrates, and as those who knew him best well understood. Yet no one ever had truer friends, nor those more willing to forgive and disregard the peculiarities he could not at all times repress, and no one more intensely loved those who were really admitted to his heart than did Dr. Bethune. The different phases of his character and the chief end of his public career are exhibited in this book, and these are tributes to his greatness and memory from those who were well qualified to judge, which add to its interest. There are many on this coast who knew him in person or by reputation, and they will gladly avail themselves of the opportunity to learn in detail respecting the eminent man whose name was for so many years upon lips that found it difficult to utter anything but praise.

ARCADIA. By Sir Philip Sidney. New York: Hurd & Houghton. San Francisco: H. H. Bancroft & Co.

Hurd & Houghton certainly understand the art of producing beautiful books, and they could hardly have selected one more worthy to be republished with all their art than this celebrated and delightful work of Sir Philip Sidney. The contents are too well known and too highly appreciated to receive the passing commendation of a mere notice, but they will be thought even more attractive in the exquisite guise in which they are here presented, than they were when we used to read them in the homely type and sheepskin binding of former days. It will be well if by the reproduction of the old standard literature in our language in modern and beautiful type, publishers can cause it to be substituted for a large part of the reading accepted as literature in these days. The sign will be hopeful if by such experiments a taste shall be cultivated respecting books, as respecting wine, when it may be truely said, that no one having tasted the old, straightway desireth the new, *for he saith, the old is better.*

THE TURK AND THE GREEK. By S. W. Benjamin. New York: Hurd & Houghton. San Francisco: Bancroft & Co.

Had this volume no other merit than that it appears with its fresh information respecting the regions of the Levant, just when all eyes are turned towards that part of the world with deep interest, it would be welcome. Anything new, at this time concerning the Ottoman Empire, or Greece, or Crete, finds eager readers, and it may be that this fact has prejudiced us in favor of the book, as we have looked through it. Yet we incline to believe it would be read with pleasure, at any time, for the style is easy and inviting, and the descriptions of places and people are very pleasing. The author makes no display of philosophy or predictions, but gives his observations when a traveler through the countries he describes, and one gains a clear and fresh view from his pages, although he may have read a score of ancient and modern works that treat of the same. It is not unlikely that the structure of Southern Europe may be entirely changed within the next few years, and therefore, those who wish to be intelligent should keep themselves versed in the geography and history of passing events.

ORIGIN AND PROGRESS OF MORMONISM. By Pomeroy Tucker. New York: Appleton & Co. San Francisco: Roman & Co. and Bancroft & Co.

It was to be desired that a full revelation of the origin, nature and effects of this great delusion should be given by one familiar with those connected with its inception, and with the means by which it has been promoted. As we read the narratives and statements of Mr. Tucker we are amazed again, as we have often been before, at the susceptibility of many persons to the most bald deception, and we finish the book with a feeling of pity, rather than of anger, for both the deceivers and the dupes. This is the best — probably the fairest — work that has been written respecting the Mormons. It has much interest in itself, and as a history will be authority for those who wish to become acquainted with one of the most remarkable impostures of *modern times.*

THE LIFE AND TEACHINGS OF CONFUCIUS. By James Legge, D.D. Philadelphia: J. B. Lippincott & Co. San Francisco: Bancroft & Co.

Dr. Legge has given us a more extended and elaborate work than was attempted by Mr. Loomis in the book edited by him, and published a few months ago. Still there are features of this volume which render it less popular and perhaps of less value to the mass of readers than that with which we are familiar here. For students, and those who wish to obtain the most accurate and widely reaching information respecting the great Chinese Teacher, there is here a large supply, and more is promised. We are not likely to learn too much about the strange people who have come among us in such numbers, nor shall we find their literature unworthy of our study, though we may smile at some of its sentiments, and reject all its absurdities.

We have received with pleasure,

The Catalogue of Hamilton College, which gives evidence of the increased and increasing prosperity of that excellent institution, which has a number of graduates on this coast.

The New York Teacher and Educational Monthly, a periodical full of valuable suggestions and instruction in the field it occupies.

Our Mutual Friend, a new weekly paper published in this city, of fine appearance and good contents, and devoted, for the most part, to temperance. We have no doubt that it will succeed.

Hunt's Merchants' Magazine, for December, in which several questions of commercial and financial interest are discussed.

The Revolution. A paper edited by Parker Pilsbury and Mrs. Stanton, a sufficient warrant that it will be readable, though one may doubt whether the reading will be very valuable.

Putnam's Magazine for February. The table of contents gives assurance that this is an excellent number.

The North American Review. A Quarterly we always read with interest and profit.

The Law Review, with other good matter, has an excellent article on "Sunday Laws."

The Pacific Medical and Surgical Journal, for February. We are not able to judge on such subjects, but this copy of the *Journal* is said to be of much interest.

The Christian Family Almanac; published by the American Tract Society of New York.

The World Almanac.

The Tribune Almanac.

The Democratic Almanac; all abounding not only in the ordinary calculations, but also in really useful information of many kinds.

EDUCATIONAL.

The Teacher's Office.

The business of the teacher is development, not discovery. From the discoverer in natural philosophy he learns the truths of nature; from the mental philosopher he receives the laws and capacities of mind; and he uses the former to the quickening of the latter. Some student of mind, for example, relates to him the value of a cultivated imagination. "It is not too much to say that there is perhaps no faculty of the mind which, under due cultivation, and within proper bounds, is of more real service to man, or is more worthy of his regard, than this." And he adds the means of culture. "Even more indispensable is the study of nature." Then some student of nature, on his part, relates to the teacher some great fact of creation. Thus, Huyghens: "There may be worlds in the immensity of space whose light, owing to their distance, has not reached our globe, though still destined to come within range of the eye." Or Herschel: "It may more easily be suggested in words than conceived, what variety of illumination two suns — a red and a green, or a yellow and a blue one — must afford to a planet circulating about either; and what charming contrasts and grateful vicissitudes — a red and a green day, for instance, alternating with a white one and with darkness — might arise from the presence or absence of one or the other, or both above the horizon." Thus supplied — with a knowledge of the imagination, for example, by the metaphysician, and with a knowledge of the distance and coloring of the stars by the *savant* — the teacher proceeds to employ the latter in a development of the former. These facts of nature he brings before the pupil's attention, brings within the pupil's understanding, fastens in the pupil's memory, that they may act their part in giving power to the pupil's imagination. This is his proper business, and not discovery.

Acquiring French.

The chamois-hunter leaves his home in the night, that he may reach the high pasture where the chamois feeds in advance of the flocks. Perceiving them he carefully endeavors to mount higher than they, and to approach them under shelter of some rock or ravine. But if the vigilant animal perceives him first, then begins the chase, and the probabilities are that the hunter will become so absorbed in it that he will venture, in pursuit of his game, into places of most imminent peril. The chamois-hunters seldom live to be old.

The mastery of such a language as the French is certainly worthy of early, earnest, and continued effort. But in the pursuit of no knowledge let us forget discretion; and discretion says that we may be borne by our zeal to acquire French into very dangerous quarters. This appeared plainly during the visit of Rachel, the actress, to the United States. The temptation to take a lesson in the elegant utterance of French overcame the reluctance of not a few to patronize even the Stage. Another dangerous direction in which we may turn for the knowledge in question is opened by French literature. The mass of that which is offered hereabout, at least, is either trashy, impure, infidel, or Romanizing. We do well to examine very carefully all French books which are offered to our schools and families. Finally, no amount of acquisition in this direction would repay one for seeking it in the room of an infidel lecturer, or in the aisle of an idolatrous church. The right observance of the Sabbath, and the proper care of our spirits, are duties far before that of mental acquirement and culture.

The Pulse.

Some of our young readers may have received, during the holidays, the gift of a watch. If so, let them use it in timing their pulses. The day may come when they will find a little skill in timing their pulses a very useful thing. In some diseases it is highly important to detect the least approach of fever; and the pulse is a faithful herald. Moreover, in acquiring skill in this direction, we cultivate the sense of touch. This sense, with the doctor and the appraiser of goods, serves a purpose absolutely indispensable; but do we not all at times have to play the doctor and the appraiser? Then you may make this matter of pulse-counting a matter of entertainment. Doctors say the pulse beats quickest while standing; less quick while sitting, and least quick while lying. Try this. They say that it beats slower in the evening than in the morning; and slower before eating than after. Try this, also.

Fit to be Burned.

Our Alaska correspondent speaks of the practice of cremation among the Kolosh tribe. The same practice, we think, might be introduced with happy results into San Francisco. Not that we would apply it to the bodies of the dead, but rather to certain other things, less sacred and more corrupting. We refer to the majority of the wretched patent medicine almanacs with which our thresholds are desecrated in the beginning of the year. The best use to which they can be put is kindling fires; awaiting which service they may be carefully torn in twain as soon as caught, and then consigned to the wood-box. Parents may easily satisfy themselves of the justice of these remarks by glancing within the covers of almost any one of the publications referred to. Good almanacs are published by the different religious societies, and these should grace (as the others disgrace) our tables.

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FAMILY READING.

The Reward.

Who, looking backward from his manhood's prime,
Sees not the spectre of his misspent time;
And, through the shade
Of funeral cypress, planted thick behind,
Hears no reproachful whisper on the wind,
From his loved dead?

Who bears no trace of passion's evil force?
Who shuns thy sting, O terrible Remorse?
Who would not cast
Half of his future from him, but to win
Wakeless oblivion for the wrong and sin
Of the sealed Past?

Alas! the evil, which we fain would shun,
We do, and leave the wished-for good undone;
Our strength to-day
Is but to-morrow's weakness, prone to fall;
Poor, blind, unprofitable servants all,
Are we alway.

Yet who, thus looking backward o'er his years,
Feels not his eyelids wet with grateful tears,
If he hath been
Permitted, weak and sinful as he was,
To cheer and aid, in some ennobling cause,
His fellow-men?

If he hath hidden the outcast, or let in
A ray of sunshine to the cell of sin;
If he hath lent
Strength to the weak, and, in an hour of need,
Over the suffering, mindless of his creed
Or hue, hath bent:

He has not lived in vain; and, while he gives
The praise to him in whom he moves and lives,
With thankful heart
He gazes backward, and with hope before,
Knowing that from his works he never more
Can henceforth part.

J. G. WHITTIER.

George Muller.

George Muller, the renowned founder of the Orphan Establishment, Bristol, England, has received and expended $2,750,000, every penny of which was sent voluntarily, without solicitation. He has twelve hundred orphan children under his charge, occupying five large stone houses, each distinct from the others. The following personal description is from the Boston *Journal* correspondence.

"He lives in the simplest style, and does not allow himself a lounge or rocking-chair, unless he is sick. He was a poor man when he began, and is a poor man to-day, though he has handled millions of money and could have spent it as he would. Muller is a Prussian, and was born in 1805. He was in the Prussian army. He was very wicked and was converted by some signal displays of grace, and he devoted himself from that hour to the cause of the poor. He is a tall, slim man, with the bearing of a soldier — with dark hair and gray whiskers — wears a black frock coat buttoned to the neck, and a white cravat without a collar. He speaks with a brogue. His preaching is very simple, earnest, and full of Christ. He is a man of great executive ability, and is the sole manager of this immense concern. I have been all over his establishment. It would do credit to any government on the face of the earth. I have talked with the people of Bristol about Muller — merchants, tradesmen, draymen, storemen, and all classes, religious and irreligious — and they all express the highest confidence in his piety and integrity and honor, and assign him a high place among the model men of the world. His theory is this: that God is a hearer of prayer; that He is the same faithful God that He ever was; that this he believes and this he trusts, and has never been disappointed."

Uneasy and Unhappy.

There are more men driven to death by anxiety in America, than in any other country. We are the hardest worked people on the earth. The rush of mind in this country is unexampled abroad. In England and on the Continent of Europe there is mental activity and competition, and rivalry, and greed, and great industry, and earnest devotion to useful labors, and men accomplish great things and aim at more; but they are not in such haste to be rich, nor so fierce in the pursuit of good, nor so restless in their ambitions. You may see the difference in the street as men walk to their several callings. Here they go with a rush, as if they were to be ruined if not at the place of business in time. Four thousand merchants on the same floor in Hamburg present a widely different spectacle from the same number in New York. In no city but ours could an exchange be opened for business in the evening. Our people are in such haste to do what is to be done, and are so fearful that others will get ahead of them in the race, that they sacrifice health and life in the pursuit of what is often of no use to them when they have got it, for they are then hopeless invalids or dead men.

GREAT men learn very little of what the world admires them for knowing during what is called their "educational course." They are men who are constantly observing little things and great things passing around them, and they remember what they observe. They take advantage, too, of spare moments to pick up information from cyclopedias, dictionaries — any books which happen within reach. Mr. Beecher remarked a short time since, that he read the whole of Froude's England between the courses at dinner. We do not commend him for this particular practice, for the dinner table is a place for sociability, and not for study; but as an illustration of the principle by which great men gain their information, it is excellent. This being constantly on the alert wherever you may be, constantly exercising the mind and the memory, is the secret of success in this direction. Direct and laborious study, if one has time, is of course essential; but it is the constant accumulation of little things and small parts of great things which give the grandest results.

LIFE AND EXISTENCE.—The mere lapse of years is not life. To eat, and drink, and sleep; to be exposed to darkness and the light; to pace round in the mill of habit, and turn thought into an implement of trade — this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt which makes us meditate, the death which startles us with mystery, the hardship which forces us to struggle, the anxiety which ends in trust, are the true nourishment of our natural being.

A VERY learned man has said: "The three hardest words in the English language are, 'I was mistaken!'" Frederick the Great wrote to the Senate, "I have just lost a great battle, and it was entirely my own fault." Goldsmith says: "This confession displayed more greatness than all his victories."

DR. SOUTH, when once preaching before Charles II, observed that the monarch and his attendants began to nod, and some of them soon after snored; on which he broke off in his sermon, and said:

"Lord Lauderdale, let me entreat you to rouse yourself. You snore so loud that you will awaken the king."

TACITUS committed a trifling error when he said that "in the early ages man lived a life of innocence and simplicity." The first woman went astray, the very first man that was born in the world killed the second. When did the time of simplicity begin?

A LATE English writer says the only day an American devotes to "*relaxation*," is the day he takes medicine.

THE managing editor of the London *Times* is paid the same salary as the President of the United States.

THE YOUNG FOLKS.

Our Baby.

Two little feet with sinless tread
Come pattering across the floor;
A little face of innocence
Peeps in at the open door;
Two little hands, with baby touch,
Meet mine with soft caressings,
And in my soul a new, great love
Springs up with its waves of blessings.

Two little lips of purity
Whisper "mamma," with love;
A little heart of tenderness,
Eyes like the blue above.
O God, who gave this darling one,
This dove unto our breast,
Help us to guide its flight to Thee
And regions of the blest.

Help us to lead those little feet
Away from sins and strife;
Help us to keep that little face
Pure with a spotless life.
Dear Father, shape those baby hands
For works of noble usefulness;
O, make them patient, faithful hands,
That earth's children will love and bless.

And when those lips are marble cold —
Marble forevermore —
The precious heart in slumber still,
Her faithful life-years o'er,
O, Father, take unto Thy breast
Our bird to realms above,
And clasp it safe, forever safe,
Within thine arms of love.

—*N. Y. Independent.*

Only one Brick upon Another.

A boy watched a large building, as the workmen from day to day carried up bricks and mortar.

"My son," said his father, "You seem much interested in the brick-layers. Do you think of learning the trade?"

"No," he replied; "I was thinking what a little thing a brick is, and what great houses are built by laying one brick upon another."

"Very true, my son; never forget it. So it is in all great works: all your learning is but one lesson added to another. If a man could walk all round the world, it would be by putting one foot before the other. Your whole life will be made up of a succession of moments Learn from this not to despise little things. Be not discouraged by great labors They become easy if divided into parts. You could not jump over a mountain, but step by step take you to the other side. Do not fear, therefore, to attempt great things. Always remember that the large building rose by laying one brick upon another."—*N. W. Presbyterian.*

EYES AND EARS.—The most acceptable compliment one can pay in conversation is attentive listening. And the most appreciative listening is done with the eyes. For the human ear, unlike that of the lower animals, is a fixed institution. It cannot be elevated or directed forward when attention is aroused. Hence its function is limited. It cannot give signs either of attention or appreciation in conversation. Thus, as a writer in Blackwood well says: "We do our most effective listening with our eyes." And in many respects, listening is far more effective in impressing a conversational companion than speech. No unspoken affront short of absolute rudeness rouses resentment so readily as wandering attention manifested in wandering glances. A man's thoughts are wont to follow his eyes, and be engrossed by what they see rather than by what he hears. Thus, though a speaking eye is a rare social gift, a listening eye is even more rare and valuable.

"That's How."

After a great snow storm a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping *at it*," said the boy, cheerfully, "that's how."

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or hard it is, but go at it, and little by little it will grow smaller and smaller, until it is done.

"If a hard lesson is to be learned, do not spend a moment in fretting; do not lose a breath in saying, "I can't," or "I do not see how;" but go at it, and *keep at it. Study.* That is the only way to conquer it.

If a fault is to be cured, or a bad habit broken up, it cannot be done by merely being sorry, or only trying a little. You must keep fighting it, and not give up fighting until it is got rid of.

If you have entered your Master's service, and are trying to *be* good and to *do* good, you will sometimes find hills of difficulty in the way. Things will often look discouraging, and you will not seem to make any progress at all; but keep at it. Never forget "that's how."

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The Prices for Board and Room will vary, according to the kind of Room, from $1 50 to $2 00 per day.

The International Coach will be at each Steamboat and Car, plainly marked "International Hotel," to convey passengers to the House, FREE, and to any part of the city at the cheapest rate, according to the distance. From the House to all of the Steamers, cents. F. E. WEYGANT, Proprietor.

PACIFIC COAST ITEMS.

THE *Alta*, in speaking of a delusion prevalent among a certain class of the farming people of this State, says:

"The man who does not at least hope that he may some day become a resident of San Francisco does not live inside this State."

This is rather a wholesale expression of the state of feeling which really does exist among thousands, especially of the young men and women of the rural districts. Their desire to live in the city is a serious error, based on an ignorance of the privations, hardships, and perplexities which beset the laboring classes in all cities. Farming, in an intelligent neighborhood, with good soil, is now the most desirable occupation in California.

SOME wag writing from this city to the Boston *Post* said: "It is two months since I arrived in San Francisco, but it did not take me half that time to find out that its inhabitants are chiefly employed in two occupations — letting rooms and acting as insurance agents." We were reminded of this the past week by seeing an insurance petition lying on the head of every box on Montgomery Street. Many a boy signed it. There was a large and enthusiastic meeting at Platt's Hall on Wednesday night — but when the money question came up there was a manifest cooling off in the zeal of the audience.

FARMING LANDS.—The price of grain for the two last seasons has given a stimulus to land speculating, so that the price of arable ground in the central part of the State has doubled within two years. We hear of some locations in Solano, Contra Costa, San Joaquin, and Stanislaus, where the value has tripled. Doubtless, some will be carried away by the land mania, and make injudicious investments; yet there is no doubt that all productive lands in the vicinity of water, or prospective railway communications with this city will rapidly advance in value within the next ten years.

LATE SOWING.—The *State Reporter*, referring to the prediction that the coming grain crop will not be average because the grain sowing on all the richer valley lands must this season be done at a late period, says that such an inference is not sustained by precedent. In the winter of 1862, owing to heavy rains similar to the present winter, plowing in certain places did not commence until the month of March, and the sowing not until April; full crops of wheat and barley, however, were gathered. Such, however. is not the general fact in California.

THE Santa Cruz *Sentinel* says the powder mills of that vicinity make a market for 2,000,000 hoop-poles, 500,000 feet of lumber, 6,000 bushels of charcoal, and 4,000 cords of wood. This shows the importance of manufactures on this coast, in order to create a home market. Every acre of farming land within ten miles of Lowell and Lawrence doubled its value in a few years after the starting of these manufacturing towns. Let us encourage the growing up of manufactures at home by using the products of home manufacture.

THE Opposition line of Steamships has reduced the fare so low between this coast and the Atlantic States that a person can travel almost as cheaply as he can live at home. First cabin ranges from $75 to $120; second cabin, $50 to $60; steerage, $25 to $35. Without disparaging the Pacific Mail Steamship Company, we can truly say, after having tried both during the past year, the Opposition line is its equal in speed, safety, and accommodations.

THE brilliant weather of the past ten days gave an impetus to all kinds of business. It is hoped that the coming rains will be brief. We have a line from a wheat-growing farmer in Santa Clara County who predicts a coming California wheat crop of 20,000,000 bushels above what is needed for home use. That amount, sold at a fair price, would make money very plenty on this coast.

FROSTY.—It is a novelty to hear of persons being badly frozen in this State, west of the Sierra Nevada. Yet instances have occurred in Siskiyou, Klamath, and other northern counties during the past month, where parties in crossing the mountain ridges between the valleys, had their feet and faces severely frozen and narrowly escaped death.

THE Legislature continues to be occupied in debate, but has done very little positive legislation. Some of the past law-making bodies of this State did altogether too much work. Better too little than too much. Gentlemen, don't linger too long at the Capital.

TELEGRAPHIC SUMMARY.

EASTERN.—Congress is doing nothing but *talk*....Mr. Adams has tendered his resignation as Minister at the British Court. The resignation has not been accepted....The February statement of the United States debt shows an increase of $20,000,000. Gold is therefore on the rise. Latest quotations 141....Congress proposes to issue $160,000,000 in new greenbacks, to keep off hard times....There are rumors that the President and Congress are for a war with England in case of a refusal to pay the Alabama claims. Buncombe....The attempt to impeach Judge Field proves, as it ought to, a failure....Massachusetts, after trying prohibition a dozen years, goes back to a license law in regard to the sale of liquors. We were a listener to the discussion before the Legislature in Boston ten months ago, and heard the able arguments of Rev. A. A. Miner in favor of, and ex-Governor Andrew against forcible prohibition. The Legislature, by a vote of more than two to one, refused to repeal the prohibitory law. The reaction is not so much the conviction that a license law is better than prohibition, as public sympathy for Gov. Andrew, whom the over-zealous prohibitionists attempted to ostracise politically and as a citizen. A *rigid* license law may suffice, but we think prohibition is still better. The question of license is now before our own Legislature.

FOREIGN—London despatches confirm the news of the opening of Hiago and Osaka, in Japan, to foreign trade, on New Years....The depreciation of confidence in U. S. Bonds continues, and causes the rise of gold in New York....The price of wheat, February 1st, at Liverpool, was $3.81 per sack, against $3.45 same date last year.....The Cretes bid fair to succeed in securing annexation to Greece ...The Abyssinian expedition is progressing favorably.

WEEKLY MARKET REPORT.

Produce Market.

WEDNESDAY, February 5.

FLOUR—Sales of 400 bbls choice Family and Extra, hf and qr sks, $8@8 25. We quote city brands as follows:

Superfine, hf sks, ℔ 196 lbs	$7 00@7 25
qr sks	7 25@7 50
Extra, hf sks	7 75@8 00
qr sks	8 00@8 25

WHEAT—Sales include 3,000 sks fair milling, in two lots, $2 50; 500 sks do, $2 50; 2,000 sks choice shipping, $2 70; 300 sks prime milling, $2 75. We quote the range for fair to extra choice milling at $2 50@2 75, and choice shipping, $2 70. At the close, 1,000 sks fair milling, $2 55 ℔ 100 lbs.

BARLEY—500 sks good brewing, $1 80. The extremes for feed and brewing are $1 70@1 85. At the close, 450 sks brewing, $1 80 ℔ 100 lbs.

OATS—Sales of 500 sks choice, $1 87½; 200 sks very heavy, $1 90. We quote light to extra choice, $1 75@1 90 ℔ 100 lbs.

POTATOES—In consequence of liberal receipts during the past few days, prices favor the buyer. Sales include 200 sks Petaluma, private; 100 sks inferior Pajaro, $1; 100 sks Bodega, $1 10@1 12½; 100 sks Petaluma, $1 12½; 400 sks Pigeon Point, $1 40 ℔ 100 lbs.

CORN—Is still scarce. Good to choice Yellow is quoted at $2 30@2 37½ ℔ 100 lbs.

CORN MEAL—Sale of 580 eighth sks (each 25 lbs) White and Yellow, 3¼c.

RYE—No transactions to report; quoted at $1 75@2 00 ℔ 100 lbs, the outside figure for seed.

BUCKWHEAT—Sale of 50 sks private; quotable at $1 75 @$1 85. This article seems to be a drug in the market, and yet it is said to be good for chicken feed, for which purpose it is cheaper than wheat.

BEANS—The market is quite firm, though prices are understood to be a little inflated. The quotations to-day are as follows for small lots: Bayo, 3¼@3¾c; Butter, 4c; Pea, 4½@5c; small White, 4½@5c; Pink, 2¼@2½c; and Red, 2¾@2¼c ℔ lb.

PEAS—Small sales at 2@2½c ℔ lb.

ONIONS—The absence of the usual supplies from Oregon gives strength to the market for California, now quoted at 7@7½c ℔ lb.

BRAN—We quote the range at $24@26 ℔ ton.

MIDDLINGS—Feed descriptions, $40; Shorts, $35 ℔ ton.

OIL CAKE MEAL—Continues in fair demand at $30 ℔ ton from the mill.

HAY—Market steady, and prices unchange—say $18@23 ℔ ton for fair to choice.

DAIRY PRODUCTS—The favorable weather during the past week has increased the volume of supplies, and prices are generally lower. Choice roll Butter, 40@45c; Cheese, 20@22½c ℔ lb for California and Eastern. Eggs, 50c ℔ dozen, weak.

POULTRY—Live Turkeys, 14@15c ℔ lb; Hens and Roosters. $6 50@7; Ducks, $5 50@6 ℔ doz; Gesse, $2 50@3 ℔ pair.

PROVISIONS—Cured Meats are well maintained. We quote California Smoked Bacon, 13@13½c; Oregon, 12@12½c; California Hams, 13½@14½c; Eastern Lard, 12@12½c; California do, 12@13c ℔ lb, an advance from last week's prices.

WOOL—Sale of 10,000 lbs clean fall, private; quotable at 12c ℔ lb.

HIDES—Sales since last Wednesday embrace 400 California dry, usual selection, 13¾@14½c ℔ lb. The supply is said to be limited and the demand fair.

TALLOW—Sales of 4,000 lbs Beef and Mutton, 7½@7¾c. Good Beef is quoted at 7¼@7½c ℔ lb.

San Francisco Cattle Market.

We have but little changes to note in prices this week. The consumption is small, owing to high prices.

We quote slaughterers' prices as follows:

BEEF—American, 1st quality, 10@11½c ℔ lb.
Spanish, 1st quality, 9@10c.
do 2d do 8@9c.
do 3d do 7@8c.
VEAL—7@11c ℔ lb.
MUTTON—9@10c ℔ lb.
LAMB—9@11c ℔ lb.
PORK—Undressed, 6@6½c; dressed, 9c.

—*S. F. Bulletin.*

Presbyterian Board of Publication.

The publications of this extensive house comprise works in all departments of Religious Literature, including Commentaries, Annotations, Religious History and Biography, Sermons, Bible Dictionaries, Devotional Books, etc., etc., together with a large assortment of

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Published every Saturday, at 609 Montgomery Street, in accordance with the terms of the Prospectus, which will be found on the first page.

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"THE OCCIDENT,"
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San Francisco, Cal.

THE OCCIDENT.

No. 7.—Vol. I. SAN FRANCISCO, SATURDAY, FEBRUARY 15, 1868. {$4 00 a Year, in Advance / $2 50 for Six Months.

The Occident.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

Published every Saturday at the Office, 609 Montgomery street. Terms: *$4 00 a year, in gold coin, payable in advance; $2 50 for six months; $5 00 for fifteen months. Remittances to be made at the expense of subscribers. Direct all communications, whether relating to the editorial or business departments, to "The Occident, Care of Bancroft & Co., San Francisco, Cal."*

Published by BANCROFT & COMPANY,
609 Montgomery st., San Francisco.

Current Topics.

It is bad enough when the representatives of a Christian people are known, as individuals, to be men who have no fear of God before their eyes. But when, as a body, they outrage the convictions of a large portion of their constituents, and bring public disgrace on the State they ought to honor, the exhibition is pitiable and sad. What apology those legislators who desecrated the Sabbath by their official visit to San Jose on that day may be able to render, we do not care to know. We can but look upon the journey and the attending scenes as lamentable evidence that the people have not been mindful, when selecting their representatives, of the historical fact that God visits upon the State the wrath awakened by the sins of its rulers. For the true men who would not show contempt for the opinions of the good, nor for the authority of Jehovah, we hear expressions of respect; but for those who were willing so far to disregard their position as thus to misrepresent us, expressions come from all classes of surprise and grief — from some of thorough indignation.

The Portland (Oregon) *Herald* severely criticises the practice of a class of lawyers in Court, who make it a point to abuse and insult witnesses where testimony is adverse to the interests of their client. It cites a recent illustration where a Jewish witness was constantly referred to by the opposing counsel in contemptuous terms as "the Jew Isaacs," the "modern Shylock." That such language should have passed unnoticed by the bench, and been repeatedly indulged in by the counsel, argues in the opinion of the Editor, a sad want of dignity and sense of propriety in the Court. The *Hebrew Observer* of this city, takes a similar view of the practice, and, in regard to this instance, uses language not exactly judicious. There are Judges on this coast, who maintain as strict decorum as exists in the courts of any country, yet it is true that the general practice of the bar needs reform. The bench should never tolerate the abuse, effrontry and brow-beating which is often practiced by some lawyers, especially resorted to if the witness is timid and unaccustomed to the court-room. Some counsel make it a special purpose to attempt to gain by impertinence, trickery, and abuse, what they must lose by plain equity. Such violation of justice as well as propriety should not be tolerated, and it is gratifying to know that in this matter the bench of this State has greatly improved within a few years.

Poor Mexico seems to be doomed to some form of anarchy, whatever party may have temporary rule. The late accounts are favorable as to nothing but further commotion, and the issue can hardly be predicted. The radical causes of the difficulties are the ignorance and religious superstition of the people, and until these are diminished or removed, no better state of things can be anticipated. A permanent, peaceful Republic of such elements as prevail is impossible, and while Juarez appears to understand this, and would inaugurate the needed changes, perhaps, were he able, the suspicious and restless masses will give him no opportunity for the attempt. The news from that country will be very important within the next few months.

The English expedition into Abyssinia was making little progress at the last accounts. The forces were suffering no serious loss, but the animals were dying in great numbers, and the prospect of advance into the interior seemed much more formidable than when the expedition was first planned. There is no doubt that the British Government will effect the release of those whom the heathen king has imprisoned, notwithstanding the unexpected cost in money and men, and in doing this, new and broad avenues for the introduction of civilization and Christianity may be opened into this land that has had a history full of interest in former days. War has often beaten down walls within which ignorance and superstition have felt secure. Cannon have broken through the prisons of darkness which shut millions away from the light, and let in the beams of a brighter and better era upon those who might not otherwise be thus cheered. Theodore has displayed a vigor and resolution seen in no king who has preceded him for centuries, and it may be that when he is forced to see what he does not court, and to grant to his subjects what he would never give without constraint, his ambition may take a new direction, and policy may render him the patron of what will elevate and bless his people. It is said, we know not with what truth, that his position of hostility was occasioned by the prompt rejection of his offer to marry England's Queen. If this is true, it is only another proof that God often employs the folly of men as the means of effecting His purposes, and causes their wrath to praise Him — and this, whatever may be the motive of the English in the war.

A recent letter from the General Secretary of the Freedmen's Commission furnishes some facts that deserve notice and thought. Their work is double what it was last year, though their income is but little increased. They have fifty-seven churches, and twenty-five schools, and twenty-seven houses of worship in process of erection. The Biddle Institute, at Charlotte, N. C., for the training of Catechists, has twenty students, and one hundred could be placed in it at once, had the Commission means for their support. It requires from $90 to $150 a year for each student, and they maintain prayer-meetings, teach catechism, and hold Sunday Schools during the week and on the Sabbath, when not engaged with their studies. It is proposed that Sunday Schools and individuals at the north and west establish scholarships in this Institute by monthly subscriptions, and that some one be placed on each of these scholarships who shall correspond with those who support him, thus creating and increasing interest in this important work.

The Secretary confirms other reports respecting the suffering of all classes at the South, and says that every consideration calls on us for temporal and spiritual help, to be furnished as soon as possible, with the promise of cheering results if the call shall be answered. The Pacific Coast should not be behind in doing its part, when thus urged both by humanity and our Lord.

Drunkenness is now so notorious and abounding in Congress that it is lamented and rebuked even in the political papers of the East. Surely the nation may well consider the import of the fact, when men who have been sent to make our laws and determine our policy in this critical time are daily so drunk as to be unfit for business for a part of the day, and must be watched by their friends lest they do what is indecent, if not criminal. The evil is appalling when we are told there are scores of such Members of Congress. All temperance men must unite, and brace with all their force against a tide whose force is thus indicated, or it will sweep away much that we love and cannot prize too highly. It is folly that tells us temperance has had its day. Of all others, *this* is its day, and we should "work while the day lasts."

After the display of last Sabbath, we might despair of any restraints from petitions or arguments upon the designs of those members of the Legislature who seek a repeal of the Sunday law, were hope to rest upon any influence brought to bear on those who thus advertise their sentiments. But there is some reason for hope that the Senate will not refuse to heed the wishes of a large part of the permanent residents of the State, who tremble at the reckless progress of those who seek only their own ends for the little time they intend to stay here. Send in petitions therefore. It will be a woful day, when California shall follow the lead of those representatives who take Sunday for trampling on the ordinance of God, instead of His worship and service.

The Wheat Crop of this State in 1864, was 4,581,236 sacks, having a value of $7,281,987. That of 1867, was very near 15,000,000 of sacks, having a value of more than $30,000,000. It is this increase of production and of wealth among our people which is lowering the rate of interest in loans, and rapidly raising the price of land.

Religious Intelligence.

PACIFIC COAST.

The Convention.

It having been decided in a preliminary meeting to call a Union Convention of Presbyterians, to be held in the Howard Presbyterian church of this city, on Wednesday evening, the 26th of February, at 7 o'clock, the undersigned cordially invite all interested in ratifying the action of the great National Convention in Philadelphia, to meet together at that time. A general prayer-meeting will be held in the same place at 3 o'clock of the same day, which it is hoped will be largely attended.

H. M. Scudder,	Charles Wadsworth,
S. H. Willey,	George Pierson,
E. B. Walsworth,	Chas. Russell Clarke,
L. Hamilton,	James S. Wylie,
Richard Wylie,	James Wylie,
T. E. Taylor,	M. M. Gibson,
James Eells,	S. D. Phelps,
Fred. Buel,	W. A. Palmer,
A. W. Loomis,	Cyrus Palmer,
S. T. Wells,	Charles A. Hawley,
J. H. McMonagle,	J. D. Arthur,
J. K. S. Latham,	Nathaniel Gray,
James B. Roberts,	Geo. L. Kenny,
Erwin J. Crane,	H. P. Coon,
S. S. Harmon,	James Pierpont.

Presbyterial Notice.—The Presbytery of California stands adjourned, to meet in the First Church, San Francisco, on Wednesday, March 11th, 1868, at 7½ o'clock, P.M. The opening sermon will be preached by Rev. James Eells, D.D., the retiring Moderator. The attention of ministers and churches is called to the instructions of the Presbytery, requiring brief narratives of the state of religion, together with statistical reports, to be sent to the Chairman of the Committee on Narratives, ten days before every spring meeting. Rev. F. Buel is the present Chairman of said Committee.

Feb. 11th, 1868. John G. Fackler,
Stated Clerk.

The pastor of the First Presbyterian Church in this city was invited to meet his congregation on Thursday evening of last week at the residence of one of their number. It was the anniversary of his arrival in California, and was made the occasion for a year's review that all seemed to enjoy, and for such expressions of regard as were especially grateful to the pastor. That one coming as a stranger among the people should be treated with such unwearied kindness from the first, was sufficient cause for thanks, but the generous gift with which the year was closed was noble and cheering proof that they are resolved to make his new home delightful, while he labors with them for success in this honored church.

The Calvary Church Mission seems to be making rapid advance. Rev. Mr. Marr, the young minister who has it directly in charge, is well adapted to the work, and with such support as he will receive there is hardly a doubt of his success. A lot has been purchased on Howard Street, and a building will soon be erected, to cost about $4,000. That part of the city is growing so rapidly that in a little time this building will be supplanted by a larger and better one. The spirit is to be commended in a church that strives to keep pace with the increase of population.

The Marysville *Appeal* says that unusual interest prevails in the congregation of the Presbyterian church. On Sunday the pastor, Mr. Macomber, was assisted by Rev. James S. Todd. Meetings are to be continued every evening.

Rev. H. H. Dobbins preaches at Amador in the morning, in the afternoon at Sutter Creek, and at night at Jackson on every Sunday. At Jackson the Presbyterians and Methodists propose to build places of worship the coming summer.

At Chico, the *Courant* says, the Rev. J. M. Woodman is giving a series of instructive lectures to a crowded audience, on the "Voyage of Life."

At Woodland, Rev. Mr. Curry, of the Methodist church, has added twenty-six to the membership since last fall.

Rev. Mr. Shaw, pastor of the Methodist church at Eureka, has an unusual degree of interest among his people. One thousand dollars have been raised for the church.

Rev. Charles G. Ames is the pastor of the Unitarian church, which is now occupying a new and handsome edifice at Santa Cruz.

EASTERN.

The Brick Presbyterian Church New York City, is one hundred years old. On the first Sunday of this year its centennial anniversary was celebrated. Dr. Spring, the senior pastor, and Dr. J. O. Murray, junior pastor, conducted the services.

Rev. John Cotton Smith preached in St. George's (Dr. Tyng's) Church, New York City, on the last Sunday of December, a strong discourse in support of evangelical views as opposed to ritualism, and of the right of Episcopal ministers to preach the Gospel wherever they can find an opportunity to do so.

William M. Gillespie, LL. D., for thirty years Professor of Mathematics and Civil Engineering in the Union College, Schenectady, N. Y., and a graduate of Columbia College, died in New York City on New Year's day. He was the author of several valuable works.

Rev. E. D. Morris, of the Second Presbyterian Church, Columbus, Ohio, preached his farewell sermon January 3th, to a large congregation. He has been connected with the church twelve years. He left for Cincinnati immediately.

The Pearl Street Church of Hartford have unanimously invited Rev. W. L. Gage to become their pastor, in which call the society will undoubtedly concur.

Rev. A. T. McGill, of Princeton is elected President of the Presbyterian Board of Publication in place of Dr. Engles, deceased.

FOREIGN.

The Census of Rome.—A census of Rome has been taken, which gives its population on July 1st, 1867, at 215,573 persons, an increase in one year of 4,872. Of these, 30 are Cardinals, 35 Bishops, and 2,292 priests and ecclesiastics of different grades. The city also contains 2,832 monks and 2,215 nuns, belonging to 61 different orders or congregations; and for religious purposes it is divided into 59 parishes. There are 49 colleges and seminaries in Rome, and 7,360 of its male citizens are in the military service. All the people are Catholics, excepting 4,650 Hebrews and about 800 Protestants.

There are ninety-two religious sects in England besides the established Church and the Roman Catholics.

A movement is being made in Paris to have the Papacy removed from Rome to Jerusalem.

MISCELLANEOUS.

A Firm Reliance.—"Only believe," and not only will the gates of the celestial city open to receive us, but even here we shall rest in the shadow of a great love.

But dangers stand thick on every hand, suggests Faint-heart; how can we help being anxious?—Only believe: the Lord is a shield to them that put their trust in Him.

Silver-tongued temptation may assail us—He is able to succor them that are tempted.

What if poverty be our lot?—the Lord knoweth the poor.

What if riches, and we are encumbered with many cares? Give to the poor and thou shalt have treasure in Heaven.

We may be homeless?—Our Lord had not where to lay His head.

Friendless?—There is a Friend that sticketh closer than a brother.

Afflicted?—He bindeth up the broken-hearted.

Unjustly accused?—The Almighty shall be thy defense.

The night cometh?—He that keepeth thee will not slumber.

Accidents may befall us?—The Lord shall preserve thy going out and thy coming in.

Pain and sickness?—The Lord will make all thy bed in thy sickness.

The infirmities of old age?—They shall still bring forth fruit in age.

There are heavy burdens to be borne; perchance incessant daily toil?—There remaineth a rest.

Wearisome nights may be appointed to us?—He giveth songs in the night.

Death will surely come. It knocketh alike at the lordly palace and the lowly cottage;—It is well with the righteous. Death is swallowed up in victory.

To the believer every providence is but another stroke of the chisel upon the marble block, shaping it for its position in the heavenly temple.—*American Messenger.*

False Social Life.—There are Christian lives to which the following paragraph from an English writer does not apply. Setting them aside, are not his sweeping statements true?

"The whole science of social life needs revision in the light of a juster philosophy and a purer faith. We are lapsing yearly further and further from simplicity and sense; we are wandering deeper and deeper into heavy luxury which brings no enjoyment, and is inspired and sanctioned by no æsthetic taste. In plain truth, and by nearly unanimous admission, the life of no class in the community is either dignified or happy. Yet we toil hardly enough and spend freely enough to succeed, if only we were not sailing on a wrong track. If we fail, as we certainly do, in being happy and noble and truly great, it is not from want of taking pains, but from want of knowing how."

If any truth is taught in the Bible, it is that the Christian and the Church may expect great things from God; and if we have any positive command, it is to attempt great things for God.

When Plato was told that his enemies were making free use of his name he quietly replied:

"I will endeavor so to live that no one will believe them."

Anniversary of the Orphan Asylum.

The seventeenth annual meeting of the Protestant Orphan Asylum Society of this city was held on Tuesday morning, February 4th, in the ladies' room of the First Presbyterian Church, when the officers and Trustees were elected for the ensuing year.

The Anniversary took place the same evening in Platt's Hall. As usual, the Hall was crowded almost to suffocation some minutes before the time for commencing the exercises; but every one seemed willing to oblige, and by dint of pushing and squeezing, room was made for the orphans to pass when, exactly at half past seven, they entered the rear of the Hall, singing as they came, and, after marching entirely around it twice, took their places on the stage — 216 as happy, rosy, neat-looking children as one would wish to see. Owing to the unavoidable absence of Gov. Haight, Mr. I. P. Rankin was re-

quested to preside, and the children sang their opening song, which was exceedingly pretty and very well rendered.

Rev. Mr. Briggs offered prayer, after which came an echo song, the verses of which all the children sang together, and the echo of the chorus came sweetly and clearly from the distance. Next followed a recitation, entitled "What I Love," by a sweet little girl, who spoke with a remarkable distinctness, and this with her cunning looks and ways, elicited much applause. Following this was the first part of one of the most attractive features of the evening, the calisthenic exercises, by twenty children — ten boys and ten girls, all about the same size. They performed all the usual gymnastics, singing meanwhile, and keeping the most perfect time. They sang "Marching through Georgia," "Tramp, Tramp, Tramp," "Rally Round the Flag," "On, On, On," some of the multiplication table, and a number of other airs, less familiar, but not less pleasing.

The reports were then read, showing that there had been altogether, during the past year, two hundred and eighty-three children in the Asylum. Of these, forty-two have been removed by their friends, twenty-two have been placed in good families where they can learn to support themselves, and two have died, leaving two hundred and seventeen now in the Institution.

The Treasurer reported a balance on hand of $1,808 04, and showed that a little less than one hundred dollars is required for the annual support of each child.

After other pleasing exercises, the audience was addressed by the Rev. Mr. Lathrop, who spoke in an interesting manner for about twenty minutes, showing particularly of how much service the Orphan Asylum is to both Church and State, and urging each one to give as liberally as possible to its support.

Then came a part of the programme which was by no means the least important to those who have charge of the Institution, viz: the collection. Though the audience was larger than last year, the amount collected fell considerably short of that then realized, being $601 03.

When the money had done rattling, the children sang their "Good-night Song," and after the benediction, pronounced by the Rev. Mr. Bush, the crowd dispersed, seemingly much pleased with the evening's entertainment.

Much credit is certainly due to Mr. Elliot, who taught the children singing, and to the teachers who trained them in the other exercises, and to the children themselves, for performing their parts so nicely.

The Asylum is open for visitors every day, except Saturday and Sunday, and the managers are pleased to have the friends of the Institution go and see it for themselves. They are doing a noble work. May God speed them in it! M.

PERSONAL.

GOVERNOR HAIGHT has vetoed the Yosemite bill, which proposed to donate to two occupants several hundred acres of land in that beautiful valley, belonging to the State.

REV. DR. WADSWORTH.—*The Spectator*, alluding to this gentleman, says: "We confess a partiality for Dr. Wadsworth. Calvary Church has had two pastors — Scott and Wadsworth — very different from each other, and yet each almost without an equal in his own peculiar way. May they both live long to preach Christ."

ZACCHEUS GREELEY, the father of the editor of the *Tribune*, died at Wayne, Pa., recently, at the age of eighty-six years. He was a farmer, a native of New Hampshire, and, like his celebrated son, an honest and industrious man.

REV. MR. OLIVER and wife have been appointed to the Napa City School, and have left San Leandro to take charge of the same.

REV. DR. KNIGHT, pastor of the Congregational church at Salem, Oregon, recently preached a sermon on "Common Honesty." The *Journal* says: "The subject, as treated, is so vastly different from the kind usually practiced that it ought to be read by all, and after being read, practically carried out."

SENATOR CORBETT has introduced a bill into the United States Senate, "to provide for the issue of gold notes in place of legal tender notes, and to facilitate resumption of specie payments."

EX-GOVERNOR DOWNEY and others are about to establish a banking-house in Los Angeles, for exchange, deposit, and the negotiation of loans — an institution the want of which has long been felt by the business community of that place.

ALEXANDER H. STEVENS takes a very despondent view of affairs at the South. He sees nothing in the future but gloom and disaster, and the result of the reconstruction policy will be the destruction of either the black or the white race.

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Rev. P. V. Veeder, A.M., Acting President, and Professor of Mental and Moral Philosophy.
Rev. Thomas Kirkland, A.M., Professor of Ancient Languages.
T. A. Robinson, Professor of Mathematics.
G. C. Arnold, Ph.D., Professor of Physics and Modern Languages
A. Conlon, Professor of French and Drawing.

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Rev. Thomas Kirkland, A.M., Master, with three Assistants.

JUNIOR ENGLISH AND CLASSICAL DEPARTMENT.

L. W. Reed, Master, with three Assistants.

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The Occident.

San Francisco, Saturday, February 15, 1868.

RATIONALISM.

Were a definition of rationalism asked, even of those who most frequently use the word, probably very few would give the same answer. Yet error assumes its most formidable and dangerous phases under this general name, and practical evils find shelter in public esteem under its shadow and countenance. In the days of Kant, and Hegel, and Fichte, and Schleiermacher, it had dignity, and claimed to rest in philosophy and to support morality. Rationalists were men who made the reason supreme in their judgment of truth, but were eminent in the defense of morals and right. They were led astray in philosophy by the very strength and brilliancy of their intellects, but their hearts were in full harmony with whatever might promote the welfare of man; and with all their errors, mankind will always speak their names with respect and honor.

But what would those philosophers say could they see what they are made to favor in our days? Imagine Kant turning from his splendid efforts to determine the "philosophy of religion," to ridicule the claims of Christ, or to attack the church and its doctrines! Think of Hegel descending from the sublime theme on which he expended his strength — the absolute comprehension of Christianity by the human reason — to low attempts to banish the system which in its essential features he felt to be grand! The early Rationalists would scorn the company of those who now carry their banner, and they would repudiate their object. Now it is thought to be rationalistic to question the divine authority of the Bible, without offering reasons for the doubt; to advocate skepticism in strange language; to gather fog over what has been regarded as truth, and call this philosophy. It is thought to be rationalistic to express ideas that have enough sense in them to mislead, but too much nonsense to permit them to be sharply defined, so that they may be opposed with any success. Men say severe things about religion, insist upon extreme license in sentiment, set aside as folly the established opinions of Christians; demand that the Sabbath be made a play-day, and that everything be upturned to suit their views, because, forsooth, they are Rationalists. If all systems of free-thinking should grow base in their degeneracy as rapidly as that which now has such representatives, the prayer would be philanthropic, at least, that they might not survive the honest men who originate them.

At the beginning, there was opportunity for argument in dealing with the grave errors that were so distinctly announced and so ably defended, and in the belief of most, not of those who opposed them, but of those who thoroughly weighed the points discussed, the arguments presented were too powerful to be put aside, even by the giants who had provoked them. And, in succeeding years, the history of its influence upon all questions of human welfare and progress affords convincing proof that it could not supply what men need to satisfy the mind, or purify the heart, or guide to worthy action. Those who could not fully comprehend the creed it had given them were led by it into grievous mistakes, and the mass, in attempting to make its conclusions and inferences practical, were guilty of conduct and general habits that were a sad commentary on their faith. The just record of this history — such, for example, as that given by Dr. Horst, in his recent most valuable work, as he himself says—is "the best method for the refutation and extirpation of Rationalism," as thus far known.

And this is equally true respecting the more recent system, if it may be so called, which is working such mischief, especially in our own land. Arguments avail little, for they affect what they oppose much as did the sword that cut off the head of the hydra, when another would appear as soon as one was removed. There is need of the logic of facts, and when experiments have been sufficiently multiplied to leave no room for doubt, or when attention can be directed to results that may render further experiments unnecessary, this mighty evil will have less sway among our people. Hence, a general, sensible, practical exhibition of religion, in its bearing on the character and life of the individual, and on the best interests and progress of the race, will be the most successful opponent it can ever encounter. The comparison will leave Christians nothing to fear, for history gives no truth in clearer statements than that genuine piety reforms, elevates, and ennobles, in the ratio of its influence, while this which is offered in its place scarcely imposes a check on man's natural tendency to degradation and ruin. The lesson never had more practical importance than it has now, and it is folly not to heed it.

RELIGIOUS LITERATURE.

A wise and inspired author has declared that "of making many books there is no end." Had he lived now, instead of when he wrote, he would have felt the force of his statement far more than perhaps he did. The world is full of books, society is insatiable in its demands for literary food. Christians, as a class, are preëminently a reading people. The duties of the pulpit are very much changed within the last century by this fact. The danger is that Christians in their reading acquire a vitiated taste which shall excite them to read rather for amusement and pastime than for profit and culture. We see the influences of this pernicious habit in the way many good people read the Bible. They have favorite writers and selections which are read to the exclusion of equally valuable portions. If you would form a well balanced religious experience, it is necessary to build upon the foundations of the whole Bible. The same principle applies to the perusal of uninspired literature. How few Christians there are who cultivate a taste for books designed to promote true spirituality! There is a need for attention to this duty, and in order to give a practical hint, we would recommend "The Way of Holiness," by Rev. H. Bonar — Carters, publishers — as an exceedingly valuable and desirable little work, setting forth the nature, methods, and scope of a Christian life. Let those who can do so, avail themselves of this, or some similar work. Such studies will lead to the better understanding of the Bible — will restrain from a vitiated literary taste, and most needful of all assist in the cultivrtion and exhibition of a truly holy life, which is the highest qualification for usefulness here and glory hereafter.

THE SABBATH — ITS EFFECT UPON GOVERNMENT.

Having considered, in the last article, the effect of the Sabbath upon the moral and religious development of man, we now proceed to show its influences on government. We have endeavored to establish the proposition that Sabbath influences are essential to the development of man's moral and religious character. We hence concluded that such development was necessary to render him most useful to himself and the community of which he constitutes a part. All writers are agreed that, in a government like ours, virtue and intelligence are essential to secure the perpetuity of our institutions, and the preservation of liberty. Virtue, in the sense here used, is expressive of moral excellence — the practice of moral duties and abstaining from vicious habits and practices. The virtue contemplated by the founders of our government was synonymous with religion. It implied the *highest* obligations of duty.

THE CHARACTER OF OUR GOVERNMENT.

Our government is based on *Christian* obligation. The oath administered to all officers and witnesses is a *Christian* obligation of the very highest and most solemn character. It is an appeal to the Christian's God, and *none other*. Its purpose is to secure the faithful performance of duty and the protection of the most sacred rights of every citizen. It presupposes a conscience which will *condemn*, and a just God who will *punish*.

Although the Constitution of the United States does not recognize any religious sect or creed, and prohibits *test* oaths, yet it recognizes the Christian's God and the duties prescribed by Christianity, when it requires that an oath shall be administered as a pre-requisite to the performance of every official duty. It likewise recognizes the *Christian Sabbath, or Sunday*, as a *non*-secular day. (See Art. I, sec. 7, U. S. Const.

Of all the great men who constituted the Convention of 1789, which prepared and adopted the Constitution of the United States, *not one* was indifferent to the Christian religion, and a very large majority were exemplary members of Christian Protestant churches. As a conclusive evidence of the estimation in which religion was held by the illustrious founders of our government we record the following historical fact. In the Convention of 1787, when the evidence of disagreement had manifested itself and dissension began to run high, Benjamin Franklin moved that the Convention be opened by prayer, as the *only* mode of securing the Divine guidance and blessing upon their deliberations and discussions. The motion was adopted *unanimously*, and the Rev. Dr. Duché, an Episcopal clergyman of Philadelphia, was requested to officiate. That event has been commemorated by the pencil of an American artist, and "The First Prayer in Congress" has ever since been a standard national representation, highly prized by every American and Christian.

When, on July 13th, 1787, the Congress of the United States passed the ordinance organizing the Northwestern Territory, it declared, in the third article, that "*Religion*, morality, and knowledge are necessary to good government and the happiness of mankind."

General Washington, in his first inaugural address, speaks as follows: "There is no truth more thoroughly established than that there exists in the economy and course of nature an indissoluble bond between virtue and happiness — between duty and advantage — since we ought to be no less persuaded that the *propitious smiles of Heaven* can never be expected on a nation that disregards the eternal rules of order and right *which Heaven itself has ordained.*" In his farewell address he thus speaks: "Of all the dispositions and habits which lead to prosperity, *religion* and *morality* are *indispensable supports*. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness — *these firmest props of men and citizens.*"

Since the issuance of the first inaugural address by General Washington, to the present day, no inaugural or annual message to Congress, by any President of the United States, has ever been issued and proclaimed that did not contain similar recognitions of Christian duties and Divine interposition. The *first* Congress established, by law, *Sunday* as a day of rest and a non-judicial day. On that day no judicial act can be performed legally, except in *criminal* cases. Congress has always recognized the Christian duty of prayer and the necessity and duty of seeking Divine aid in *governmental action*. All the States have, by their legislative enactments, recognized and venerated the Christian Sabbath. The Presidents of the United States and the Governors of all the States have, since the establishment of governments in the United States, constantly, by proclamation, set apart a day for special religious duties. The people of the United States have, along the whole line of their political life, recognized and approved those duties as obligatory, and likewise have observed religiously the duties thus enjoined.

OUR NATIVE POPULATION.

From the landing of the Pilgrims to the present, our native population have, for the most part, recognized the sacred obligations enjoined by the principles of the Christian religion, and they have uniformly and always regarded the Sabbath day as an essential means of promoting and preserving those principles. It has ever been regarded by every true native citizen that the prevalence of those principles and their inculcation and dissemination among all classes of the community, were essential to the promotion of good government and the preservation of our institutions.

OUR COMMON SCHOOLS.

As a necessary means to accomplish that great purpose our common school system was established. It has been fostered and enlarged until it extends throughout every portion of our vast domain. While sectarianism was positively excluded the Bible was permitted to be read and the principles of pure morality thus inculcated upon the youthful mind. With the aid of Sabbath teachings and the moral and religious influences thus created, our children have grown up with a proper appreciation of their personal, social, religious, and political duties. No *systematical* effort has ever been made by native citizens to *resist*, much less to *destroy*, those influences. That sad experiment was initiated and is now being prosecuted by those who have been generously invited by our Government to enjoy the blessings of liberty under the genial influences and protecting power of the nation. To that class we will pay our respects in our next article.

Z.

To Contributors.—Those who are so kind as to send us articles for publication may not find their contributions in the paper as soon as they anticipate — and they may not find them at all — but it is no evidence that they will not appear when they are delayed for a time. Our space is limited, and we are obliged often to postpone what we would like to publish at once. We hope this announcement will not have effect the to diminish the number of articles, for we receive them with thanks.

When the most insignificant person tells us we are wrong, we ought to listen and to examine ourselves, and see if it is so. Let us believe it is possible that we are in error when any one thinks we are.

The poor are they who only feel for the poor; and poverty consists only in feeling poor.

CONTRIBUTIONS.

"He would not Make a Fuss about it."

Such is the justification of Mr. Beecher respecting the use of his name in connection with the theatrical play of Norwood. At a meeting of his own church when many of his members, shocked and grieved from seeing his name conspicuously placarded as endorsing its performance, inquired as to the matter, he replied that an unwarrantable use had been made of his name; that he only intended by his communication to Mr. Bonner, his publisher, to say that if "Norwood" was dramatized and brought out on the stage, "He would not make a fuss about it."

Why did not Mr. Beecher say No! with an emphasis that would have been understood as allowing no compromise on his part with the theatre? He says he has "never been to a theatre in his life and, never expects to go." And in his "Lectures to Young Men" he has given a most truthful and warning sketch of the theatre.

We do not understand, in his present embarrassed position, that he really abates anything he has ever said against the evils and dangers of these whirlpools of vice. But in an unfortunate moment he has lost a valuable opportunity to practice his own teachings, and hence has become the instrument of doing incalculable harm wherever his popularity has gone. His reply to Mr. Bonner, viewed in the most charitable light, was a concession which he must have known, had he reflected, would be acknowledged as giving his tacit consent to the dramatizing and acting of his popular novel. And who can doubt that just this very remark was all that Mr. Bonner needed, all that theatre managers desired, and was the speech to verify the proverb, "Behold, how great a matter a little fire kindleth?" Did not the great Adversary stand by as Mr. Beecher penned these words, "He would not make a fuss about it," and say, "A capital success; a grand stroke of policy — the theatre endorsed by one of the most noted and influential divines now living?" From that mistake how much grief in this world, and what beginnings of a ruined eternity will result to many who have never before been enticed within the giddy mazes of these schools of depravity?

Ought not this lamentable mistake of Mr. Beecher's, which has arrested attention all over the country, to become a lesson to all to be mindful of their influence? How much evil is done because prominent men tie their hands by saying, "I will not make a fuss about it." How are theatre-going, ball-visiting, card playing, social drinking, and such like, encouraged by the silence and tacit consent of those who should lend the whole weight of their influence against them. All that evil asks is simply not to be assailed and repealed, but "to him who knoweth to do good and doeth it not, to him it is sin."

C. C. W.

A Good Man Gone to his Reward.

The Rev. H. Harbaugh, D.D., Professor of the Theological Seminary at Mercersburg, Pa., died on the 28th of December, after a protracted illness of bilious and remittent fever. All medical skill and the united and fervent prayers of a bereaved family, his devoted pupils, and a grateful church, were unavailing to preserve his useful life. His race was run, his earthly labors ended, and the Master whom he had loved and served so well in life said to him: "It is enough; come up higher. Well done, good and faithful servant; enter thou into the joys of thy Lord." Having long been a friend and admirer of this great and good man, we feel that by his death the church, especially that branch — the German Reformed — with which he was more immediately connected, has lost a worthy member, a useful minister and able theologian. God moves in a mysterious way.

Dr. Harbaugh died in the prime of life and had just entered a period of unbounded usefulness to his church and the cause of Christ in general. He was of a tall, stout, but symmetrical form; patriarchal and commanding in appearance. His expressive countenance and majestic forehead portrayed at once the indwelling of a noble and great soul. He was affable, genial, courteous, and kind to the humblest saint or sinner, but inflexible against sin. He recognized no compromise with the devil, under any form. Christ, the incarnate God-man, was to him all in all, and upon His glorious person and redemption he centered all his personal faith and hopes. In the historical fact of the mysterious incarnation of the Son of God, he found the ground of redemption for the world.

He was a strong advocate of temperance, and has spoken and written ingeniously and forcibly in support of that cause. He was a good citizen; loyal to the core, maintaining the doctrine of the common brotherhood of man by creation and redemption.

As an author, Dr. Harbaugh was original. Though learned, he was not mystically profound, but inclined to the poetic. While he was conscious and appreciated the visible and terrestrial constitution of life, in its various forms, he fixed his eye of faith on the invisible and eternal kingdom, as the destined home of fallen man and the sure abode of Christ's redeemed. When we say he was inclined to the poetic, we mean to the Truth under a sublime aspect. His books, entitled "Heavenly Home" and "Sainted Dead," have been republished in England, and are worthy the perusal of every one desiring a better knowledge of the future state of the soul, reviewed from the Gospel stand-point. Many other important works, on various subjects, remain as monuments of the holy, earnest, and laborious life of a faithful minister of Jesus Christ.

Dr. Harbaugh rose to the highest position in the gift of his church, as Professor of Didactic Theology, which position he filled with laudable ability for the space of several years, when life was ended and he was called to his reward. He died, as he lived, in the faith of the Redeemer of the world as his personal Savior. His burial was attended by a large concourse of ministers and Christian friends. His remains are deposited in the graveyard in front of the German Reformed Church of Mercersburg, and opposite the cenotaph of the learned Dr. Rauch. There he sleeps in the firm hope of a glorious resurrection of the just, according to the comforting assurance of 1 Thess. iv: 13, 14: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Peace to his ashes.

F. Fox.

There is an excellent precept which he who has received an injury, or who thinks he has, would, for his own sake, do well to follow: "Excuse half, and forgive the rest."

God's care for the lower creatures is but a faint shadowing of his intense care for his people.

Truth is the hope of mankind. Salvation is in truth only.

Correspondence.

Philadelphia, Dec. 29, 1867.

The last prayer-meeting of the Presbyterian National Convention assembled in Dr. Breed's large church on Spruce Street, on the afternoon of Sunday, the tenth of November. The exercises were deeply interesting. George H Stuart presided, and addresses were made by Drs. Musgrave and Breed, Rev. Messrs. Chidlaw, Duffield, and many others. It was urged that the spirit of the late meetings of the Convention should be sacredly cherished and extended throughout the churches. The early gathering of the delegates for the first two days represented the expectant band of disciples who tarried at Jerusalem in waiting for the promised descent of the Holy Spirit; while the very last presented the spectacle of united fervent wrestling with the God of Jacob. The interest increased grandly until the close.

Mr. Duffield beautifully spoke of the wonderfu nearness to Christ which all had enjoyed. It was as though His seamless garments had been actually touched, and that virtue had gone out of Him.

Several alluded to a prayer offered in the Convention by an elder, whose praise is in all the churches. Dr. Musgrave, the sturdiest of the Old School champions, acknowledged that it was through this instrumentality that he decided to leave the ranks of silent neutrality, if not of opposition to the whole scheme of organic union, and to come out in favor of at once combining our forces. From beginning to end, the Philadelphia Convention was an e xemplification of the triumphs of prayer. "The Kingdom of Heaven suffereth violence, and the violent take it by force."

A historian of the church came in during the session, armed with elaborate documents setting forth the differences of theologic sentiment entertained by the ecclesiastical bodies there represented, but discovered that not one of the articles he had so carefully prepared was of the slightest use; so he opened not his lips. He was *behind* the sentiment of the Convention from the start. The presence and work of the Holy Spirit were too plain to justify a doubt.

AN EVENING WITH ALBERT BARNES

Was lately most agreeably and profitably spent by your correspondent. His daughter showed me a strikingly faithful bust of the great writer, the work of a young man at the time belonging to his own congregation. I could not but admire its classic, serene and life-like beauty of expression. The repose of the eloquent marble in the soft light of the room was most beautiful. Could it be that a mere image was capable of expressing so much? The original must have been handsome in his younger days — his hair luxuriant and tending to curl, the features almost severely intellectual, and his figure above the medium height.

During the evening the conversation was in part upon the subject of preaching, when Mr. Barnes related the following anecdote. His predecessor in the ministry had, among the people of his charge, a young hearer of very superior ability and culture, at whom the Doctor leveled his most labored productions. In fact, his pulpit preparations were made with especial reference to the advanced intellectual attainments of this particular individual. The sermons, however, seemed not to affect him in any wise. At length he was brought to Christ by some unstudied remarks made by his pastor in a conference meeting.

Mr. B. had preached without notes for the last fifteen years, but believes that ministers should write out their sermons entirely before preaching, and then deliver them from their manuscript. He modestly affirms that none of his extemporary efforts were worth printing. Newman Hall, at tea with him not long ago, declared that in an average congregation only a very few individuals of rare intellectual training could be found, perhaps but a single one. Whereas more than two-thirds were women, young boys and girls, and poor classes in the social scale, to whom the preacher must chiefly address himself. Simplicity, strength and unction are hence the most effective elements of popular preaching.

You may not know that Albert Barnes is more industrious now out of than within doors. He has a passion for gardening and farming. All the vegetables, except potatoes, in use by his family are raised by his own hard-working hands upon a single acre of land, where stands his residence. I was told he always works *too hard*. The same trait of individuality marks the man, whether engaged in the lore of antiquity or in spading his garden. So Moses Stuart, in declining years, devoted much time to horticulture, becoming the best gardener in Andover.

In Mr. Barnes' intensely practical and domestic tastes I was reminded of Thomas Carlyle, who was cultivating his garden and looking like an American farmer when I visited him in London.

NEWMAN HALL

Created quite a stir in Philadelphia. I only heard him once. It was in Dr. Wylie's large church, which can seat 1,300 people. The building was filled to overflow, many standing about the doors and in the aisles. The preacher spoke for the *fourth* time that day. He acquired his facility of utterance by practicing extempore for fifteen minutes in his room every day. Now he nurses himself, as he says, like a race-horse at the start, but puts the whip on always towards the last, showing no signs of exhaustion. Besides preaching, he walks many miles on the Sabbath. He is not alone in pedestrian achievement for a literary man. Dickens, of all writers, walks probably the most every day.

The subject was from the Psalms: "He shall come down like rain upon the mown grass; as showers that water the earth," (72: 9) and was tenderly and eloquently handled. He dwelt upon its gentleness and universality as illustrative of the Blessed Spirit's mode of operation. The application, though simple, was singularly appropriate and effective. He appeared to use no notes. His voice is sweet and conversational, and could be heard with perfect distinctness all over the crowded house. But the manner and pronunciation were, to my mind, decidedly Anglican. It was that of a fine and courageous English gentleman, talking to you personally of the great Salvation, effectually disposing of one's objections and cavils, and convincing you that what he says must commend itself to every man's conscience in the sight of God.

While speaking he leaned gracefully over the desk most of the hour. The *attitude* itself seemed to preach. It was one of expostulation and entreaty. At length, toward the peroration, after closing the Bible, he straightened up into the fair proportions of a handsome man.

I lately saw his photograph at the house of a friend, taken while talking with Theodore L. Cuyler, in Brooklyn. They were represented to the life as they were eagerly consulting about the interests of the Kingdom of Christ. Mr. Hall's face is in no wise striking, and in an album would not arrest attention.

H. S. H.

Alaska in Winter.

Sitka, A. T., January 24, 1868.

I have already written that for sixty days after our arrival at this remote locality, the weather was damp and dubious without mitigation. But on the 9th of December the sky became clear, and since then (forty-six days) we have had very few storms. The winter has been far more unpleasant than we anticipated. Meteorologically, December footed up thus: Mean temperature, 30° 26'; coldest, 12° above zero; fair days, 17; cloudy or stormy, 14; prevailing winds, north and northeast.

January thus far foots up as follows: Fair days, 16; cloudy and snowy, 7; coldest night, 11° above zero. This was the lowest point to which the mercury has fallen within fourteen years. The ice is eighteen inches thick on the little fresh water lake back of the town, but none has formed in the harbor.

As to society, there has been much pleasant intercourse between the American and Russian officials. Surprise parties and masquerade balls have been frequent, especially during the Russian holidays. We had parties of twelve to twenty call every night, disguised with fur skins and hideous masks. Our Thanksgiving was on the same day as in the States, though we knew it not at the time. On New Years, I was surprised to see how many nice and novel dishes the American ladies prepared for the dinner at the "Club Room," the largest hall in the town. On the table were baked venison, roast goose (wild), stewed duck (wild), fried grouse, boiled salmon, stewed cod, and clam chowder — all dishes peculiar to this region.

There are some intelligent Russian families here, who are refined and moral, but the servants and private soldiers are neither. The latter, in their habits, are the filthiest of white people. Quite a number left on a vessel a few days since for the Amoor. To-day the late Governor, Prince Maksoutoff, leaves on the *Fideliter* for San Francisco. About one hundred Russians have filed their applications to become American citizens.

Supplies of vegetables and provisions of all kinds are ample, as one brig, two little schooners, and two steamers have reached here since New Years. Snow has covered the ground since the 22d of December. Improvements of late proceed slowly. One dwelling-house, two stores, a market-house, two drinking saloons, and two billiard shanties have been put up since the transfer, while every vacant lot has been claimed and recorded. A city government has also been organized, and a police court established. Several of the lower class of Russians have been fined for whipping their wives, and other abusive conduct.

Intercourse between the whites and Indians has not been quite as pacific as desirable. Gen. Davis, on the 19th of November, presented our national flag to the old chief of the Sitka Indians, accompanying it with appropriate remarks. The reply of the chief was characteristic of the red man; "Goods and money will turn to mist, but the words of the great chief would never change." He should hold the flag sacred, and would ever defend it.

A party of Indians from the mainland came here early in December, and have been troublesome. The leader goes by the name of "Sitka Jack." He has done all he could to induce the Indians here to remove their families and declare war. He argues that the Americans will not furnish them with powder and whisky — but the Hudson Bay Company, who are friends, will do it. Gen. Davis has dealt firmly with the natives and frustrated "Jack's"

schemes. He is now inclined to be peaceable. I do not see the indications of any rush to this Territory next spring. Enough will doubtless come to begin an exploration in search of the resources of this wide-spread Territory. Orient.

Correspondence from the Capital.

Sacramento, Feb. 10, 1868.

The question of the removal of the State Capitol, like the ghost of Banquo, will not down. The people of Sacramento are supposed to be somewhat nervous upon the subject just now. They should have become used to such agitation by this time. They have fought the battle over so often, they ought not to feel sensitive now in the presence of the grand building so rapidly approaching completion, and that, with a liberal appropriation, will be ready for the next Legislature. Seven hundred thousand dollars, the amount already expended upon it, ought to be a strong anchor to hold it here.

But one bill introduced into the Legislature puts the Capital up to the highest bidder, and the city that will build a new State House and generously donate it to the State will be entitled to the prize. In that case the present incomplete structure can stand as a monument to the folly of the men who did not, in the first place, conceive of such a brilliant project, and thus save to the State those precious thousands.

The Legislature, from presiding officers to pages, are off now on a grand excursion to San Jose, on the strength of the present agitation of this question.

There are a great many people who have scruples about cheating their fellow men, but have no conscience about robbing God. Especially is this true of the time that He claims as peculiarly His own. In the present instance, in order to save time, arrangements were made by those who extended the invitation to run an extra train from San Francisco to San Jose on Sunday. Scarcely a voice was lifted up against this Sabbath-breaking arrangement in either branch of the Legislature. One man said, if San Jose could stand it, he supposed they could, and thus closed about the only protest against it. There are a few members who could not approve of it, and no doubt did not go on that account.

It was sad to think of the good people of San Jose who were thus deluged at an hour when they desired quietly to assemble for worship. We are sorry that the State has been compelled to witness such a desecration of the Lord's day by its chosen representatives. If the present Sunday laws, which many are anxious to have repealed, had anything religious in them, the friends of the Sabbath might well feel discouraged. But it is simply the civil Sabbath that this legislation favors, and those who are friendly to the Sunday law will, no doubt, return and vote just as though they had not been on a Sunday excursion in search of a site for a new State Capital.

The great objection against Sacramento now is its supposed insecurity amidst the floods that sweep down upon it from the mountains. But the water has never been so high since there was a city here as during the present winter. The principal danger is from the American River, which comes in at the north of the city. It has been decided by the Levee Commissioners to raise the north levee four feet higher than the highest water mark of this year at Sixth Street, gradually rising to five feet above the same level at the railroad trestle-work, and five feet from thence to the high lands at Brighton. As soon as the report of the engineer is submitted and adopted, the work will commence, Capital or no Capital.

The city is rapidly improving now, and will be more prosperous during the coming summer than for years past. Work is about to commence on the railroad from here to Stockton. This will be an important contribution to its railroad interests.

Alpha.

Correspondence from Contra Costa.

Walnut Creek, February 3, 1868.

The weather, that never-failing topic for both writing and speech, we have all experienced enough of within the last month to disgust the most ardent admirer of the "web-foot" country, and to justify the most ardent longings for the frosts and snows of "Yankee land."

The beauty of our country scenery, which has been so often praised by tourists, is just now as effectually shut out from explorations as the snow-deluged white mountains or the "open seas" of the polar regions. Nothing but dire necessity entices wheeled vehicles from their winter housings, and then with not less than four horses attached to a light express wagon.

Footmen and equestrians occasionally congregate at the country store and post office to await the arrival of the tardy mail on horseback, instead of in a four-horse coach, and talk over the weather, politics, bad roads, and gloomy things generally. In short, the country has the "blues."

We have awaited for weeks past the return of bright skies and a more genial time, to bring up the subject of building a church in the flourishing little village of Walnut Creek. There is also great necessity for a school house in the same place. Most of the people seem to think it impossible to effect both these objects. But I have a plan to suggest to the farmers of this neighborhood and the State who find it so difficult to pay their minister, build churches and school-houses, and meet the many demands of Christian benevolence on them. It is that they set apart five, ten, twenty, or fifty acres of their wheat, not less than one-tenth of their crop, to be faithfully accounted for and applied to these several objects. We have little doubt that if any farmer will pursue this course for three or four years, he will find himself so blessed and prospered that he will not be willing to return to his loose and impulsive way of benevolent contribution. We know one man who purposes to devote twenty acres of wheat to the Lord's work this year, and he is in moderate circumstances and does not own any land. If the farmers in this region will carry out this plan faithfully, we can have both church and school house before the summer is past. Aleph.

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Current Literature.

RECENT PUBLICATIONS.

HISTORY OF RATIONALISM. By John Hurst, D.D. New York: Carlton & Porter. San Francisco: H. H. Bancroft & Co.

We have alluded to this history in another article, but will not fail to call attention here, also, to a book full of interest to all who desire to be informed upon subjects of great moment. Dr. Hurst has had abundant means of information, by study and observation for a course of years in the midst of the land where Rationalism has produced most of its fruits, and his ability to form a just judgment will be questioned by no one who reads his book. As an antidote to Lecky, who writes from the point of manifest sympathy with the results which are here presented so forcibly, and with such apparent honesty, we commend the History of Hurst to the careful reading it will richly repay.

We have received *The Californian* this week in a new form. It has taken the folio dress, and looks well in it, yet we do not like it, in regard either to taste or convenience, as well as the quarto it has exchanged. The quarto form is being extensively adopted by Eastern and English papers, as preferable, and the verdict of readers, so far as we have had opportunity to judge, is largely in favor of the new style.

Mad. Swetchine's Life and Letters.

This volume is one both to read and study — and especially does it commend itself to women, for in the life it exhibits, we see the germs of moral greatness, cultivated and matured by the same assiduous care and industry which marks its intellectual development. The benevolence of Madame Swetchine was never spasmodically exercised. Underlying its growth, was an instinctive prompting to goodness, fostered by an atmosphere of appreciation, and owing much to favorable surroundings. But its gradual unfolding, was the immediate result of a conscientious stewardship, and a systematic occupation of talent.

Her father, M. Soymonof, was a Russian noble, and added to his high rank the office of Private Secretary to the Empress, Catherine II. He is represented as "grave and scholarly, with a countenance and manner full of nobleness." Upon his daughter Sophia, afterwards Mad. Swetchine, was lavished all that could gratify taste, and minister to intellectual culture. As a child, she was brilliant, precocious and affectionate; and from her earliest years, a familiarity with court etiquette lent a grace and charm to her natural refinement of manner which rendered her conspicuous in the distinguished circle of society she was destined to enter.

The sudden death of the Empress having advanced Paul I. to the throne, Sophia Soymonof, just entering her tenth year, was appointed Maid of Honor to his consort, the Empress Mary, who controlled the imperious and irritable Paul, by her illustrious example of high principle and sweet serenity of spirit. A strong affection for the Empress sprang up in the sympathetic heart of Mlle Soymonof, and under the auspices of this beautiful and gifted woman, her studies were still pursued, while her manners, always refined, acquired a polish which gave her "an air of great distinction."

At the age of sixteen, she married Gen. Swetchine, a man of twice her years, but of upright character and imposing presence, who occupied the post of Military Commander, and was subsequently, in addition to his high rank, entrusted with the post of Provisional Governor of St. Petersburg.

Surrounded from this time with society as brilliant as any in Europe, and daily encountering the finest minds of the age, we may well imagine that Madame Swetchine reaped to the utmost its advantages. Politics, religion, literature, were discussed in her saloon. But it was sorrow which unfolded to her the needs of her own soul. The death of her father, M. Soymonof, occasioned profound grief, and in that first fainting of the soul, when it reaches out for the support earth cannot give, she cried in her anguish to the Heavenly Sympathizer. The phœnix of prayer sprang from the fires of affliction, and winging its way to the throne of the Eternal, brought healing to her wounded heart.

Her moral activities were more keenly alive than ever; her sympathies responded to every touch of misery or sorrow. She visited the poor; allotted hours of each day to projects for the amelioration of the condition of the peasants on her estates, remote from St. Petersburg; arranged Houses of Industry; interested herself in Asylums for the Deaf and Dumb; kept up an extended correspondence, with the object of furthering her benevolent designs; gave largely of her means; and especially investigated those delicate cases of extreme poverty, whose wants are felt, rather than expressed. In the midst of these occupations, she found time for study—reading, and making voluminous extracts from, and comments on, the works she read; superintended the education of her youngest sister, and after her marriage, adopted a daughter, who reaped the benefit of her immense literary resources, and the influence of her illustrious example. She was, at this period, a member of the Greek Church—the powerful influence of the Count de Maistre having inclined her more than ever to the contemplation of religious subjects; nevertheless, "her mind, familiar with the great intellects of all lands and ages, watched modern controversies keenly, and her researches were then tending in the direction of the German philosophy."

It is interesting to observe the processes by which this craving soul reached at last the source of all truth, but established itself under the autocratic dominion of the Roman Catholic Church, clogged its onward progress by stately ontward observances, and the dominion of a priesthood. Overlooking the tyranny and ignorance born of its inflated supremacy, Mad. Swetchine accepted in the spirit of St. Augustine, the best and noblest teachings of the church. From a severe study of the philosophy of Kant, Fichte, and Hegel, she had failed to satisfy more than her intellectual ambition, and she now proposed to herself a laborious research among the ecclesiastical documents she had amassed, preparatory to her renunciation of the Greek Church.

Says her biographer: "She ascended the sources of History; she studied languages; she compared dates; over and above all, she gave herself to prayer; and the infinite and all compassionate Father said 'Peace, be still,' to the hitherto unquiet thought, and became indeed the sole treasure of her heart."

She writes: "My last Greek Communion, on the 20th of June, 1815, in the Chapel of Peterhof, was partaken with the sole purpose of disposing of my remaining hesitation. God, in His goodness, did not despise my choice of means; and, on the 27th of October, in the same year, I accomplished my abjuration."

During this period she compiled, from various authors, nineteen books of extracts; and her letters written to intimate friends, richly repay perusal. Those addressed to the Countess Edling are full of life and interest.

Her notes and descriptions of nature and art, written from Italy, render the volume valuable, apart from the life it represents; and her social relations involve the mention of so many names known to fame, that this adds a deeper interest to a volume already so rich. N.

EDUCATIONAL.

Educating the Heart.

The story is often told of Sir Walter Scott, when a lad in school, cutting off his classmate's button. This he did in order to confuse him, and thus get above him in class; as he perceived that the boy always fingered this button in recitation, and seemed in some way to be helped by it in remembering his lesson. The plan succeeded, and the boy, from that day, lost heart in study and, as a man, subsided into some very humble place. The most authentic form of this anecdote seems to be printed in "Rogers Recollections." A teacher once related this story to a class of young ladies, in illustration of the power of bodily habit. They paid little attention to the force of the story, as thus employed, but were at once indignant at the transaction on account of its stupendous meanness. The teacher gladly dropped the text with which he began, and hastened to nurse the wholesome indignation. And is not this the true theory of education — to elicit all that is best, not only from the minds of the pupils, but their hearts? So at least say some of the best thinkers the world has ever seen; and among them, Edmund Burke, as quoted in the same volume which we have mentioned above. "Education should be considered as improving the head as well as the heart. It is too often mentioned as a mere school acquirement." He proceeds to add, however, an idea which we are disposed to qualify; as professional men in any calling are allowed to criticise non-professionals of even the greatest eminence in other spheres. "The last may be bought by any rich, vulgar parent; the first can only be imbibed from [domestic] guardians, who have themselves a thorough and refined sense of true virtue." In this sentence we would omit the word "domestic," as facts abundantly show that the improvement of the heart may be carried forward in the school as well as at home. Is not the scene mentioned at the beginning of this very article an example in point? C.

Railing.

The life of Gurowski reads an important lesson to young men. (*Atlantic Monthly*, November, 1866.) He was a Polish Count, at first warmly interested in the deliverance of his native land, but afterwards employed by the Czar at St. Petersburg, in connection with the Department of Public Instruction. Leaving that place he became a lecturer on Political Economy in the University of Berne. Coming to America, he lectured on Roman Law at Cambridge, contributed to the New American Cyclopedia in New York, and was employed by Secretary Seward at Washington. Thus, he was a man of noble extraction, of profound erudition, and of wide acquaintance with the world. But his life was a complete failure. He held no important position for a long period, and he retained permanently none of his many distinguished friends. He lived the life of a wanderer, and died almost wholly unregretted. The explanation of all this was an uncontrollable tongue. He wrote against Poland; insulted his

master the Czar; denounced all that was revered at Boston; fell out with the editors of the Cyclopedia, and vilified Secretary Seward. To meet him was to be railed by him — sooner or later. Railing accusations are emphatically rebuked in God's Word. The example of the archangel Michael is adduced in exhortation against them. The archangel would not use them even in the extreme case of contending with so evil a being as the devil, and disputing for so hallowed a thing as the body of Moses. C.

Lawyers' Penmanship.

Daniel Webster compared the word "would" in Rufus Choate's handwriting to "a small gridiron struck by lightning." Many of the stock pleasantries of the newspapers refer to the bad penmanship of certain lawyers. These are harmless so long as they do not insinuate the idea into some unguarded mind that good penmanship is not, after all, very desirable in a lawyer, as well as in any one else. Against such an idea we have the following remarks from Sharswood, of Pennsylvania. "The importance of a good handwriting cannot be overrated. A plain, legible hand any man can write who chooses to take the pains. A good handwriting is a passport to the favor of clients, and to the good graces of judges, when papers come to be submitted to them. It would be a good rule for a young lawyer, though at first, perhaps, irksome and inconvenient, never to suffer a letter or paper to pass from his hands with an erasure or interlineation." (*An Essay on Professional Ethics.*) C.

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Family Reading.

Reconciled.

O, years gone down into the past;
What pleasant memories come to me
Of your untroubled days of peace
And hours almost of ecstacy!

Yet would I have no moon stand still,
Where life's most pleasant valleys lie;
Nor wheel the planet of the day
Back on his pathway through the sky.

For though, when youthful pleasures died,
My youth itself went with them, too;
To day, aye! even this very hour,
Is the best time I ever knew.

Not that my Father gives to me
More blessings than in days gone by—
Dropping in my uplifted hands
All things for which I blindly cry:

But that His plans and purposes
Have grown to me less strange and dim;
And where I cannot understand
I trust the issues unto Him.

And, spite of many broken dreams,
This have I truly learned to say—
The prayers I thought unanswered once
Were answered in God's own best way.

And though some dearly cherished hopes
Perished untimely ere their birth,
Yet have I been beloved and blessed
Beyond the measure of my worth.

And sometimes in my hours of grief,
For moments I have come to stand
Where, in the sorrows on me laid,
I felt a loving Father's hand.

And I have learned the weakest ones
Are kept securest from life's harms;
And that the tender lambs alone
Are carried in the Shepherd's arms.

And sitting by the wayside blind,
He is the nearest to the light
Who crieth out most earnestly,
"Lord, that I might receive my sight!"

O, feet, grown weary as ye walk,
Where down life's hill my pathway lies,
What care I, while my soul can mount,
As the young eagle mounts the skies!

O, eyes, with weeping faded out,
What matters it how dim ye be?
My inner being sweeps untired
The reaches of eternity!

O, death, most dreaded power of all,
When the last moment comes and thou
Darkenest the windows of my soul,
Through which I look on nature now;

Yea, when mortality dissolves,
Shall I not meet thine hour unawed?
My house eternal in the heavens
Is lighted by the smile of God!

Phebe Cary.

Wouldn't Take Twenty Dollars.

Some waggish students of Yale College, a few years since, were regaling themselves one evening at the "Tontine," when an old farmer from the country entered the room and inquired if he could obtain lodging there. The young chaps immediately answered in the affirmative, inviting him to take a glass of punch. The old man, who was a shrewd Yankee, saw at once that he was to be made the butt of their jests, but taking off his hat and telling a worthless little dog he had with him to lie under the chair, sat quietly down. The students anxiously inquired after the health of the old man's wife and children, and the farmer, with affected simplicity, gave the whole pedigree, with numerous anecdotes about his farm, stock, etc.

"Do you belong to the church?" asked one of the wags.

"Yes, the Lord be praised, and so did my father before me."

"Well, I suppose you will not tell a lie?" asked the student.

"Not for the world," added the farmer.

"Now, what will you take for that dog?" pointing to the farmer's cur, who was not worth his weight in Jersey mud.

"I would not take twenty dollars for that dog."

"Twenty dollars! why, he is not worth twenty cents!"

"Well, I assure you I would not take twenty dollars for him."

"Come, my friend," said the student, who, with his companions, was bent on having some capital fun with the old man; "Now, you say you won't tell a lie for the world; let me see if you won't do it for twenty dollars. I'll give you twenty dollars for your dog."

"I'll not take it," replied the farmer.

"You will not? Here, let's see if this won't tempt you to tell a lie," added the student, producing a small bag of half dollars, from which he counted small piles on the table, where the farmer sat with his hat in his hand, apparently unconcerned.

"There," added the student, "there are twenty dollars, all in silver. I will give you that for your dog."

The old farmer raised his hat to the edge of the table, and then quick as thought scraped all the money into it except one half dollar, at the same time exclaiming,

"I won't take twenty dollars. Nineteen and a half is as much as the dog is worth. He is your property."

A tremendous laugh from his fellow students showed the would-be wag that he was completely "done up," and that he need not look for help in that quarter; so he good-naturedly acknowledged himself beat, shook hands pleasantly with the farmer, and they parted in great glee, the student retaining the dog, which he keeps to this day, as a lesson to him never to attempt to play tricks on men older than himself, and especially to be careful how he tries to wheedle a Yankee farmer.

The Poor Musician and his Mate.

A STORY FOR THE LITTLE FOLKS.

One beautiful summer day there was a great festival in the large park at Vienna. This park is called by the people the "Prater." It is full of lovely trees, splendid walks, and little rustic pleasure-houses. At the time of which I am speaking there were a great many people there, some young and some old, and many strangers, too. And all who were there enjoyed such a scene as they had probably never beheld before. Be that as it may, the Prater was almost covered with the crowds of people. Among the number were organ-grinders, beggars, and girls who played on harps. There stood an old musician. He had once been a soldier, but his pension was not enought to live on. Still he didn't like to beg; therefore, on this particular festival day, he took his violin and played under an old tree in the park. He had a good, faithful old dog along with him, which lay at his feet and held an old hat in his mouth that passers-by might cast coins in it for the poor man.

On the day of the festival which I have mentioned, the dog sat before him with the old hat. Many people went by and heard the old musician playing, but they didn't throw much in. I wonder the people did not give him more, for he was truly a pitiable object. His face was covered with scars received in his country's battles, and he wore a long gray coat, which he had kept ever since he had been in the army. He even had his old sword by his side, and would not consent to walk in the streets without carrying his trusty friend with him. He had only three fingers on his right hand, so he had to hold the bow with these. A bullet had taken off the other two, and almost at the same time a cannon-ball had taken off his left leg. The last money he had had been spent in buying new strings for his violin, and he was now playing with all his strength the old marches he had learned when a boy, from his father. He looked sad enough when he saw the multitudes pass by in their strength and youth and beauty; but whenever they laughed it was like a dagger to his soul, for he knew on that very evening he would have to go to bed supperless, hungry as he was, and lie on a straw couch in a little garret room. His old dog was better off, for he often found a bone here and there to satisfy the cravings of hunger. It was late in the afternoon; his hopes were almost like the sun—they were both going down together. He laid his old violin down by his side and leaned against the tree. The tears streamed down his scarred cheeks. He thought none of that giddy throng saw him, but he was mistaken. Not far off stood a gentleman in fine clothes, who had a kind heart. He had listened to the old musician, and when he saw that no one gave him anything his heart was touched with pity. He finally went to the dog, and looking into the hat saw only two little copper coins in it. He then said to the old musician:

"My good friend, why don't you play longer?"

"Oh! my dear sir," replied the old man, "I cannot; my poor old arm is so tired that I cannot hold the bow; besides, I have had no dinner, and have little prospect of supper."

The old man wiped the tears away with his feeble old hands. The kind gentleman resolved to aid him as best he could. He gave him a piece of gold and said:

"I will pay you if you will loan me your violin for one hour."

"Oh!" said the musician, "this piece of money is worth more than half a dozen fiddles like mine."

"Never mind," said the gentleman; "I only want to hire it one hour."

"Very well; you can do what you will," said the old man.

The gentleman took the violin and bow in his own hands and said to the old man:

"Now, my mate, you take the money and I will play. I am quite sure people will give us something."

Now, was not that a singular musical association? They had but just become acquainted, and immediately entered into an arrangement to work together for the public.

The strange gentleman began to play. His mate looked at him with great wonder; he could hardly believe it was his old violin that made such beautiful music. Every note was like a pearl.

The first piece was not finished before the people, observing the strange sight and hearing such wonderful music, stopped a moment in curiosity. Every one saw that the fine looking gentleman was playing for the poor man, but none knew who he was. By-and-by the people began to drop money into the hat, and the old dog seemed delighted to receive so many pieces of gold for his master. The circle of hearers became larger and larger. Even the coachmen of the splendid carriages begged the people inside to stop and hear the music. Still the money increased. Gold, silver and copper were thrown into the hat by old and young. The old dog began to growl. What in the world could be the matter? One gentleman, as he dropped a large piece of money into the hat had struck him on the nose, and he came very near letting the hat and money fall. But it soon became so heavy he could not hold it any longer.

"Empty your hat, old man," said the people, "and we will fill it again for you."

He pulled out an old handkerchief and wrapped the money in it, and put it in his violin-bag.

The stranger kept on playing, and the people cried out, "Bravo! bravo!" in great joy. Even children seemed carried away with rapture. At last he played that splendid song, "God bless the Emperor Francis!" All hats and caps flew off their heads, for the people loved their Emperor. The song finally came to an end. The hour was ended, and the stranger handed back the violin to the old musician.

"Thank you," said he. "May God bless you!" and the stranger disappeared in the crowd.

"Who is he? Who is he?" said the people. "Where does he come from?"

A person sitting in one of the carriages said: "I know him. It is Alexander Boucher, the distinguished violinist. It is just like him. He saw that the old man needed help, and he determined to help him in the best way he could."

The people then gave three cheers for Boucher, and put more money in the old man's hat. When he went home that evening he was richer than he had ever been before. Before he went to his bed he folded his hands and prayed that God might bless good Boucher, so that when he should get to be an old man he might have good friends.

AGRICULTURAL.

System on a Farm.

There a thousand little things that really do not take any time at all to attend to, because they come in as a part of one's general management, and occupy odd hours only. One man in passing through his fields may see a mullein or a dock, or some other vile weed of a stranger sort, and up it comes. He will not allow such growth to sap the goodness of his soil. Another will pass them by unobserved. A whole pasture of mulleins, a whole field of white weed, a whole garden full of yellow dock, would hardly excite his notice.

Now, the farmer who takes a few steps to pull up a yellow dock really spends but little time in keeping down the vile weed, and he probably effects more in his day's work than the man who neglects it. He will soon have less, till his fields are clean and free from such worthless growth. It is the system that one adopts, and the want of system on the part of the other, that makes the difference between the thrifty farmer and the careless one. If you find a man's fields reasonably clean and free from weeds, his pastures free from mulleins and such like growths, you will expect to find his barns kept in order, and would observe but little waste of feeding substances, or other things about the premises; you would find his heart in his business; and it makes a wonderful difference at the end of the year whether this general system of economy is adopted or not.

A farmer who keeps his tools scattered about, and who suffers the hay to go to waste on the barn-floor, will justify it on the ground of want of time; but the fact is, a reasonable degree of order and neatness saves time; and not only that, but it makes the difference between success and failure in any farming enterprise. It makes a vast difference in the results of the year, for instance, whether a herd of cows in a dairy are regularly milked, regularly fed, and regularly turned out of the barn, or not. Everybody at all conversant with farm management knows that. In one case it is a steady, persistent system; in the other it is chance, and the chance is that it won't pay.

In conducting any farm, many things have to be done that do not in themselves pay any immediate profit. It is the future results that are to be looked to for the returns in money. If the fields are kept clear of weeds, the grass will flourish and yield good crops. If the pastures are cleared of brush and mulleins, they carry more stock, and the good crops of hay and the good pasture put on flesh, and beef and mutton which, in the form of these products, or in the form of milk, or work, or wool, must be expected to pay in dollars and cents. Here is the result of system, and the farmer who adopts the true system and follows it up will be sure to succeed, or if not, he ought to, for the result will generally measure the value of the system.—*Kentucky Ploughman.*

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PACIFIC COAST ITEMS.

The Legislature, after voting to themselves the usual *per diem* pay, adjourned from Saturday last to Tuesday, and took a pleasure trip to San Jose. They left here on Sunday at 11 A.M., and returned on Monday in season to take the steamer for the Capital. Of the crowd who left on the Sunday train the *Alta* reports forty-seven legislators and the others hangers-on. The ostensible object was the examination of the advantages of San Jose for the State Capital.

The Vallejo *Recorder* says the laying of the railway track to Sacramento is to go on rapidly as soon as the ground is dry, and leads us to infer that the cars will be running between that town and Sacramento by the fourth of July.

It is announced that the cars are to begin to run between Suscol and St. Helena, on the Napa Valley Railway, this week. Distance, twenty-two miles. In June, the Company propose to run the trains from Vallejo to Calistoga, forty miles.

The precise locality of the terminus of the Great Pacific Railway is becoming a leading topic of discussion with the leading land-owners and merchants of this city. One project of growing probability is the construction of a bridge across the Bay from the Alameda shore to Hunter's Point.

The grading of the railway between Sacramento and Stockton is to be finished by the first of June.

The roads in the rural districts have been rapidly improving under the influence of the sunshine and prevailing west wind. There is a manifest increase of visitors to the city during the past week.

The Central Pacific Railway propose to have their trains running to a midway point in the Humboldt River Valley by the first of July.

The San Jose Railroad Company propose to extend their line to Gilroy before the rains of another winter.

The *Alta* argues that the agricultural future of this coast depends upon new markets. It says: "It cannot be expected that what is now an exceptional state of things abroad, by which California wheat meets there with ready sale, is to be continued when prices return to their natural level. If California is to produce largely and profitably, she must find her market in China, where the consumption may be indefinitely extended so long as the price does not rise above the rice equivalent as human food.

In Idaho the prevailing winter amusement is sliding on snow-shoes. The Owyhee *Avalanche* says; "At almost any hour of a fine afternoon parties can be seen on long Norwegian snow-shoes, coming down our mountain sides with the speed of the wind — often running at the rate of a mile per minute. Riding thus is quite an art, and it is amusing in the extreme to see a company of novices attempt it for the first time.

It has been a week of rare excitement in mining stocks in San Francisco. There is a general improvement; but the coming election in the Hale & Norcross sent that stock, on Wednesday, up to a fabulous price. Actual sale was made at $10,000 per foot, and afterwards $16,000 was offered. This distances by far the palmiest day of the Gould & Curry.

The Steam Plough had another trial at Martinez last week. It appears to be a success — dresses a strip of land twelve feet wide, and moves one hundred feet a minute. It not merely turns over, but thoroughly pulverizes the soil. It will dress twenty-five to thirty acres per day. Of course it cannot handle stones of large size.

The Napa *Reporter* justly denounces the practice of turning into the streets half starved cattle, to destroy the shade trees which are so essential to the beauty and enjoyment of our villages and rural homes. "The nocturnal thief who visits our wood-piles is not half so dangerous."

The Senate has passed a bill providing for the election of our Congressmen next November, and at each general election every second year thereafter. The House will probably concur.

The San Jose papers report an active emigration from the northern part of this State to the coast counties of Santa Barbara and San Luis Obispo. They cannot find a finer climate.

The dentists, at their recent State Convention, estimated the business of the profession in this State at $5,000,000 per annum — quite a per centage of which is done by quacks.

The Columbia River is now open, and our citizens are awaiting a large arrival of grain and apples.

The Assembly, by a vote of 41 to 11, passed the bill giving Hutchings and Lamon 160 acres each in Yosemite. This over-rides the Gubernatorial veto.

TELEGRAPHIC SUMMARY.

Eastern.—The new Constitution submitted to the people of Alabama has been defeated by the popular vote. The entire white vote of the State is only 900....Congress is once more talking about impeachment....A resolution in the House to remove the Capital to the Valley of the Mississippi was defeated by a majority of only 20....The President charges Gen. Grant with duplicity in his conduct on leaving the War Office....The *Henry Chauncey* left New York for Aspinwall with 987 passengers, on Wednesday....Senator Guthrie, of Kentucky, has resigned on account of ill health. ....The mercury was forty degrees below zero in Minnesota on Sunday....Rumor says Gen. McClellan will be nominated Minister to England....Gold is 142, at latest accounts.

Foreign.—It is rumored that Napoleon has changed his policy of sustaining the Pope, and will renew his friendly relations with Victor Emanuel....Prussia, through her Prime Minister, gives assurance of her friendly feeling toward the United States. She may be the umpire between us and England in settling the Alabama claims....The Fenian excitement still rages in Ireland....The Emperor of China has gained a victory over the insurgents....Affairs at Paris indicate that within a twelvemonth Louis Napoleon may find it convenient to look after the real estate he is said to own in this city.

WEEKLY MARKET REPORT.

Produce Market.

Wednesday, February 12.

Flour—Sales of 2,000 bbls Superfine, $7; 2,000 bbls Stockton Superfine, for export, private.

We quote city brands as follows:

Superfine, hf sks, ₱ 196 lbs.....$7 00@7 25
qr sks..... 7 25@7 50
Extra, hf sks..... 7 75@8 00
qr sks..... 8 00@8 25

Wheat—Sales of 3,000 sks ordinary milling, at $2 50; 700 sks choice do, $2 70 ₱ 100 lbs.

Barley—Sale of 400 sks feed, $1 80. Market firm at $1 75@$1 85 ₱ 100 lbs for feed and brewing.

Oats—Sale of 250 sks good, $1 85. Market firm at $1 80@$1 90 ₱ 100 lbs for fair to choice.

Potatoes—We quote $1@$1 40 as the range for all descriptions. Sales include 800 sks Humboldt from store, $1 30; 600 sks do, $1 30@$135; 100 sks do, $1 35; 300 sks do, private; 1,000 sks Bodega, $1 25 ₱ 100 lbs.

Corn—Firm and wanted at $2 35@$2 37½ ₱ 100 lbs for choice Yellow.

Corn Meal—Last sales were 3¼c ₱ lb for California.

Rye—Still dull and nominal at $1 75@$2 ₱ 100 lbs.

Buckwheat—Demand light; quotable at $1 75@$1 85.

Beans—State of 200 sks small White, 4½c; now very scarce at 4⅝c; Bayo, 3½@4⅜c as extremes; Butter, 4½@4⅝c; Pea scarce and firm at 4½c; Pink, 2¼@2½c; and Red, 2⅜@2¼c ₱ lb.

Peas—Jobbing at 2@2¼c ₱ lb.

Onions—Scarce; jobbing at 7c ₱ lb.

Bran—The price at the mills has been advanced to $30 ₱ ton.

Middlings—Feed descriptions, $50; Shorts $37 50 ₱ ton.

Oil Cake Meal—In moderate demand at $30 ₱ ton from the mill.

Hay—25 tons sold yesterday at 22 50. We quote range at $17@24 ₱ ton.

Dairy Products—Fresh roll Butter is now selling at 35@37½c; Cheese, 20@22½c ₱ lb; Eggs, 50@52½c ₱ doz.

Poultry—Live Turkeys are quoted at 15@16c; Hens, $6 50; Roosters, $7; Ducks, $5 50 ₱ doz; Geese, $3 25@3 50 ₱ pair.

Provisions—California-smoked Bacon, 13@13½c; Oregon do 12@12½c; California Hams, 13½@14½c; Eastern Lard, 12@12½c, and California, 12@13c ₱ lb.

Wool—Clean fall is quotable at 11½@12c, and spring 15½@16c ₱ lb. Market quiet.

Hides—Sales since last Wednesday aggregate 400 California dry, usual selection, 14@14½c; 500 Mexican dry, usual assortment, 12½@13½c ₱ lb.

Tallow—We quote good Beef and Mutton at 7¼@7½c ₱ lb.

San Francisco Cattle Market.

Quotations remain the same as last week, if we except a slight decline in Mutton and Lamb, the former now selling at 8@10c and the latter at 9@10c.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 10@11½c ₱ lb.
Spanish, 1st quality, 9@10c.
do 2d do 8@9c.
do 3d do 7@8c.
Veal—7@11c ₱ lb.
Mutton—8@10c ₱ lb.
Lamb—9@10c ₱ lb.
Pork—Undressed, 6@6½c; dressed, 9c.

—*S. F. Bulletin.*

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Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

Young Men's Christian Associations are assuming a more prominent place among the means of usefulness in our cities than ever before. Accounts in late papers show that those who have carefully watched the influence of these associations, unwilling to give large sums for their permanent establishment and the supply of proper facilities for success till fully convinced that they are likely to do what they propose, are now contributing liberally for the erection of buildings and the purchase of libraries, and the equipment generally of agencies so valuable in the support of all good. Revivals are reported, having their origin in the Associations. Missionary work is conducted by those united in them. Regular, systematic, extended efforts are made for the aid and profit of young men who are in the cities without any to express interest in their welfare. Opportunity is furnished for them to have society, reading, exercise, recreation, without exposure to the dangers that elsewhere attend these means of advantage and pleasure. Men of wealth see this to be an economical mode of promoting public morals. Men of business see it to be an efficient mode of protecting and benefitting those under their employ. Christians are convinced that great good may be accomplished by such an auxiliary of the church. And young men are glad to avail themselves of so useful an agency in the attainment of any worthy ends. Let us not fail to profit by the experience and action of those in the older cities. Our Young Men's Christian Association is doing a noble work, is preparing itself to do more — is in need of money that it may do this well, and without hindrance. Let all good men regard those thus engaged with favor, and give them sympathy and help.

Many of the leading papers, of all parties, are very busy now, thinking themselves charged with the responsibility of President-making. It is really sad to see how completely depraved, and senseless, and destitute of good generally a man can become by simply being presented by either party as a candidate for the highest office. Men of different political relations, whom we had been wont to regard as at least worthy of respect for their talents, or achievements, or character, we suddenly find to be by no means the men we thought they were. Even those whose praise was in all mouths, and in all papers, until they were so unfortunate as to be mentioned as possible representatives of one or another party in the coming election, are now declared to be of but small ability, and their success is attributed to circumstances, or to the better men they had about them. These facts are humiliating — they are well nigh disgraceful. Can any one tell why we should represent to other nations that those whom we select to be our chief officers are only fit to be targets for abuse? Shall a man's life and character have no shield when his countrymen wish him to be their leader? Party spirit, as exhibited by not a few of those who assume to be party dictators, deserves the people's prompt and emphatic rebuke. We trust that in conventions, in the canvass, and at the polls, they will not hesitate to administer it.

The Presbyterian Historical Society is moving in the matter of obtaining a fire-proof building for its library in New York City. This Society has been common ground for the different branches of the Presbyterian Church, and the influence of leading minds on each other, as they have come in contact at its meetings, has been one of the prominent means by which the prevalent union feeling has been promoted. Here all learn to hold in less esteem the peculiarities by which the parts are distinguished, because of the grander interest connected with their common history, and creed, and aim. Here schools and divisions are forgotten, and all are Presbyterians. Of late a larger number have derived unwonted pleasure from the effect of a society hallowed by so many sacred associations, and possessing power to reach to many noble men, and a new interest attaches to its movements. We hope soon to hear that an edifice worthy of the purpose has become the treasure-house of its valuable books and documents.

The news from Japan, though not entirely unexpected, is full of interest. The resolution to open the ports has roused the Daimios to insurrection, and for the time they seem to have pressed the Mikado to abandon his policy, but the feeling of the people is too clearly in favor of this policy to render opposition permanently successful. We shall wait with anxiety, yet without much doubt, for further news, believing that the marvelous advance of that people towards civilization, apparent during the past ten years, will not now be seriously checked, when they are more than ever convinced of the advantage that must attend the change which only prejudice or jealousy resists.

Kentucky, according to the report of the Agricultural Bureau, has raised 60,000,000 pounds of tobacco in a year, or nearly enough to furnish two pounds to each person in the United States — men, women, and children. Many boys smoke or chew, or both; but we are glad to know that comparatively few women do either. Well, two pounds a head ought to be sufficient, and hence Kentucky should supply the whole country. But she does not. Millions of pounds are consumed in the United States beyond her production. It is a serious reflection that every pound of this material is not only a waste in itself, but a sad waster of health. If men used only what they need for health and enjoyment, they would not be the slaves they are to employers and tax-gatherers.

Those people of our State who think their vicinity desirable as a site for the Capital are now applying their various kinds of logic to the Legislature to convince that body that a change would be wise. It is not probable that any change is seriously contemplated, though it has long ago been proved that Legislatures may do what the people think impossible, and we may find ourselves with a new center before the session ends. That this State should transfer its seat of government, however, would not be so much to be lamented as that the proposition should find favor which urges the removal of the National Capital to some new locality. The Legislature of Missouri is said to be about to make such offers to the general government that St. Louis may become the capital of the country. To say nothing of the loss in money, were any other place than Washington to be the national center, it would be a great and irreparable loss were all the associations and history of Washington no longer to cluster around the government of the nation. No merely geographical advantages could balance that loss, and no citizen can tell beforehand how much he would grieve if the name of Washington, and the place in which he planted the government, were no longer identified with its administration. There can be but one Washington, though there may be a multitude of places called by that name, and that should be the country's capital for generations to come, if not while the nation lives. We do not think it should be an open question whether it may be abandoned.

There is new evidence that the Indians will not abide by the treaties which were supposed to make peace with them certain for some years at least. The telegraph announces that two thousand Indians are making extensive depredations in the territories of Idaho and Montana. New treaties may avail to satisfy these tribes, but the truth seems to be more and more fully confirmed that only most relentless and vigorous war will reduce them to a condition in which they can be trusted.

The time was when life insurance companies had opportunity to take advantage of those who availed themselves of their offers, and a prejudice existed against them which should not now be felt. The calculations upon which their rate tables are based are so thoroughly and carefully wrought out, and the principles upon which insurance on life may be demonstrated to be safe are so clearly developed that it is as legitimate a business as any other. The competition also is so sharp between different companies that one becomes a check upon another, and no company can long flourish that does not accept the gene-

ral system, which is so simple that any one can comprehend it, with a little study. The recent introduction of several additional companies from the East among us, with the effort to establish others that may be managed only here, has excited more than ordinary interest in the subject, and new legislation has been sought that may protect, or assist, as the case may be; and if judicious, such legislation may be desirable. Still it is more wise, in all ordinary cases, to permit the natural influence of business competition, by which, in matters of this kind, the rights of the people are quite as likely to be protected as by any forms of legislation in detail.

Religious Intelligence.

PACIFIC COAST.

The Convention.

It having been decided in a preliminary meeting to call a Union Convention of Presbyterians, to be held in the Howard Presbyterian church of this city, on Wednesday evening, the 26th of February, at 7 o'clock, the undersigned cordially invite all interested in ratifying the action of the great National Convention in Philadelphia, to meet together at that time. A general prayer-meeting will be held in the same place at 3 o'clock of the same day, which it is hoped will be largely attended.

H. M. Scudder,	Charles Wadsworth,
S. H. Willey,	George Pierson,
E. B. Walsworth,	Chas. Russell Clarke,
L. Hamilton,	James S. Wylie,
Richard Wylie,	James Wylie,
T. E. Taylor,	M. M. Gibson,
James Eells,	S. D. Phelps,
Fred. Buel,	W. A. Palmer,
A. W. Loomis,	Cyrus Palmer,
S. T. Wells,	Charles A. Hawley,
J. H. McMonagle,	J. D. Arthur,
J. K. S. Latham,	Nathaniel Gray,
James B. Roberts,	Geo. L. Kenny,
Erwin J. Crane,	H. P. Coon,
S. S. Harmon,	James Pierpont.

Presbyterial Notice.—The Presbytery of California stands adjourned, to meet in the First Church, San Francisco, on Wednesday, March 11th, 1868, at 7½ o'clock, P.M. The opening sermon will be preached by Rev. James Eells, D.D., the retiring Moderator. The attention of ministers and churches is called to the instructions of the Presbytery, requiring brief narratives of the state of religion, together with statistical reports, to be sent to the Chairman of the Committee on Narratives, ten days before every spring meeting. Rev. F. Buel is the present Chairman of said Committee.

Feb. 11th, 1868. John G. Fackler,
Stated Clerk.

Sunday School Consultation.

We, the undersigned, Pastors and Sunday School Superintendents, cordially invite all Sunday School teachers, officers, and friends of the cause to be present at a preliminary meeting at the First Congregational church, on Tuesday evening, February 25th, at half past seven o'clock, to consider the propriety of holding a State Sunday School Convention during the coming summer.

Rev. M. C. Briggs, D.D.,	Rev. L. P. Webber,
Rev. H. M. Scudder, D.D.,	Rev. Geo. Mooar,
Rev. Jas. Eells. D.D.,	James B. Roberts,
Rev. A. L. Stone, D.D.,	L. B. Benchley,
Rev. Chas. Wadsworth, D.D.,	R. S. Davison,
Rev. H. D. Lathrop,	J. A. Eaton,
Rev. J. A. Benton,	J. Palache,
Rev. John G. Fackler,	Wales L. Palmer,
Rev. M. M. Gibson,	E. D. Sawyer,
Rev. W. J. Nichols,	R. J. Trumbull,
Rev. L. Hamilton,	W. H. Coddington,
Rev. E. C. Bissell,	S. Franklin,
Rev. H. A. Sawtelle,	Jas. Kirkpatrick,
Rev. I. N. Hurd,	H. H. Lawrence,
Rev. Selah Merrill,	S. B. Stoddard,
Rev. W. A. Loomis,	Amasa Pratt,
Rev. J. B. Knight,	H. B. Holcomb,
Rev. W. S. Birney,	Chas. Geddes,
Rev. Joseph Rowell,	C. J. King,
Rev. Geo. Pierson,	L. L. Alexander,
Rev. J. M. Alexander,	F. W. Gill.

Presbyterian Church in Alameda.—Alameda is one of the thrifty little towns growing up in the vicinity of San Francisco Bay. In November, 1865, the Presbyterian church was organized with twelve members. S. A. Hastings was elected Elder, and John Wiggin, Deacon. Previously, the only religious organization was the Methodist. In 1864, Rev. George Pierson, of Brooklyn, held an afternoon Sunday service for six months. He was succeeded by Rev. W. W. Brier, then laboring in behalf of home missions. A Board of Trustees was chosen, and for a time services were held in the High School building.

Temporary supplies were procured till August, '66, when Rev. F. L. Nash accepted a call to labor as stated supply for one year. In March following, he was installed pastor by the Presbytery of San Jose. During the past year the church has been abundantly prospered. The regular Sabbath exercises have been well attended, and the Sunday School and Bible Class have been constantly increasing in numbers. Elder S. A. Hastings is Superintendent. Twenty new members have been added to the church, making the whole number thirty-seven. Dr. Haile has been ordained Elder, and has, by his liberality done much for the prosperity of the society.

The new church edifice, built in gothic style, is now completed. It is neat and spacious—an architectural ornament to the town. It is, probably the best church edifice in the State, outside of the larger towns. Success to its pastor and people.

The New Presbyterian Church.—We last week referred to the Calvary Church Mission and its rapid progress. The new church edifice is to be completed by the 20th of April. It will stand on a lot 60x122 feet, on Howard Street, between Twenty-first and Twenty-second streets. The edifice will be a neat structure, accommodating 300 persons. The means for the purchase of the lot were mainly contributed by the residents of that rapidly growing neighborhood, who feel the want of church and Sabbath school privileges in their vicinity.

This enterprise is under the charge of Rev. Jas. H. Marr, a graduate of Princeton, who has recently come amongst us. He has not had the opportunity to be heard in that locality, as a preacher, on account of the absence of a place to hold meetings; but he has interested those with whom he has come in contact, and, as soon as the new church will allow, he intends to organize a church and maintain regular services.

In connection with this enterprise, we call attention to the Fair to be held by the ladies of Calvary Church, the second week of March. The proceeds will be applied toward the erection of the proposed church edifice. All who desire the extension of the Church of the Redeemer in our city are invited to take an interest in the success of this occasion.

Stockton appears to be well supplied with "stated preaching." The *Gazette* announces the following clergymen as officiating at their respective churches last Sunday: Rev. J. H. Giles, First Baptist Church; Rev. J. King, Second Baptist Church; Rev. O. Fisher, Methodist Church South, Rev. Mr. Guhl, German Methodist church; Rev. Elias Birdsall, Rector Episcopal church; Rev. Father Motter, St. Mary's (Catholic) Church; Elder J. W. McCorkle, Christian Church.

Rev. W. M. Armstrong writes to *The Spectator* on the 8th inst., that the Southern Methodist church under his care at Oroville is prospering. He says: "On last Sabbath, God in a special manner poured out His Spirit upon us. Believers rejoiced and sinners were convicted. One old man of near seventy years was happily converted, gave his experience, and united with the church. Others are seeking the pearl of great price."

Rev. James Daly, pastor elect of the Congregational church of Stockton, writes thus in regard to his acceptance: "It is my intention to unite my labors with the church in the cause of Christ. If I come among you, I hope you will be earnest. I feel that I must have earnest co-laborers. You have to build up a church; slow, painful, and full of disappointment, perhaps; but be brave—be earnest, be faithful—hold out before your faith the splendor of success, and, God willing, your reward shall be great."

Immersion.—The ordinance of baptism by immersion was administered for the first time at Vallejo on Sunday, the 9th inst. Rev. J. D. Bengless, Chaplain at the U. S. Navy Yard, Mare Island, officiated. Two men were immersed—one a Methodist, the other a Lutheran. A very large concourse of men, women, and children lined the banks of the strait as spectators.

Rev. J. W. Ross.—On Friday, Rev. J. W. Ross, of Sacramento, left, says the Stockton *Gazette, en route* for his home. He has been for several weeks past engaged in conducting religious services in the First Presbyterian Church of this city, and has done good service in the cause of Christianity in our midst. Quite a large number of members of the church and other friends assembled at the wharf to see him depart.

Rev. B. S. McLafferty, of Petaluma, pastor of the First Baptist Church, has been voted, by his congregation leave of absence for four months, with continuance of salary, to enable him to take a voyage to China. Mr. McLafferty will probably take his departure for the Flowery Kingdom about the fifth of March next. He is in feeble health.

Bible Agent.—Rev. H. Richardson, Assistant Agent of the California Bible Society, is now canvassing Solano County for the purpose of supplying those who desire them with Bibles. Mr. Richardson visited 3,166 families and sold and gave away 1,700 Bibles last year, in the counties of Santa Clara, San Mateo, Santa Cruz, and Monterey.

Elder Knapp publishes a card in Saturday's *Bulletin* in which he desires to correct the impression that he came to California to labor for the Baptist denomination exclusively. He desires the coöperation of Christians of all sects.

Rev. J. S. McDonald, of Sacramento, has been passing a few days at Marysville, occupying the pulpit of the Presbyterian church each evening.

The Oakland Baptist church is making preparations to build a new edifice on Fourteenth Street.

Rev. B. H. Paddock, of Detroit, has been elected Missionary Episcopal Bishop of Oregon.

EASTERN.

Bishop John H. Hopkins died at Burlington, Vt., January 12th. He was the oldest Episcopal Bishop in the United States, and the most conservative of the old school prelates, advocating the most extreme high church ideas, and sympathizing with

the South in the origin of the late rebellion. The Lord Bishop of Quebec and Bishop Williams, of Connecticut, attended the funeral.

"The Tyng case, the trial of which stands adjourned to next month, is of itself comparatively unimportant. It concerns simply an individual. But the principle involved," says the New York *Observer*, "is of vital importance. The whole question of a free Gospel or a bound Gospel — of liberty to go into all the world, or only in selected parishes to preach the Gospel — this is the principle in question. Mr. Tyng's trial will not settle it — it only agitates it. The settlement is to come afterward. We are not mistaken in saying that the crisis between the Romanizing and the Evangelical parties is at hand. If the High Church party in power will not crush out this new apostacy to Rome, the Low Church must raise the standard of a new reformation. If they too are silent, the very stones of Zion will cry out."

A writer in Boston says: "Theodore Parkers' vast congregation of twenty-five hundred is now of the things past. Music Hall opens her doors as of old, and smilingly invites the multitude, but few there be that heed the call. A remnant of the congregation hold together, and (we believe) the Rev. Samuel Longfellow, formerly of Brooklyn, semi-occasionally ministers to it."

Another Harp in Silence.—There are few teachers or scholars of Sabbath Schools in this country who will not be saddened by the intelligence of the death of William B. Bradbury, the compiler of the *Golden Chain*, and several other Sabbath School music books, and the composer of a large portion of their contents. He died on the 7th inst., at his late residence in Montclair, N. J.

Rev. John G. Brown, D.D., preached his twenty-first anniversary sermon as pastor of the Third Church, Pittsburg, on the first Sabbath of January, which was a review of the past year, showing gratifying results, and closing with appropriate reflections for the season. The congregation is in a very flourishing condition.

Rev. Isaac N. Freeman, of Princeton, has received a call to the church at Peekskill, lately under the pastoral care of Dr. Halliday. Mr. F. is a son of one of the missionaries of the Presbyterian Board (in India) who was massacred at Lucknow.

Rev. Samuel J. McCullough, for more than twenty-five years pastor of the Presbyterian church of Tioga, Pa., died last month of paralysis. His funeral was attended at Tioga, and sermon preached by Rev. James F. Calkins.

Mr. Wm. S. Hubbell, son of Rev. S. Hubbell, of North Stonington, Ct., and nephew of Rev. Dr. Stone, of San Francisco, accepts the unanimous call of the South Evangelical Church, West Roxbury, late Rev. Dr. Laurie's.

Dr. Bellows says marriages between Jews and Christians are becoming quite common; Jewish women like Christian husbands, and Christian husbands like Jewish dowries, and Jewish beauty and brightness.

A Third Presbyterian Church was organized in Fort Wayne, with thirty-eight members, from the First, late Dr. Lowrie's. Rev. N. S. Smith has charge of the new church.

Rev. G. L. Foster, formerly of Michigan, after a sojourn in Connecticut of two years, has returned to Michigan, and accepted a call to the Presbyterian church of Howell.

Rev. S. S. Mitchell, pastor of the church in Harrisburg, Pa., received and accepted a call to the pastoral charge of St. Peter's Presbyterian Church, Rochester, N. Y.

Rev. George D. Baker, late of Watertown, N. Y., has been installed pastor of the Presbyterian church of Oneida, Madison County, N. Y.

Rev. Mr. Camp, of New Jersey, was unanimously invited to take the pastoral charge of the Second Church, Lexington, Kentucky.

Rev. Alexander McKelvey was installed pastor of the Presbyterian church at Greenpoint, L. I., on Sabbath afternoon, the 15th ult.

FOREIGN.

Philarete, Archbishop of Moscow, died recently at the age of 85. He was called to his high ecclesiastical post at the age of thirty-nine holding it for more than forty-six years. He assisted at the coronation of the Emperor Nicholas and the Empress Alexandra in 1827. On the day of his death he preached in the Cathedral of St. John, apparently in his usual health.

Isabella, Queen of Spain, has volunteered a pledge to give the support of her nation to sustain the temporal power of the Pope. Poor woman! Popery has well nigh robbed her and her people of the power to support themselves.

Alphabetical List of Clergymen

BELONGING TO THE OLD AND NEW SCHOOLS OF THE PRESBYTERIAN CHURCH ON THE PACIFIC COAST.

Rev. Jas M. Alexander, N. S., San Leandro, Cal.
Rev. H. R. Avery, O. S., Walnut Creek, Cal.
Rev. B. B. Bonham, O. S., Sebastopol, Cal.
Rev. I. H. Brayton, N. S., Principal College School, Oakland
Rev. W. W. Brier, N. S., Alvarado, Cal.
Rev. Frederick Buel, O. S., agent California Bible Society, 757 Market st., San Francisco.
Rev. W. H. Cain, O. S., San Francisco.
Rev. Charles Russell Clarke, O. S., Principal City Female Seminary, cor. Mason and O'Farrell sts., S. F.
Rev. A. J. Compton, O. S., Watsonville, Cal.
Rev. Eli Corwin, N. S., Honolulu, H. I.
Rev. H. H. Dobbins, O. S., Jackson, Oregon.
Rev. Henry Durant, N. S., Professor College of California, Oakland, Cal.
Rev. John Edwards, O. S., Visalia, Cal.
Rev. James Eells, D. D., O. S., pastor First Church, Stockton st., residence 127 Kearny st., San Francisco.
Rev. Ben. E. S. Ely, O. S., Healdsburg, Cal.
Rev. J. G. Fackler, O. S., Pastor Central Church, Mission st., residence 121 Fifth st., San Francisco.
Rev. A. Fairbairn, O. S., Bloomfield, Cal.
Rev. Fred'k Fox, N. S., Pastor Emanuel Church, cor. Folsom and Seventeenth sts., San Francisco, Cal.
Rev. Thomas Frazer, O. S., Santa Rosa, Cal.
Rev. Ed. R. Geary, O. S., Claposia, Oregon.
Rev. M. M. Gibson, U. P., residence, 608 Pine st., San Francisco, Cal.
Rev. L. Hamilton, N. S., Oakland, Cal.
Rev. J. R. Hammond, O. S., Solano, Cal.
Rev. Joseph A. Hanna, O. S., Ashland, Oregon.
Rev. Silas S. Harmon, N. S., Oakland, Cal.
Rev. Oliver Hemstreet, O. S., Bloomfield, Cal.
Rev. I. N. Hurd, N. S., Pastor Westminster Church, Hayes Street, San Francisco, Cal.
Rev. N. B. Klink, O. S., Vallejo, Cal.
Rev. A. K. Lindsey, O. S., Portland, Oregon.
Rev. A. W. Loomis, O. S., Missionary among the Chinese, chapel and residence, cor. Sacramento and Stockton sts., San Francisco.
Rev. B. I. Lowe, O. S., 10 Martin's Block, San Francisco.
Rev. W. F. B. Lynch, N. S., Alvarado, Cal.
Rev. Wm. W. Macomber, N. S., Marysville, Cal.
Rev. James H. Marr, Calvary Mission, San Francisco.
Rev. David McClure, N. S., Principal Oakland Academy, Oakland, Cal.
Rev. Robert McCullough, O. S., Yreka, Cal.
Rev. J. S. McDonald, O. S., Sacramento, Cal.
Rev. James McLaughlin, N. S., Rio Vista, Cal.
Rev. J. H. McMonagle, O. S., pastor Larkin st. Church, residence, 1312 Jackson st., San Francisco,
Rev. W. J. Monteith, O. S., Albany, Oregon.
Rev. Joshua Phelps, 38 Stanley Place, San Francisco.
Rev. James Pierpont, N. S., San Francisco.
Rev. F. L. Nash, N. S., Alameda, Cal.
Rev. J. B. Pinney, N. S., Austin, Nev.
Rev. George Pierson, N. S., Brooklyn, Cal.
Rev. John S. Reasoner, O. S., Brownsville, Oregon.
Rev. Robert Robe, O. S., Brownsville, Oregon.
Rev. Henry M. Scudder, D.D., N. S., Pastor Howard Church, Mission street. Residence, 1 Vernon Place, San Francisco.
Rev. John Sessions, D. D., N. S., Oakland, Cal.
Rev. Anthony Simpson, O. S., Corvallis, Oregon.
Rev. J. A. Skinner, O. S., Stockton, Cal.
Rev. W. R. Sloan, Steilacoom, W. T.
Rev. T. E. Taylor, N. S., Virginia, Nev.
Rev. James S. Todd, O. S., Arcata, Cal.
Rev. Lewis Thompson, O. S., Astoria, Oregon.
Rev. P. V. Veeder, O. S., Principal City College, cor. Geary and Stockton sts., San Francisco.
Rev. Charles Wadsworth, D. D., O. S., Pastor Calvary Church, Bush st., residence 920 Pine st., S. F.
Rev. C. C. Wallace, N. S., Placerville, Cal.
Rev. E. B. Walsworth, N. S., President Pacific Female College, Oakland, Cal.
Rev. L. P. Webber, N. S., Santa Clara, Cal.
Rev. S. T. Wells, O. S., agent Presb. Board of Publication. Depot at Bancroft's Bookstore, 609 Montgomery st.
Rev. Samuel P. Whiting, N. S. Mendocino, Cal.
Rev. A. F. White, N. S., Carson, Nev.
Rev. Geo. F. Whitworth, O. S., Seattle, W. T.
Rev. Ed. P. Willard, N. S., Columbia, Cal.
Rev. S. H. Willey, N. S., Vice President College of California, Oakland, Cal.
Rev. M. A. Williams, O. S., Jacksonville, Oregon.
Rev. S. Woodbridge D. D., O. S., Benicia, Cal.
Rev. James Woods, O. S., Healdsburg, Cal.
Rev. James S. Wylie, N. S., San Jose, Cal.
Rev. Richard Wylie, O. S., Napa, Cal.
Rev. James Wylie, O. S., Napa, Cal.

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The Occident.

San Francisco, Saturday, February 22, 1868.

PRAYER FOR COLLEGES.

The last Thursday in February is a memorable day in the esteem of those who have been in our colleges within the past twenty years. It has been observed by many Christians with special prayer and conference respecting those who are in process of education, and it is probable that no proof of answer to prayer can be found on record more encouraging and positive than is furnished each year by the religious history of these institutions.

At first the interest was, for the most part, confined to the higher seminaries and colleges, but of late all schools have been included, and there should be none who believe in the efficacy of prayer who decline to observe a day set apart for such a purpose. There is peculiar cause for its observance at this time in this State. Most of our schools have been recently established, others are to be commenced with the increase of population, and their character and influence will depend largely on the spirit with which they are conducted in their early history. We are to have a State University, according to present intimations from the Legislature, and it is likely that the consultations respecting its organic law may be transpiring when this annual day of prayer occurs. All believe that the expectations of the world in relation to the future of this coast must be realized, if at all, by the next generation, since they must inaugurate and begin the execution of schemes for business and general advance that will be necessary, if our hopes are not blighted; and there must be a large number of men in that generation of broad views, and clear conceptions, and great ability, or they will be blighted. It is an occasion for congratulation that this is being felt somewhat by men in office, and that they are disposed to provide so wisely for the mental development of those into whose hands such vast interests are to be committed. But there will be even greater occasion for congratulation if, in answer to prayer, and through the Christian influence of our people, the talent thus to be developed and disciplined may, at the same time, be inspired with a just apprehension of the opportunities here to be enjoyed for extending and honoring our holy religion, and the grandeur of the era which may begin under its control. There is no part of the world in which it is more important to observe the day of prayer for schools than it is in California. Have our churches realized this as they should? Surely, it will not be neglected this year at least, when the baptism of the Spirit thus invoked may be felt for ages.

OUR NEW CITIZENS.

Every steamer reaching this city from Panama brings its full quota of passengers, and a tabular statement appears in the New York *Tribune* showing that the number of people who have left that city for San Francisco, by both lines of steamships, since the first of October, 1867, is nearly fourteen thousand. Of those leaving here for the East, a large majority induced in many instances by the low fares of the present season, are merely visitors to their friends; while of the new arrivals nearly all will become permanent residents.

We allude to these occurrences as evidence that the tide of immigration from the Eastern States and from Europe is not diminishing; but the same current that began nineteen years ago, from every State east of the Mississippi, and from every province of British America, is no less strong and steady now than it was during the first five years subsequent to the cession of California to this Government. At that time the movement was spasmodic. Men came to clutch a fortune and then abandon the country. Now, it brings with it the element of permanency and the responsibility of citizenship. Immigration to the three States and six Territories west of the Rocky Mountains is now a permanent institution, having its weighty, powerful influence upon all the industrial interests and general prosperity of the American Union. In this ceaseless movement westward is embodied much of the youthful enterprise and manly vigor of the older States. There is a sublimity in this living stream of humanity which is pressing toward the setting sun, subduing the uncultivated valleys and hillsides, delving in the mines, building towns and cities, and laying the foundations of future States.

The present year will show a greater aggregate of immigration than for several years preceding. The disturbed condition of the South, the continued depreciation of the paper currency of the East, the improved facilities for travel, and, more than all, the rapid development of the agricultural resources of the Pacific Coast, are having their effect. It now begins to be understood that California has not only a most salubrious climate and an abundance of the precious metals, but in her vast extent of tillable lands are resources ample, accessible, positive, permanent. To the young man who has little capital save his own strong sinews, these considerations are no trivial incentive to emigration. With health, energy, and good habits, the rich soil and the mines of the Pacific slope present such inducements as nowhere exist in the Atlantic States, and many will avail themselves of them.

Sitting, as San Francisco does, the gateway between the East and the West, where the steamers and the clippers land the greater part of the emigrants to this coast, we often witness with deep interest the varied phases of character which these adventurers exhibit. Among them are few merely æsthetic travelers. On the contrary, most of them come with empty pockets to begin life in earnest. Finding the city crowded, the more discreet and enterprising tarry but a few days, and a brief month finds them scattered among the cañons of Idaho, the rugged mountains of Nevada, or the older mining districts east of the Sacramento basin; while now, more than ever, the majority seek a less venturesome home among the broad agricultural fields of California and Oregon. Our benisons go with them! May they exhibit that thrift, integrity, intelligence, and patriotism which shall gain them a wide influence, and make them the benefactors of the land of their adoption!

We cannot close without alluding to another topic closely allied to the one upon which we have written. Society on the Pacific coast has greatly changed since those earlier days, when domestic and social ties were well nigh unknown, and allurements beset the inexperienced on every side. The moral status of our people may safely challenge comparison with that of any other community equally cosmopolitan and recent in its origin. Yet a strange land always has its peculiar temptations. No person, except those who have tried the experiment, is aware how strong a guardianship a young man needs to place over himself when he seeks the perilous freedom of a distant land, released from the watchful eyes of neighborhoods and coteries, lightened of that wearisome burden — an immaculate name — and all unchecked by the hallowed influence of home. It may be well for those who are conscious of any radical weakness, any besetting sin, any unlawful propensity, which at home they may have succeeded in keeping under the lock and key of the strictest propriety — it may be well for such individuals to know that when they set foot on a distant and strange shore, the long imprisoned evil, scenting a wild license in the unaccustomed atmosphere, is apt to grow riotous in its iron cage. It rattles the rusty barriers with gigantic turbulence, and if there be an infirm joint anywhere in the framework, it breaks rudely forth, and revels with an energy the more intense from its long imprisonment. Many a man who was above reproach while surrounded with the manifold restraints which protect one from that treacherous and life-long enemy, his lower self, in the circle of his own home, has in the delirium of an unrestricted hour, proved weaker than the strong man of Israel, and, overpowered by the arch-enemy, has stumbled into the lowest pitfall of abasement. In the excitement of a new state of society, let even him who thinketh he is strong beware, lest in an evil hour he falleth.

ANNOTATIONS.

I.

OF EASY READING.

The popular taste of the age demands "easy reading." It wants clearness, point, and brevity in all literary compositions, whatever the subject. It believes in short sentences, and is also inclines to the belief that whatever it does not immediately understand must be obscurely expressed. It is but a short time since I saw a friend, by no means deficient in intelligence or practical talent, but on the contrary distinguished for both, lay down James Martinson's essay on the system of Compte, with the remark that the writer's style was "so obscure that he (the reader) could not make out his meaning." Here the "obscurity" was in the subject, there being no more perspicuous writer on such subjects than the author in question. Had my friend seen a shallow, *ad captandum* article an Comptism, occupying half a column in a newspaper, he would have fancied that he understood it perfectly, and also that he derived some knowledge from it.

Coleridge, whose prose works are by no means "easy reading," and who was addicted to long and involved sentences, thus ingeniously vindicates himself: "A writer whose meaning is everywhere comprehended as quickly as his sentences can be read, may indeed have produced an amusing composition — nay, by awakening and reënlivening our recollections, a useful one — but most assuredly he will not have *added* either to the stock of our knowledge, or to the vigor of our intellect. For how can we gather strength but by exercise? How can a truth, new to us, be made our own without examination and self-questioning? * * * * But whatever demands effort requires time. Ignorance seldom *vaults* into knowledge. It passes into it through an intermediate state of obscurity, even as night into day through the twilight."

Plato evidently entertained similar notions on this subject, when he assured his "excellent friend" of the great difficulty of making any comprehensive truth completely intelligible "without an example," and warned him against that common illusion under the influence of which "we may as in a dream seem to know all, and then, as it were, awaking, find that we know nothing."

II.

OF FREE INQUIRY.

It is a lamentable mistake into which many of the sincere friends of revealed religion have fallen from time to time, of opposing free inquiry of the boldest kind in all matters of belief. That species of high and serene confidence in the power of truth ultimately to indicate herself that Milton had, when he asked for her nothing more than a fair field wherein to encounter her adversaries, is generally wanting in those who would stifle free discussion. But, on the other hand, candor requires the admission that the restraints which have been imposed upon those who attacked the doctrines of the Church, have often been excused, and sometimes justified, by the intemperate and mischievous conduct of the assailants. In our day, certainly, no champion of belief will raise any objection to discussion or inquiry, provided it be conducted "with that seriousness which naturally accompanies the love of truth." No argument against Christianity conducted in this spirit, and which seems to be addressed to those "who may be presumed to be capable of weighing the arguments," would at this day provoke any desire for its suppression in the minds of intelligent Christians, though their impatience and disgust might well be excited by the coarse and blasphemous tirades of voluble and vulgar wranglers. It is the disputant who is manifestly unqualified for discussions of this sort, who is not actuated by a disinterested love of truth, and who appeals to the ignorance and prejudices of the illiterate for the purpose of unsettling belief — it is only this unpleasant style of "free inquirer" that enlightened believers at this day feel any desire to silence.

THE RIGHT POSITION.

Literary magazines and journals have not always the disposition, nor always the courage, to announce the true course to be pursued by them in respect to politics and religion. It is not expected that such periodicals will be partisan in support of either, for those which are avowedly political or religious will be prepared to maintain their interests, as this may be deemed advisable or necessary. Yet, in a land like ours, and when patronized by intelligent people, even that portion of the press devoted especially to literature should be distinct and positive in its exhibition of the principles upon which the State must build its prosperity, or the Church must expect to make advance. Growing out of these principles, also, there will be general duties which should be discussed as to both their nature and tendency, and facts of which the bearing should be clearly traced. These are all properly included in the literature of a country, when broadly and thoroughly examined; and this examination is more likely to be impartial and valuable, often, when made by one not committed to the party or sectarian interests that may be involved. It is with much pleasure, therefore, that we find the following sentiments in the last number of that excellent monthly, *Putnam's Magazine*. They should increase its influence.

"Politics and Religion. With regard to the former, we desire to state once for all, as a guide to our contributors and for the benefit of our readers, that we would, in every case, rise above the merely partisan warfare of the day. To carry on public affairs there must be parties; and parties, as a general rule, represent principles. But a party is always in danger of falling short of or exceeding its proper motives or conditions, which must in their turn be modified by varying necessities. So the field is open for a wide discussion of duties and obligations. In pursuance of these ideas, we shall endeavor to find out, by the efforts of various minds — choosing for our contributors writers of worth, ability, and station — what is most for the public good; and, in striving for this, we may safely let Party take care of itself. We shall first ask what is desirable to be done; what the party, whichever it may be, intends to do, may come afterward.

"With regard to Religion: here again we desire not to be misunderstood. Nothing derogatory to the claims of Christianity as a Divine Revelation, nothing justly offensive to the Christian world on the score of infidelity or immorality, will knowingly be suffered in these pages. We would not undermine the faith, or attack the cherished convictions, of any body of Christians. As regards Infidelity and Christianity, we are on the side of Christianity. We desire to make no unseemly professions on this subject; but we do desire to have it understood that we consider an implicit assured Christian Literature, in no paltry materialism, but in its acknowledged spiritual strength, the glory, as at this period of the world it is the necessity, of a great commonwealth. If this Magazine shall promote that end by that means, it will, in the judgment of its present conductors, gain its best and most honorable title to public support."

Sunday School Convention.—We are pleased that a call is published in our columns this week for a State Sunday School Convention. Similar conventions, held in the older States and in Canada, have been exceedingly interesting and profitable, and there is no reason why a new impetus may not be given to this department of Christian work on the Pacific coast, if those whose names are attached to this call will really commit themselves to the matter of making the Convention a success.

CONTRIBUTIONS.

Fellowship.

"And what concord hath Christ with Belial, or what part hath he believeth with an infidel?"

In The Occident of the 11th inst., under the head of "Religious Intelligence," there is recorded the dedication of a Unitarian church at Portland, Oregon; services by the new pastor, assisted by ministers of the Methodist, Presbyterian, and Baptist denominations.

To me it is passing strange that men holding to and believing in the great doctrines of our holy religion should be found actively engaged in the upbuilding of a system that is subversive of pure truth, and whose tendency (without design it may be) is to rob Christ of His glory, and ruin precious and immortal souls.

On what ground is such a course justifiable? It cannot be because of the same views of divine truth; of the doctrine of the Holy Trinity; of God manifest in the flesh; of the absolute need of regeneration; and of the plenary inspiration of the Scriptures.

Nor can it be really the communion of saints, who, impelled by supreme love to the Master are drawn towards each other, and perceiving the likeness — Christ formed in the soul, the hope of glory, are "filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God."

Nor can it be because of a desire to spread abroad the glorious gospel of the blessed God, which has for its object the exhibition of the glory and grace of the Lord Jesus, that He may be magnified; and the salvation of sinners by the Atonement — through sanctification of the Spirit and belief of the Truth.

Is it not plain that such agreements and compromises are in direct violation of the Scripture truth, putting light for darkness, and darkness for light — sweet for bitter, and bitter for sweet; disregarding the command, "Come out from among them and be ye separate;" breaking down all differences and proving a stumbling-block to the children of God?

And is it not to be feared that they often arise from a spirit called liberal that is carrying desolation and ruin with it — whereby there is a dallying with the world, a parleying with heresy, and a panting for popularity? "The friendship of the world is enmity with God."

Protestant.

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Correspondence.

Correspondence from Japan.

Yokohama, January 10, 1868.

In reply to your kind New Year's greetings, very heartily do I send back our usual form of congratulation, "O-me-di-to!" Your wish that the new means of communication between the Golden City of the West and this land of the rising sun may be of mutual benefit is sincerely reciprocated. To you, however, the benefit must be only a material one; but to us, I hope it is the dawn of a higher civilization, of republican institutions, and of a pure self-sustaining Christianity.

Our New Year's, or January 1st, I spent very pleasantly, on my return from Yedo, whither I had gone in company with other Americans to a dinner given by our Minister, at the U. S. Legation, on the last night of the old year. He intended it as a Thanksgiving dinner, he having been absent at the port of Osaka at the time of the regular Thanksgiving. I am very glad to see some recognition made of the day of thanks in the East, and a very sumptuous and republican dinner this was, doing credit to the Minister's hospitality and patriotic principles.

Awakened early by the great gong and bell of the Temple adjoining his residence, I went out to see the first sun of 1868 rise upon Yedo. Besides the devotion of the priests in the great Temple, ringing bells and repeating their prayers, I witnessed several of the Legation guards offering their prayers to the sun. In the graveyard, up among the old and large trees in the temple grounds, I saw further evidences of the superstition of this people in the offerings of rice, etc., on the graves of recently deceased persons. When I reflected on the multitudes buried in the many graveyards of Yedo, and the multitudes more in that great city who would go to the grave before the Gospel could be made known to them, I felt how sad indeed is the condition of this people, and how great is the privilege to be permitted to be in the midst of them, and I hope, by the blessing of God, in some way to be of service to any of their number.

I found two of my former pupils among the guards, who were very glad to see me and proud to own me as their teacher.

In a small temple, adjoining the great temple, and going into decay, as they all seem to be doing, was a great dragon painted on the ceiling. Beneath this and facing an enclosure, was a woman praying. She made her offerings of cash and soon went out. Into the great temple, whose wide doors stood open, exposing its rows of pillars and great depth and length of floor, covered with mats, the morning sun shone, fully gilding with his beams the idols, the altar and the walls, with their shining ornaments and varied colors.

Those who came to worship worshipped outside, standing at the foot of the flight of steps, and cast their cash into the large treasure chest, placed also outside.

In taking a walk, accompanied with a guard, through a portion of the city, I came upon the Water God's Temple, which is very much resorted to by sailors and others. It is in a Daimio's, or native prince's grounds. I was not allowed to enter, but I could see hundreds, if not thousands, of offerings, in the shape of hair cut from people's heads who had been there to worship and made vows. I talked with my guard about the folly of idolatry and the number of their gods. We visited an idol-maker's, where I repeated the lesson. Strange to say, their minds are so accustomed to idolatry that they do not and cannot see the absurdity of it.

The ride down on the Tokaido, (or east sea road) on horseback, was very pleasant. This is a wide road, chiefly macadamized, with rows of houses on either side, forming almost a continuous village a good part of the way. We got back again into European civilization, after a brisk three hours' ride, in time to make our New Year's calls, and so closed New Year's day, '68, with me in Japan. B.

[The remainder of the letter, containing the description of a "Japanese New Year," will be given in the next Occident.—Ed.]

Letter from Nevada.

Virginia City, Nev., Feb. 12th, 1868.

For the last five or six days the weather has been delightful — bright sunshine during the day, with pretty hard freezing at night. This is gradually wearing away the snow, so that we have an occasional sight of mother earth again. December was marked by a succession of severe storms of rain and snow. During January the snow storms were frequent and the sleighing good. But February brings genial weather and a bright sun.

I think it was Dr. Johnson's (I don't mean the President's) idea that the weather has an essential effect upon the spirits of a person. This effect has been very marked upon the faces of those one met on the streets of Virginia for the past week. The cheerful salutation has taken the place of the indifferent nod, or the stiff, labored recognition. The pleasant change in the weather has produced a marked change in our Sabbath congregations. Last Sabbath morning our congregation was larger than we have had before since I have been here.

Our Sabbath School has been increasing in numbers and interest for the last few Sabbaths. I attribute this desirable result chiefly to the fact that for two successive Thursday evenings we devoted our church prayer-meetings to a familiar discussion of the condition of the Sabbath School, and the best means of making it more efficient for good. The desirableness of a frequent visitation (once a month, if possible) of the scholars at their own homes, by the teachers, was urgently recommended. In these familiar talks all present were invited to take part, and ladies and gentlemen joined in the discussion.

Upon the Sabbath morning following, I presented the claim of our Sabbath School upon the parents, teachers, and *every member of the congregation*, whether in the church or out of it. I trust these combined efforts have called out an increase of interest, which will have a permanent growth.

In the first number of The Occident there was a well written article on *spiritism*, or "Modern Demonology." The piece closed with a partial promise of something more on the same subject. I have been hoping that this promise would be fulfilled. As the result of the lectures by male and female and the *seances* by all the seers, we have in this place not a few who have been poisoned or confused by the teachings of spiritism.

In the absence of something better, allow me to call your attention to Dr. Holland's "*Seventh Letter to Salathiel Fogg Jones, Spiritualist*," in the volume, "Letters to the Joneses." T. E. T.

Sunday. Its Influence upon Government.

The Constitution of the United States, (Art. 1, Sec. 8,) in enumerating the powers of Congress, includes the following: "To establish a uniform rule of naturalization." The Congress of 1795 passed an act, permitting foreigners to become citizens after a residence of five years. The main provisions of that act remain to this day.

THE RIGHT OF PRE-EMPTION.

In addition to the general and ordinary rights of citizenship, the additional and extraordinary right to pre-empt the public land of the United States has been accorded to those of foreign birth, upon the same terms as to *native* citizens. The great liberality of that latter act will be better understood when we state that it does not require any given residence, as to time, to acquire that right, but the mere act on the part of the alien of making a declaration of his intention to become a citizen, entitles him to enter upon and acquire title to, 160 acres of land in any State or Territory of the United States.

HOMESTEAD RIGHT.

Nor is that all. The alien who has declared his intention to become a citizen of the United States can, equally with a citizen native born, and twenty-one years of age, acquire the right *gratuitously* to 160 acres of land. It will be perceived, therefore, that while the *native* must reside in the country twenty-one years before he can acquire any right to the public land, the alien, if twenty-one years old when he arrives in the country, can acquire the right and secure the title the *next day after his arrival.* In this regard, the alien is favored greatly beyond the native.

THE DUTY OF CITIZENS.

It is the imperative duty of every citizen to *obey* existing laws. It is equally his duty to sustain all lows, both by his efforts and example. The American citizen has an undoubted right to form his opinion on every subject connected with the character and action of the Government. In doing this, he must form his judgment *intelligently and conscientiously.* He must do it in subordination to the Constitution and laws of the country, and the sacred obligations they enjoin.

THE CITIZEN OF FOREIGN BIRTH.

All intelligent citizens of foreign birth know that ours is a government of the people. That the government was established on the basis of the virtue and intelligence of the people. That the virtue referred to, and upon which the Fathers of the Republic relied, was that virtue whose principles are derived from the *Sacred Scriptures.* They know, further, that the vast majority of our present native citizens, and many of foreign birth, and their children, place their principal reliance *now*, for the preservation and perpetuity of their institutions, upon the *moral and religious* influences derived from that venerated source. They *know* that the Sabbath day (that is, the first day of the week) has not only ever been observed as a holy day, but that the people of the United States have relied, and do now rely, upon the influences created and disseminated on that day as essential to the preservation of the Government and of liberty. Having been invited to accept citizenship upon terms more liberal and generous than the annals of any nation have ever exhibited, with a full knowledge of the character of the Government, and the moral and religious principles upon which it is based, is it *honest* in any citizen of foreign birth to assail those principles and labor to destroy their power?

OUR GERMAN FELLOW CITIZENS.

While we cheerfully accord to our German fellow

citizens a degree of industry, perseverance, thrift, and energy which peculiarly distinguish them as a class, and which is highly commendable, yet truth compels us to declare, that they constitute the *only class, either foreign or native*, which has *organized* its power, with the proclaimed purpose of *assailing* and *destroying* the practical influences of the principles to which we have referred.

THE PRETEXT FOR SUCH ACTION.

The leading German newspapers, and the various associations called "verains," justify this action upon the ground of *personal rights*. It is declared, substantially, that because in Germany, under a monarchy and despotism, the subjects are permitted to *amuse* themselves on the Sabbath day, with *music, dancing, parading, and lager beer drinking*, without hindrance or restraint, therefore they ought to be permitted the enjoyment of the same rights in a republic, and under a free government. Intelligent Germans *know* that rights and *duties* are *correlative terms*. While the Constitution and laws of our country confer upon citizens a vastly greater amount of liberty than is enjoyed by any other people, they likewise impose *duties*. Those rights and duties are equal. No distinction is made between native and foreign, nor is one class preferred over another. From the day the pilgrims landed at Plymouth and the emigrants disembarked at Jamestown, to the present time, the Sabbath has been recognized and observed as a Divine institution. The Colonies established it by law, and the National Government recognized it in the Constitution. Our laws do now, and have ever protected every community and every citizen in the enjoyment of *religious worship* on that day. It is now, and ever has been, established *by law* as a right not only, but as a *sacred religious right*. Such laws exist to-day in California. Will our German fellow citizens assert the right to disregard those laws, and thus violate the legal and long established rights of every citizen in this community? If so, let them tell us whence they derive their authority and sanction for such violation.

IS GERMANY AN EXAMPLE?

Is it insisted that we are to seek German precedents as a rule for our action as citizens of the United States? Germany is a monarchy. Are we to transplant that? In Germany the working classes are slaves to the Government. They are ignorant, poor, and degraded. It is for that very reason that millions have fled from the thraldom of those despotisms to this land of equal rights and glorious privileges. The action of those millions is a *terrible protest* against German government and policy.

DISTINCTION BETWEEN GERMANY AND THE UNITED STATES.

To Germany we are indebted for the glorious Reformation. The principles enunciated by Luther, Melancthon, Calvin, and other illustrious reformers, have almost wholly departed from Germany, but they have taken deep root in the United States. There is less real vital religion to-day in Germany than in any other Protestant or semi-Protestant country. Religious rights in Germany have no existence. Religious influences are neither felt nor respected beyond the small circle of the poor and laboring classes, who observe their form and recognize their character. Clergymen, however distinguished, are not received into the society of the noble (*by birth*) and the wealthy. The German Government and rulers merely *tolerate* religion. They do not encourage its duties by precept nor example, much less protect their subjects by law in the enjoyment of religious rights or duties on the Sabbath day. In the United States, religious principles constitute the *paramount obligation*, and religious rights receive the protection of the law.

Here, virtue and intelligence constitute both our power and our security. In Germany governmental despotism reigns supreme. Consequently, here we have liberty, comfort, and prosperity; there, poverty, oppression, and degradation prevail to a very great extent. Z.

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Current Literature.

RECENT PUBLICATIONS.

HE FRIENDSHIPS OF WOMEN. By William Rounseville Alger. Boston: Roberts Brothers. San Francisco: Bancroft & Co.

We had formed a high opinion of this book from the numerous notices and reviews of it which have appeared, as well as from the reputation of the author. Perhaps our expectations were more than were warranted, but we do not find them fully sustained by the contents. The style is pleasing, but not always up to the line Mr. Alger is able to reach, and, although the preface and introduction insist that this is not the design, we cannot but feel that the general influence of the book is to depreciate love as we ordinarily see it and admire it in women, and to substitute for this a colder and less impassioned feeling. Every one must value friendship, who has any proper apprehension of the happiness possible in the relations of life. And the many instances recorded here show its peculiar beauty and charms in women; but the evil would be serious and most lamentable if it should be made the Mentor of love in such a sense as is proposed in this treatise, viz: that it be, "First, the guide of love; secondly, the ally of love; thirdly, the purified fulfillment and repose into which love subsides, or rises; fourthly, the comforting substitute for love." When love is a mere passion, it is liable to the excesses and evils with which it is charged; still, as it may be cherished and as abundant instances prove that it really exists, it cannot be guided, allied, made to subside, or accept anything else in its place, according to this programme; and domestic life and personal experience would have scenes of sadness that are even now too frequent, were the blessed and pure spirit that should *rule* when it may, obliged to yield its scepter to some less glowing and more calculating sovereign. It will probably always be true that friendship will have a province distinct from love, though no less important in itself, and no really valuable end will be gained when either assumes to be dictator for the other.

SUGGESTIVE COMMENTARY ON ST. LUKE. By W. H. Van Doren. New York: D. Appleton & Co. San Francisco: A. Roman & Co.

This is a compilation, for the most part, and if it is true, as has been said, that it requires as much talent to make good selections as to write good articles, the author may regard himself with some self-complacency. The range of books from which he has gathered the material is wide enough, and he has taken what renders his work valuable for the end he proposes, viz: that it may be a kind of compend for use in family worship, Sunday Schools, and familiar lectures. We do not like the manner in which the material is given, as we should were it less fragmentary and in detail, for while it is suggestive respecting the meaning of words and phrases, it fails to give the sense of a whole verse or passage as we like to receive it from a commentary. Teachers who have not access to many commentators, and others who seek information respecting persons, and places, and facts mentioned in Scripture, as well as the meaning of the language, will be much aided by these volumes. They make no pretension to great learning, but are accurate and valuable.

BIBLE TEACHINGS IN NATURE. By Rev. Hugh Macmillan. New York: D. Appleton & Co. San Francisco: H. H. Bancroft & Co.

So far as this book confirms and illustrates the harmony between the Bible and nature, it deserves commendation, for its style and execution are likely to increase its effect. But we lay it down with a kind of indefinite feeling that persons who read it will hardly obtain from it what the writer desires. He does not make prominent, as he should, the necessity for the Bible as a supplement to nature, as teaching what nature never could teach, but seems anxious only to show how much that has been given in the Word may really be found in the works of God. Sometimes he yields too much to fancy in his zeal to accomplish his end, and we are ready to ask for less rhetoric, that we may know the exact sum of what has only been repeated in revelation.

On the whole, however, the book has unusual interest, and with care upon the points suggested, it may be read with profit.

REFORMERS AND MARTYRS. By William Hodgson. Philadelphia: J. B. Lippincott & Co. San Francisco: H. H. Bancroft & Co.

This work has done good service for Christianity, and was needed that a vacancy in this department of ecclesiastical history for popular reading might be supplied. It omits any extended allusion to Luther and the other leaders of the Reformation proper, and speaks of others, less known, yet almost as important in their influence and testimony, who preceded and followed those great men. The design of the author is to show how the true spirit of evangelical religion was kept alive through all the centuries from the 9th to the 17th, and he has given much interest to proof he furnishes.

We are not likely to be too well informed respecting those heroic men and women to whom the world owes so much, and we gladly welcome this work to the place it deserves in the libraries of all classes.

We have received, with thanks:

Minutes of the Annual Conference of the African Methodist Episcopal Zion Church, in California. It shows that this branch of the Church is well established in this State.

The Children's Hour, for February.

The Presbyterian Monthly, for January.

The American Sabbath. An able sermon by Rev. Robert Patterson, D.D.

The Catholic World, for February, which, among other articles, has a review of the "Reign of Law," by the Duke of Argyll, that hardly shows the vigor of the writer reviewed, but is of interest as giving the Catholic idea of the subject.

The Great Register of the City and County of San Francisco.

EDUCATIONAL.

Prayer for Teachers and Pupils.

An incitement to earnestness in our prayers for the inmates of schools and colleges, may be derived from a view of the decisive influences for good which are often dispensed among them. The brightest name upon the page of Scottish history is that of John Knox; but it is very easy to believe that he was given to his land as a great reformer in answer to prayer for institutions of learning. We quote a paragraph from "McCrie's Life of Knox:" "John Mair, better known by his Latin name, Major, was Professor of Philosophy and Theology at Glasgow, when Knox attended the university. The minds of young men, and their future train of thinking, often receive an important direction from the master under whom they are educated, especially if his reputation be high. Major was at that time deemed an oracle in the sciences which he taught; and, as he was the preceptor of Knox, and of the celebrated scholar, Buchanan, it may be proper to advert to some of his opinions. He had received the greater part of his education in France, and acted for some time as a professor in the University of Paris, where he acquired a more liberal habit of thinking and expressing himself on certain subjects than was yet to be met with in his native country, and in other parts of Europe. * * He taught that a General Council was superior to the Pope, and might judge, rebuke, restrain, and even depose him from his dignity; denied the temporal supremacy of the Bishop of Rome, and his right to inaugurate or dethrone princes; maintained that ecclesiastical censures, and even papal excommunications, had no force, if pronounced on irrelevant or invalid grounds. He held that tithes were not of divine right, but merely of human appointment; censured the avarice, ambition, and secular pomp of the Court of Rome, and of the Episcopal order; was no warm friend of the regular clergy; and advised the reduction of monasteries and holidays. His opinions respecting civil governments were analagous to those which he held us to ecclesiastical polity. He taught that the authority of kings and princes was originally derived from the people; that the former are not superior to the latter, collectively considered; that if rulers become tyrannical, or employ their power for the destruction of their subjects, they may lawfully be controlled by them, and proving incorrigible, may be deposed by the community as the superior power; and that tyrants may be judicially proceeded against, even to capital punishment. The affinity between these sentiments and the political principles afterwards avowed by Knox, and defended by the classic pen of Buchanan, is too striking to require illustration. Some of them, indeed, had been taught by at least one Scottish author, who flourished before the time of Major, but it is most probable that the oral instructions and writings of their master first suggested to them the sentiments which they so readily adopted, and which were afterwards confirmed by mature reflection and more extensive reading; and that, consequently, the important changes which these contributed to accomplish should be traced, in a certain measure, to this distinguished professor. Nor, in such circumstances, could his ecclesiastical opinions fail to have a proportionate share of influence on their habits of thinking with respect to religion and the Church." C.

MISCELLANY.

A clergyman going to a miserly old lady to beg for a worthy object, found himself refused on the ground of poverty. Feigning to be much interested in her story, he expressed great surprise thereat, and said:

"I had not thought you in such want;" and then, taking out some money, he added: "Here is something that will do for the present; when I call again I will bring you more."

The old lady was so enraged that she gave him a good round sum to show that she did not mean she was a pauper.

"I say, boy, is there anything to shoot about here?" inquired a sportsman of a boy he met.

"Well," replied the boy, "nothin' just about here, but our schoolmaster is just over the hill there cutting birch rods; you might walk up and pop him over?"

Punch says: "Women are said to have stronger attachments than men." To this rule, however, there are exceptions. A man is often attached to an old hat; but did you ever know of a woman having an attachment for an old bonnet? Echo answers — "Never!"

AN old Scotch woman being asked her opinion of the organ in a church, the first time she had ever seen or heard one, replied:

"It is a pretty box of whistles, but oh! it's an awful way to spend the Sabbath."

A TEACHER said to a little girl at school: "If a naughty girl should hurt you, like a good girl you would forgive her, wouldn't you?"

"Yes, marm," she replied, "if I couldn't catch her."

THE last number of *Blackwood's Magazine*, in an article on novels, speaks of a class of popular romances whose heroines "pant for indiscriminate kisses and go mad after unattainable men."

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Family Reading.

The Child of Earth.

In the following poem, Mrs. Norton has beautifully illustrated the tenacity with which poor Humanity clings to this shadowy existence.

Fainter her slow step falls from day to day:
Death's hand is heavy on her darkening brow!
Yet doth she fondly cling to earth, and say:
"I am content to die — but oh, not now!
Not while the blossoms of the joyous Spring
Make the warm air such luxury to breathe;
Not while the birds such lays of gladness sing,
Not while bright flowers around my footsteps wreathe.
Spare me, great God! — lift up my drooping brow:
I am content to die — but oh, not now!"

The spring hath ripened into summer time —
The season's viewless boundary is past;
The glorious sun hath reached his burning prime:
"Oh, must this glimpse of beauty be the last?
Let me not perish while o'er land and sea
With silent steps the Lord of light moves on;
Not while the murmur of the mountain bee
Greets my dull ear with music in its tone.
Pale sickness dims my eye and clouds my brow —
I am content to die! — but oh, not now!"

Summer is gone; and Autumn's soberer hues
Tint the ripe fruits and gild the waving corn;
The huntsman swift the flying game pursues,
Shouts the halloo, and winds his eager horn.
"Spare me awhile, to wander forth and gaze
On the broad meadows and the quiet stream;
To watch in silence while the evening rays
Slant through the fading trees with ruddy gleam:
Cooler the breezes play around my brow —
I am content to die! — but oh, not now!"

The bleak wind whistles: snow-showers far and near
Drift without echo to the whitening ground;
Autumn hath passed away, and cold and drear,
Winter stalks on, with frozen mantle bound:
Yet still that prayer ascends: "Oh! laughingly
My little brothers round the warm hearth crowd;
Our home-fire blazes broad, and bright, and high,
And the roof rings with voices light and loud:
Spare me awhile — raise up my drooping brow!
I am content to die! but oh! — NOT NOW!"

The Death of Louis XV.

The reign of Louis XV of France was that of an oriental monarch. His power was unlimited, and his court presented a scene of luxurious splendor such as never was witnessed in any Christian land. He was depraved and sensual, and had but little regard for his subjects, or sympathy with mankind. The Bastile frowned on France, and the nation lay enchained at the feet of the king. Who that saw this glittering monarch in the saloons of the palace of Versailles ever dreamed that, in the trying hour of death, he would be left utterly alone?

In the spring of 1774 he fell a victim to an infectious disease, contracted by his vices, that made him a spectacle terrible to behold. The sickness proved fatal. He was for a time deceived by court intrigue in respect to his danger, and his mind was filled with terror when he became conscious of his approaching end.

"I would fain die as a Christian, and not as an infidel," he gloomily said to one of his profligate companions, as he began to fear for his life. He caused his repentance for his past scandals to be publicly proclaimed; his brain was haunted by the sins of the past, and his remorse in view of eternity was extreme. His courtiers, seeing no hope of his recovery, deserted him, and his guilty and conscience-smitten paramour fled. One domestic only was left to attend him, and she awaited his commands in an outer room. And thus, with no hope to dissipate the clouds that hung over the future, and with no one to soothe his pillow, the unhappy monarch approached his dissolution.

It is the night of the 10th of May. He is dying. A lamp has been placed in the window of his chamber, and the domestic has been charged to extinguish the flame as soon as he shall expire. The courtiers flock together in a distant part of the palace, awaiting the signal of his demise. Are these the once smiling eyes that watched him in his revels, that now so eagerly watch for the light to be extinguished? Yes, those impatient watchers are the flatterers of old. So it is ever with the friendship won by the glitter of wealth and power.

The old clock of Versailles announces the slow-paced hours. Still the light glimmers and burns. It is midnight. The old clock slowly tolls the hour of twelve. The light is extinguished, and the light-hearted and excited courtiers hurry away to announce to Louis XVI that *he* is the king of France.

So perishes worldly pomp, and to such an humiliating end comes wickedness in high places. The humblest peasant that dies in the arms of Jesus is more favored than such a king.—*Independent.*

A True Wife.

She is not a true wife who sustains not her husband in the day of calamity; who is not, when the world's frown makes the heart chill with anguish, his guardian angel, growing brighter and more beautiful, as misfortunes crowd upon his path. Then is the time for the trial of her gentleness; then the time for testing whether the sweetness of her temper beams with a transient light or steady glow, as the morning star shines brightly under the clouds. Has she then smiles just as charming? Does she try by happy little inventions to lift from his sensitive spirit the burden of thought?

There are wives — nay, there are beings — who in dark hours begin repining and upbraiding, thus adding to outside anxiety the harrowing scenes of domestic life, as if all the blame in the world makes one's hair white or black, or changes the decree immutably gone forth. Such know that our darkness is heaven's light; our trials but steps in the golden ladder, by which, if we rightly ascend, we may at last gain eternal light, and bathe forever in its fulness and beauty.

"Is that all?" and the gentle face of the wife beamed with joy. Her husband had been on the verge of distraction — all his earthly possessions were gone, and he was afraid of the result of her knowledge, she had been so carefully reared and cared for all her life. But says Irving's beautiful story, "a friend advised him not to give sleep to his eyes until he had unfolded to her his hopeless case." That was the answer, with the smile of an angel — "Is that all? I feared by your sadness it was worse. Let these beautiful things be taken — all this splendor, let it go — I care not for it — I only care for my husband's love and confidence. You shall forget in my affection that you were ever in prosperity — only still love me, and I will aid you to bear these little reverses with cheerfulness."

Still love her? A man must reverence — aye, liken her to the very angels; for such a woman is a living revelation of Heaven.

Turning into a Butterfly.—After crawling about a while as a caterpillar, thinly covered over with coarse, stiff hairs, feeding on tender leaves, which are masticated by jaws, it feels an instinctive revolution approaching in its system, and makes careful preparations accordingly. Some quiet, sheltered, sunny place is selected, usually with a southerly aspect, where it spins a sort of silken basket, glued by its margins to the wall, the eaves, or the under side of a limb, in which it hides itself. This is an extraordinary piece of work when analyzed. How it is accomplished seems not to have been explained. The caterpillar then goes into a profound sleep, which lasts from late in autumn until the vernal sun revives vegetation. While thus in a profound slumber, the miniature legs, wings, proboscis, and other characteristic apparatus are developed.

During this process the incipient butterfly is fed by absorbing the blubber, or thick, fatty, outside covering of the caterpillar. By the time it is all exhausted but the bare, dry, exterior tissue, the new butterfly is perfectly elaborated. Respiration is never interrupted while the metamorphosis is going on. It continues to breathe through minute spiracula, or holes in its sides. Those in the sides of the caterpillar correspond precisely with those that have gradually opened in the sides of the butterfly. When perfectly grown, and each and all its members are complete, it straightens out its heretofore untried limbs, breaks open the dry hulk in which it is enclosed, and floats away on a voyage of pleasure among the flowers, to feed on the nectar they exhale.

Such is the process likened by poets to death and the resurrection. There is neither in this extraordinary transformation. It is a mystery of nature, however.

The Young Folks.

The Barefoot Boy.

Blessings on thee, little man,
Barefoot boy, with cheek of tan!
With thy upturned pantaloons,
And thy merry whistled tunes —
With thy red lip, redder still,
Kissed by strawberries on the hill —
With the sunshine on thy face,
Through thy torn brim's jaunty grace,
From my heart I give thee joy —
I was once a barefoot boy.

Oh! for schoolboy's painless play;
Sleep that wakes in laughing day;
Health that mocks the doctor's rules;
Knowledge never learned at schools —
Of the wild bee's morning chase;
Of the wild flower's time and place —
Flight of fowls, and habitude
Of the tenants of the wood;
How the tortoise bears his shell,
How the woodchuck digs his cell,
And the ground-mole sinks his well.
How the robin feeds his young,
How the oriole's nest is hung;
Where the whitish lilies blow;
Where the freshest berries grow;
Where the woodnut trails its vine;
Where the wood-grape clusters shine.
Of the black wasp's cunning way —
Mason of his walls of clay,
And the architectural plans
Of gray hornet artisans!
For eschewing books and tasks
Nature answers all he asks;
Hand in hand with her he walks;
Face to face with her he talks —
Part and parcel of her joy —
Blessings on the barefoot boy!

Cheerly then, my little man,
Live and laugh as boyhood can;
Though the flinty stones be hard,
Stubble-spread the new-mown sward,
Every morn shall lead thee through
Fresh baptism of the dew;
Every evening from thy feet
Shall the cool wind kiss the heat;
And too soon those feet shall hide
In the prison-cells of pride —
Lose the freedom of the sod —
Like a colt for woak be shod;
Made to tread the mills of toil;
Up and down the ceaseless moil —
Happy if thy track be found
Never on forbidden ground —
Happy if they sink not in
Quick and treacherous sands of sin.
Ah! that thou shouldst know my joy
Ere it passes, barefoot boy!

—Whittier.

The Boy's Resolve.

I would like to have ruddy cheeks, and bright eyes, and strong limbs. But they say that strong drink dims the eye, and whitens the cheek, and enfeebles the frame; therefore I will not drink at all.

I would like to have a clear mind, so that I may think on great things, and serve God and do good to others, and prepare to die. But they say that strong drink clouds the mind, and often destroys it; therefore I will not drink at all.

I would like to have a peaceful heart and a quiet conscience, so that I may be happy while I am here. But they say that strong drink fills many a heart with sorrow and misery, and implants in many a conscience a sting; therefore I will not drink at all.

I would like to have a happy home and a happy fireside, where I could rejoice with loving brothers, sisters, and parents. But they say that strong drink makes thousands of homes wretched; therefore I will not drink at all.

I would like to go to Heaven when I die, that I may dwell with Jesus in glory forever. But they say that strong drink keeps men from entering into Heaven, and casts them down to hell; therefore I will not drink at all.—*English Paper.*

Which Way are You Going?

A little girl named Sarah went home from church full of what she had seen and heard. Sitting at table with the family, she asked her father, who was a very wicked man, whether he ever prayed. He did not like the question, and in a very angry manner replied:

"Is it your mother or your aunt Sally that has put you up to that, my little girl?"

"No, father," said she; the preacher said all good people pray; and those who don't pray are not going to Heaven. Father, *do* you pray?

This was more than her father could stand, and in a rough way he said:

"Well, you, and your mother, and your aunt Sally may go *your* way, and I will go *mine*."

"Father," said the little creature, with sweet simplicity, "*which way are you going?*"

This question pierced his heart. It flashed upon him that he was in the way to death. He started from his chair, burst into tears, and prayed for mercy.

History of a Drinking Club.

Some years ago, in a large town in the west of Scotland, there existed a drinking club of upwards of twenty members, all of whom belonged to the middle classes of society. This club had a great influence in municipal affairs; several of its members were elected to fill posts in the town council. The drinking was carried on to a fearful extent in the tavern where they met. The members were often to be found at the club at all hours of night or day. Their drinking was often accompanied with such noisy mirth as to attract the attention of the passers-by.

Two of its members were sent to a lunatic asylum, one jumped from a window and killed himself; one fell into the water and was drowned; one was found dead in a public house; one died of *delirium tremens;* upward of ten became bankrupt; four died ere they had lived half their days.—*N. Y. Sun.*

AGRICULTURAL.

Evenings on a Farm.

Winter evenings among the farmers and rural population generally should be improved. In-doors this is emphatically done. The industrious and tidy housewife's and mother's work is never done. The good woman knits and sews, mends and makes, irons and darns, until weary, from fall evenings until summer comes, in order to keep her household clean and tidy.

How is it with husband and father, the boys and the help? Do they, as does mother and wife, employ their evenings in reading and study? Some do, but it is feared this is the exception and not the rule. Where and how do the greater portion spend their evenings? At some loafing-place, it is feared, such as a store, a postoffice, blacksmith's, tailor's, shoemaker's, or joiner's shop, tavern, or other like place of rendezvous. Now this is neither wise nor prudent.

"The season closing was one of toil and care," you say; "I now need rest." But consider a moment, and ask yourself whether idleness or loafing at such places is rest? Is it not dissipation, rather than recreation? So it seems; aye, so it is, and so will you find it to be ere long, but when, alas, it may prove too late to recover from the power of bad habits.

Will such allow a suggestion from one who has had experience in relation to what he is now writing about? There is hardly a successful farmer in the country who, when a boy, did not read good and useful books; and when he became a man, he still continued the habit, reading books and papers that treated of the business in which he was engaged; when teaching, reading all the best educational papers and books, attending teachers' conventions, etc., and, when farming, reading agricultural papers and books, attending farmers' clubs, agricultural shows, town, county, State, and United States fairs, etc. Thus he never had any taste for loafing where idlers meet, gossip, and talk scandal, to tell stories of more than exceptional character, drink, smoke, etc. This is essentially the experience of most who have acquired the habit of reading and study. Therefore, let those who have been in the habit of wasting their evenings, spend their evenings at home in reading, when they have not occasion to go abroad to attend lectures or meetings of farmers' clubs, or in visiting among their neighbors for social culture and improvement. Improve the evenings as they pass, and when spring comes they will be better fitted for their vocation than a year ago.—*Recorder.*

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PACIFIC COAST ITEMS.

To-day—the anniversary of the birth of Washington—is not merely legally established as a national holiday, but is practically recognized as such by all classes of people. There will be a military parade and other public demonstrations in the city, but the majority of our citizens will pass the day quietly with their families. Washington is without a peer in the affections of the American people.

The "Photographic Landscape Rocks," on exhibition at the corner of Montgomery and California streets, are worthy of examination. The term "photographic," however, is a misnomer, as the delineation of trees, shrubs, and mountain scenery is the result of chemical rather than photographic action. They are the largest dendritic specimens we have ever seen, but there are finer ones in the cabinet of the Boys' High School.

The Legislature, having adjourned in time for the members to reach San Francisco by the steamer of last night, is to-day visiting the city of Oakland. The public grounds, including the site for the State Capital and the State Agricultural College, will be examined. Our neighbors across the Bay are dispensing their hospitalities with a regal munificence.

A bill making it grand larceny to steal live stock, and a resolution favoring the annexation of British Columbia to the United States, have passed. The Assembly committed the gross folly of defeating the Senate bill allowing Chinese to testify in criminal cases.

A bill has been introduced, providing for the erection of a Capitol at San Jose, free of expense to the State; but it is not probable that any act seriously looking to a removal of the Capital will pass the present session.

The celebrated Union Copper Mine at Copperopolis is now nearly inactive, only four men being employed in running the engines to keep the water out of the mine. This is quite a different state of affairs from one year ago, when the number of men employed averaged two hundred and fifty. The last news from the East, however, shows an improvement in the price of copper.

Rain, which was so munificently abundant about the time of the holidays, is again in demand among the upland farmers. The winds which succeeded the heavy storms, have dried the surface to a considerable depth, making the ploughing on most lands laborious. The past two days have remedied the deficiency.

Pajaro Valley, a section not surpassed by any other in California for fertility and beauty, is increasing every month in its population and resources. In twelve months it will be nearly or quite reached by a railway, and hundreds of families will seek a home upon its "broad acres."

At Watsonville, on Sunday evening, a large gathering of the citizens was held at Allen's Hall, at which resolutions were passed and signatures obtained against the repeal of the Sunday laws. The meeting was addressed by the Presbyterian, Methodist, and Baptist clergymen.

The price of house lots per foot is rapidly advancing at San Jose, and the *Patriot* says that the town is assuming the style and proportions of a city more rapidly than any place in the State outside of San Francisco.

In Nevada, especially in the Reese River region, many laborers are just now without employment. The deficiency of salt is a serious drawback about the Austin silver mills.

A concert, combining both merit and modesty, was given by the pupils of the Rincon School on Friday evening of last week. A large and appreciative audience was present.

The Silk Factory at San Jose will attempt to begin operations in May. Its success is problematical. It is easier to raise grapes than cocoons in California.

A lecture on the "Elective Franchise" was given by Mrs. Laura D. Gordon, at Platt's Hall, on Wednesday evening.

San Francisco has a large number of men idle about the streets, although the number is less than three weeks ago.

The Owyhee *Avalanche* says the business of Idaho demands telgraphic communication with the outside world.

The Nevada and Grass Valley papers are discussing the question of reducing miners' wages to $2 50 per day.

The Mechanics' Eight Hour League is to have a grand torchlight procession in this city to-night.

Fires in this city have occurred with strange frequency for two weeks past. Only one has been very destructive—that of the American Theatre, on Sansome Street.

TELEGRAPHIC SUMMARY.

Eastern.—Reconstruction goes on slowly at the South—and in the wrong direction....Thaddeus Stevens predicts ill of the failure to impeach the President, and charges the blame upon Grant....Gen. Sherman has been nominated Lieutenant-General by brevet by the President ...The Legislature of Ohio has instructed the Senators of that State to vote for the repeal of the reconstruction laws, and against Sherman's bill to admit Alabama....The Legislature of Missouri is considering a bill to cede ten miles square of land, south of St. Louis, for the location of a National Capital.... A memorial has been received in the United States Senate, from sundry Germans, asking for the abolition of the office of President....The public voice in the Atlantic States is demanding retrenchment at Washington. The New York *Sun* claims that the present Congress is the most prodigal that ever was at the Capital....The Massachusetts Legislature has repealed the prohibitory liquor law, and established a license spstem. Its friends claim that the latter is working admirably, and claim a diminution of drunkenness in Boston. ...The people of Louisville are making a high bid for the holding of the Democratic National Convention....Gen. Sherman declines to take charge of the Department at Washington, and it is reported that he may change positions with Gen. Halleck....Congress is busy in wrangling and spending the public funds....Gold ranges from 140 to 141.

Foreign.—There is a battle impending between the English troops and those of King Theodore, on the frontiers of Abyssinia....Admiral Bell and twelve Americans were drowned in the harbor of Osaka, Japan, on the 11th of January....Mexico having repudiated all her foreign debts, except those of the United States, the English are preparing to take possession of her ports....The Turkish Government is gradually losing ground in Crete....The Fenians are still full of activity and trouble.

WEEKLY MARKET REPORT.

Produce Market.

Wednesday, February 19.

Flour—Some of the city millers are selling Extra at $8, and Superfine at $7 for hf and qr sks. The general range, however, is given as follows:

Superfine, hf sks, ℔ 196 lbs.....$7 00@7 25
qr sks..... 7 25@7 50
Extra, hf sks..... 7 75@8 00
qr sks..... 8 00@8 25

Wheat—Sale of 2,000 sks choice milling, $2 70. The same price for the balance of the lot (2,000 sks) was refused.

Barley—Sale of 2,000 sks feed and brewing, $1 75@1 90 ℔ 100 lbs. At the close, 800 sks choice brewing, current rates.

Oats—Continue firm at $1 85@1 95 ℔ 100 lbs for small lots.

Potatoes—The range of the market is $1 15@1 50. Sales of 100 sks Russian River, $1 37½; 500 sks Pajaros, $1 37½ ℔ 100 lbs.

Corn—Sale of 120 sks Yellow, $2 25; quotable as to range at $2 25@2 37½c ℔ 100 lbs.

Corn Meal—California description, 3¼c.

Rye—Is still inactive at $1 75@2 ℔ 100 lbs as nominal quotations.

Buckwheat—Sells, in small lots, at $1 75@1 85 ℔ 100 lbs.

Beans—Sales of 400 sks small White, $4 50@4 55. We quote the range for the various descriptions as follows; Bayo 3⅝@4⅛c; Butter, 4¼@4⅜c; Pea, 4¼@4⅜c; small White, 4½@4⅝c; Pink, 2½@2¾c; and Red, 2⅛@2¼c ℔ lb.

Peas—Jobbing at 2@2½c ℔ lb.

Onions—Remain scarce; jobbing at 7c ℔ lb.

Bran—The mill price is $30 ℔ ton, with a good demand.

Middlings—We quote Fine at $50: feed descriptions and Shorts, $33@$34 ℔ ton, from the mill.

Oil Cake Meal—In fair demand at $30 ℔ ton from the mill.

Hay—Sales include 10 tons fair, $18; 30 tons choice, $25—full figure. We quote the range of the market at $18@$24 ℔ ton.

Dairy Products—Supplies are more liberal, and prices easier. Fresh roll Butter 30@35c, the latter an extreme price for choice dairies; Cheese, 18@20c for California make, and 21c for Eastern (English dairies). Eggs are plentiful and cheap—say 30@32½c ℔ doz.

Poultry—Live Turkeys are quoted at 15c ℔ lb; Hens, $5 50@$6 75; Roosters, $6 75@7; Ducks, $6@6 50 ℔ doz; Geese, $2 50 ℔ pair.

Provisions—Cured Meats are a trifle firmer. We quote California-smoked Bacon, 11@15c; Oregon do, 12½@13c; California Hams, 15½@15c. There has been considerable activity of late in Lard, particularly for California rendered, the price of which is now 13@14c, firm, some dealers asking 15c. Eastern Lard is also better—say 12½@13c ℔ lb.

Wool—The market is still quiet, at 12@16c ℔ lb for clean grades of fall and spring respectively.

Hides—Sales since the 12th inst. aggregate 427 California dry, usual selection, 14@14½c, and 407 Mexican, fair to good, 12½@13½c ℔ lb.

Tallow—An offer of 7¼c for fair Beef was refused. We quote the market quiet at 7¼@7½c ℔ lb for Beef and Mutton.

San Francisco Cattle Market.

Good to choice American Beef is firm at a slight advance. Spanish Beef scarce, and prices largely nominal. In Veal an important advance of 3@4c ℔ lb is reported. Mutton is a little easier to the buyer. Lamb is scarce and quotations nominal. Pork has advanced 1@1½c ℔ lb.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 10@13c ℔ lb.
Spanish, 1st quality, 9@10c.
do 2d do 8@9c.
do 3d do 7@8c.
Veal—10@15c ℔ lb.
Mutton—6@9c ℔ lb.
Lamb—9@10c ℔ lb.
Pork—Undressed, 6@7¾c; dressed, 9@10½c ℔ lb.

—*S. F. Bulletin.*

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Current Topics.

The country has been more agitated during the past week than at any time since the assassination of President Lincoln. Notwithstanding the hostile relations of Congress and President Johnson, it was hoped that no open collision would be necessary, but that the general administration of government might continue until he shall be no longer in office. He has now made this impossible by an act which removed all difference of opinion among Republicans in Congress, and caused the indignant resolve to impeach him. When Mr. Stanton was first removed, the feelings of the people were divided, yet all knew that as the Senate was not in session, the President could appoint some one as Secretary *ad interim*. But after the Senate restored Mr. Stanton, the sentiment is general that he could not be removed again while the session continued, without its concurrence. Mr. Johnson, however, displaced him, and appointed Gen. Thomas as his successor, but the Secretary refused to leave the office, and neither branch of Congress nor the army will support the President in his action. Immediately a resolution of impeachment was introduced in the House of Representatives, and passed by a large majority. Great excitement must be the result, and each party will strive to make capital for itself while it prevails; yet all must be humiliated by this first instance of the trial of our Chief Magistrate for "high midsmeanor." Let us hope that the same Providence that has so often brought light out of darkness in our national history, will bring the country out of this crisis without serious loss.

The vote of the Legislature on the repeal of the Sunday law has both surprised and delighted the lovers of order and religion in the State. We almost feel that an apology is due the members who have so emphatically declared their conviction of the value of this sacred day, for the fear that they might permit it to be unprotected even by the present statutes. Certainly they have the warm congratulations and thanks of multitudes, to offset the murmurs that express the disappointment of those who hoped the Christianity of the State would be overridden. There is less demonstration of feeling from this class than might have been expected, and we may believe that further reflection, and the manifest regard for the good of all which has prompted the action of the Legislature, will incline them to accept it as not only inevitable, but wise. Many of those who desired the repeal of the law are Germans, and they are, for the most part, a thinking people. They will gradually understand that this country is different, in many particulars, from that which they left. They will see that evils would result from the prevalence here of many habits that are general in Germany, which are not there experienced. Moreover, in the whole of Continental Europe, there is a change in sentiment among the intelligent and observing respecting the Sabbath. Now that the question, so far as legislation is concerned, is settled for the present in this State, there is opportunity for the influence of argument, and facts, and thought, all of which will be wholesome.

The new interest felt in Lane Seminary by the churches in the western States is likely to render it one of the most important theological schools in the country. For years it has languished, while those who would no nothing for its increase of vigor have predicted its extinction, and not a few thought the eastern seminaries sufficient for all present demands. But observation and experience have convinced those living in the new States that in order to attain to the highest success, their ministers must be educated in the region where they are to labor. Hence, while other institutions were being established, this, that has accumulated much that has value, must not be permitted to perish. Two of the most able and successful pastors in the land have been taken from their pulpits and placed in the vacant Chairs of the Seminary. Stimulated by this movement, men of wealth have added largely to its endowment. The attention of the public is attracted to its facilities and prospects. Unusual numbers of students already seek its advantages, and the wisdom of the course pursued by the Trustees, though at first doubted, is abundantly confirmed. In years to come we confidently expect to find Lane Seminary equal to any in its contribution of talent and worth to the pulpits of our church.

The visit of the Legislature to Oakland last week is hardly to be considered so foolish as some of our papers represent it. Had it been for the local advantage of our neighbor city alone, we would be among the first to declare its folly, for the Legislature has more important business than the personal observation of the various towns and regions of the State, that it may be determined what bills should be passed for their profit. But already one of the prominent institutions of the State has been located in Oakland, respecting the condition of which mere reports would not furnish very satisfactory information. The offer of a very valuable and, it is believed, very eligible site for a State University, with many incidental advantages now in possession of the College of California, located in Oakland, has been made to the Legislature, upon certain conditions, and members could not judge of the value of this offer unless they could see for themselves. These were the chief reasons for the visit. The affairs of the city proper were only incidental. We have not learned how the gentlemen of the Legislature were impressed by their survey of what it is proposed to place in their hands, but if their judgment of the opportunity now to inaugurate a University worthy of the State accords with that of others who are acquainted with the facts, we shall hear of enthusiasm among them respecting one of the grandest enterprises ever proposed in California. It will be long before another like opportunity will occur, and even were there no advantage in the offer, every reason urges upon us the necessity to begin a University without delay. We cannot afford to have inadequate facilities for education, nor can we afford to wait.

Some of our statistical writers who are rather "fast," are estimating the population of this city at 140,000. San Francisco never was having a more substantial and healthy growth than at this time, but we think its resident population does not exceed 125,000. At that figure it exhibits a remarkable growth. When gold was discovered by Marshall in 1848, it contained a hundred small buildings and a mixed population of 480. By the census of 1860 it had 56,836. Admitting its present inhabitants to number 125,000, the rate per cent. of increase since the last census is 120 per cent. — a rate exceeding even the most rapidly growing cities of the Mississippi Valley. The present population is greater than that of New York City fifty years ago. They are now born who will live to see San Francisco one of the three great centers of the world's commerce, with its population of a million.

The winter, which, according to the calendar, closes with to-day, has been one of marked severity throughout the globe. Hunger and suffering have brooded over nearly every people of the Old World. In London it is estimated that 25,000, out of a working population of 600,000, are out of employment, and 75,000 are in distress. All over Great Britain and Ireland there is a largely increased number who are compelled to beg for relief. In France the destitution of the poor, especially in the cities, is severer than at any time within fifteen years. In French Algeria the Arabs are dying of famine by thousands. In Germany, tens of thousands are looking to migration to the Western Continent as the only hope from despair. From all over Europe and Asia, to far-away Finland and the remote shores of the Aral, comes the cry of want. Never was spring more longingly looked for from a winter of bitterer discontent. Even in the Atlantic cities, the number of the indigent has increased beyond precedent. The Pacific Coast is almost alone in the abundance and cheapness of the necessities of life.

Rev. J. B. Thomas and family, of Brooklyn, N. Y., arrived by the last steamer. Mr. T. becomes pastor of the First Baptist Church in this city.

Religious Intelligence.

PACIFIC COAST.

Postponement of the Convention.—Probably none will be surprised, and many will be pleased, when they are informed that the Convention which was to have been held on Wednesday last, has been postponed for one week. The violence of the storm on that day made it impossible for any large number to be present from either the country or city. Every arrangement is made for a very interesting meeting, and we hope that not only all those who designed to be here, but many others who were expecting to be absent, will attend on Wednesday evening, March 4th, at the Howard Presbyterian Church.

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A special meeting of the Presbytery of Sierra Nevada will be held at the Howard Presbyterian Church, San Francisco, on Friday, March 13th, at 10 o'clock, A.M. A full attendance of members is requested.

C. C. Wallace,
Stated Clerk.

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The Presbytery of Stockton will meet in Jackson, Amador County, on Friday, March 13th, at 7½ o'clock, P.M. The opening sermon will be preached by Rev. Jas. S. McDonald, the retiring Moderator. Statistical reports from all the churches in the Presbytery will be expected. There will be preaching every evening of the session.

H. H. Dobbins, Stated Clerk.

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Presbyterial Notice.—The Presbytery of California stands adjourned, to meet in the First Church, San Francisco, on Wednesday, March 11th, 1868, at 7½ o'clock, P.M. The opening sermon will be preached by Rev. James Eells, D.D., the retiring Moderator. The attention of ministers and churches is called to the instructions of the Presbytery, requiring brief narratives of the state of religion, together with statistical reports, to be sent to the Chairman of the Committee on Narratives, ten days before every spring meeting. Rev. F. Buel is the present Chairman of said Committee.

Feb. 11th, 1868. John G. Fackler,
Stated Clerk.

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Election of Officers.—The Young Men's Christian Association of this city have elected the following officers for the unexpired term of 1868: President, George Barstow; Vice Presidents, Daniel C. Breed, W. F. Kellet, John Dunn, C. J. King, and Wm. McCubery; Recording Secretary, James F. Crossett; Corresponding Secretary, S. W. Backus; Treasurer, Walter N. Hawley; Librarian, Jas. Woodworth; Board of Managers, Thomas W. McColleam, H. H. Earle, Charles Spear, C. W. Kittredge, J. Q. Adams, E. A. Lawrence, J. L. Barker, E. R. Waterman, James McDaniel, R. G. Davison, Samuel Mosgrove, H. H. Morgan, Henry Maas, F. A. Hatch, John Daniels, J. A. Eaton, George M. Wood, Wm. Crosbie, H. G. Horner, James Palache, W. O. Andrews, James F. Stewart, and Freeman B. Lyle.

Howard Presbyterian Church.—The annual meeting of this church was held on the third Wednesday (19th) of February. The report of Session showed that thirty-one persons have been received by letter and twenty-seven by profession, making a total of fifty-eight. The present number of members is three hundred and seventy-six. The total membership of the Sabbath School is about four hundred, exclusive of mission schools, which number nearly three hundred additional pupils. Messrs. David N. Hawley and Milton H. Myrick were elected as Elders; Messrs. George T. Hawley and George S. Lovely were elected as Deacons; Mr. Samuel I. C. Swezey was elected Sunday School Superintendent.

The Rev. F. Buel proposes to deliver, at an early day, one or more lectures on the manuscripts, versions, and translators of the Bible. The history of some of the more important manuscripts of the Old and New Testaments is exceedingly interesting, and it is all important that Christian people should know the foundations on which the credibility of the Sacred Record rests in the genuineness and anthenticity of the original manuscripts.

Rev. Wilber McKaig, late pastor of the Third Presbyterian Church, Cincinnati, has accepted a call from the First Presbyterian Church, Marysville, and will be installed on the 17th of March.

The Spare Hour, the new religious journal recently started in this city, has an unusually neat exterior, is ably edited, and is one of the most readable of our exchanges.

Rev. Joseph Worcester, a scholarly young minister from Boston, has taken charge of the Swedenborgian congregation, which meets in a hall on Market Street.

Rev. J. P. Moore has resigned the pastorate at Benicia, to take charge of the City Mission, under the auspices of the Congregational churches.

The five Baptist churches of this city have a membership of seven hundred. Seven were added to the Union Square Church last week.

Rev. W. I. Nichols, of the Central Methodist Church, is holding a series of interesting evening meetings.

Bishop Kip administers the rite of confirmation at San Jose to-morrow.

EASTERN.

We are glad to learn that President Hitchcock, of Western Reserve College, is improving in health, by reason of his visit to Europe, though he is advised to remain for some months longer in the south of France.

Rev. J. B. Bittinger has declined the Professorship in Oberlin College, which was lately offered him. He prefers pastoral duty.

Congregational.—The whole number of Congregational churches reported on this side the sea is 3,947, of which 122 are in Canada, Nova Scotia, New Brunswick, and Jamaica. The whole number of ministers is 3,063, of whom ninety-two are out of the United States as aforesaid. The total of church members is 394,372. The number of Sabbath Schools is 320,520.

The Methodists of Philadelphia are about to inaugurate a system of "pastoral aid societies," composed of ladies of the churches. The work suggested is to visit the sick and needy, gather the children into the Sunday Schools, encourage attendance upon religious services, and give religious counsel wherever needed.

Rev. J. G. Butler, D.D., the esteemed pastor of Walnut Street Church, Philadelphia, has been compelled, by a partial failure of health, to resign this important charge. The congregation agreed to unite with Dr. Butler in requesting a dissolution from the Third Presbytery.

Bishop McIlvaine, of Ohio, now the senior and presiding Bishop of the Protestant Episcopal Church in the United States, is imbued with the simplicity of the beloved Bishop White, certainly, as regards ceremony in the public worship of the church.

The number of Methodist members of Canada is estimated at one hundred thousand. They are divided into Wesleyan, Episcopal, New Connection, Bible, and Primitive Christian branches; but, at present, have under consideration the project of union.

Rev. John Cotton Smith, of the Church of the Ascension, preached for Dr. Tyng a defiant sermon on "Liberal Principles in the Episcopal Church," while Dr. Tyng was away preaching at the opening of a Methodist church.

The Collegiate (Dutch) Church has chosen a new pastor (Rev. Dr. McNair), who is to devote himself especially to the service of the church in Fulton Street, New York City.

Rev. Dr. Cutting has resigned his professorship in the University of Rochester, N. Y., and enters at once upon his work as Secretary of the Baptist Educational Commission.

Rev. H. C. Potter, formerly pastor of St. John's Church, Troy, N. Y., has accepted the pastorship of Grace Church in New York, at a salary of $10,000 per annum.

Rev. Z. M. Humphrey, D.D., of the First Presbyterian Church, Chicago, has received and accepted a call to the Calvary Church, Philadelphia.

The Presbyterian church at Marlboro, Dutchess County, N. Y., one hundred years old, was burned on Sunday, 18th inst.

The Rev. B. F. Bittinger has been installed pastor of the Seventh Street Church, Washington City, D. C.

MISSIONARY INTELLIGENCE.

The Palestine Exploration Society have sent out a second expedition, from which most interesting results are already received. Besides surveying the whole of Philistia, and a large parts of the Jordan valley, and of Moab and Gilead, they have made excavations in Jerusalem which promise to throw much light on its ancient topography, and settle many vexed questions. Thus the courses of the three walls described by Josephus may be traced, and perhaps the exact site of the Holy Sepulchre and of the Temple may be decided. The huge stones in the foundation of the Temple are being laid bare at the depth of ninety feet. The "pinnacle of the Temple," where Christ was tempted, is proved to have an elevation of 136 feet; and the bridge between Zion and Moriah — the "ascent" by which Solomon went up to the house of the Lord — is proved to have been more than 156 feet high, and may well have excited, as it did, the wonder of the Queen of Sheba. Many acqueducts, cisterns, and passages in the rocks are found beneath the Temple area, and are expected to give valuable help towards the understanding of the services of the Temple. The visit of the Sultan to England helped to smooth the way for these researches.

Missions in India.—Some twenty-five Protestant Missionary Societies, nine of which are American, are now laboring in India, supporting 559 missionaries, and expending annually, $1,250,000. The India government (British) expends in *secular* education, more than three and a half millions of dollars yearly. In British India, with Burmah and Ceylon, there are now 190 native missionaries, 1,550 native churches, 50,000 communicants, and 100,000 boys and girls receiving Christian instruction. In southern India, a native Home Mission Society has sent out laborers, who have preached the gospel to 75,000 persons during the year; and in the Madura district, more than half the entire population have heard the glad tidings. During the great mutiny, the native Christians were involved in the general suffering, and some were massacred; but only six renounced their faith in Christ under temptation, and all these subsequently returned.

Christian Labors Thwarted.—Rev. J. L. Phillips of Orissa, India, describes the moral desola-

ion spreading among the Burmese and Karens, from the growing use of alcohol and opium, introduced by the English government. Some entire villages are ruined; honest, laborious workingmen have become idle vagabonds; and some churches are completely and hopelessly disorganized by this vice, as opium-eaters seldom reform. Fifty years ago, the native Burmese were remarkably free from intoxicating habits; now they say, "The English taught us to use arrak and opium." The English government realize from this traffic an immense revenue, sixteen times more than is expended for public education throughout the province.

France.—Emilien Frossard, pastor of the Reformed Church at Bagneres de Bigore, France, has published a summary account of Protestantism in that country. The following statistics are taken therefrom.

In 1804 we reckoned 205 ministers in the Reformed Churches; 225 Lutheran ministers; total, 430.

In 1857 we reckoned 601 ministers in the Reformed Churches, 269 Lutheran, 20 Union of the Evangelical Churches, 30 Independent, Baptist, and Wesleyan; total, 920.

Progress in China.—Hon. S. Wells Williams, writing from Peking to the American Board, says: "The present aspect of mission work in China encourages to constant work in every branch, and the truth seems to be leavening the mass of mind in ways and places that we know not, except as we see the results. * * * I thank God, after thirty-four years' observation, that no shade of doubt as to the triumphant result, or regret at having engaged in it, has ever arisen in my mind."

Results of Missions in India.—The direct results of Christian missions in India are of the most gratifying character. There are now in India some 50,000 communicants of all churches; there are congregations of 250,000 people, together with 200 native clergy. But, as an English writer on the spot has observed, there are other results of still greater value as to the future, in the general impression which has been made upon India as to the falsity and weakness of their old religions, and the truth, and power, and certain triumph of Christianity.

Twenty-five Protestant missionary societies labor in India. Of these three are in Scotland, eight in England, one in Ireland, four on the Continent of Europe, and nine in America. There are, besides these, seven societies for literature and education. These societies maintain upwards of 550 missionaries, and along with the Bible and tract societies, etc., expend annually about £250,000 ($1,350,000). The India Government expends in *secular* education upwards of £700,000 ($3,500,000) per annum.

Light in Dark Places.—Missionary Wilder, writing from Kolapoor, India, to the American Tract Society, says that the number of Hindoo readers is rapidly increasing, minds are being roused to thought and reflection. He circulated 4610 volumes of the publications of the Tract Society in 1866. He says: "This department of our work was never so full of interest and promise as at present. Our extensive preaching tours the past cool seasons have quite exhausted our supplies."

England.—The Protestants of England have been for some time greatly exercised over the establishment of a Papal educational institution at Oxford; but the Pope has vetoed the project. The reason given for prohibiting the establishment of the Oratory was that it was dangerous to bring Catholic young men into contact with Protestant institutions. Protestant England is afraid of Rome, and Rome is afraid of Protestant education.

Italy.—Italy still continues in a very troubled state, and the Roman question occupies the minds of the people. Although the French flag no longer floats on the Castle of St. Angelo, and the last imperial soldier has taken his leave of the Eternal City, yet the Italian kingdom seems further from obtaining Rome as its capital than ever.

Effects of the Rebellion in China.—A traveler in China, speaking of the awful carnage in the Tae-ping rebellion, states that a belt of land four hundred miles long and two hundred miles wide is literally without an inhabitant; and a district that once yielded 90,000 chests of tea annually is now a deserted waste.

In Italy, the American and Foreign Christian Union has strengthened its force of evangelists, colporteurs, and Bible-readers; and from many points they have sent up reports of inquiry for truth, and revivals of religion, frequently embarrassed by the violence of the priesthood, but not often overborne."

From China a Baptist missionary writes: "The spread of Truth in this region is remarkable. When we came here in 1860 there were only seven brethren and sisters to sit down with us at the Lord's table. Since then eighty-four have been received by baptism, and now two new churches have been organized, and two native pastors ordained for them."

In Japan, it is said, there are 20,000 Roman Catholics, descended from the Christian converts left there 200 years ago, at the time Japan was closed to foreign intercourse. They are scattered throughout the empire, and there are no new converts.

Dr. Crowther, colored Bishop of Sierra Leone, while on a visit up the Niger, was taken captive and a large ransom demanded. He was finally rescued by a party of Americans and English, but not without the loss of several lives.

Missionaries Sailed.—The Rev. Mr. Herron and his wife, formerly Mrs. Mary Pollock, of Yonkers, N. Y., sailed recently for India. A farewell meeting was held in the Westminster meeting-house in Yonkers.

Germany.—The Berlin city mission are trying tea-meetings as a means to reach the masses. Three hundred cabmen and their families are now under the care of two missionaries and two Bible-women.

Austria.—A number of persons belonging to the Christ-believers have been imprisoned for meeting for worship in private houses.

Several recent converts in Liberia are burning with the desire of going among the natives with the glory of the Cross.

Belgium.—There are fifteen Protestant churches in Belgium, made up mostly of converts from Romanism.

PERSONAL.

Rev. Newman Hall received a Christmas present of five hundred pounds from his congregation at Surrey Chapel, London, on his return from his visit to this country. In his reply of thanks he gave a long account of his American tour, and dwelt in glowing terms on the kindness he received here.

Rev. Dr. Bennett, rector of Christ Church, Guilford, Conn., has published in *Putnam's Magazine*, an interesting paper, which conclusively shows that the late Fitz Greene Halleck was not, as has been stated, a Romanist, but died strongly attached to the Protestant Episcopal Church.

George Peabody has made it a stipulation, that the Congregational house of worship which he has erected at Georgetown, Mass., at an expense of $100,000, shall never be used for "lectures, discussions of political subjects, or other matters inconsistent with the Gospel."

Victor Hugo, according to his custom, gave a Christmas festival to forty poor children in the Isle of Guernsey. The festival comprised a luncheon, presentation of garments, and distribution of gifts from a Christmas tree.

Rev. Henry Ward Beecher is diligently engaged in writing a *Life of Christ*, which is to be published by a firm in New York.

Mr. Ernest Renan has in press his *Life of St. Paul*, which will soon be issued.

Prof. Sanborn Tenny, Professor of Natural History at Vassar College, has accepted an invitation to occupy the same chair of instruction at Williams College.

John G. Whittier, the poet, is slowly recovering from a dangerous illness, at his home, Amesbury, Mass. He has been in feeble health for many years.

Rev. F. D. Huntington, D.D., rector of Emmanuel Church, Boston, has received from his parish the gift of a $10,000 policy on his life.

President McLean, of Princeton College, has become one of the regents of the Smithsonian Institute.

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The Occident.

San Francisco, Saturday, February 29, 1868.

INSANITY.

There are some general facts of great signtficance in their bearing on the various forms of mental derangement, included in the term insanity. It is a disease peculiarly prevalent in a state of high civilization. We are told that it is rare in Africa, and among the Indians of America. In China, it was almost unknown in the lower classes until the great rebellion, except in regions where opium was extensively used. Since the rebellion began it has greatly increased. In India, there are very few lunatics, and in the most despotic countries of Europe, the proportion is much less than those where the people are under the excitement of more thought and responsibility in life. In France, the proportion of insane is about 1 to 1,000 inhabitants; in England, 1 to 783; in Scotland, 1 to 563; in United States, 1 to 750; of late years, the ratio in this country has advanced, and in this State, the proportion of insane is believed to be greater than in the majority of the States in the Union.

The causes of insanity are not alone those which belong to the constitution, nor those developed by disease, or bodily accident. The records show that these contribute but a small part of the thousands in our asylums and retreats. More potent causes are found in general political or religious excitement, in serious disappointment, in intense thought and application to what taxes a certain portion of the faculties, in any form of physical or mental excess. Nor is that only insanity which so completely deranges the mind that confinement is necessary, and the powers are all without control. The marked eccentricities of some, the occasional strange conduct of others under the pressure of circumstances or excitement, the extreme desperation of others, resulting in murder or suicide, all indicate a loss of balance that verges towards lunacy. How far the unrestrained rule of depravity over the affections, and judgment, and life, may tend in the same direction, perhaps cannot be determined, yet it is possible that many a man at the final assize will be astonished to learn that God holds him to be guilty, first, because he has permitted a base heart to warp, and paralyze, and sear, and wither, until he is only the wreck of what he was.

These facts and statements have great interest for all whose lives are to passed amidst the ceaseless demands and commotions none can escape. The kinds of business, and the modes of doing business here occasion a fearful strain on the mind's frame work. The possibility of gaining a fortune in a week to one who is in the whirl of speculation, is enough to stagger any ordinary intellect. The resolution to gain a fortune in three or five years, and the adoption of the means necessary to execute this resolution, will be scarcely less ruinous. Our powers are adjusted for healthy action during a life-time, and when the work of a life-time is crowded into five years, they will not endure the burden without serious, often fatal effects. When a man, in a climate like ours, where nature suggests no time for rest by marked changes in the seasons, and the electricity of the air is a perpetual stimulus, not only allows himself no release from business, but even subjects his system to powerful stimulants, that he may do the more, is irregular in all his habits, has but little sleep, and will heed no warning or remonstrance, or actual danger, it is no marvel that his nerves become unstrung, that his brain reels occasionally, and that finally he has softening of the brain, or is in the asylum, or in his grave, worn out before his time. There will never be any business men in advanced life here, except in rare instances, until the manner of doing business is entirely changed. Nor will there be a less number of men with wrecked health, of sudden deaths, of suicides, and those who become insane.

The habits of society, morever, are unfavorable in their influence upon mental health. In many directions they impose heavy taxes on the nervous forces. The laws of nature are often set at naught, and the penalty is inevitable. Some form of excitement is sought in all social intercourse, so that the quiet circle for conversation, or the larger company for cheerful and profitable amusement, is no longer known. There must be something to satisfy the craving for stimulus, or society is a bore.

The same appears in the remarkable phases of religion which have so much influence among our people. Even the supernatural demonstrations which were sufficient at first to attract attention to the delusions which have such success now, do not satisfy any longer. There must be some new and more exciting exhibitions, and these are furnished, till one is led to wonder what can be devised after a time, monstrous enough to answer the wishes of those who have such views of religion.

Then, in addition, the recklessness of individuals in respect to their treatment of themselves, the increase of dissipation, the excess in eating, the chase after excitement, the refusal to rest, by which our people are distinguished, all help to answer the question — Why do we have so many insane persons in California? There is necessity for more general quiet. Men of business should not be in such haste, nor wear such anxious faces, nor have so many gray hairs while they are young. Social life should be enjoyed more and burdened less; should be refined and natural, not artificial and constrained. Religious sentiments and influences should be elevating, purifying, soothing, so far as possible holding the mind in proper balance and checking wild excess, not themselves the most disturbing, and destructive, and unsatisfactory of one's whole experience. And each individual should study himself — not with a view to know how heavily he can be taxed, but that he may know how to render himself the most happy, and useful, and perfect, for a life-time and in reference to body, mind, and soul. He should be aware that he is "fearfully and wonderfully made," and strive to obey the laws written on his nature and in the Word of God. A sense of responsibility for the trust he has in the possession of his powers should abide in every man, and inquiry, thought, care, should be constant lest he abuse that trust. Then insanity will diminish. It will no longer be a disease peculiarly prevalent among those who enjoy high civilization. On the contrary, those thus distinguished, while they are able to reach the most to be enjoyed by themselves, will do the most for others and for their Maker's glory.

"I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."—84th Psalm, 10th verse.

"Where God resorts,
I love it more to keep the door
Than dwell in courts."

—*Watts' Version.*

"And he is no proper judge of blessedness who hesitates a moment to prefer the condition of a penitent in the porch of that of a sinner on the throne."—*Horne's Commentary.*

I have set down the above as a proper introductory to some remarks on door-keeping suggested by my experience two Sabbaths since. I reached the entrance of the Rev. Mr. Hamilton's church in Oakland and found the doors closed, the opening exercises having already commenced. Several pillars of the church — an elder, a deacon, a Sabbath School Superintendent, two ministers of the Gospel (one of whom I was), fathers and mothers with their flocks, a goodly company, kept the door of God's house, while His people worshipped within. And we felt that it was better to be here than in the tents of wickedness. We had heard the sounds of profanity along the streets, and seen the devotees of Bacchus gathering around the saloons of the city, while some of our citizens, we supposed, were yet in their beds on this morning of the Lord's day.

Oh, yes! we felt it was better to be in the porch of the Lord's house, listening to the voice of praise, faint and indistinct as it was, coming to us through the closed doors, than to hear the loud-mouthed oath of the street, or the profane jest of the bar-room, or to be wasting these hours in drowsy slumbers. Yes, we had rather stand as door-keepers outside here than to have inside seats in some places.

But have we not strained the text somewhat? Would not a seat just inside the door be just as accordant with the sense of the passage as a stand outside? Better be near the door of God's house, waiting for an entrance, than to be altogether absent. But it were better still to have praised God by prompt attendance on His service; to have joined in the invocation for the blessing which we shall need on the Word; better to have joined in the song of praise than to have heard it faintly through closed doors; better to have gone in with the multitude than to have disturbed them by our entrance; better to have kept our appointment with God as we keep our business appointments, even if we have to rise five minutes earlier; better to have had a few moments for quiet meditation and preparation on our seats than rush thoughtlessly into God's presence; better not distract the minister's thoughts by coming after he has commenced the service; better not be so sensibly reminded of the foolish virgins who took up their lamentation when the doors were shut.

F. B.

CONTRIBUTIONS.

The Sabbath. Its Effect upon Government.

EMIGRATION. ITS ADVANTAGES.

By the census of 1860, there were in the United States 23,301,403 persons of native birth, and 4,136,175 persons of foreign birth. The latter were about one-sixth of the population. That these emigrants have contributed greatly to develop the resources of the country is conceded. That much wealth has been brought into the country directly by those persons, which has given greater effect to their subsequent efforts in developing its resources, is likewise conceded. Science, literature, and art have been greatly enriched, and their cultivation promoted, by the influences of the distinguished men who have voluntarily emigrated to this country, or have been compelled to flee from despotism. Liberal principles have been forcibly illustrated, ably expounded, and practically applied, by many distinguished patriots of foreign birth among us. That the physical development of our country has been promoted and its intellectual development aided by emigration, is undoubted.

ITS DISADVANTAGES.

It is intimated that ten per cent. of the emigrants are *paupers* and *criminals*, and five per cent. are

infirm. Three-fourths can neither read nor write the English language, and one-third can neither read nor write any language. A large majority have no definite conception of moral responsibility and obligation, and one-fourth are openly dissolute.

PROMOTION OF CRIME.

In the Police Department in the city of San Francisco, from July, 1866, to July, 1867, 9,896 arrests were made, of which more than two to one were of persons of foreign birth. On the first day of December, 1867, there were in our State Prison 692 convicts, of whom 449 were of foreign birth, and 243 of native birth — nearly two of foreign to one of native birth.

INSANE ASYLUM.

During the year ending October 7th, 1867, 313 insane persons were admitted, of whom 186 were of foreign and 127 of native birth. This is two-fifths native and three-fifths foreign.

EXPENSES.

The expenses of the Police Department of this city, for the year ending July 1st, 1867, were $118,-829 55. Of this amount the arrests, trials, etc., of foreigners cost $74,553 02, and the natives, $37,-276 53; expenses of foreigners in excess of natives, $37,276 53. The expense of maintaining State Prison convicts from December, 1865, to December, 1867, exclusive of earnings, was $148,057 33. Taking the proportion of those of foreign birth heretofore referred to, with the natives, and the support of the former cost $95,000 and the latter $53,000; foreigners in excess of natives, $42,000. The Insane Asylum, during the period referred to, cost for its support $130,057 48. Three-fifths of the inmates being of foreign birth, and two-fifths of native, will give to the former about $78,000 and the latter about $50,000; the expenses of foreign support, in excess of native, were $28,000. The additional expenses per annum to the State for the support of foreign convicts and insane, in excess of those of native birth, is about $80,000. The additional annual amount of expenditures of the city in the Police Department, in excess of the native, is about $38,000. We have here presented but two items of State expenditures and one of the city. The trial, conviction, and transportation of convicts to the State Prison will average, in each case, at least $200. The cost to the people of the State to secure the conviction and transportation of the 692 convicts in the State Prison was about $140,000. Taking the fact that there are two foreigners to one native as the basis of calculation, will give about $94,000 to the foreign, and about $47,000 to the native. The cost of those of foreign birth in excess of those of native birth about $47,000. The enormous character of this excess will more fully appear when it is considered that the native citizens in the State of California outnumber those of foreign birth about two and one-half to one.

THE PECUNIARY RESULT.

The three items relating to State expenditures and the one item of city expenditures present the aggregate of expenditures on account of criminals and insane of foreign birth, in excess of those of native birth, of about $155,000 per annum.

In all the departments of criminal jurisprudence, and in all the reformatory and benevolent operations and organizations, whether under the control of the Government or individuals, the expenses may be fairly set down as one for the native and two for those of foreign birth.

SABBATH DAY DRUNKARDS.

During the past three months the average arrests by the Police Department in this city, for drunkenness on the Sabbath day was twenty-seven. During the same period on other days, eleven. The relative proportion of arrests for other crimes was about the same. The proportion of those of foreign birth to those of native was about two to one.

ARRESTS IN THE CITY OF NEW YORK.

During thirteen Sundays in September, October, and November, 1866, there were 1,502 arrests made in the city of New York. During the same time, and in the same months in 1867, there were 701 arrests made. During the latter period the present excise law was in force. Not quite one-half the arrests were made during the latter period. Will it be said now that restraining laws produce no beneficial effect?

COMPARISON OF ADVANTAGES AND DISADVANTAGES.

We do not insist that all the foregoing facts and statistics are correct. Some, doubtless, are only proportionately so. Regarding them as substantially and in the main correct, we will present such deductions as to our mind are legitimate and just. All the unqualified gain we have made is in physical development. Our progress in that regard has been vastly accelerated by emigration. We have likewise been materially benefited by the literary and scientific knowledge disseminated among our people by men of scientific attainments who were of foreign birth. We admit that these are important elements in national progress. Considering, however, the character of our Government, and the source whence we derive our power, there are other and more important elements essential to real progress. These are

MORAL AND RELIGIOUS INFLUENCES.

The foregoing statistics establish the following facts indubitably, to wit:

1st. That emigration brings with it a vast mass of ignorance and crime.

2d. That the character and habits of the foreign element promote vice, and generate and disseminate crime.

3d. That these influences, if not arrested and overcome, will gradually but certainly destroy our institutions. The only means whereby we can arrest and overcome the terrible influences of vice and crime are by the dissemination of the great and pure principles of *morality* and *religion*. The German population have transported to their new home many of the institutions and all the habits to which they were attached in Germany. Consequently they are all bound together by their social organizations. So long as the action of these associations moves within their legitimate spheres, no objections can be urged against them. But when they are used to generate immoral and anti-Christian influences, and concentrate the whole German element in the country, with the avowed purpose of assailing and destroying temperance influences and Sabbath day worship, they are not only to be condemned, but denounced and destroyed. Their declarations and efforts for the purposes contemplated are a bold, reckless, and desperate proclamation of war against our American institutions, and against liberty itself. Their action is worse immeasurably than the subversion of the Roman Empire by the Goths and Vandals, and the conquest of the Britons by the Normans. In both those cases the conquests were the result of power exerted by proclaimed enemies. Foreigners are here by our invitation, We, as friends of humanity, invited them to come and enjoy the blessings our patriotism and valor had achieved. We have, with unparalleled generosity, divided our patrimony with them. The Germans, particularly, have evinced their gratitude by assailing with vindictive fury the very columns upon which rest the superstructure of liberty.

THE REMEDY.

To meet this more than vandal outrage we must organize against that power. The whole foreign element now in our country constitutes but one-sixth of its political power. Let us organize a native party, or a liberty party, and by its power so amend our fundamental law as to place the foreign element arriving in our country in the future upon a probation so extended as to remove any apprehensions of the results by which we are now threatened. Z.

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Correspondence.

Correspondence from the Capital.

Sacramento, Feb. 25, 1868.

The members of the Legislature have just returned from an excursion to Oakland, whose hospitalities were extended to them. They combined the celebration of Washington's Birth-day with a visit to the site of the future University of California and other noble institutions that are destined to make Oakland a celebrated city of the Pacific Coast.

This visit, it is claimed on all hands, has nothing to do with the Capital question. Oakland aspires to become a literary rather than a political center. But not so with Mud Springs. That ambitious village has become a rival of San Jose, Colfax, and other cities that have an eye to the Capital when it shall again be placed upon wheels to seek a *permanent* location.

The friends of the Sabbath will be glad to hear of the favorable consideration the question of repealing the existing Sunday laws met with in the Assembly last week. The remonstrances that came pouring in from all parts of the State very clearly indicated the deep interest taken in the subject by the people. Too much credit cannot be given to the California Christian Sabbath Society for the energy and zeal manifested in combating the foes of the Sabbath. Their circulars have been sent to all parts of the State, to come here largely signed by almost all classes of our population.

Above all other portions of our country, there is need here of organized effort to sacredly guard our Sabbath. There is already a strong combination to reduce it to the low level of a continental holiday, which to America would be disastrous.

Let this State Society receive the aid and encouragement of the friends of the Sabbath, and the next Legislature will not have so many members as the present pledged to a repeal of all Sunday Laws.

The question of repeal came up on Thursday, the 20th.

A bill was introduced to repeal the law prohibiting noisy and barbarous amusements. The friends of this bill manifested no enthusiasm and brought forth no strong arguments to support their position. All who spoke were *pledged*, and that very fact was enough to weaken the strongest points they could make. The repeal found no champions, save one, outside of San Francisco, where the Germans pledged every man elected to the Legislature. One German from this city made a speech against the Sabbath and those who observe it. He, too, was pledged to this, and was the only other one who said anything.

Mr. Oliver, of San Joaquin County, made the principal speech in defense of the Sabbath and the right to legislate for its protection. He was particularly severe upon the men who came up manacled and could not do otherwise than vote against these laws. They writhed under his lashes.

The discussion was finally cut off by one of their number moving the previous question.

Then came the most interesting part of the whole proceeding — the vote ordering the bill engrossed. This the house refused to do by the unexpected and decisive vote of forty-five to twenty.

This shows that there is a strong party opposed to repeal.

The whole subject has been referred to a special committee of five, who are to report a bill that will cover the whole case. I will be disappointed if that committee will report a bill that will come up to what is demanded. But what has been said and done so far gives encouragement to believe that no milk-and-water measure will be entertained. The laws we now have will be retained, or something better substituted.

Another very important and necessary bill met with a worse fate in the house last week. It came from the Senate, where it passed by an almost unanimous vote. It was a bill allowing Chinese and Indians to testify in courts, where they themselves are the injured parties. Under the present law they cannot do this.

There are men who scarcely do naything else but rob and abuse Chinamen. This is particularly the case in some of the mining counties, where it is easy to make a raid on a mining camp and secure the earnings of the Chinese. But no matter if fifty Chinamen see one of their number murdered, you cannot convict the murderer on their testimony. Hence men rob and kill with impunity.

But there is no remedy for this evil except in the passage of such a bill. It will not do for legislators to continue to trample upon this or any class of God's creatures by urging the plea that you cannot believe them on oath; that they belong to a race of liars and thieves; that they have no business here, and so on, with pleas that prejudice or ignorance alone could suggest.

We must love and dare to do right if we expect to find favor with God, who alone can prosper and build us up. The question will be brought up again, and it is hoped with a better issue. Alpha.

Correspondence from Japan.

Yokohama, January 10, 1868.

Before giving you any account of the "Gan Jitsu," or Japanese New Year, I must say something of the preparation for it. On Sabbath night, two evenings ago, as I was going to our Monthly Concert of Prayer for Missions, I heard persons shouting in the house across the canal. The sound was so loud and earnest that at first I thought it a cry of fire.

On looking around I could see lanterns flitting through the temple grounds, and I then distinguished the cry to be "Euka uchi!" — "riches in the house and the devil out of it!" — and in order to drive him out, they not only cry thus vociferously, but suit their action to their words, and pelt every room in the house with beans. You may well question whether the spirit of all evil is driven out by such means, yet the Japanese would think it a great calamity not to have it done on the regular night for the ceremony every year. The temples seem to be no exception, and are more thoroughly pelted, if possible, than any other place, while the exorcists cry out at the tops of their voices, "f'kauch! f'kauch!"

This scattering of the beans precedes the last night of the old year. The last day is spent in ornamenting the fronts of their houses and arranging the rice cakes and other ornaments within. The night is spent very busily by the merchants and others, in settling their accounts for the year. The ornamentation of the houses consists of tall bamboos with their green leaves, or pine trees and boughs, arranged along the front. Sometimes pines and bamboos are clumped together, and a cross-piece of bamboo connects them above. Along this cross-piece a heavy twisted rope of rice straw is stretched, from which heavy branches of the same hang down like a fringe. This looks very well, as the ropes are tastefully braided, and the heavy drooping fringe is well made and neatly bound, as in small sheaves. The evergreens of course denote perpetuity; the bamboo elasticity of spirit under difficulties. They say the bamboo, though it bends under the snows of winter, speedily rights itself on the return of spring. The rice straw with its grain, the great staple of Japan, hanging in it, braided in two great strands into one rope, with numerous branches of the same material suspended from it, is a symbol of the family relation and its blessings.

In the centre of the cross-piece is what you might call a rosette. It consists of a stick of charcoal, a red lobster, an orange, a very lasting kind of lemon, some dried persimmons, fern leaves, other evergreen leaves and sea plants, all symbols of long life and perpetuity. Above these an open fan, with a red sun painted on it, is spread out, as a symbol of increased prosperity.

In the house, two pressed round cakes of beaten rice, looking like loaves of dough, the larger one beneath, with three smaller and lozenge-shaped ones above, represent the family, parents and children. All these are often placed on a tub of *sake*, or Japanese liquor — an indication, I suppose, of what they call a good time, after the year's accounts are settled up. Numberless little cakes are placed about in the house, many of them on the shelf where their household idols are kept, as offerings to them. In all the temples, also, great cakes are set before all the idols. These cakes in the houses are called "offerings," in what sense I have not yet learned.

One of the principal, in fact indispensable, articles used in ornamentation is Japanese paper, the name for which is the same as for God. They cut the paper in five slits, which are supposed to correspond to the five members of the body, and thus represent God. These papers are suspended along the front of their houses, and placed with all their offerings.

New Year's morning in Japan is a very quiet, and this year, a very beautiful one. The streets are all nicely swept the night before, and as the people have been up late, they remain in doors nearly all day. It is the only real Sabbath Japan enjoys. They call it their great Duntak, a corruption of the Dutch for Sunday. The officers of Government, nicely dressed in their visiting suits, pay their respects to all their superiors, and afterwards make visits of ceremony and friendship among their friends, They frequently merely file a card. I think the New York custom of making New Year's calls, owes its origin to Japan, having been transmitted from here to Holland, and so to the old Knickerbockers of Manhattan. The etiquette observed in the Tycoon's Court at New Year's time is very great. Relatives, or the royal families, make their visits on the first day—great Princes the second day, and so on for several days. New Year's really lasts a couple of weeks. In Yokohama, however, three or four days suffice, and some shop-keepers, like our Jewish friends on the Christian Sabbath in America, are to be seen having a door or shutter open here, and these indicate their willingness to do a little business. The amusements of New Year's seem to commence about midday. In these the children predominate. The boys in their best clothes fly their kites, of which they have a great variety. The girls dressed in bright colors, and their black shining hair put up in wondrous waterfalls, play in companies at battledoor and shuttlecocks, at which game they are very expert. The number of children in the streets is truly astonishing. They are very desirous of the notice of foreigners, and often desire us to take part with them.

One thing I saw greatly grieved me; it was the mount of worship paid at the Mias, or original Janese temple, on this day. A temple dedicated to Benten, a goddess said to have originated from the ea, and whose sacred emblem is a *snake*, was hronged with worshippers. The great gong, which as struck with a heavy rope hanging down over it, as kept ringing nearly all the time by the suppliants in succession. Japanese officers were among hose making their brief and formal prayer. Little hildren, old men, and maidens, all were crowded und their popular idol. A number of foreigners, adies and others, were looking on. As I passed mong the numerous shrines, I saw a civilian, not a riest, at least, he did not have his head shaved as ne, sitting on a mat in front of a goodly pile of the ice cakes, who seemed to be engaged in prayer, hile a little boy was running round and gathering p the Japanese pennies, that the worshippers threw for the treasure-box.

For the first time I saw a Chinaman here worhipping. He was inside the Mia, had a bundle of ghted incense sticks in his hand, and bowed himelf three times in front of the idol's shrine, and hen placed the sticks to be burned before the Godess.

At Kanagawa, we saw a couple of street performrs with drums and fifes, and one with a false face nd dragon's head, going through their exercises in ront of a Mia, and this performance is considered delight to the Gods.

We called at a Buddhist temple, beautifully sitated under the hills, whither we were attracted by he sound of the priest, repeating his prayers and elling them off by peals on his bell. We looked in t the door and saw only the old priest in his yelow robes, attended by a young priest, who read rayers in concert with him. They read with sorous voices, and what no one understands except hemselves—*a dead language of India.* Within he altar before the chief image, and in two side ltars and their shrines, were *candles burning.* Fit mblem this of all those who love darkness rather han light. Human invention in religion is ever inreasing the darkness, whilst professing to impart ght. "Professing themselves to be wise, they beame fools," applies to every species of idolatry, hether it be the worship of the image of Mary, or f Benten; that of Jesus, or of Shaka. The young riest, of a very pleasant face, gave us a bow and a mile in his prayers, and as we turned to go away ame to the door and bowed to us, without seeming o think it any interruption to the worship of his od. We felt thankful that at least he had a better eart than head, and hoped that truth and love will et win the day in this land of darkness. B.

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Current Literature.

RECENT PUBLICATIONS.

A JOURNEY IN BRAZIL. By Prof. and Mrs. Louis Agassiz. Boston: Ticknor & Fields. San Francisco: H. H. Bancroft & Co.

Since the return of the Naturalists under the direction of Prof. Agassiz, who sailed in 1865 for the purpose of working scientific explorations in Brazil, the public has been waiting for some account of the expedition. Remarkable facilities for success were furnished, in the ability of the tourists, in the liberality of the gentleman at whose expense they conducted it, and in the patronage and co-operation of the Emperor, so that we were prepared for such a description of its details as we have in this delightful book. The more material, and in some respects the more valuable, results are found in the splendid contributions made to the Museum of Natural Science in Cambridge. There are other works, and some of them are quite extended, which treat of the Brazilians, and give accurate accounts of the people and the empire, so far as we know, yet there was need of a book which should describe the peculiarities of the country from a scientific point of view. There were frequent inquiries for some such book, from the reading people of this Coast especially, and there could hardly be one more convenient in form, more attractive in style, more interesting and reliable in matter, than this. The facile and graceful pen of Mrs. Agassiz, and the pencil of the artist who accompained them, have greatly added to the mere information of the work, and no one can read it without the pleasure which is always an abundant reward, when those who journey so charmingly supply us with the means of accompanying them, even while we sit in our homes. There are not many travelers who know how to describe what they see, and there are but very few who really do this to much profit, though they may know how it should be done. When, therefore, we have the narrative of those who convince us that it is truthful, while it tempts us on from chapter to chapter by its variety and interest, we gladly place it among our valued books.

The object and success of this journey to Brazil suggest the hope that it may not be long before the Pacific coast shall attract Prof. Agassiz to its vast and wonderful fields of scientific research.

GOOD WORDS FOR 1867. Sold by A. Roman & Co.

Those who have, at any time, furnished this magazine to their families will not need to be told of its worth. If they have preserved the numbers and can have them bound, they will not hesitate to give the volumes a permanent place in their libraries. But there are many families of our people in which there is no such reading-matter, and some, perhaps, that have never heard of the "Good Words," edited by Rev. Dr. Macleod, and published in London, yet having a circulation in this country equal to that in England. To such we commend the opportunity to purchase in San Francisco the numbers of the year beautifully bound, for nearly the subscription price of the magazine. The contents are interesting to both children and adults, and the range of subjects affords inviting fields for instruction as well as pleasure.

The Workers.

A visitor from California once thanked Dr. O. W. Holmes for the instruction and pleasure she had received from his "Autocrat of the Breakfast Table."

"I am exceedingly glad," he replied, "when the echoes come back to me from such a distance; they not only cheer and exhilarate, but stimulate me to a keener sense of enjoyment in writing."

This observation was recalled to me as I looked over my letters and papers received by last steamer, and I thought of the "echoes" which we might return to those in distant lands, who have been instrumental in the spread of the Gospel; in bestowing educational advantages upon the ignorant; and in diffusing the beneficial influences of Christianity throughout the world. It is cheering to the missionary, bearing the "heat and burden of the day," apart from friends and kindred, and often in the midst of uncongenial surroundings, to see that his labors are appreciated by those from whom he went out. It is delightful to the teacher among the heathen to hear his efforts spoken of with commendation and interest by those who are prayerfully watching the progress of Christian enlightenment for the age.

And the physician, who gives so much of his sympathy to bodily anguish, needs the refreshment of kindly words and remembrances from friends he has left at the call of duty, to stimulate him in his career of usefulness. And so, perchance some thirsty heart, lighting upon these words from a private letter of the poet Whittier, may find encouragement and rejoice in the privilege of being one of God's workers. He says: "God has been good to me in that he has given me so many friends to love — so much beauty to see — so much *work to do* for humanity."

Beside this letter lies one coming from California Postoffice, Hamilton Co., Ohio. It is from one of the quiet workers — one who has devoted herself to what she terms in her letter "the glorious Sabbath School cause." Speaking of Rev. Newman Hall's Gospel labors, she writes: "Truly, it is a cause of special rejoicing when men of noble natures and strong powers of mind, espouse the glorious cause of Christ's kingdom in the earth, while we hail with thankfulness every medium, however humble, through which the glad tidings may be proclaimed and disseminated, whether it be through burning words of eloquence, stirring the heart of every hearer, or those whose voices of invitation and gentle persuasion are never heard except in by-ways and dark alleys, in dens of wretchedness and hovels of woe, the sound is the same and unmistakeable, and the love which invites all to come to Christ is from the same blessed fountain."

And here is another of the workers, for the time being obliged to suspend her special labors, who writes under the anguish of a heartrending separation from one tenderly beloved.

"I well know that God is Light, as well as Love, and that His sunbeams shine upon the darkness and chaos within, if in our faith we can only look up and behold the morning as well as the evening of the new creation in our own hearts. Whether the promise that all things shall work together for good to them that love God, is to be accomplished by sunshine or storm, we know not, but we know the promise is sure."

And here, again, is a little notice of the Grand Exhibition from the "Friend's Review," written by E. and S. Jones, who passed through Paris on their way to the East, where an extended missionary tour awaited them:

"After examining some of the chief objects of interest at the Exhibition, we went to the stand of the Bible Society, where we were greatly interested in the account some of the distributors gave of the work done during the time the Exhibition has been open. They have distributed, thus far, one million eight hundred thousand copies of the Scriptures. While we were at the stand, numbers of people came for the little gratuitous French, German, and Italian Gospels, and seemed much pleased to receive them. We also gave away many copies to soldiers and others, who received them gratefully. The gentlemen at the stand seemed much interested in our mission East, and supplied us with Arabic and Turkish copies, and portions of copies, for distribution there."

From a letter dated Mount Lebanon, Syria, Nov. 25th, 1867, we extract — and only wish there was space for the whole of it —

"We are not able yet to give a very clear statistical account of the many schools in Beyrout and Lebanon for the education of boys and girls, but there is indeed a work of widely extended influence going on through their agency. The American Missionaries have stations at Beyrout and in several towns in the mountains, and we are at present at a boarding-school for training Syrian girls for teachers, conducted by two young ladies from England, sent out by the 'Society for Promoting Female Education in the East.' The education given here, and the Christian influence exerted, are raising the women to a very different position from that which they formerly occupied, even among the nominal Christians in this country. The prejudice against their education was very high among all sects, and still exists to a large extent; but some are now, through the influence of these schools, awakening to the advantage of having their daughters educated. Everywhere there is a wide and interesting field of labor, but a great cry for more laborers to work in it, and for supplies to carry on the work, etc."

This cry from the workers, "Come up and *help* us," is addressed to us. Shall we stand aside and ignore our own capacity for labor, waiting the "convenient season," which may never come? We cannot all work in one direction, for there are "divers gifts." But each human soul has either the one or the many talents, and their growth depends upon their use. I once heard a celebrated divine discourse upon the "talent for giving" — and he taught the poorest of us how generous we might be, not alone "in supplies to carry on the work," but in influence, in example, in encouraging every effort to higher aims and nobler aspirations. With the spirit of Whittier, let us thank God that "He gives us work to do for humanity," and although the world still "lieth in wickedness," who that considers the workers and their results can doubt its redemption.

H. L. N.

EDUCATIONAL.

The Home Library.

The examples are very numerous in which the book in the home library has exercised an important influence upon the child's future tastes. Dr. James W. Alexander writes as follows: "The liking of which I am conscious, for the old fashioned English literature, is owing to the contents of a simple shelf in the house in which I spent my boyhood. That shelf contained the essays commonly known as the British Classics." An experience of a different character, but verifying the same truth, is related of Dr. J. C. Warren. Among the books which fell into his hands when a boy was a history of Rome, rendered doubly attractive by its plates of battles and sieges, "From this history he conceived a taste for war, which continued through life." The practical inference from such facts is obvious. One half of that inference relates to the gleaning from our

book-shelves of all volumes likely to produce evil. As we would not encourage suicide, we remove the 'Sorrows of Werter;" as we would not multiply house-breakers, we take away "Jack Sheppard;" and as we dread the forecastle, we dismiss "Two Years Before the Mast," and the "Pirates' Own Book." But the other half of our inference relates to the supplying of volumes of a beneficial character. Of these we will only mention three: one, 'Learn to say No," adapted to strengthen a young man's will; another, "The School Girl in France," suited to expose the proselytism of convent-schools; and the other, the venerable "Fox's Book of Martyrs," written to honor the memory of saints and expose the true spirit of her of the Seven Hills. C.

Praise.

The value of words of praise, judiciously granted to pupils and children, is often very great. This we learn from actual facts, constantly presenting themselves in history and in life. The following passage in point occurs in the "Table Talk of Rogers:" "Most people are ever on the watch to find fault with their children, and are afraid of praising them for fear of spoiling them. Now, I am sure that nothing has a better effect on children than *praise*. I had a proof of this in Moore's daughter. He used always to be saying to her, 'What a *good* little girl!' and she continued to grow more and more good." But we may learn the value of praise from the discouraging effect of censure. An illustration of this occurs in the life of Peter Van Schaack. His first tutor behaved to him, according to a sober report which he made in his later years, "as if he was a block-head." In consequence, he besought permission to abandon his books and enter the army. This plan was frustrated only by his parents' firm refusal, coupled with an accidental discovery of the fact that his tutor in his absence spoke of him more favorably. C.

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Family Reading.

Abide with Me.

John xiv. 23.

Abide with me. Fast falls the eventide;
The darkness thickens; Lord, with me abide.
When other helpers fail, and comforts flee,
Help of the helpless, oh! abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away,
Change and decay in all around I see:
O Thou, who changest not, abide with me!

Thou on my head in early youth didst smile,
And though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left Thee;
On to the close, O Lord! abide with me!

I need Thy presence every passing hour —
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, oh! abide with me.

I fear no woe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? where, Grave, thy victory?
I triumph still, if Thou abide with me!

Be Systematic.

It will add more to your convenience and comfort through life than you can now imagine. It saves time, saves temper, saves patience, and saves money. For a while it may be a little troublesome, but you will soon find that it is easier to do right than wrong; that it is easier to act by rule than without one.

Be systematic in everything; let it extend to the most minute trifles; it is not beneath you. Whitefield could not go to sleep at night if, after retiring, he remembered that his gloves and riding-whip were not in their usual place, where he could lay his hand on them in the dark, on any emergency; and such are the men who leave their mark for good on the world's history. It was by his systematic habits from youth to age that Noah Webster was enabled to leave the world his great dictionary. "Method was the presiding spirit of his life," says his biographer.

Systematic men are the only reliable men; they are the men who comply with their engagements. They are minute men. The man who has nothing to do is the man who does nothing. The man of system is soon known to do all he engages to do; to do it well and do it at the time promised; consequently he has his hands full. When I want any mechanical job done, I go to the man whom I always find busy, and I do not fail to find the man to do that job promptly and to the hour.

And more: teach your children to be systematic. Begin with your daughters at five years of age; give them a drawer or two for their clothing; make it a point to go to that drawer any hour of the day and night, and if each article is not properly arranged, give quiet and rational admonition; if arranged well, give affectionate praise and encouragement. Remember that children, as well as grown people, will do more to retain a name than to make one.

As soon as practicable, let your child have a room which shall be its own, and treat that room as you did the drawer. Thus you will plant and cultivate a habit of systematic action, which will bless that child while young, increase the blessings when the child becomes a parent, and extend its pleasurable influences to the close of life.

A single unsystematic person in a house is a curse to any family. A wife who has her whole establishment so arranged, from cellar to attic, that she knows on any emergency where to go for a required article, is a treasure to any man, (my experience, reader!) while one who never knows where anything is, and when it is by accident found, is sure to find it crumpled, soiled, or out of order, such a wife as the latter is unworthy of the name, and is a living reproach to the mother who bore her.—*Hall's Journal.*

Dickens wrote: "There is nothing — no nothing — beautiful and good, that dies and is forgotten. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it, and play its part, though its body be burned to ashes or drowned in the deepest sea. There is not an angel added to the blessed hosts of Heaven but does its blessed work on earth in those who loved it here. Dead! Oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear; for how much charity, mercy, and purified affection would be seen to have their growth in dusty graves!"

There are truths so immense and glorious, that when we really credit them, though the heart should be opposed to them, they will still take hold of us in so many ways that we cannot escape from their impression; and the very attempt to do so will make us the more sensible of our trouble, as he would be who shut his eyes to rid himself of pain, or run to get out of the light of day. What then must be the impression of the power of faith, when the heart accords with its object?

THE YOUNG FOLKS.

A Song of Cheer.

The skies are blue above us,
The earth is green and glad;
And friends there be who love us;
Then why should we be sad?
Sweet flowers are freshly springing;
There's fragrance in the air;
Glad birds are gaily singing —
Then banish every care.

Oh, not in gloom and sorrow
Should speed the hours away,
But some new pleasure borrow
From every fleeting day.
The bright sun still is shining,
Though darkness doth it shroud;
And "there's a silver lining
To every sable cloud."

Out in the breezy meadows
The brook goes singing now —
Then why should gloomy shadows
Sit darkly on the brow?
A thousand tuneful voices
Are thrilling all the air.
If nature thus rejoices,
Then banish every care.

There are angel guards above us,
Who joy to make us glad;
And a Father who doth love us —
Then why should we be sad?
Oh ye in grief repining,
And ye with sorrow bowed,
"There is a silver lining
To every sable cloud."

— Mrs. Thompson.

Look to your Heart.

Joy, anger, love, disappointed ambition, remorse of conscience, pining away from a sense of guilt, the cares of a family, and all the refined feelings and sensibilities of our nature, arising from the advancement of civilization and improvement of society, exert a powerful influence on the heart, and render it susceptible of disease.

A very singular fact, illustrating the influence of grief and disappointment upon the heart, is told of Philip, King of Spain, who died suddenly on hearing of the defeat of his army. On opening his body, his heart was found literally burst.

The mental perturbation which raged to such an exciting extent during the French revolution produced the most deleterious influence upon the functions and structure of the heart.

The effect of excessive joy upon the heart is exactly the same. This is sufficiently proved by a well-known circumstance that occurred in Philadelphia with respect to the door-keeper of Congress. He was so much elated on hearing the news of the surrender of Cornwallis, that he fell down dead from a rupture of the heart.

Oxygen the Common Scavenger.

God has no idlers in His world. Each atom has its use. There is not an extra particle in the entire universe. So the oxygen collects every waste substance, picks up every straggler, and returns it to the common stock for use in nature's laboratory. In performing this task its mission is most important and necessary. It sweetens water, it keeps the avenues of the body open and unclogged, it preserves the air wholesome. Oxygen is, in a word, the universal scavenger of nature. No matter can hide away from its keen eye. Every dark cellar of the city, every recess of the body, every nook and cranny of creation, finds it waiting; and the instant an atom is exposed the oxygen pounces upon it. A leaf falls, and the oxygen immediately commences its destruction. A tiny twig, far out at the end of a limb, dies, and the oxygen immediately begins its removal. A pile of decaying vegetables, a heap of rubbish, the dead body of an animal, a fallen tree, even the houses we erect for our shelter, the very instant they are built, are all gnawed upon by what we call the "insatiate tooth of time." It is only the constant corrosion of this destructive agent — oxygen.—*Steele's Chemistry.*

With Nothing to Do.

What a strange anomaly in creation is a human being with nothing to do. The most insignificant object in nature becomes to him or her a source of envy; the birds sing in an ecstacy of joy; the tiny flower hidden from all eyes sends forth its fragrance of happiness; the mountain stream dashes along with a sparkle of pure delight. The object of their creation is accomplished, and their life gushes forth in harmonious work. Oh, plant! oh, stream! here in man and woman are powers we never dreamed of — faculties divine, eternal; a head to think, but nothing to concentrate the thoughts; a hand to do, but no work done; talents unexercised, capacities undeveloped; a human life thrown away — wasted as water poured forth in the desert. Oh, birds and flowers! ye are angels in such mockery of life as this!

AGRICULTURAL.

The Country.

How pleasant it is for dwellers in cities to get off sometimes into the country! In cities we live in the midst of perpetual activity and the jar of labor and trade; but in the country there is stillness and rest. Men work noisily in cities — God works silently in the fields.

The hammer of the builder and of the man who works in iron, rings out sharply on the air; wheels rattle in the streets; your ears are filled with many voices and a confusion of sounds. But in the country the corn comes up silently; fields grow ripe with abundant harvests; the trees blossom and bear fruit; vines hang out their purple clusters; the earth prepares food for the myriads who look to her for sustenance, and there is neither noise nor confusion.

The cattle in the fields have a look of contentment. They stand amid the sweet young grass and crop their food — they lie in shady places when the sun is hot — they drink at pure streams. But in cities they are shut up in narrow stalls.

It is good for every one to go at times into the country, and see and feel how different are the works of nature and the works of man.—*Ike Marvel.*

Planting Trees.

An old man was busily employed in planting and ingrafting an apple tree. Some one passing by rudely accosted him with the inquiry:

"Why do *you* plant trees, who cannot hope to eat the fruit of them?"

The old man raised himself up, and leaning on his spade, replied:

"Some one planted trees before I was born, and I have eaten the fruit; I now plant for others that the memorial of my gratitude may exist when I am gone."

It is a narrow, selfish feeling that confines our views within the circle of our own private interests. If man had been made to live for himself alone, we may justly conclude that every one had been placed by himself, and his bounds marked out, so that he might live alone. But since God has made us live in society, He designs that we should be helpful to each other.—*Ike Marvel.*

Bridge over the Bay.—"Sycamore" writes from Sacramento to the San Francisco *Times* saying:

"A great bridge, it is proposed, will be built by the Pacific Railroad Company, from Hunter's Point to the Alameda shore, if the Legislature grant the franchise; said bridge to be 120 feet wide, with a double railroad track, a doudle wagon track, and two broad paths for pedestrians. On each side of the bridge, booths are to be built for saloons, etc., the idea being to make it a grand promenade of resort. It is estimated that the work will cost $5,250,000. Engineers are now at work making the calculations to a nicety. This would make the grand terminus of the Pacific Railroad at South San Francisco. Mr. Tully, of Monterey, has given notice of a bill granting this franchise."

To prevent Cattle from Jumping Fences.—The following singular statement was made at a late meeting of the American Institute Farmer's Club at New York:

"To prevent steers from jumping fences, clip off the eyelashes of the under lids with a pair of scissors, and the ability or disposition to jump is as effectually destroyed as Samson's power was by the loss of his locks. The animal will not attempt a fence until the lashes are grown again. Of this we are informed by Samuel Thorne, the great breeder of Duchess county, who assured us that he had tested it upon a pair of breachy oxen. As it is of great value to him, he hopes it will be tried by others."

A place for Tools.—Farmers should take good care of their farming tools and implements, and not leave them out to get wet, and to the influence of a hot sun, to crack the wood. Wagons and ploughs will last a life-time if well housed; but when left out, exposed to all kinds of weather, a few years suffice to use them up. A tool-room is as important to a farmer as any building on his farm. A work-bench, with a vice at one end, is very important. Here a hundred things can be "fixed," too numerous to mention. Try it, farmers, and see how quickly you and your sons can learn on rainy days to put your tools in order, and also do many other things for the "women folks" that will save you hundreds of dollars in the end.

Already, says the Stockton *Independent*, the effects of the genial sunshine are perceptible in more than one respect. Both ploughing and seeding have been recommenced in the black lands, where, owing to the heavy rains of winter, all farming operations were for the time suspended. On sandy land, where the farmers get in their crops in advance of the winter rains, the prospect was never more encouraging than at present. In many localities the grain has attained a height sufficient to shade the ground and retain enough moisture to nourish it to maturity, even if we should not be favored with the usual April shower.

Remember that fifty acres actually worth one hundred dollars per acre, is worth more than one hundred acres at fifty dollars per acre; because one-half the work expended on the first will raise as much as the whole amount expended on one hundred acres. In the same way with stock—it is better to fatten five head of steers well, than ten only half one, because they will sell for more, and you will also save the interest on one half of the investment.

Apples keep best when cool and dry. Sudden changes of temperature induce the collection of moisture on the skin, which dissolves the delicate varnish with which the skin of the apple is covered, and it soon decays.

He, that will not permit his wealth to do any good to others while he is alive, prevents it from doing any good to himself after he is dead; and by egotism, which is suicidal, not only cuts himself off from the truest pleasure here, but from the highest happiness hereafter.

MISCELLANY.

A lady saw on the sidewalk a ragged, cold, and hungry little girl, gazing wistfully at some cakes in a shop window. She stopped, and taking the little one by the hand, led her into the store. She bought and gave her the cakes she wanted. She then took her to another place, where she procured her a shawl and other articles of comfort. The grateful little creature looked the benevolent lady full in the face and, with artless simplicity, said,

"Are you God's wife?"

There was no profaneness, but tender and solemn feeling in the heart of this child, who thought of God as the kindest of all beings.

In Alexander Hamilton's first political speech, occur these memorable words:

"The sacred rights of man are not to be rumaged for in old parchments or musty records; they are written as with a sunbeam in the whole volume of human nature, by the hand of Divinity itself, and can never be erased or obscured by mortal powers."

An editor wrote a leading article on the fair sex, in the course of which he said—

"Girls of seventeen or eighteen are found of beaux." When the paper was issued, he was rather shocked to discover that an unfortunate typographical error had made him say, "girls of seventeen or eighteen are fond of beans."

To inculcate contentment with our lot, the eminent John Newton left us this saying: "If two angels came down from Heaven to execute a divine command, and one was appointed to conduct an empire, and the other sweep a street in it, they would feel no inclination to change employments."

The following is a definition of a Virginia gentleman, given by a native of the "Mother of States:"

"Sir," said he, "a Virginia gentleman is a man whom you meet at the cross-roads, who sits on the top-rail of a fence, whittles a stick, and talks Constitution."

The bitterness of humility is a tonic to the spirit. To humiliate yourself is as necessary in this wicked world, as it is for travellers through African jungles to take, every now and then, a draught of quinine. —*Spurgeon.*

The man who makes his own fire, blacks his own boots, carries his own wood, hoes his own garden, pays his own debts, and lives without wine and tobacco, need ask no favor of him who rides in a coach and four.

It was an apt answer of a young lady who, being asked where was her native place, replied:

"I have none; I am the daughter of a Methodist minister."

In Germany, when a paper says anything witty, they kill the editor; and not one editor has been killed there in two hundred years.

When a man is tempted to do a tempting thing, he can find a hundred ingenious reasons for gratifying his liking.—*Thackeray.*

Chicago lawyers talk of making a discount on divorce fees where a large number of bills are wanted in one family.

Do well; but do not boast of it, for that will lessen the commendation you might otherwise have deserved.

God hears the heart, though without words; but he never hears words without the heart.

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PACIFIC COAST ITEMS.

A CORRESPONDENT from Santa Clara County says, that, aside from the Spanish population, John Gilroy, who lives at the pleasant town which bears his name, is the oldest white resident of this State. A native of Scotland, he was landed at Monterey from an English vessel in 1814, because hopelessly sick with the scurvy. Mr. Gilroy is a hale old man of over seventy years, and says that over fifty years ago Monterey had a dozen and San Jose twenty adobe houses. The Mission buildings were the nearest houses to the present site of San Francisco.

WE understand that an effort is making in this city to aid in erecting a Presbyterian Church in Austin, Nevada. The cause is richly worthy of aid. Our business men, to say nothing of higher motives, have an interest in the growth and good morals of the Reese River region. Rev. Dr. Pinney, with the approbation of all our pastors, will present the claims of this church.

OAKLAND was the scene of Legislative exploration last Saturday. The day was "raw and gusty," but a majority of the law-makers buttoned up their overcoats and wended their way to the foot-hills, where they inspected the grounds set apart for the use of the Public Institutions. The after-piece, in the form of an excellent dinner, was an enjoyable affair.

THE Sweetwater mines, on the eastern slope of the Rocky Mountains, and twenty-five miles from the proposed line of the Pacific Railway, are just now the "land of promise" to all restless adventurers. One explorer writes to the Gold Hill *News* that they are the "biggest thing on record." Of course!

A MOVEMENT is in progress to establish in this city a hospital for the relief of women and children. Such hospitals are to be found in most of the older cities. The Trustees of the Association are Bishop Kip, Gov. Haight, Frank Pixley, M. S. Latham, and W. C. Ralston.

THE SPECTATOR, alluding to the fact that of the fifty-three deaths in this city the previous week, only sixteen were females, says: "The explanation may be found in the larger number of men in our city, and the reckless habits of a large portion of them.

THE Assembly on Tuesday, by a vote of 32 to 18, passed resolutions urging the President of the United States to be firm in the maintenance of his executive rights as Chief Magistrate, and pledging the support of the freemen of California.

REV. DR. THOMAS, pastor elect of the First Baptist Church of this city, will preach to his new charge to-morrow. We congratulate his people on securing so able and experienced a pastor.

THE *Christian Advocate* says: We have pleasure in recording the fact that the Catholic Archbishop signed the petition against the repeal of the Sunday law."

REV. GUSTAVUS HINES, a pioneer Methodist in Oregon, is getting out a work of 350 pages entitled "Oregon and its Institutions."

THE famous work of art known as "Powers' Statue of California," has been purchased by ex-Senator Latham of this city.

THE test vote in the Assembly on the abolition of capital punishment, was 27 aye to 43 nay.

THE rains of the past week have been timely, and give promise of an abundant grain crop in this State.

TELEGRAPHIC SUMMARY.

EASTERN.—The absorbing topic is the impeachment of President Johnson by the House on the charge of "high crimes and misdemeanors." The vote was strictly a party one—126 to 47. Thad. Stevens and Bingham, of Ohio, announced the impeachment to the Senate....The Democratic National Convention will be held at New York on the fourth of next July....The Indiana Republican State Convention favors paying the national debt in greenbacks....The Maryland Legislature is incensed at the rejection of Mr. Thomas, the Senator elect from that State....The excitement on the impeachment question is chiefly confined to the cities....The House Committee of seven to prepare articles of impeachment are Messrs. Boutwell of Massachusetts, Stevens of Pennsylvania, Bingham of Ohio, Wilson of Iowa, Logan of Illinois, Julian of Indiana, and Ward of New York.....There is a delay in the House in presenting articles of impeachment at Washington. The popular voice is not in favor of rash action....The President nominates Thomas Ewing Secretary of War, and in a message to the Senate claims constitutional proceedure....The Radicals of Missouri are for Grant as Presidential candidate.

FOREIGN.—There are signs of rebellion in Spain against the Queen, and in Portugal against the Ministry....Lord Derby has resigned his post as English Premier, and is succeeded by Mr. Disraeli.

WEEKLY MARKET REPORT.

Produce Market.

WEDNESDAY, February 26.

FLOUR—Beyond a little inquiry for Superfine for the Australian market, there is nothing doing in export.

We quote city mills:

Superfine, hf sks, ℔ 196 lbs.....$7 00@7 25
qr sks..... 7 25@7 50
Extra, hf sks..... 7 75@8 00
qr sks..... 8 00@8 25

WHEAT—The usual degree of firmness continues to pervade the market, it being generally conceded that the surplus yet to go forward is comparatively light. We quote good to choice shipping at $2 65@2 70, and bakers' extra at $2 75. At the close, 300 sks fair milling, $2 62½ ℔ 100 lbs.

BARLEY—Feed and brewing qualities are still quoted firm at $1 85@1 90. At the close, 300 sks choice, $1 92½; 2,000 sks good, $1 87½, buyer 30; 400 sks choice, $1 90 ℔ 100 lbs.

OATS—The recognized light stock enables holders to keep the price up to $1 80@1 90 ℔ 100 lbs.

POTATOES—Quotable at $1 40@1 55 ℔ 100 lbs, according to description.

CORN—Quiet at $2 25@2 40 ℔ 100 lbs for Yellow and White.

BEANS—We quote the extremes as follows: Bayo, 3⅝@4½c; Butter, 4@4¾c; Pea, 4¼@4¾c; small White, 4½@4¾c; Pink, 2¼@2¾c; Red, 2@2¼c. At the close, 200 sks Bayo, 3⅝c; 150 sks Pink, 2⅝c ℔ lb.

BRAN—In good demand at $30 ℔ ton, both from mill and store.

MIDDLINGS—Demand fair at $50 for fine and $38@34 for feed descriptions and Shorts.

OIL CAKE MEAL—Finds ready sale at $30 ℔ ton from the mill.

HAY—The weather interferes with transactions; quotable at $18@24 for fair to choice. At the close, 16 tons choice, to arrive, $25.

DAIRY PRODUCTS—Fresh roll Butter is a little scarce at 30@35c; California firkin in good demand at 35c; Cheese is coming in more freely, and begins to sell more readily at 18@20c for California, and 20@22½c ℔ lb for Eastern; Eggs appear to be firmer at 32@35c ℔ doz.

POULTRY—Live Turkeys are quoted at 15@16c ℔ lb; Hens and Roosters, $7@7 50; Ducks, $6@7 ℔ doz; Geese, $2 50@3 ℔ pair.

PROVISIONS—Cured Meats are well maintained, the quotations indicating an upward tendency. California-smoked Bacon sells at 15@16c; Oregon do, 12½@14c; California Hams, 15@15c; no Oregon Hams offering; California Lard, 15c, firm; Eastern, 12½@13c ℔ lb.

WOOL—Quotations are nominal at 12c for clean fall and 15c ℔ lb for clean spring.

HIDES—Very few coming in, and demand correspondingly light. Since last Wednesday, 300 California dry sold at 14@14½c ℔ lb for usual selection.

TALLOW—Supplies moderate and demand fair at 7¼@7½c ℔ lb for Beef and Mutton.

San Francisco Cattle Market.

Choice American Beef sold yesterday at 12½c, which is a fraction less than last week. The range for ordinary qualities is 8@10c. We omit the quotations for Spanish Beef, as this grade, we are assured, has almost if not entirely disappeared from the market. Veal and Mutton are both a little off from last week's quotations, the outside figure for the former showing a decline of 2½c, and the latter 1c. Spring Lamb sold yesterday at 10@15c; old Lamb is quoted the same as Mutton. Pork is nominally the same as last week.

We quote slaughterers' prices as follows:

BEEF—American, 1st quality, 10@13c ℔ lb.
do 2d do 8@10c ℔ lb.
VEAL—8@12c ℔ lb.
MUTTON—7@8c ℔ lb.
LAMB—Spring, 10@15c ℔ lb.
PORK—Undressed, 6@7½c; dressed, 9@10½c ℔ lb.

—*S. F. Bulletin.*

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THE OCCIDENT.

No. 10.—Vol. I. SAN FRANCISCO, SATURDAY, MARCH 7, 1868. { $4 00 a Year, in Advance / $2 50 for Six Months.

THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

A meeting of those who are in sympathy with his Government was recently held in London, and from the accounts of it which have reached us, it must have had more than ordinary significance. John Bright made an address such as we might expect from that great lover of man and advocate of human rights, and his sentiments were repeatedly applauded. We have sometimes queried why Bright was assigned to England in the arrangement of Providence, when his spirit and character seem so eminently American, but such occasions as this, and the manner in which he makes his power felt upon the common people of his country, make us content that he be an Englishman. He can do more for the prevalence of American principles as the Great Commoner than he could were he one of our citizens, and there is no man in Great Britain more honored than he, wherever liberty is loved.

Rev. Newman Hall followed Mr. Bright in a speech distinguished for the independence and ability he has ever manifested, and his recent visit to the United States added both interest and power to his remarks. Especially is it worthy of note that he advocated the payment of the Alabama claims to this Government, and we are somewhat surprised at the statement that this portion of his speech was warmly applauded. All indications of this kind that the people of England are friends of the people in this country, though leaders and lords may endeavor to hold expression of this sentiment in check, should be hailed with joy. The time is coming when the will of the *people* will be supreme everywhere, and such men as John Bright and Newman Hall will be the princes and nobles of the race.

The accounts are appalling which come to us from Europe and the Eastern States respecting the danger of actual starvation among the poor. In England many thousands are unable to get work and are fed by charity, and not a few have been without such supply until the number of the starved to death has awakened general interest. On the Continent the condition of those dependent on their labor for support is not much better. In New York the authorities and associations of citizens are heavily taxed for the food and fuel that may keep alive those who are out of employment. In the South there is a host that none attempt to number of whites and blacks, for whom there seems to be no alternative but starvation before they can gather any products on which to live. These facts contrast strangely with the state of things on the Pacific coast; yet it may be doubted whether, in our abundance, we have done what may be justly demanded of us for the multitudes who perish with hunger. Of the millions of sacks of wheat shipped from this port a portion that would have saved the lives of hundreds would have been scarcely missed — certainly would have made none of us poor. We are not too far away from our brethren in trouble to be free from responsibility. Nor, were the opportunity to help them properly presented, would our people fail to respond. The same men who loaded the treasuries of the Sanitary and Christian Commissions, and who answered the appeal of famine so nobly a year ago, are here yet, and their hearts are as large as ever. May not some means be provided by which they can again be brought to the rescue of the starving?

A National Association has been formed, the object of which is to obtain such a change in the Constitution that God shall be recognized in that instrument. The documents issued by the Association are very interesting, and the arguments are such as appeal with great force to every moral and Christian man. It is proposed that petitions, including the changes that are necessary, be signed in all parts of the country, and that these be sent to our representatives in Congress. That a Christian nation should have failed to acknowledge God as the source of all authority and power in civil government in its fundamental charter is unaccountable. That this omission has been continued for so many years is quite as strange, and may account for many of the "righteous judgments" under which we have passed. Surely, no further delay should subject us to His wrath, who has always made national acknowledgment of Himself a condition of His abiding favor. There is nothing sectarian or political in the movement of which we are speaking, and it invites, and should receive, the sympathy, and prayers, and co-operation of all friends of God and man in the country.

The bill which limits the sale of intoxicating liquors, and makes Supervisors responsible for the character of those who sell them, is very warmly opposed in the Legislature. Yet there are arguments of much weight in favor of a license law, not because it is the best law in respect to liquor-selling, but because it is better than none. So long as there must be such traffic, let it pay a heavy tax; let it be restricted as far as possible within the bounds of decency; let the town officers have some responsibility as to its control, and by all proper means curtail its ruinous effects among the people. There are interests and classes of men that will resist any attempts to check what selfishness favors, whatever evils may result. These interests and men are largely represented in the Legislature, and opposition from them must be encountered, not only when temperance would gain some support there, but when any public advantage is sought. Still it may be hoped that enough men who have the general welfare at heart will be found in this case, as in the case of the Sunday law, to overbalance the opposers. If we can have no more — and, in the present state of public sentiment, it is likely that more would be a damage to the cause rather than a benefit — let us have Mr. Shaw's bill and test its value.

Dr. A. P. Peabody, the ablest of the Cambridge professors, and the most evangelical of the Unitarian ministers, agrees with Ralph Waldo Emerson that the want of a deeper religious spirit in our age is belittling our literature. He says, in a recent address at Amherst College: "Our own age is singularly barren in any work of literature, save those of history, which will have enduring permanence. There is very little of creative thought or of vigorous fancy, and the cause of the lack is found in the state of religious feeling."

The law respecting capital punishment is not to be changed. We had little fear that it would be when the Legislature voted to postpone action upon it until they might be able to get a more general expression of sentiment from the people respecting it. An attempt was made in the Assembly to substitute solitary confinement for life for the death penalty, but this was hopeless. Then the bill was amended to read "imprisonment at hard labor for life." But this also, was rejected by the very emphatic vote of 43 to 27. There seemed to be no necessity that California should repeat the experiment that has been made so often where it would be attended with less risk than among a population like ours, and the Legislature is wise in resolving not to repeat it. We may reach a stage of advance where capital punishment may be abolished, but it is probable that will be when there will be none disposed to commit murder.

Old residents of California abound in anecdotes of persons of cultivation coming down to very humble occupations on their arrival here. But such cases continue, and make their varied appeals to our sensibilities. Where they are forced and reluctant, they excite amusement; where they are prompt and conscientious, they are worthy of admiration. One young man, whom we know, came out here fresh from the war, and bearing on his shoulders the well-won straps of a captain. Unwilling to be idle, five days after his landing found him mounted on a milk wagon. Here he had a chance to show his quality, and that quality soon won him a better situation. All men admire such examples as these, and young persons do well to lay them to heart. In fact, the abhorrence of debt, and a readiness to labor in an honest calling, are qualities which serve somewhat to redeem even characters otherwise very defective. For instance, Count Gurowski was little better, socially,

than an Ishmaelite; but, rather than run in debt, or live upon others, on one occasion he hired out as a gardener. In sight of Cambridge, where lived few men of profounder erudition than himself, and where he had lectured on Roman Law, he took up a spade and "played the Irishman," as he called it, rather than make his landlord his creditor, or his friends his patrons.

Religious Intelligence.

PACIFIC COAST.

Union Convention.

This Convention met on Wednesday evening at the Howard Presbyterian Church in this city. Its purpose was the ratification of the action of the Philadelphia General Convention, held last November.

Hon. H. P. Coon was appointed Chairman, and Mr. Cyrus Palmer Secretary. Prayer was offered by Rev. Frederick Buel.

Rev. Albert Williams, the pioneer Presbyterian clergyman on this coast, first addressed the meeting. A few days since he was interested by a curiosity at the rooms of the "Society of Pioneers," a manzanita stick, which, dividing into two distinct branches, had, after growing a few feet, again united in one firm, compact trunk. It was emblematic of that union which ought, and he believed would soon be effected between the branches of the Presbyterian Church in this country, He could remember when they were one — had seen them disunited — and now rejoiced that the time had come when a spontaneous feeling was pervading all hearts in favor of uniting again in one harmonious body.

Rev. Dr. Eells said it was peculiarly fitting that the pioneer preacher of the Presbyterian faith in California should be the first to give utterance to his views on this occasion. No longer ago than last May the leaders in both the Old and New School Assemblies said they saw no possibility of union. But when the Philadelphia Convention came together, Rev. Dr. Hodge, Dr. Spear, and the most doubting of either party, were amazed at the feeling of unanimity which pervaded the minds of all present. All seemed to desire, not merely an organic, but a *living* union, not held together by iron bands, but by genuine sympathy. As the travel had prevented a general attendance, he trusted an adjourned meeting would be held, when the cause could have the aid and inspiration of a crowded house.

Rev. Dr. Scudder said that on this coast there had always been a harmonious feeling between the two branches — he knew of but one Presbyterian in the State, a layman, who opposed the union movement. We do not need to argue the question here. There are none unbelieving among us — but we do need to show our sympathy with the movement in the East, and give them encouragement by our earnest co-operation. He would reserve further remarks to the next meeting.

Rev. Mr. Buel felt a profound interest in the object of this meeting. He gave a history of the causes of past divisions, and believed that the causes of disaffection having passed away, it was folly to perpetuate their mischievous results. We are taught to exercise faith, hope, and charity. In past ecclesiastical proceedings, faith had ruled alone. The time had now come when hope and charity should also have their perfect work.

Rev. Dr. Pinney, of Austin, said it might seem as if he was speaking in his own defense. In Nevada he and his people had already consummated the union proposed at Philadelphia. He spoke of the early divisions of the Church as having arisen from the peculiar difficulties of the times. Let the dead past bury its dead. The great West, soon to rule ecclesiastically, as well as politically, demand union. Let us have one great evangelical union.

Hon. George Barstow said that in the past the branches of the church had often been belligerent and discordant. Christian organizations had been antagonistic when Christians as individuals could fully harmonize. He rejoiced in the present movement as one of the heart rather than of the head, having its foundation in the spirit of love. It was an earnest of the day — a sign of the coming time when all Christian bodies shall co-operate and act as one.

After singing, Rev. Dr. Eells offered a resolution expressing the views of the meeting in regard to the consummation of the proposed union, which on his motion, was laid on the table for consideration at the adjourned meeting.

On motion of Rev. Dr. Scudder, it was decided that when the Convention adjourns, it shall be to meet at the Howard Church, on Sunday evening, March 15th.

Rev. James Eells, Rev. J. H. McMonagle, Hon. George Barstow, and Mr. Cyrus Palmer were appointed a Committee of Arrangements for the occasion.

—

Sunday School Convention.—The friends of Sunday Schools in Santa Clara and the adjacent counties will hold a Convention in San Jose, on Thursday and Friday, April 2d and 3d, for the purpose of consulting how to awaken more zeal in this important branch of Christian usefulness. Sunday School workers and speakers from abroad will be present. Those in attendance will have free entertainment while in town.

The Convention will meet at the Methodist church. The exercises will consist of reports, discussions, addresses, and an interchange of views upon the various "Systems of Working." Judge Sawyer, Dr. Thomas, Dr. Eells, and Rev. Mr. Lathrop, of this city, are expected to be present.

—

A special meeting of the Presbytery of Sierra Nevada will be held at the Howard Presbyterian Church, San Francisco, on Wednesday, March 18th, at 10 o'clock, A.M., instead of Friday, March 13th, as previously announced. A full attendance of members is requested. C. C. Wallace,
Stated Clerk.

—

The Presbytery of Stockton will meet in Jackson, Amador County, on Friday, March 13th, at 7½ o'clock, P.M. The opening sermon will be preached by Rev. Jas. S. McDonald, the retiring Moderator. Statistical reports from all the churches in the Presbytery will be expected. There will be preaching every evening of the session.
H. H. Dobbins, Stated Clerk.

—

Presbyterial Notice.—The Presbytery of California stands adjourned, to meet in the First Church, San Francisco, on Wednesday, March 11th, 1868, at 7½ o'clock, P.M. The opening sermon will be preached by Rev. James Eells, D.D., the retiring Moderator. The attention of ministers and churches is called to the instructions of the Presbytery, requiring brief narratives of the state of religion, together with statistical reports, to be sent to the Chairman of the Committee on Narratives, ten days before every spring meeting. Rev. F. Buel is the present Chairman of said Committee.
Feb. 11th, 1868. John G. Fackler,
Stated Clerk.

—

Marysville, March 3d, 1868.

Eds. Occident:—

Rev. W. McKaig, D.D., late pastor of the Third Presbyterian Church of Cincinnati, has accepted a call from the First Presbyterian Church in this city, and will be installed as its pastor at an early day.

Rev. W. W. Macomber has ministered to us as stated supply for three years past, most zealously and faithfully, and under the blessing of God, we who were a "feeble folk," have now a strong and earnest church. Mr. Macomber has, during his stay among us, endeared himself to our community, and particularly to all Christian people, who will sincerely regret his departure, while his church, who have a warm affection for him, are sad to lose one so near to them, and will ever pray that God will always smile upon him and his estimable wife, and that he may be spared to a long life of usefulness in the Vineyard of the Lord. He would have been called to the pastorate, but his health and that of his family imperiously demanded that he should leave us. He has co-operated with us in our endeavors to provide for the future of our church, and rejoices with us that the Lord has been so good to us in sending as his successor one of the ablest ministers in our church.

Dr. McKaig preached for us last Sabbath morning and evening to a large and attentive congregation, and made a marked impression upon his hearers. *

—

Primary Meeting.—In accordance with a previous call, a meeting was held in the First Congregational Church on Tuesday evening, Feb. 25th, to consult in regard to the propriety of holding a State Sabbath School Convention. The meeting was organized by the appointment of Dr. Geo. Hewston as Chairman, and A. Pratt, Secretary.

Prayer was offered by Rev. H. A. Sawtelle. A resolution was then offered "That a State Sabbath School Convention be held during the coming summer, the time and place to be hereafter determined on."

The sentiment of the meeting was that such a convention would be of great service to the Sabbath School cause, and have a beneficial influence on all the churches. The resolution was unanimously adopted.

The following committee was chosen to make all necessary arrangements, and decide upon the time and place for holding said Convention: L. B. Benchley, Col. Babbitt, S. I. C. Swezey, W. H. Coddington, D. C. Breed, W. G. Badger, L. L. Alexander, J. Palache, W. B. Holcombe, J. Schreiber, S. B. Stoddard, Dr. Luckey, C. H. Afflerbach, J. Kirkpatrick.

—

The Willamette Presbytery of the Cumberland Presbyterian Church met pursuant to adjournment, at Eugene City, Oregon, October, 26th, 1867. The following synopsis from the various reports, will show what has been done in the Presbytery during the past six months. Number of sermons preached, 103; number received into the Church, 41; number of professions of religion, 21; adult baptisms, 8; infant baptisms, 7; whole number of communicants, 195; money received for missionary purposes and other ministerial labors, $283.

Portland Presbyterian Church.—Rev. Aaron L. Linsley, of Salem, Westchester County, N.

., has been invited to become pastor of this church, nd is expected to arrive by the 1st of May. Portnd is now, in population and importance, the third ty on this coast. We hope Mr. Linsley will be ble to enter upon his duties at the time named. He could hardly ask for a wider field for labor.

Presbyterian Church, Alameda.—The new hurch edifice at Alameda will be opened and dedicated on Sunday morning, March 8th. Services by he pastor, Rev. F. L. Nash, assisted by Rev. Messrs. rier, Wells, and McClure.

EASTERN.

Ministers—A Deficit and a Surplus.—In he six theological seminaries at Bangor, Andover, lartford, New Haven, Oberlin, and Chicago, there re in attendance, this year, but 261 students. Where shall ministers be found for the multitude f pulpits that will be clamoring for them before ven all of these students have graduated? Churchs are springing up in hundreds of towns across the Mississippi, and the wave will push on with the Pafic Railroad up to and over the Rocky Mountains. he church universal does not yet do "the Lord's usiness" as wisely as its own, or it would see that here were more ministers to step into these new pportunities, and fewer hamlets where three or four astors daily elbow each other in the attempt to dide among several laborers the work that might etter be done by one.—*Advance.*

A new New School Presbyterian church has een organized in Chicago, called the Twenty-first treet Presbyterian Church. This new enterprise the fruit of the labors of Rev. G. W. Mackie, and hrough his efforts an amount has been secured nearly fficient to erect a fine structure, which will be comenced the coming season. It will be located in a rowing part of the city, and the efforts that have een made are deserving of success.

The Week of Prayer has been followed by such revival in Cornwall, Vt., as that vicinity has not nown for many years. The preaching of Dr. Mafill, who has lately returned to this pastorate after n absence of twenty years, following up the minisrations of Pres. Kitchel, has been very effective. Evening meetings are held, many are being conerted, and the fire is kindling in adjoining towns.

Death in the Ministry.—We regret to announce the death of the Rev. John Gray, D.D., for a ong series of years the pastor of the First Presbyerian Church, Easton, Pennsylvania. Dr. Gray ied at his home in Easton on the afternoon of Sabath, 12th ult., in his sixty-ninth year.

A revival which commenced at Monument Street Church, Baltimore, Md., three months ago, ontinues with much interest. Nearly three hundred and fifty souls have been converted to God. Every department of the station feels its power.

Rev. J. L. Jenkins, now of the Congregational hurch at Amherst, Mass., has had a unanimous call rom the First Congregational Society at Cincinnati, with double the salary he has had at Amherst, but e remains at the latter place.

William Wolcott Ellsworth, ex-Governor f Connecticut, one of the purest and best of our ublic men, died in Hartford on the 15th ult., in the 7th year of his age. He was the third son of Oliver Ellsworth.

Plymouth Church, of Indianapolis, has given unanimous call to Rev. Edward P. Ingersoll, of Sandusky, Ohio, to become their pastor; his response has not yet been received.

The new endowment of Oberlin College has reached $70,000, and it is hoped — with considerable good reason — that it will amount to $100,000 by spring.

The Plymouth Church and Society of Milwaukee have extended a hearty and unanimous call to Rev. J. L. Dudley, of Middletown, Conn.

A Noble Collection.—The collection in behalf of the Board of Foreign Missions, taken in the church at Fifth Avenue and Nineteenth Street, New York, on Sabbath, the 5th of January, amounted to $15,000.

Among the thirty thousand people in the four south-east counties of Kansas, there are but three ministers — one a Congregationalist (Rev. T. H. Canfield), one a Methodist, and one of the United Brethren.

Sixty-six Congregational churches in Illinois are now partially or entirely supporting the A. M. A. among the freedmen, and receiving monthly reports from them of their work.

FOREIGN.

Baptist Churches Abroad.—Rev. Dr. Warren, Secretary of the American Baptist Missionary Union says:

"There are in Germany more than seventy Baptist churches, with a membership of 12,000; and in Sweden 183 churches, with 7,000 members. A church has just been completed in Stockholm at an expense of $40,000.

Dr. Hamilton.—At a recent meeting of the London Presbytery of the English Church, it was resolved that the Presbyterian church in course of erection at Camberwell, London, should be named after Dr. Hamilton, as a deserved tribute to his memory. A similar mark of esteem is contemplated at Birkenhead.

The English Bible Society, in sixty years, has distributed some 53,000,000 copies of the Scriptures. An ingenious person has calculated that at the foregoing rate it will be 1140 years before every member of the human race will have received a Bible, and that it will cost £120,000,000.

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The Occident.

San Francisco, Saturday, March 7, 1868.

FIDELITY THE TEST OF WORTH.

The great object of probation, as to the discipline of the individual, is the development of character. What is wanting in us is the principle of integrity, the established and reliable purpose and habit of self-renunciation and loyalty to God. Hence, by all the means of grace and providence which He employs, God seeks to cultivate within us the spirit we have lost. This has no respect to external circumstances. It is a necessity in each individual, without reference to others. The process is independent — in some particulars, *new* — in every one, and the result is *fidelity* to his Master that can be trusted, whatever may be his position or his accidents. The important inquiry is — not, how much money have you? but, what are you doing with what you have? Not, how lofty is your station? but, what are you doing in it? Not, how brilliant are your faculties? but, how are you using them? Sidney Smith says truly, "Of all mistakes, the greatest is to live, and think life of no consequence;" and this is as true of one man as of another. Indeed, life consists of the solemn *trusts* bestowed on us, and he lives most who, by their faithful execution, renders himself most like his Lord. Each has a path assigned him, along which none can walk but he — where at every step his fidelity is tested and strengthened, and where he walks in God's sight, stripped of everything that may hide his simple character from other men.

This design of life can be attained as really in the use of little as of much. Let it be remembered that the object sought is the pure intention, the hearty surrender of the will, and it will be evident that it matters little what means are taken by which it may be secured. Often, the real spirit is more readily discovered in the presence of trifling duties, or trials, or interests, than when those that are more important press upon us. We may be excited by the grandeur of a sacrifice, when the *spirit* of sacrifice has no place in us. We may be dazzled by the splendor of a deed to which we are urged, when no *desire* moves us other than that prompted by mere selfishness. So that, really, it is only that fidelity which reaches little things that can display a true and constant love to God. In this view there are no trifles, for every *trust* has solemn interests attached, and it may be that what *men* will never know, and will bring us no reward of honor or esteem, will bear with most weight on our eternal welfare.

There are some persons who seem to have no other mission in the world than to *express themselves*, if we may speak thus, as being the illustration of what is good, and beautiful, and true. They would not shrink from active duty, nor hesitate to stand in any place that God should give them; nor refuse to serve as almoners of larger trusts in influence or money. Yet they have a more difficult and, in some respects, a more exalted office. It is to exercise in patience, and self-denial, and retirement, the spirit of religion — to shine out upon those within their range with the blessed rays of resignation and fidelity, having, as men regard it, a less practical mission in life than some others, yet making their life a power, by love, and devotion, and prayer. From such persons we learn that piety in every state has power to transform and bless; we learn that we may be illustrious with the radiance of the motive which governs us, even more than by the reflection of the thing which we achieve. We learn that a humble spirit of obedience, which finds content in being "faithful in that which is least"— in the best use of the single talent — may be as beautiful and as successful as the same spirit seen in loftier stations, with ten talents to employ. Character, rather than achievement, is what we should seek, in what we suffer, and in what we do, and while, for the sake of the good which may thus be borne to others, we should rejoice in the privilege of extended toil and contributions, if this be granted; as respects our own culture, and work, and worth, in our Master's service, the faithful use of what we have makes us all *equal*.

Is there one who has neglected his trust, who is conscious, not that he comes short in duty of what God requires, but that he has not tried, with a devoted spirit, to obey His will? Let him know that whatever his station, he has to do with Him who allows no excuse for positive disobedience, and he must account for all he *might have done*, as well as for all he *does*. Is there one, in any station who can truly say, despite all felt unworthiness and imperfection, that he has tried to do his duty? Let him take courage, and strive more earnestly in time to come, for his Lord sees his struggles, and will help him, and reward him, and crown him at the end.

Fidelity is success, and he attains nobility that takes high rank in Heaven who enters into God's plan at any point, and with faith and purpose, does what he can.

APPRECIATION OF FARMING.

California has need of a larger population. It has now nearly half a million. A State of such vast size and fertility could readily support ten times that number. It is evident, however, that we have already enough of "professional men," unless it be of good teachers and preachers. There are lawyers and doctors in every section of the State who either are or ought to be, seeking an occupation in which they would be more useful to themselves and to others. There is also a surfeit of clerks, salesmen, and bookkeepers. Hundreds of idlers are about San Francisco, vainly looking for something to do. For every vacancy in shop or counting-room there is a host of applicants.

Meanwhile, farming on this coast offers positive and encouraging inducements to new comers. A large increase of laborers upon the soil, so far from trenching upon, would rather enhance the advantages of those who are already residents. The land near the larger towns bears a high price, but in the more remote valleys it can be bought at a price which the approach of the railway will in a few years quadruple.

Besides, the agriculturist in this State is not compelled to keep up a continual warfare with the elements, and with a rocky, unyielding soil. Hence, already, agriculture begins to hold among our people a relatively high rank. Farmers are beginning to be proud of their calling, and to be inspired by a feeling which ought to be prevalent. As a people, we need to give more careful attention to the cultivation of the soil. No occupation is more honorable. Heartily do we agree with him who said that whoever could make two ears of corn, or two blades of grass, grow where one grew before, deserves better of mankind than the whole race of politicians.

Agriculture is undeniably the strength and courage, the bone and brain, the glory and defense of a nation. Without it, territory, fertility, government, laws, science, art, armaments, and arsenals, are as useless as the phantasies of a dream. It is the sure source of a nation's wealth, the nursery of its manhood, and the inexorable condition of its longevity. Search where you will, you will find no position more free from gnawing care, more positively enjoyable, more in accordance with the laws of our nature, than that of the enterprising, intelligent, and therefore successful farmer.

Visiting the neat and charming cottages among our more cultivated farmers, one is also impressed with the importance of rendering home pleasant and attractive — attractive in its simpler beauty, in its moral influence, in its culture of manly worth and womanly virtue. Some one has said that the three most beautiful words in our language are mother, home, and Heaven. They naturally go together, either of them implying the other two. The great error in Plato's Republic is the subversion of the *family*. Sunder the ties which unite mankind in family groups, and the incentive to labor is gone. The inducements which impel men to the drudgery of life lie in the fact that they have given "hostages to fortune," that they can in reality or in prospect enjoy the fruits of their own industry around some cheerful, domestic hearthstone. Lord Byron appreciated, if he never experienced the reward of daily toil, as well as the incentive to it, when he says:

> "'Tis sweet to hear the watch-dog's honest bark
> Bay deep-mouthed welcome as we draw near home.
> 'Tis sweet to know there is an eye will mark
> Our coming, and look brighter when we come."

CHRIST THE LIFE OF MEN.

There is a constant necessity in Christian experience to come back on first principles, and preserve accurate conceptions of fundamental truth. As every road in the ancient Roman Empire would lead the traveler, however distant he might be, into the midst of the Forum, so every line of religious thought should guide the devout mind ultimately back to Christ. The tendency in religion, as elsewhere, at the present time, is to underrate these cardinal doctrines of inspiration, substituting new conceptions in their stead, as Saul's daughter laid the image in the bed of her imperiled lord. Against all such attempts the true Church must protest, especially when the keen axe would strike at the Cross and try to repudiate His name who suffered thereon. The very corner-stone is then assailed, "and if the foundations be destroyed, what can the righteous do?"

Jesus Christ, as a Divine and Omnipotent Savior, is the hope of the world, the life of men, and no hand can be uplifted against Him without striking a blow at the Christian's dearest treasure.

It is strange that all professing Christians should not apprehend this truth; so many there are who dare to tamper with error, as if it were an innocent pastime, Samson-like, laying the locks of their safety in the lap of the crafty foe. It need not be wondered at if they come forth shorn of their strength, if not sightless forever. There can be no wisdom in tampering with eternal truth; you cannot modify, you cannot improve what God has ordained. It is an ordinance established forever that Christ shall be the Light of the world, the Life of men, and in that sublime arrangement the humble Christian does and will rejoice.

TRUE AND TIMELY.

It is good to read, in that excellent paper *The Nation*, such sentiments as are thus expressed:

"We are suffering just now from political corruption — a corruption which is eating its way into nearly every State Legislature, and which, unhap-

ily, is also reaching the courts; we are suffering rom drunkenness; from crimes of violence; from rowing indifference to law; from wide-spread conempt for training and study; from a clumsy, corupt, inefficient civil service, whose agents, instead f serving the country, defile and disgrace it through heir dishonesty and incapacity. We have before s the tremendous problem of reconciling to each ther the white and black races at the South — of educing the whites to civilized subjection to the law, nd of teaching the blacks to use the law temperately and intelligently for their comfort and security, d not for vengeance or proscription. We have to ake head against the great tide of barbarism which ur vast frontier is ever rolling back on us, and at he same time to raise up to the American level the ast horde of immigrants which are every year deposited on our shores without any other preparation or their new life than discontent with their old one. We have, too, to strengthen the national conscience o resist the assaults of the crop of demagogues whom every political struggle brings to the surface, who seem to seek the national dishonor with almost atanic eagerness, and to find their highest happiness n persuading the community to do things which no ndividual would like to confess to his son that he ad a share in. To ask us to pay large sums of money for new patches of territory and new naval tations under these circumstances, under pretense f assuring the national future, is very like the remedy which old topers prescribe for the headache following a debauch. If the national future be in peril t all, it is not for want of territory, but from excess f it — not because we have not soil enough, but ecause we are unable to cover what we have with aw, order, religion, and education."

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Correspondence.

Correspondence from Ohio.

Cleveland, February 3d, 1868.

If, as the physiologists say, a man is made over and renewed in substance every seven years, you are an altered man since you left Cleveland. Not much of the original vetebrate is left by this time. Still if you were to walk up Superior Street to-morrow, the probability is that you would be recognized. But whether you would recognize the city, at least in some parts of it, is more doubtful. It used to be a tolerably clean city. Now it is overhung continually by a cloud like that which darkens Pittsburg.

Iron and coal are becoming the ruling forces. They meet here at the minimum of freightage — the one from Lake Superior, and the other from the non-sulphurous coal-beds of the Mahoning Valley. The coal there mined makes a fine quality of iron, without the necessity of being first transformed into coke, like the coal of Pittsburg. There seems to be no limit to the progress of the heavy manufactures now gathering at this point. Eight large rolling-mills have reared their smoke-stacks close around us within a few years. The glare of furnaces flashes on the clouds at night as they hang low in the rainy season. Costly works for the manufacture of steel by the Bassamer process are being constructed — the second works of the kind in this country.

The fine public buildings which have been so freely erected of late are already growing dingy with the soot which settles everywhere. To have clean hands, to say nothing of a pure heart, a man must live well out of town henceforth.

Another large manufacturing interest which has contributed greatly to the recent prosperity of Cleveland, is causing us just now to drink the waters of affliction. The slopes and dells of the river valley, which you remember for their picturesque beauty, are now ravaged and overrun by the forlornest and most reckless-looking shanties, where coal oil is refined. The refuse of this process, called "acid sludge," a mixture of sulphuric acid and crude petroleum, and I know not what other complex nastiness, finds its way to the river and lake, and in winter, when outlying ice alters the current, into the inlet pipe of our Water Works. Drop five drops of kerosene oil into every glass of water you drink, and twenty into the wash-bowl where you wash your editorial face, and you will be qualified to sympathize with your old parishioners and friends. Vigorous measures will be taken during the coming summer to prevent the recurrence of this flavor.

You will pardon my enlarging thus much on these local items, for among your readers along the Pacific shore are some who once knew these regions, and will be glad to know how we stay-at-home people fare.

This city numbers 80,000 inhabitants, one-half, at least, foreign; one-third probably, German. A large number of German emigrants are settling down all along the lake shore, attracted, no doubt, by the fine capacity of the soil and climate for fruit-raising, and especially for grape culture. Whole townships are beginning to be denationalized: the Americans moving westward and their places being filled by Prussians, Bavarians, Bohemians, and natives of Holland. The Norwegians and Swedes all go beyond us, to the colder air of Wisconsin.

There is a serious enfeeblement of the religious institutions planted with so much toil by the first settlers of Northern Ohio. Churches flourishing twenty years ago are now hardly able to maintain their ordinances. One neat stone church, nine miles from Cleveland, in whose building, I believe, you were personally interested, is likely, as things now are, to stand ere long the mere shell of an extinct worship. I have often wished of late that I could, by some word of magic, lift it into the air, and drop it gently down a thousand miles westward, in some of those houseless parishes for whom Bro. Ellinwood pleads so well. Here, certainly, and perhaps in some other wide districts of the older and middle States, the religious energy of the country is becoming rapidly centralized in cities. That quiet, pure Christian life which once existed in the country towns is disappearing. There is no country life such as our fathers knew. The influences which go forth from the cities and large towns penetrate everywhere, leave everywhere a taint and spoil the Christian simplicity of the people, even while they diffuse an ardor and an intelligence not known in past days.

Our Presbyterian churches (N. S.) in this region are waiting willingly, yet not anxiously, for the consummation of reunion. We have held no Conventions hereabouts, because we are so much of one sort that we could hardly convene anybody but ourselves. The original terms of union proposed by the Joint Committee of the Assemblies suit us, and in my own judgment, and that of many in these parts, are not improved by the amendment offered by the Philadelphia Convention. We have enjoyed the courtship, and are not averse to the marriage. But we do not want a mere marriage of "*convenance*," as the French say. Too much stipulation will kill young love. A true reunion must be based as much on trust as on contracts.

We are rejoicing in the revivification of Lane Seminary, and have high hopes from the accession of Dr. Nelson and Dr. Morris to the Faculty. It may seem at first a serious loss to take two such men out of the pulpit and the pastorate, in the very freshness of their power. But there is no one thing which has been more evidently needed for years in our best seminaries than the presence of more men as leading teachers who come to their office laden with the experience of a successful ministry. I would not depreciate scholarship, but young men who are learning to preach need to be taught by scholars who are not scholastic. They want to feel the contagion of leaders who have been at the front and gone through a full campaign. With such teachers a young man can get the true learning of the school, and he gains also that life-like view of his profession which the old ministerial teaching of New England gave in the parsonage of Bellamy or Emmons. A good many young preachers of our day had to spend five years at the start in unlearning theories and finding out facts. We cannot spare time, at the West at least, for this readjustment.

Where is the West? At last accounts it was, for us, at Cheyenne, where Gen. Casement, a Cleveland man, was laying railway track by platoons at the double-quick, two miles a day. He will be at the business again with the first good thaw, and if you of the other slope are as smart, we will meet you, maybe, at the summit before we are much older, and talk over the old times and the new. G.

Our Letter from the Capital.

Sacramento, March 3d, 1868.

The Legislature has now entered upon the last month of of its session. Much remains to be done before its crowded files will be cleared. As usual, the steam will be crowded on at the last, and many bills passed without due consideration.

The Assembly last week refused to pass the bill abolishing capital punishment. Those who believe in the Divine warrant for such punishment, will be gratified that human life is yet to have the protection of God's own solemn enactment.

The general sentiment of the people is in favor of the continuance of this necessary restraint upon the wicked and lawless. Such a law is a terror to evil-doers. Its necessity has been amply demonstrated, and of itself refutes the charge that "it is a relic of barbarism."

The subject of prison reform is exciting much interest among our legislators. The demand for it is urgent. The California Prison Commission is doing a noble work in its behalf. Their worthy Secretary, Mr. James Woodworth, has been earnest and persistent in his efforts in behalf of the prisoners. One thing that he and his co-laborers advocate as of vital importance is a separation of the younger and better class in our State Prison from the old and hardened criminals, who contaminate all who are compelled to associate with them constantly. Many of these have been sent back again and again. They are a curse to society while outside the walls of the prison, and they are an injury to those of their associates who have committed their first offense, and of whose reform strong hopes may, as a general rule, be entertained. Some classification of prisoners according to age and circumstances would certainly be advantageous.

A bill has been introduced in the House and passed to engrossment providing for the employment of a regular Chaplain in the State Prison. It will no doubt pass both houses and become a law. Such an officer, if fitted for the position and consecrated to the work, can do a great deal for the reformation of the prisoners. They need the Gospel of Him who came "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

The world needs this Gospel to deliver it from the necessity of maintaining such institutions at all. Nothing else can remove these monuments of crime from among us. Alpha.

CONTRIBUTIONS.

How Shall the Sermon be Made More Interesting?

You may think this rather a strange and unmeaning question; and yet, for many reasons, we believe it to be not only important, but to the point, at the present day. If you will not consider it a bit of unholy arrogance, or presumption, in your rustic clerical correspondent to make the statement, he will say that one of the finest compliments ever bestowed upon his poor preaching capacity was conferred by an intelligent Christian lady, living not many miles from the Bay of San Francisco, when she said, "Indeed, I always recollect *your* text."

The tone of conversation at the time clearly indicated that what she intended was, that the sermon was so attached to the text that she could not well help recollecting the words used by the minister on the occasion.

Now, if you will excuse this little piece of autobiography, let us proceed to look for a moment at this subject. The question is, How shall the sermon be made more interesting? And the first matter that we suggest in reply is, that the preacher pay more attention to his text.

While the dullness of preaching has had many causes, this one has been prominent: the sermon has not been the outgrowth of the text. Its jejuneness, its dryness, all its soporific tendencies, have been mainly owing to this fact. In years gone by, we met preachers who illustrated and established our position. But it is with grief that we now often meet with clergymen who have talents of a certain order, and might be useful in the ministry, if they would employ the grace of study by which to learn the particular thought to be developed from a given portion of Divine truth, yet whose whole ministry, for lack of this, becomes dry, tedious, and unedifying. These men flourish at given periods and places, but their reign is usually very brief. By their flights of fancy, and a vain show of learning, they please their auditors for a time, and you often hear their praises sounded by ignorant, thoughtless people. But their weakness soon manifests itself, their popularity soon reaches zero, and the ill-health of themselves, or their wives, or some other flimsy excuse, transfers them to another field of operations.

Now, there is no need for saying that the sermon ought to be as interesting and as valuable as the lecture, or the political oration, or the random utterances of infidel declaimers. And shall any minister of God, solemnly ordained to the work of expounding the sacred Scriptures, endowed with a literary and theological training to fit him for this very thing; shall any such teacher say that the sermon cannot be placed on a par with, or even above, all other human productions, seeing that the salvation of men's souls and the glory of God are bound up in it; seeing that the great Jehovah himself is the minister's supporter, and an eternal weight of glory his reward?

Many of the readers of your valuable paper will recollect that the greatest and best sermons of the truly great divines, Robert Hall, Dr. Chalmers, and the inimitable Addison Alexander, and his honored father, are peculiarly interesting and attractive, because of the fact that they spring from their respective texts. Even the Astronomical Discourses of Dr. Chalmers, so full of scientific truths, and that had the effect of closing the doors of commercial houses in the city of Glasgow at the hour of noon on week days, so that business men might have opportunity to hear them, furnish another example, showing that while these sermons were perfectly enrapturing on account of their great thoughts and eloquent delivery, they have additional charm from the fact that they are the outflowing inspiration of the splendid texts, so beautifully illustrated by the minister of Jesus. I am obliged to confess that I have often had my feelings outraged, my understanding stultified, and my whole religious manhood placed in the dust, while listening to some man calling himself an ambassador of Christ, an expounder of the lively oracles, pronouncing something which he was pleased to call a sermon, of about twenty minutes in length, on the great doctrines of the resurrection and the judgment, taking for his text some words from Daniel or St. John, to which he paid no more attention after they were first announced.

Such sermonizers soon become prosy. They change their texts, but not their subjects. Their language appears tame and common-place. They have only a few favorite topics, and they soon run down in the estimation of intelligent people, till we hear such comments as this:

"Oh, he always preaches the same thing. He is so prosy. There is such a want of anything interesting, that we may as well stay at home."

Now the prescription that we would offer, in view of all that has been said, is, that while the minister must do various other things, there is one very important thing that he must make matter of special thought: he must develop his text. This is equivalent to saying that he must frequent his study, and there, in a prayerful spirit, open his Bible, and, with the aid of Greek and Hebrew lexicons, critical commentaries, and other valuable helps, examine the passages and compare Scripture with Scripture, so that when a sermon is produced it will embody the thought of some particular portion of the Word. Then he will arrest the attention of the hearers and increase the power of the pulpit. M. A.

Bloomfield, Feb. 17th, 1868.

For Young Men.

"What do these church-going, Psalm-singing, Bible-reading, Sabbath-keeping, anti-swearing, old-fashioned folks mean? Religion is well enough for women and worn-out old men; but not content with these, parsons get up sermons for young men, and Sabbath Schools and Bible Classes, all with opened doors stand to entice young men among them. The Young Men's Christian Association, too, is doing its work, to draw young men into membership with it, and with some church. I vow they would find it hard to gammon me with such weak sentimentalism." This is the language of many a young man — it was once mine. I believed in a God of nature; but that He would come as Jesus Christ into this world, taking upon Himself the nature and physical weakness of man, and that he could or would redeem this world, and that by shedding of His blood there is a remission of my sins, simply by believing on Him, seemed perfect nonsense. But with all my bravado, there was a time, when crossing the broad Atlantic, that God's voice made itself heard in great danger. Out of the depths I called for deliverance.

You may not be in actual danger, but are there not moments in the still watches of the night when the question comes with irresistible force, "Am I prepared to die?" when thoughts of your home, the peace and security your mother possesses in the fact that her Redeemer liveth — your father's holy life, actuated by those Bible teachings, you would despise if God's mercy did not restrain you — have peculiar interest? Without any attempt to reason the matter, or about the doctrines you must believe, go to the Savior, ask for knowledge for your ignorance, cleansing for your sinfulness, peace of mind for your restlessness. Sincerely try to do this, for if the subject is of such importance as to give you any uneasiness, is it not of enough importance to make you examine it? If your dear mother has been led and kept by the Bible; if your father, with his good common sense, has believed in it, surely it will do their son no harm to examine its teachings and see if they are able to make you wise unto salvation? That in searching the Scripture the Lord may bless you is the sincere prayer of a fellow young man.

H. E.

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Sermon,

BY REV. JAMES EELS, D.D.

Matthew xxvi: 41.

"Watch and pray, that ye enter not into temptation."

Whatever may be believed respecting the origin of the Bible, there can be no doubt that it exhibits a remarkable knowledge of human nature, and the best means of cultivating or restraining it, as may be needed. Its precepts, its illustrations, its practical truths, may be studied with profit by all, and when one pursues any course in opposition to these, he is certain to convince others of his folly, even though he may flatter himself that they are mistaken. I need give no other instance than is presented by the text I have read. The voice of reason and experience confirms that of Scripture, that since we cannot know beforehand, it is wise to *watch;* and since we cannot direct or protect ourselves, it is wise to *pray;* and since it is always more difficult to extricate ourselves after we are in the meshes of trouble than to turn aside from its perceived beginning, it is wise both to *watch and pray*, that we enter not into temptation.

I wish to lead your meditations on this theme today, as furnishing us some lessons we do well to consider.

First. Let us inquire respecting what we are in danger of being tempted. Of course there are general temptations to which we are all exposed, arising from our common depravity, or the state of things in which we find ourselves. There is not the need of special care in regard to these, for the experience and example of others perpetually instruct us respecting them. It is rather concerning those which are peculiar to ourselves, and therefore most likely to affect us through our inattention or their unwonted power, that we are counseled to be on our guard. Among these may be mentioned—

1st. Those forms of evil which are called *besetting sins.*

Were a man whose farm is exposed to the ravages of the smaller animals — the foxes taking his fowls, the squirrels destroying his grain, the rabbits killing his young trees and shrubbery — you would expect him to devise some means to prevent the evil. Suppose, now, when visiting him, you find him intently occupied in protecting his place from the incursions of wolves, and bears, and lions. You go out with him and survey his defenses, and as you see an elaborate and formidable trap at one point, he remarks that none of these savage beasts can ever escape, if they are caught in it. As you pass across fields absolutely laid waste by the attacks of animals with which the ravines and hills abound, he takes you to another point where he has built very expensive protection against his imaginary enemies, and you ask him whether he has ever been injured by such beasts. He says,

"No; but I mean to be prepared, so that they can not do me harm, if they should come."

You would advise such a farmer to expend his labor and care where they would be of more service, and guard against evils that were really upon him. When lions and bears come, he would be wise to fortify against them.

A dealer in a certain species of merchandise suffers loss every day, through his ignorance and neglect of the details of his business and the conditions of success in it. His rivals overreach him; the market changes to his disadvantage, and at all points he shows himself deficient. Yet you find him carefully studying the particulars of speculation in gold, declaring that he will not be made the prey of those who are making so many victims in this traffic, and investigating the best modes of transacting business in other departments, resolved that should he ever be engaged in them, he will be ready for their experiences. The folly of such a merchant is apparent, and you advise him to let gold and general trade remain outside the range of his special study, until he has occasion for accurate knowledge respecting them, and for the present give his thought to his *own suffering affairs.*

Now, there are not a few who are like these men in their conduct respecting *temptation to sin* — building elaborate protection where there is no prospect that it will be needed; informing themselves fully concerning the means of success in directions they will probably never be called upon to take, but actually overrun and well-nigh ruined by evils to which they have given little thought, hardly deeming themselves in any danger from these sources.

One, for example, has an irritable disposition. Troubles, whose name is legion, throng upon himself, upon his family, upon his associates in business, upon his friends in social life, on account of it. His piety is disfigured by it. His usefulness is curtailed by it. All who know him lament its power. But, instead of watching against it and making this infirmity a subject of special and habitual prayer to God, and throwing up ramparts in every direction from which he is likely to feel its assaults, he is solicitous in regard to every *other form* of sin. He is resolved that he will not be dishonest, will not be profane, will not be a drunkard, will not be guilty of any of the gross sins he sees in others, but to which he has no particular tendency.

Another is avaricious, but erects watchtowers and forts, looking everywhere, except along the line by which his most powerful enemy will move upon his character and influence.

Another, by constitution, or habit, or both, is in danger of neglecting some departments of Christian duty, so that his religion will be without symmetry, and his life will be almost a blank; but he is interested in anything more than in attempts to reform in these particulars, and temptation thus approaching him has nothing to hinder its direct access.

There is a marvelous blindness in us all, touching that which it is most important for *us* to see. There is zeal expended upon resolutions, plans, efforts, which no pressing necessity demands. And an observer of men must often ask himself the question, "Why are all so anxious to avoid what hardly threatens them, and so generally indifferent concerning what a little attention would reveal to be a present peril?"

Many answers might be given, all suggested by the consciousness of our total depravity, which affects both our vision and our will; but *the fact* principally interests us now. This gives emphasis to our Savior's words of wisdom, "Watch and pray." If you are so likely to de deceived, or to be indifferent, rouse yourself; turn your eyes, with the most thorough scrutiny, on all sides. If presumptuous sins rush upon you, full-armed and violent, be ready for them and resist their attacks. If little sins steal in, and by insidious influence, seek to undermine your happiness and character, let no fear of what you call greater evils prevent you from observing these and checking them, and driving them away. Nothing is more necessary than the honest, prayerful study of ourselves. No knowledge is more important than that of our own weak points and easily besetting sins. No duty is more imperative than to guard these points with ceaseless vigilance, and watch, lest by these sins we are overcome and destroyed. We should sweep the horizon with our glasses of observation, but we should most narrowly scan every movement where experience shows our chief danger to be, and each one must learn this for himself.

Secondly. We are likely to be tempted by those forms of sin which offer us *reward*, in our judgment, if we will yield to them.

We have various estimates as to what is reward for evil doing. Some can be bribed much more easily than others. But every one should take heed when he is approached with any proposition to depart, in the least, from his conviction of duty, that he may obtain some recompense. Could you look into those secret court-rooms, where conscience has summoned those it declares to be culprits, and where experience is a tormentor, rather than a defender, and where fear adds to the sentence the judge pronounces, those court-rooms with which each one is more or less familiar, you would find the scenes enacted in that one to which you are summoned, are only repeated in all. There are Esaus everywhere, weeping over their folly in parting with a real good for a mess of pottage which was offered them when they were hungry, and the smoking food was too tempting to be put aside. And the testimony is abounding that evil has been multiplied a thousandfold through the power of some promise that it would bring joy, or power, or money to him whom it has thus seduced. There are a few who make an abiding contract to sell themselves, body and soul, to the devil, for so much. The large proportion of temptations, however, only propose to purchase the example, or the influence, or the effort, of those tempted, *for a time*, leaving them the opportunity to gain the rewards of goodness, after what they offer shall have been enjoyed. The forms and guises are countless under which, with some such bribe, we are met by our wily foe. He does not wish that young man to lose his character and position, but it does seem too bad that he should not enjoy the advantages that a temporary venture in sin will not fail to furnish him. He does not desire that man of business to make shipwreck of a standing gained by integrity and toil; but when fortunes can be made in a day, it is a pity that he should feel himself so much trammeled that he will not make the attempt. He does not propose that the Christian shall become a spiritual paralytic, or bowed down with the burdens of conscience, or shrouded in darkness because God no longer smiles on him, going to his grave wretched, useless, and hopeless; yet there surely can be no good reason why he should not turn aside, here and there, to the arbors of indolence and pleasure he has erected on his own grounds, and indulge in habits of which he stops not to consider the results, because they gratify him. These arbors are not to be his dwelling-places. These habits may all be dropped by-and-by.—Alas! what a host of victims has Satan gathered after him by such sophistry as this! And how amazing that through its transparency we do not see the real form and visage of the fiend who seeks our ruin! Be afraid of everything not openly and clearly good, which comes to you with *gifts.* Watch every attempt of the adversary to blind your eyes, and sear your conscience, and pervert your judgment, by the offer of a blessing, if you will walk along a path which God has cursed! That offer should rouse you to the keener vigilance, and the smiles of him who makes it should excite the resolution that you will never trust him for an instant.

Thirdly. There is danger that we reach a *state of mind* which has no remedy — *opposed to good* and to *duty.* This state is not one into which we fall by some sudden lapse. It is gradually approached by stifling conscience, by resisting God's Spirit, by refusing to accept what God offers, by habitually yielding to the tempter, until the mind and the heart are in a posture of indifference, or of hostility, which forbids all hope of change. It is possible for Satan to tempt us, by degrees, into a habit of rebellion against God's authority; into a habit of rejecting the evidence of inspiration; into the habit of stifling moral influences, until this shall seem to be the normal condition or attitude of the soul. It is possible for us to be so insensibly led on from light into darkness that we shall prefer the darkness, and pity those who do not dwell in its shades. Oh! my brethren, I tremble when I think of this effect of temptation, that is so fearfully apparent in every Christian congregation. There is nothing supernatural or strange in that state which we describe as "Gospel-hardened." There is nothing marvelous in that which we call the sin against the Holy Ghost. It is his sin whom the devil has induced to postpone attention to religious things, and reject religious conviction, and resist the Spirit of God, until interest in these things is no longer possible, and faith and repentance are far in the rear of that point to which he has drifted, on the Dead Sea of apathy and unconcern.

Why, my dear fellow-sinner, has it never occurred to you that Satan would rather have you apathetic than blasphemous? That he has gained more when he has brought upon you this deep sleep than were he to make you a violent and offensive opposer of good? Have you never thought that the agency which is doing more to hinder the power of God's grace, and the prevalence of God's Kingdom, than any other is that of the opiates by which souls are made insensible to all the motives that come from Heaven, and hell, and the Cross of Jesus, and the the pleading Spirit, who is the last to give us up?

that a soul can become thus insensible, and that the evil taxes all his arts to render it so, should cause the words to ring in our ears every moment, "*Watch and pray*," for recklessness will be ruin.

Having thus noticed some of the dangers to which we may be exposed, we may proceed in the

Second Place—To observe, that the chief peril is in respect to the *beginning* of evil. The emphatic word in this sentence is "*enter*" — "that ye *enter not* into temptation" and we all know that there is the highest wisdom in directing attention to the point from which sin takes its rise. The cumulative power of evil, once admitted, may well appal any thoughtful mind. If we would prevent a struggle with the giant, we must strangle the infant Hercules in his cradle. On this point I feel that much might be said which ought to be heeded everywhere, but especially may it be urged where temptation makes its most powerful attacks. I am speaking to those who do business in the midst of the most exciting scenes and under the influence of the most successful devices of the tempter that can be found on earth. There is no city in which the temperament of the people, and the usages in business, and the facilities available, conspire to test a man's integrity and bribe him into, at least, the beginning of evil, as is true in San Francisco. Hence, here should beacons be erected, with care that they stand at the very *entrance* to the paths of temptation.

To one outside, and looking on as you rush over them, it seems possible that you have not guarded the ways of danger along which you daily pass. You have not branded positive sin, and obliged men, especially young men, to feel that theft is theft, and crime is crime, as should be true in such a place as this. There has been a disposition to speak of the grossest business vices as mistakes, or errors — to call wickedness by light names — to apologise for such acts as ought to forfeit any man's position and character. Our boys and young men see this. Their standard of morality is formed by such influences; their habits accord with it when they begin life, and with so little preparation to resist, and struggle, and stand, are they thrown into this mighty maelstrom of temptation and sin that we call Business. There is no one thing more needed than effectual guards at the *entrance* of temptation. Call vice and crime by their right names when you talk with your children. Insist, as does the Bible, that none but fools make a mock of sin. Rebuke its trivial forms at your homes, and not wink at them. Provide all possible restraining, and cultivating, and attractive moral influences for your young men. Gather darkness over these gilded gateways into the paths of evil, and you will do much to check the throng that is pressing into them.

Then, besides this, every man *for himself* should accept the counsel, "Watch and pray, that ye enter not into temptation." That clerk who takes his employer's money for the first time, has no idea of continuing to do this. That defaulter for thousands had no thought, at the beginning, that he would take more than he could replace at any time. It was because they thus thought and resolved that the temptation had any power upon them. Had it come in naked shape, as a temptation to *steal*, they would have rejected it. There is no safety after you have begun to go down the inclined plane, under all the momentum of motion.

Over all open doors to sin write for yourself, if others will not write it for you — and let the letters be so large that you shall never fail to see them, however blinded by excitement and the wiles of the Tempter — "This is the way to ruin, and its approach is danger!"

There should also be special care respecting the entrance to evil ways, because the *associations* we form in business, or in social intercourse, often multiply and strengthen the temptations to enter them. Did you read the account, recently, of the fall from the Matterhorn, in the Alps, of four men who were on its height? There were six in all — some of them guides, some of them travelers. They were about to pass a very narrow and dangerous curve on the verge of the mountain. There was ice on the rocks. There were points which pushed out almost to the edge of the precipice. Some of the men were afraid, and they decided to tie themselves together with a long rope, so that if one fell the others might save him, and thus began the passage. At the most difficult point one slipped and went over, but the others could not hold him, and the three next to him, by the fatal rope were drawn after him, and fell four thousand feet! The remaining two were saved, because they had opportunity to cling to a projecting rock, and the rope broke!

Oh! what multitudes of men are threading the passes of life, and winding along its precipices, thus bound together by associations that increase the peril of a large part of them! How many become the victims, every year, of such alliances! How few in the moment of danger, when temptation is the strongest, and their companions go over, are saved by the breaking of the ties, so that they are left where they may yet be saved! My friends, if you find yourselves associated with men whose habits, or character, or relations, increase your danger, cut the bands which hold you together. Let nothing multiply the temptations you must encounter. Let nothing throw you under Satan's power. Stand far off from evil, and hail as a friend any one who can aid you in escaping its perils. He who does not enter into temptation will not feel its curse.

But I must hasten to remark,

Thirdly. That the way of *escape*, whether it be by avoiding the beginning of evil, or by recovery from its power after we have begun to feel it, is *two-fold*, viz: by *forecast* and *prayer to God*. Forecast includes a proper judgment of ourselves, a proper comprehension of circumstances, and a just perception of the relation of cause and effect, all of which will render us vigilant and wise.

A man is in the last degree foolish, in such a world as this, who shuts his eyes and throws himself upon the tide of chance. His shipwreck is almost certain. If he has the strongest material in his vessel — has the ballast of established principle — is supplied with the chart and compass of common sense and the Bible — and then, with glass in hand, and barometer near, is on the lookout for storms, he will find the voyage by no means free from danger. If he resolves to merely float, he will go down. Every voice of wisdom, of experience, of observation, of inspiration, cries, "*Watch!*" Not for a time — not with a little interest, but "*watch all the time*, and as intently now as ever!" Profit by the lessons taught by these wrecks that are floating so thick around you. Heed the probabilities, when any temptation comes upon you. Let even possibilities make you wary and alert.

But even then the Tempter will be too wily for you, and, with all your forecast, you may become his prey! There is need of help from God. There is wisdom in faith, and he whose closet bears upon his life, as a constraining, aiding influence, is alone prepared for its full measure of evil and its full demand of toil. The man of prayer, who prays in his home, prays in his place of business, prays on the street, feels that he can call his Savior to his help anywhere, is the only man who wears an armor the devil cannot penetrate.

Dear brethren; business men; young men; all, who know you live in troublous times, and must walk along difficult passes, and that Satan will meet you where you are the *weakest*, and can resist the least, make *prayer* a means of constant support and rescue. Do not banish God from your hearts when you go where you must be tempted. Do not expect Christ to be found only when you come to your homes, or your churches, but to be told, as you leave, "*Now* I am going out to business!" Oh! as the season of renewed care, and excitement, and thronging duties, and multiplied temptations, comes on again, and you step into the whirl and feel the danger — danger to character — danger to piety — danger to usefulness — listen to the solemn voice of warning and affectionate concern — the voice of Him who knows our infirmities and the Tempter's arts — "Watch and pray, that ye enter not into temptation."

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Family Reading.

Why Weepest Thou.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope."—1 Thess. iv. 31.

Why weepest thou?
Thy beauteous one is resting.
Trouble no more assails her fond heart now,
No more that frail bark life's rude wave is breasting,
Why weepest thou?

Wouldst thou recall her,
From her calm deep joy,
To what might here in future years befall her?
Sweet songs of rapturous praise her powers employ,
Wouldst thou recall her?

Grief's bitter tears,
Have all been kissed away
From her dear face whom memory reveres;
Why down thine own pale cheeks then should there stray
Grief's bitter tears?

Are you not one,
Though severed for awhile?
Hast thou no joy that she her race has run,
And has received her Master's gracious smile?
Are you not one?

To meet again,
With rapturous emotion,
Twin-severed streams flow towards the distant main;
And 'tis the one prayer of your soul's devotion,
To meet again.

And ye shall meet,
Ye faithful loving hearted,
Who bowed together at the Savour's feet;
One faith, one hope, ye had who now are parted;
And ye shall meet.

To part no more,
O glorious reality,
Of faith and hope when life's few years are o'er!
Your spirit clothed with immortality,
To part no more!

My Mother's Voice.

A friend told me, some time ago, a beautiful story about kind words. A good lady living in one of our large cities was passing a drinking saloon just as the keeper was thrusting a young man out into the street. He was very young and very pale, but his haggard face and wild eyes told that he was very far gone in the road to ruin, as, with oaths, he threatened to be revenged on the man who had so ill used him. This poor young man was so blinded with passion that he did not see the lady, who stood very near to him, until she laid her hand upon his arm, and spoke in her gentle voice, asking what was the matter.

At the first kind word the young man started as though a heavy blow had struck him, and turned quickly round, paler than before, and trembling from head to foot. He surveyed the lady a moment, and then, with a sigh of relief, he said,

"I thought it was my mother's voice, it sounded so strangely like it. But her voice has been hushed in death for many years."

"You had a mother, then," said the lady, "and she loved you?"

Bursting into tears, he sobbed out,

"Oh, yes, I had an angel mother, and she loved her boy! But since she died all the world has been against me, and I am lost — lost to good society, lost to decency, lost forever!"

"No, not lost forever, forever; for God is merciful, and his pitying love can reach the chief of sinners," said the lady, in her low, sweet voice; and the timely words swept the hidden chords of feeling which had long been untouched, awakening a host of tender emotions, which had been buried very deep beneath the rubbish of sin and crime. More gentle words the lady spoke, and when she passed on, the young man followed her. He marked the house which she entered, and wrote the name which was on the door-plate in his little memorandum-book. Then he walked slowly away, with a deep, earnest look on his white face, and deeper and more earnest feelings in his heart.

Years glided by, and the gentle lady had quite forgotten the incident we have related, when one day a stranger sent up his card and desired to speak with her. Wondering who it could be, she went down to the parlor, where she found a noble-looking, well dressed man, who rose deferentially to meet her. Holding out his hand, he said:

"Pardon me, madam, for this intrusion; but I have come many miles to thank you for the great service you rendered me a few years ago."

The lady was puzzled, and asked for an explanation, as she did not remember ever having seen the young man before.

"I have changed so much that you have quite forgotten me," said he; "but though I only saw your face once, I am sure I should have recognized it anywhere. And your voice, too, it is so like my mother's."

These last words brought to her recollection the poor young man she had spoken to in front of the drinking saloon so long before, and she mingled her tears with those which were falling slowly over the young man's cheeks. After the first gush of emotion had subsided, he sat down, and told how those few gentle words had been instrumental in saving him and making him what he was.

"The earnest expression of 'No, not lost forever,' followed me wherever I went, and it always seemed that it was the voice of my mother speaking to me from the tomb. I repented of my many transgressions, and resolved to live a new life; and by the mercy and grace of God, I have been enabled to resist temptation and keep my good resolutions."

"I never dreamed there was such power in kind words before," said the lady. "After this I shall take more pains to speak them to all the sad and suffering ones I meet.—*Mother's Treasury.*

Beginning the World.—Many an unwise parent labors hard and lives sparingly in life, for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man afloat with the money left him by his relatives, is like tying bladders under the arms of one who cannot swim; ten chances to one he will lose his bladders and go to the bottom. Teach him to swim and he will never need the bladders. Give your child a sound education, and you have done enough for him. See to it that his morals are pure and his mind cultivated, and his whole nature made subservient to the laws which govern men, and you have given him what will be of more value than the wealth of the Indies.

To be thrown upon one's resources is to be cast into the very lap of fortune, for our faculties then undergo a development, and display an energy, of of which they were previously unsusceptible.—*Dr. Arnold.*

God has written on the flower that sweetens the air — on the breeze that rocks the flowers upon the stem — upon the rain-drop that refreshes the sprig of moss that lifts its head in the desert — upon its deep chambers; upon every penciled sheet that sleeps in the caverns of the deep, no less than upon the mighty sun that warms and cheers millions of creatures which live in its light — upon all His works He has written — "None liveth for himself."

How the universal heart of man blesses flowers! They are wreathed around the cradle, the marriage altar, and the tomb. The Persians, in the far East, delight in their perfume, and write their loves in nosegays, while the Indian child of the great West claps his hands with glee as he gathers the abundant blossoms — the illumined Scriptures of the prairies.

Thurlow Weed promises to write a book of political reminiscences after the next Presidential election, with the assistance of some two thousand letters which have been preserved and indexed by his daughter. These letters are from all the leading Whig statesmen and Republican politicians of the last thirty or forty years.

Horace Greeley is named by the Kansas *Chronicle* as the best man for the next President. The editor says: "A million of American citizens are to-day ready and anxious to join the party that will inscribe on its banner: Universal Amnesty, Impartial Suffrage, and Horace Greeley for President in 1868."

Millard Fillmore is reported to be writing a history of his Presidential administration. It is understood, and this delay gives probability to the belief, that he will speak very freely of the men and events of the Fugitive Slave Law period.

Wendell Phillips pithily observes: "The Republican party has abolished the slave: the difficulty is they have not abolished the master."

The Young Folks.

A Lesson From the Rain Drops.

by mrs. jas. neall.

A little boy watched the rain-drops fall
As they splashed against the garden wall;
He grumbled and pouted, and thought it hard
A shower should come and go just then —
He meant to fly his kite in the yard,
He said, with his cousin Ben,
But now, instead, he would have to stay
And mope in the house the livelong day.

So he hung about near the window-seat,
Just as cross as cross could be;
But after awhile he went to sleep,
And a wonderful dream had he.
And when he awoke again, I ween,
A pleasanter boy could not be seen.

He dreamed that he owned a large old farm —
Had horses and cows to feed;
That he'd planted some oats, to store in his barn,
And sprinkled some clover seed;
And he thought he was growing to be quite old,
Was tall and manly, and stout and bold.

And he dreamed he waited and watched in vain
For his oats to ripen fast;
His corn, he weeded again and again,
In hopes it would grow at last;
While his clover drooped its empty head,
And his barley was withered and almost dead.

When sadly he turned to his old farm door,
And he sighed as he said, "ah! me,
I wish it would rain, and I wish it would pour —
But never a cloud do I see.
The thirsty ground is so hard and dry,
The grain I have planted, must surely die.

But he seemed to hear something that whispered low,
"I hope it won't shower to night;
I only care for *myself*, you know,
And I mean to fly my kite."
Then he changed to a little boy again
And awoke, while still it was pattering rain.

He looked around, and then springing up,
He opened again the door:
Each flower hung up its tiny cup,
And the earth, tho' drinking the rain-drops up,
Still seemed to be asking for more.
He was very glad he had slept and dreamed,
For it taught him how selfish he must have seemed

To think alone of his trifling play,
When the earth was so thirsty and dry,
And, because he must stay in the house all day,
To wish for a cloudless sky.
He was happy now, nor forgot again
The lesson taught by the falling rain.

Two Tears.

Tell me, you bright eyes, shining over this page, do you ever overflow with tears? Does your little heart ever get so full that it runs over, drop by drop, out of your eyes? If we could look at the pages of your atlas or copy-book, couldn't we put our fingers on a blister, and tell you it was a mark of a tear?

Perhaps you have a bachelor uncle, who says, "Shame! don't cry like a baby — be a *man!*" But when a boy's heart is so hard that the tears are all dried up, we are sorry for him.

There are aunties, and cousins, who get "nervous" when the children cry; but you ask your mother if she don't believe in tears.

Why, childhood without tears would not be childhood, any more than April could be April without showers; and then, how could we have the rainbows and the May blossoms?

We do believe in tears, *sometimes;* and so did the Divine Master, who once lived here and wept Himself. If you find all that is about tears in a very old Book, you will think they are precious; and then they are so pretty! The next time you begin to have a real cry, just catch one drop on the back of your hand, and take it to the window. If you hold it right you will see blue sky, and perhaps a rainbow in it; though perhaps it would be best to try to cry only when the sun shines. If you live opposite to somebody you may see a house in it. To be sure, it will only be a reflection; but if you read and reflect a little, you will find it is not the first time a house has come out of a tear. Nor are you the first person who has examined such a shining drop.

Long ago, in England, a tear rolled down a lady's cheek; a gentleman caught it and examined it. He was just studying chemistry, and loved to make experiments, but nothing before had interested him so much as that tear. He looked at it in every way — he examined it with different glasses; and from that tear he commenced a whole life of study, devoted to chemistry and other sciences.

Nearly forty years ago he died in Italy, and left half a million of dollars, saying in his will, it was to be given to the United States of America, to found an institution for the increase and diffusion of knowledge amongst men.

When you go to Washington you must see the splendid brown-stone building, called "The Smithsonian Institute," with its library, and art gallery, and museum. In a glass case you will see Mr. Smithson's ink-stand, his cane, some articles of silver, some of his chemical vessels, and some very tiny and curious ones in which he examined a lady's tear.

To be sure, it is said he intended to give his fortune to a nephew, his only relation; but he added, in case his nephew should die, to send the gift to the United States. In a few years his nephew did die, or you would not be reading this story now.

But don't you think it proves, all the more, that the dear Father in Heaven, who sees every tear that falls, meant that precious drop to become a river of blessing, rolling its waves of knowledge over our dear country?

Sixty-five years ago, one cold, bleak Monday, a good man was walking in the street of a town in Wales. He met a little rosy-cheeked girl, trudging through the snow in great wooden shoes. He stopped, and said:

"My bonnie lassie, dinna ye ken the text yester morn at the kirk?"

The little face dropped far back in the large, worsted hood she wore, and a tear started from her eye. He was surprised at her sorrow, and spoke kindly to her, and then she said, sobbing:

"The snow was sae bad, sir, I could na go to look."

He inquired more about it, and found that she usually went, on Sunday, seven miles over the hills and the heather, to look at a Bible, and learn the text of his sermon.

He went on, but the child's sorrow went with him, too. Day and night he thought of that tear. Not as Mr. Smithson did — of the drop itself — but of the cause. He resolved that Wales must have more Bibles than one for every seven miles; but he was a poor man, and what could he do? Early one morning he concluded to go to London for help. So, on his pony, he started on his long journey. There he told the story of the little girl's tear, and a society was formed to send the Bible, not to Wales only, but to the whole world. Great buildings were soon erected, where the precious Book was printed, and then sent abroad by thousands.

But a few years after that and the influence of the little tear, that the British Bible Society came out of, reached over the broad Atlantic, and the American Bible Society was formed. Since then these two Bible Houses have sent abroad over *eighty millions* of Bibles and Testaments. Not even an angel could tell the blessedness they have spread, like the glorious sunshine from Heaven, over every hill and valley on the earth.

Now, don't you think the little Welsh girl had a pretty good cry?—*Little Corporal.*

AGRICULTURAL.

The Influence of Forests.

The influence of forests on the climate of a country is now an admitted fact. It is so universally believed in France that the people have petitioned government to engage in the work of planting trees all over the country, in the hope of reclaiming from barrenness the land which has become almost a desert by the lack of rain. It is thought that the Emperor will accede to the request and add another to the list of public improvements during his reign. The almost undisputed fact upon which this action is based, is one of the most remarkable admonitions of nature against too great density of population, showing as it does, that the effect of an excess of what is called "improvement" is to render the country less habitable for even a smaller number.—*Boston Advertiser.*

A NEW grass is springing up in the Southern States. It appears to be a dwarf clover, is very thick-set, covering the earth with a beautiful carpet of green. It is much relished by cattle, and is a complete exterminator of Bermuda, joint, sedge, and other grasses. In Middle Georgia it is very abundant, and is attracting much attention.

IN the Niagara River there is an island of one hundred and twenty acres, where peaches never fail. On both sides the water, flowing rapidly, never freezes, so the trees are not killed with intense cold. A few years since this small tract was purchased for $5 an acre. Last year the crop of peaches alone sold for $7,000.

TWO hours' reading of a good newspaper is as profitable as six hours' work out of twelve. The farmer and the produce-dealer equally should understand the markets. Sometimes to know a thing is the same as to earn $100.

Family Recipes.

A gallon of strong ley put in a barrel of hard water will make it as soft as rain water.

Wash your tea-trays with cold suds, polish with a little flour, and rub with a dry cloth.

IF your flat-irons are rough, rub them with fine salt, and it will make them smooth.

Frozen potatoes make more starch than fresh ones; they also make nice cake.

Oat straw is the best for filling beds. It should be changed once a year.

A bit of glue dissolved in skimmed milk and water will restore crape.

A hot shovel held over varnished furniture will take out white spots.

If you are buying carpets for durability, choose small figures.

Save your suds for garden plants, or garden yards where sandy.

Half a cranberry on a corn will soon kill it.

THE California Powder Works manufactured, during the year 1867, 152,199 kegs, or 3,804,975 pounds of blasting powder; 7,269½ kegs and cans, or 181,737½ pounds cannon, musket, and sporting powder. They give constant employment to one hundred and thirty hands.

DR. H. AUSTIN,

Dentist,

No. 634 WASHINGTON STREET,

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Lead Pipe and Shot Works,

Corner First and Howard Streets,

Manufacture Lead Pipe, Sheet Lead, Bar Lead, Shot, etc., etc.

Seeds! Seeds!

FRESH SUPPLIES OF

GARDEN, FLOWER, FRUIT, AND TREE SEEDS!

Received by every steamer. Also,

GRASS AND CLOVER SEEDS,

Of suitable varieties for this climate, comprising, in all the

LARGEST COLLECTION OF SEEDS

To be found on this coast. Also,

CRANBERRY VINES

10,000 Cranberry Vines, in fine condition, and for sale in desired quantities.
Orders, by mail or express, promptly attended to in their turn
Address

GEO. F. SILVESTER, Seedsman,
317 Washington Street, San Francisco.

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Importers and Wholesale dealers in

Boots and Shoes.

Sole Agents for the Pacific Coast for the sale of the

CELEBRATED RUBBER BOOTS,

Manufactured by the National Rubber Company.

Have always on hand a complete assortment of Seasonable Goods.

216 AND 218 CALIFORNIA STREET.

City Female Seminary,

CORNER OF MASON AND O'FARRELL STREETS.

REV. CHARLES RUSSELL CLARKE, A.M., PRINCIPAL.

TERMS—$6, $8, and $10 per month. French, $2.

WM. HOLLIS,

Dealer in

Ward's Shirts,

AND MEN'S FURNISHING GOODS

Corner of Market and Third Sts.

N. B.—Shirts Made to Order.

J. D. ARTHUR & SON,

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SAN FRANCISCO.

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PACIFIC COAST ITEMS.

So far as trade in merchandise is to be considered, it is now a time of depression in this city. Sales are unusually small. Capital, however, is more than ever plenty, and the "business fever" of the hour is a rush into real estate investments. To men of small means, Homestead Associations are still attractive, and we hope with good reason. Yet, to a judicious on-looker, it is clearly evident that real estate in unimproved localities, outside lots, both in city and towns adjacent, are selling at fabulous prices—rates that will require many years time to make at all productive, or to return any interest upon the investment.

Our dairy product in this State is beginning to magnify itself in importance by increased supplies from the farming districts. We are anxious that before 1870, there shall be a total and final stop to the importation of butter and cheese from the Atlantic States. The present use of rancid Eastern butter on our tables, is a disgrace to California. A farmer in Sonoma, Santa Clara, and other adjacent counties, can produce butter cheaper than it can be done in New York and New England. Butter, though lower here than formerly, is selling at profitable rates. Dairymen may be assured of remunerative prices for ten years to come.

The *Commercial Herald*, of this city, thinks that in ten years Boston will be inferior to this city, and after noticing the efforts of that city to enlarge its trade, pertinent inquires: "Are the merchants of this city determined to continue paying from six to seven millions of dollars yearly in the way of freight money to British and Eastern ships? Are our communications with the large and fertile valleys of the State to be always conducted over corduroy roads, and by great, lumbering wagons? Are we to persevere in sending copper ore to Boston and Swansea, and purchasing it again, at double prices, in the shape of sheathing metal, brass and copper castings?"

Orleans Bar, the shire town of Klamath County, can be reached only by a mule trail. There is not a mile of wagon road within two days ride of it, It lies between two high mountains—one five and the other seven thousand feet high. The white population of the county is less than 1,200. Ten years ago it was 2,000. The climate in Summer is very warm in the deep valleys. The Klamath Indians are large and well formed, but sullen and war-like, at times giving the isolated miners much trouble.

A correspondent from Santa Cruz, says: Owing to the manufactures in this vicinity—the paper mill, powder mill and tanneries—we have a larger per centage of New Englanders than any county in the State. Out among the hills, there is one neighborhood of Vermonters with their families. In manners and peculiarities, they are Vermonters still—they guess, whittle, break colts, sing in the choir, pay their debts, and believe in the New York *Tribune*.

The past ten days have been much of the time rainy and disagreeable. Before the storm came the dust began to fly upon the streets, and farmers were anxiously looking for rain. Their wishes have been fully gratified. So long-continued a rain at the beginning of spring is rarely known. We have promising accounts from the interior of the prospects of the crops.

The Internal Revenue collected in this city and San Mateo County, in February, was $326,542 13. Whisky, tobacco, cigars, incomes, and sugar were the leading sources of Revenue. The amounts stand thus: Spirits, $139,670; tobacco, $45,448; incomes, $27,606; cigars, $12,272; sugar, $12,091; lager, $7,569.

The good people on the other side of the Bay, begin to talk about mahing this city a suburb to Oakland at a date not very remote. Corner lots for warehouses are being selected, and our ambitious neighbors are keenly alive to the value of their location and natural capacities.

The *Alta* thinks the floods of the past winter have deposited mud and sand in the bed of the Sacramento to the thickness of from one to two feet. If this be so, navigation in the latter part of the dry season will be more difficult than ever.

Gen. Rosseau, who is passing a few days in this city, has written a letter to Mr. Sumner, complimenting the remarkable accuracy of his speech in the Senate in regard to the climate and resources of Alaska.

The Democratic State Convention for this State is to be held in San Francisco, April 29th, to nominate National Convention Delegates and Presidential Electors. The National Convention meets on the 4th of July.

The mining stock market has been dull and depressed the past week—all the companies having depreciated more or less, and some of them twenty to twenty-five per cent. This tendency of the market is entirely independent of the real condition of the mines themselves.

The roads in Sacramento Valley, especially the upper portion of it, are again well nigh impassable. The Chico *Courant* says the stages have found it impossible to make regular trips of late. However, we shall see no more heavy rains for eight months, probably.

The farmers of the adjacent counties are availing themselves of the fine weather of the past two days to plough farther up the hill summits than ever before. Some wheat fields will have a high altitude this year.

The "Union" State Convention, for the purpose of choosing a delegation to the National Republican Convention, to be held at Chicago next May, will be held in Sacramento on the last day of this month.

TELEGRAPHIC SUMMARY.

The Impeachment.—Mr. Boutwell from the select committee of the House, has reported ten articles of impeachment, charging President Johnson with "high crimes and misdemeanors" for attempting to remove E. M. Stanton from the office of Secretary of War. He also reserves the right to prefer other charges, if grounds shall be discovered therefor....The Senate have agreed on the rules for conducting the trial....Mr. Sumner's resolution that the Senate should hold no intercourse with the President till the end of the trial, was defeated....Messrs. Stevens and Butler failed to introduce new "counts" in the indictment on Tuesday.... The trial will not begin till next week, and it will be some weeks before any conclusions will be arrived at.

Eastern.—The Republicans expect to carry New Hampshire by 3,000 majority in a vote of 75,000 on next Tuesday. ....Congress is reported to be about to abolish the office of Adjutant-General to retaliate on Gen. Thomas....Montgomery Blair is the prospective Senator from Maryland....Chicago is annoyed by incendiary fires and heavy snows.... There is a growing probability that Senator Wade will be the Republican nominee for Vice President.

WEEKLY MARKET REPORT.

Produce Market.

Wednesday, March 4, 1868.

Flour—Sale of 300 bbls Oregon Extra, ex Ajax, private; quotable at $7 50. At the close, 500 bbls City Mills Superfine, in qr sks, for export, $7.

We quote city brands:

Superfine, hf sks, ₱ 196 lbs	$7 00@7 25
qr sks	7 25@7 50
Extra, hf sks	7 75@8 00
qr sks	8 00@8 25

Wheat—Sale of 800 sks Santa Clara, to a miller, $2 70 ₱ 100 lbs. At the close, 2,000 sks fair milling, p. t.

Barley—Market firm at $1 90@2 ₱ 100 lbs, the latter an extreme figure. At the close, 2,500 sks choice, for distilling, $2 ₱ 100 lbs.

Oats—Prices continue firm at $1 90@2 15 ₱ 100 lbs as extremes for small lots.

Potatoes—The market is rather dull and quotations nominal; best descriptions are held at $1 50@1 62½. At the close, 100 sks Humboldt, (wet) $1 55; 600 sks choice do, in new bags, $1 62½ ₱ 100 lbs.

Corn—Small sales at $2 25@2 35 ₱ 100 lbs.

Rye—Nominally quoted at $1 75@2 ₱ 100 lbs.

Buckwheat—Last sales were at $1 75@1 85 ₱ 100 lbs.

Onions—None in first hands; Oregon descriptions jobbing at 7c ₱ lb.

Beans—We give the medium quotations as follows: Bayo, 3½@4½c; Butter, 4@4½c; Pea, 4½@4¾c; small White, 4½@4¾c; Pink, 2¼@2¾c; Red, 2¼@2½c ₱ lb.

Bran—Moves off freely at $30 ₱ ton.

Middlings—Fine, $50; feed descriptions and Shorts, $38@34 ₱ ton.

Oil Cake Meal—The mill price is $30 ₱ ton.

Hay—No sales to report; quotable at $18@24 ₱ ton for fair to strictly choice.

Dairy Products—Owing to the long continued unfavorable weather, supplies of all kind are light. There is no fresh roll or choice California firkin Butter at present in first hands; however, we give the quotations at 35@40c for fresh roll and 35c for firkin, with the remark that they are entirely nominal; Cheese, 18@20c for California, and 21c ₱ lb for Eastern; Eggs, 35c ₱ doz.

Poultry—The eame cause which has produced a scarcity of other deseriptions of produce, has also limited supplies in this department. Live Turkeys are to-day quoted at 18@20c ₱ lb. Hens and Roosters, $8 50@$9, and Ducks, $7 ₱ doz; Geese, $2 50@$3 ₱ pair.

Provisions—Prices of all kinds are well maintained. California smoked-Bacon commands, 15½@16c; Oregon do, 13@14c; California Hams, 15½@16½c; no Oregon offering; California Lard, 15@15½c; Eastern, 13@13½c ₱ lb.

Wool—The season of the year is unfavorable to activity, and quotations are therefore nominal, say 12@16c ₱ lb for clean grades of fall and spring respectively.

Hides—Sales since last Wednesday (not before reported) embrace 512 California dry, usual selection, 14@14½c, and 200 Mexican do, 13c.

Tallow—We note a fair demand at 7¼@7½c ₱ lb for Beef and Mutton.

San Francisco Cattle Market.

The inclement weather of the past week has interfered very materially with slaughtering, and prices in consequence show a marked advance. The rise, however, promises to be only temporary, and will probably vanish upon the return of pleasant weather.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 12@15c ₱ lb.
do 2d do 11@12½c ₱ lb.
Veal—10@12½c ₱ lb.
Mutton—In fair demand, 8@10c ₱ lb.
Lamb—No Spring offering; last sales 10@15c ₱ lb.
Pork—Undressed, 6@8½c; dressed, 10½@12c ₱ lb.

—*S. F. Bulletin.*

John R. Sims,

Manufacturer of all kinds of

FIRE-PROOF DOORS & WINDOW BLINDS OR SHUTTERS,

BURGLAR-PROOF BANK VAULTS AND SAFES,

WROUGHT IRON GIRDERS & BEAMS,

Wrought and Cast Iron Railings, Balconies, Stairs, Gratings, Tie Bands, Anchors, and other Architectural Iron Work, at the old stand, established, in 1853, by the present proprietor.

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DE WITT, KITTLE & CO.

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Edward H. Parker,

Importer of

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No. 116 Front Street, between California and Pine,

SAN FRANCISCO.

FORDHAM & JENNINGS,

Grocers,

CORNER OF FRONT AND JACKSON STREETS.

SAMUEL IRVING. DAVID LANDERS.

IRVING, LANDERS, & CO.

Wholesale and Retail Dealers in

FRENCH, ENGLISH, AND AMERICAN

Fancy and Staple Dry Goods,

No. 4 THIRD STREET.

Silks, Shawls, Dress Goods, Flannels, Sheetings, Shirtings, Table Damasks, Table Napkins, Towels, Embroideries, Laces, Hosiery, etc., etc., at lowest rates.

I. S. Van Winkle & Co.

Dealers in

Norway and Bar Iron, Cast, Plow, and Toe Steel, Boiler Tubes, Gas Pipe, Fixtures, and Rivets; Case-hardened and Capp'd Half and Full Patent Carriage and Coach Axles. Also, Concord, Kinsley's, and Boston Axles, Bright and Tempered Warranted Springs, Bolts, Files, Rasps, etc., which we offer at Lowest Market Rates. Country orders solicited.

Corner of Battery and Bush streets, San Francisco, and 93 I St., Sacramento.

THE OCCIDENT.

o. 11.—Vol. I. SAN FRANCISCO, SATURDAY, MARCH 14, 1868. {$4 00 a Year, in Advance. $2 50 for Six Months.

THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

One of the signs of the times is the change in any of our colleges, by which something different om the regular ancient curriculum of study may be mitted in a liberal education. The establishment scientific courses, with diplomas; the introduction thin what has long been considered the almost cred range of scholastic learning, of those thor-ghly practical subjects which relate to the busi-ss of life, even when whole courses are not marked t; the absolute demands of the great undeveloped d partially traversed fields of wealth and enter-ise abounding in a country not yet comprehended y its most enthusiastic residents — all furnish proof at education must be, for the most part, a relative rm. Yale, Harvard, The Cornell University, The niversity of Michigan, Rutgers College, and other stitutions, have adapted their line of study to the anifest necessities of the time, and they are the ore successful and attain a higher grade of schol-rship because of the change. There is enough of e classics, and pure mathematics, and literature, to sure culture and refined taste and thorough disci-line; then, to these is added far more than our thers knew of what will make men good farmers nd miners, and engineers, and navigators, and pre-ared for intelligent action anywhere. This is the ducation for Californians. If we have a Univer-ty, we need one that will give us men completely uipped for the work that everywhere invites those ho can win it; men willing to experiment, and ex-lore, but whose experiments shall not be failures, nd whose explorations shall be discoveries. We ave the fields and the harvests; we want the Uni-ersity and the men.

Some of our young friends may have before them e career of the painter. To such we would offer ne exhortation: Cultivate a taste for home subjects. o not think it necessary to go to the ends of the arth for themes. How has it been with the great rtists of the past? Did Phidias go to Egypt for emes, or Raphael to Persia? Why, then, should mericans leave their country, or Protestants their eligion, or moderns their literature? And how is it ith the great artists of the present? Rosa Bon-eur and Landseer are not painting griffins and chimeras dire," but domestic animals. One of the masterpieces of Church is not the falls of Schaffhausen, but of Niagara; and Bierstadt presents us, not with Mont Blanc or the Pilgrimage to the Kaba, but with Mount Hood and "Crossing the Plains." In truth, those artists who choose home subjects are not only more useful, but also more wise, in so doing. They are more useful, since their pieces serve, not merely to cultivate taste, but to develop patriotism and the sentiments of religion. And they are more wise, since their works take a double hold of the minds of spectators; a hold due to their beauty, and a hold due to their touching the chord of home love, national pride, or religious zeal.

Both for the sake of economy in the use of funds given for Christian objects, and because Christianity itself gains when the agencies that promote it are allies, not rivals, all will rejoice that the two Tract Societies, located in New York and Boston, have agreed upon terms of union. The Boston society is to be strictly a publishing establishment, and that in New York will undertake to do all the general work heretofore attempted by both. In the administration of no other charitable funds has there seemed to be such an unnecessary waste as in our Publication Societies and Boards, and it is difficult to give a satisfactory reason why several stereotyped editions of the same books should be found in a store, when the only apparent reason is that they may bear the *imprimator* of these several institutions. This union of the Tract Societies, after the scenes of opposition, and the bitter feelings, of the past twelve years, may be accepted as a good omen in respect to the more complete control of the right spirit in the churches; and the sight will be cheering and suggestive, when those men who have stood wide apart and thought and said hard things of each other, shall again be found on the same platform, with hands joined and hearts in sympathy. It is not probable that the meetings which preceded the division can ever be repeated in this country. We may hope that the causes which separated men who had long worked in harmony will never again exist. On every side the demand of Providence is, that Christians unite when union is possible, that they may be strong, and that religion may be honored by their spirit and power.

The Board of Excise of New York, in their report lately rendered for thirteen months ending December, 1867, publish some figures and facts that have general interest. From licenses and fines during that time more than $2,600,000 have been collected and applied to the decrease of taxation; and the cost of collection was less than three per cent. The number of places in New York and Brooklyn where liquor has been retailed were diminished 2,415, and more than 10,000 persons who had been employed in them were released for some more worthy business. There has been much less disorder prevalent on public days and Sundays, and the credits of the poor in banks for savings are largely increased. Other facts might be quoted from the report that ought to be carefully studied. but these are sufficient to convince good citizens of the value to all interests of such a law. We commend them especially to those who make laws for our new State and growing cities.

Free trade in literature does not appear to be popular with all authors and publishers of England and our country. A meeting was recently held of leading men engaged in publication, at which the subject was pretty freely discussed, and a committee was appointed to prepare the outlines of an international copy-right law, and endeavor to have it enacted. There is no good reason why one who uses his brain in the creation of a book should not be protected in the enjoyment of any proper advantage from its sale, as well as one who uses his brain in the creation of a telegraph or a reaper. Nor do we believe that a copy-right law would make good reading any less accessible to the people. It might shut off some trash that now floats everywhere, and that would be a blessing of which one can hardly estimate the extent.

Mr. James Lennox, of New York proposes to found in that city a Hospital for Presbyterians who may need the advantages of such an institution. He is moved to this offer by the conviction that, so far as possible, the Church should provide for the necessities of her own poor, and as he is a member of the Presbyterian Church, he is desirous to give the sums of money he can devote to this department of benevolence for the relief of those allied to him by their faith. He has given a lot for the Hospital, and will give $100,000 to establish it, when trustees shall be apppointed. This is rather novel among Protestant denominations, but the arguments in favor of such charity are not few, nor would sectarianism be increased if there were like noble men in every branch of the Church.

Archbishop Alemany has issued his Pastoral Letter, the spirit of which is worthy of commendation. Of course a Catholic prelate could hardly publish a document of this kind that would be free from sentiments to which Protestants must object, but it is always pleasant to find a spirit manifested that we can honor. The Archbishop's remarks respecting the Sabbath, and the value of spiritual worship, are worthy to be read by all; and the quotations from Christians and Infidels with which he fortifies his position are rare and to the point.

The national monument in honor of President Lincoln, to be erected over his remains in Springfield, Ill., may be reared sooner than many have predicted. The estimated cost is $200,000, and about $66,000 remain to be contributed. Active measures are employed now to obtain this sum, and there can be little doubt that the monument, said to be as beautiful in its design as it is worthy in its purpose, will ere long stand on the ground selected by Mr. Lincoln for his resting-place.

Religious Intelligence.

PACIFIC COAST.

A special meeting of the Presbytery of Sierra Nevada will be held at the Howard Presbyterian Church, San Francisco, on Wednesday, March 18th, at 10 o'clock, A.M., instead of Friday, March 13th, as previously announced. A full attendance of members is requested. C. C. Wallace,
Stated Clerk.

Oakland United Christian Union.

The annual meeting of the Oakland Union Committee for united Christian effort was held in the Congregational church last Sabbath evening. The attendance was very large, as there was no service in the other churches connected with this movement. The whole service was of the deepest interest to all. Addresses were made by Rev. Messrs. Walker, Hamilton, Martin, and Beckwith.

The object aimed at by this effort is to reach all classes in the city by direct personal interviews and by the distribution of tracts and religious books. The city is divided into districts, one of these being assigned to some particular church. The work assigned to these churches was done with increased thoroughness. Over 2,000 families were visited. One church reported twenty-two laborers in the field apportioned for it. Forty-seven children not connected with any Sunday School were persuaded to attend.

The report made by Rev. Prof. Kellogg gives great encouragement to continne this labor. It brings into active service the large elements in our churches by which the Gospel is brought in contact with those whom a clergyman is not able to reach. It is said that the great success of Spurgeon in London is due as much to the labors of the six hundred lay members of his church who each Sabbath hold an afternoon service somewhere in the city, as to his power as a preacher. Is there not something in this which our churches should understand? We have an increasing mass on our shores who are never reached by any of the ordinary methods which our churches now employ. W.

Rev. Dr. Thomas has now passed one Sabbath with his new charge in the First Baptist Church of this city, and seems to be well pleased with his position; while his parishioners agree in believing him to be the man they need. There is always some risk in transferring a man of even marked ability to the Pacific coast, for success at the East is not a pledge of success here. Still we have no doubt that Dr. Thomas will be soon recognized as an able and useful man among us, perhaps adding to the reputation he had gained in Brooklyn. We shall be most happy here to unite with him in labors for the public good, as we found him a very pleasant colaborer in his late home.

We hope it will not be forgotten that the Presbyterian Convention — the first session of which, on Wednesday evening of last week, was very interesting — was adjourned till to-morrow evening, in Dr. Scudder's church. Preparation has been made for an excellent meeting, and we hope to see a large number present from the city and country.

We are glad to learn that more than usual interest prevails in the Central Church of this city. Meetings were held during the whole of last week, and a number of persons are believed to have been converted.

The religious interest in Stockton seems to have little abatement. It is of that healthy and satisfactory type which commands the attention of all serious persons, and many are being affected by it who would be unmoved by a more exciting work of grace.

Lecture on Biblical Manuscripts.—Rev. Frederick Buel has prepared several lectures showing, from the condition and history of the ancient manuscripts of the Old and New Testaments, and from a consideration of the earlier versions, that we have now the Word of God in its integrity, as it was received and recorded by holy men of God, who spake as they were moved by the Holy Ghost, and by the Apostles of our Lord.

We hope these lectures will be fully attended for their intrinsic value. The author has given the subject a thorough examination, and the funds raised are devoted to a noble cause. The first lecture will probably be delivered at Calvary Church on Thursday night of next week.

We are pained to learn that Rev. Dr. Robinson, of the First Presbyterian Church of Brooklyn, N. Y., has become disabled so far that he is obliged to cease labor for a time, at least. He is to leave for the East with his wife, also in poor health, on the 1st of April, and will be absent a year. We shall hope soon to hear that one so dear to many, and so useful in his place, has become fully restored to health.

The Congregationalists of San Francisco and vicinity, have raised over $1,000 to aid in erecting a church at Los Angeles. A Protestant Church is greatly needed at that town. Rev. Mr. Parker, an efficient and earnest preacher is now laboring there.

Rev. M. J. Savage, lately of this State, has been installed pastor of the Congregational Church, Framingham, Mass.

Rev. Dr. Scott.—We noticed in the *Daily Independent Dispatch*, the following item of intelligence in regard to Dr. Scott:

We learn with great pleasure, that there is an effort on the part of the friends of this eminent gentleman to organize a new church and procure his recall to San Francisco. We know of no one who could be the instrument of more good in the pulpit of San Francisco at this time than Dr. Scott. No man loves piety and goodness more for their own sake, no one has made larger personal sacrifices for their promotion, no one deserves more consideration from all conservative men who take interest in the cause of religion and truth in all things. Dr. Scott is really a great man; he is one of the most learned and eloquent divines in America. He is the Chalmers of this country. We are not a Calvinist and do not agree with many of the dogmas of that sect, but have always found the sermons of Dr. Scott's a rich intellectual banquet.

EASTERN.

The Christian Convention.

Under this title a large Convention of ministers and laymen from the various Eastern States was held in Boston last month. All the leading evangelical denominations were represented. Among the practical questions under discussion were the following:

"How can the personal and social study of God's Word be made more universal?"

"How can the Sunday School exercises be so modified as to secure greater co-operation and more general interest on the part of pastor, church, and congregation?"

"Why do so many churches fail to reach the poor?"

"How can the influence of Christian homes be increased?"

We copy the closing proceedings from the Boston *Journal:*

"EVENING SESSION.

"The Convention reassembled at half-past seven. There was a very large attendance, greater than at any previous session.

"The proceedings were opened with a hymn, after which Mr. Francis W. Smith, of the Committee of Arrangements, which had been appointed at the Convention of a year ago, made a report of their doings since that time. He said that during the year forty-one Christian Conventions had been held in Massachusetts, and by their influence conventions of a like character had been held in other portions of the country. Great good had been accomplished by them, and it was hoped that more would be held during the current year.

"A hymn was then sung and prayer was offered by Rev. Dr. Nicholson.

"At its close, the Chair introduced Rev. Dr. John Cotton Smith, of New York, to the Convention, saying that he would deliver an address on 'Christian unity.'

"Dr. Smith said that the nature of a union among believers in Christ was a most important subject for Christians to consider, and one of the most incalculable interest to the Church of Christ in times to come. At the present time the Church of Christ was divided into a number of sects, which unhappily were contending with one another too often, instead of presenting a united front against the common foe. This picture was one of the saddest import in reference to the future prospects of the cause in all parts of the country. This rivalry among the different denominations of the Church of Christ tended to deteriorate the ministry: first, because it prevented the different congregations, made small by division, from properly supporting their ministers; and second, because this lack of a proper support prevented the promising and talented young men in the country from entering the ministry. There were no such ministers now as in the old Puritan times, when Jonathan Edwards and others flourished. This deterioration of the ministry of Christ led to a want of respect for the Gospel among the communities, and in country towns the congregations were usually very small, unless drawn out by some sensation. These dissensions among the churches of Christ lessened the effects of missionary efforts among the heathen. Intelligent heathen drew the conclusion from witnessing the differences between Christians on points of doctrine that there was no good reason for believing anything presented to them. This insurmountable difficulty in the way of conversion had led the different missionary societies to agree among one another not to send their apostles to the same grounds, but each to take a separate field, thus presenting the first spectacle of a unity of purpose among Christian churches. The great problem comes up of how is it possible to bring about such a union as would subserve the great purpose of evangelizing the world. It could be done by all Christians remembering that they all believed in Christ as the great Head of the Church, and the Savior of all, and thus sinking all minor differences. A common ministry should be established, by which the visible unity of the Church of Christ could be recognized by all. He believed it was a providence of God that the Church of Christ had not been heretofore united, since each sect had kept in view some great truth, which might otherwise have sunk out of sight. He paid a glowing tribute to each evangelical denomination for its special efforts in the cause of religion. In the coming Church of Christ he favored a union of liturgical and extemporaneous worship, and closed with an earnest appeal to his hearers to forward such a blessed state of affairs as a united church."

Western Presbyterian Intelligence.—A correspondent in Indiana sends the following items of intelligence, showing the modes, varying with the different circumstances, by which the reunion movement is becoming particularly successful:

"The reunion movement in Indiana daily gains strength, and may be regarded as practically already accomplished. Not a few churches are already united, or as nearly so as their present organic relations to the two General Assemblies will permit.

"At *Brazil*, in Clay County, the two feeble churches united two yenrs ago, and the committees of the two Presbyteries to which they belonged cast lots to

termine what should be the ecclesiastical connec-
on of the united church. In consequence it became
ew School, and on the first Sabbath in February,
e Rev. Henry S. Little, late of Terre Haute, took
arge of it.

Carpentersville and Bainbridge have each a
urch; the first is Old School and the second New
hool, but each is too feeble to support a minister.
hey are only three miles apart on the New Albany
ailroad, and in pleasant villages, which need con-
nt pastoral work. Last spring, in full harmony
th the reunion tendencies of this region, the Rev.
r. Mitchell, of the Old School Presbytery of
awfordsville, was invited to take the charge of
se two churches. The arrangement seems not
rely happy, but a productive one, for both church-
are now enjoying revival influences, and sixty-
o have been added on a profession of their faith.

Thornton is a thriving town on the Indianapolis
ilroad, and in the midst of a fine country. For-
rly the Rev. Franklin Putnam, of Ohio, was pas-
of the New School church, and died here. Its
t stated supply was the Rev. Mr. Logan. The
l School church has also maintained its existence,
l both have been sufficiently prospered to build
od church edifices. Still it was the common con-
tion that there was only room for one church, and
t the united materials would constitute a vigorous
ty, in place of a feeble duality. Last fall, when
two Old School Synods, by a large majority, and
New School Synods unanimously approved the
nion movement, these two churches at Thornton
eed to employ the Rev. Mr. Paterson as their
t stated supply. One Sabbath the united con-
gations fill one church, and the next Sabbath the
er. The result has proved the measure wise, for
re too there are revival influences. Already sev-
l profess conversion, and the solemnity is con-
tly increasing."—*N. Y. Observer.*

REMARKABLE COMMUNION SEASONS.—The *Lu-
an Observer* says:

On the Sabbath following the Week of Prayer,
Christians resident in the town of Findlay, Ohio,
ll denominations, comprising Lutherans, Presby-
ans, Methodists, Congregationalists, and United
thren, assembled, in the Presbyterian church of
place, filling it to its utmost capacity, and to-
ner they celebrated the Lord's Supper. The pas-
of the several evangelical churches all partici-
ed in the exercises, and the scene is described as
of wonderful interest.

The evangelical churches of Springfield, Ohio,
ed in the celebration of the Lord's Supper on
bath afternoon, January 12th, closing the Week
Prayer. It was a delightful and solemn occa-
. Bishop Morris, of the M. E. church, Dr.
tt of the Methodist (Protestant) church, Dr.
sher of the Lutheran church, and others, partici-
ed in the services.—*N. Y. Observer.*

GOVERNOR ANDREW, of Massachusetts, in 1865,
te the following letter, in which he expressed
only his own feelings, but those of thousands of
most intelligent and thoughtful men in the coun-
:

I never have been, am not, and expect never to
affiliated or connected with, or a member of, any
et society whatever. Without intending to re-
t or comment upon the views and action of oth-
I have never been able to satisfy myself of the
ediency of the existence of any secret societies
free republic."

THE Presbyterians in New York are attempting
raise $20,000 to erect a church in Rio Janeiro,
Capital of Brazil. A Presbyterian church has
n organized there, with seventy members. They
t in a room which seats over two hundred, yet
accommodations are too limited for the number
assemble for worship, and it is believed that a
pel seating eight hundred would soon be filled
h earnest listeners and workers. The Congre-
onalists have also projected a church at Rio.

THE Presbytery of Rappahannock, in the South-
Presbyterian Church, at a late meeting resolved:
That, in the judgment of this Presbytery, any
erence in ecclesiastical privileges founded on race
olor is repugnant to the sacred Scriptures, and
that the doors of this Presbytery are equally open
to all classes for ordination to the office of the Gos-
pel ministry according to the forms and usages of
our Church."

A CHAPLAIN in Arkansas says that a man buying
furs was conversing with a woman, at whose house
he called, and asked her if there were any Presby-
terians around there. She said she "guessed not;
her husband hadn't killed any since they had lived
there."

REUNION.—A convention of the churches of the
various Presbyterian orders was attended in Dayton,
Ohio, on Tuesday, Feb. 25th. A similar convention
was attended on the 26th at Centralia, Ill. Both
meetings were in the interests of organic church
union.

THE Greenwich Street Presbyterian Church,
Philadelphia, was recently organized, and consists of
twenty-eight members. Rev. W. Hutton, ordained
some months since by the Fourth Presbytery, Phil-
adelphia, as an evangelist, is the pastor of this
church.

REV. NATHAN L. LORD, M. D., of the Madura
Mission of the American Board, died in New York
on the 24th of January. Dr. Lord was connected
with the Mission in Ceylon from 1852, for about six
years.

REV. THOMAS H. SKINNER, JR., D.D., pastor
of the Reformed church at Stapleton, Staten Island,
N. Y., has received a unanimous call to the First
Presbyterian Church of Fort Wayne, Indiana.

REV. WILLIAM GUTHRIE BARNES, of Islip, has
received a unanimous call to the First Presbyterian
Church in Sag Harbor, L. I., at a salary of $1,500
and parsonage.

REV. J. C. DUTCHER, late of the Market Street
Dutch Reformed Church of New York, took charge
of the Congregational church at Somers, Ct., in No-
vember.

REV. D. OWEN DAVIS, pastor of the Presbyte-
rian church at Paris, Ky., has received a unanimous
call to the pastorate of the church at Clarksville,
Tenn.

REV. WM. THOMSON, pastor of the Presbyterian
church of Tamaqua, Pa., has accepted a unanimous
call to the pastorate of the church at Duncannon,
Pa.

REV. J. A. SPURGEON has resigned his ministry
at Cornwall-road Chapel, Notting Hill, to become
co-pastor with his brother at the Tabernacle.

REV. BENJAMIN L. AGNEW was installed pas-
tor of the Westminster Church, Philadelphia, on
Sabbath evening, Jan. 19th.

REV. S. J. M. EATON, of Franklin, Penn., is
engaged in collecting materials for a history of the
Presbytery of Erie.

REV. A. J. SAGE has commenced his work as
pastor of the Fourth Church, late Dr. Jefferey's,
Philadelphia.

REV. WM. A. FERGUSON was installed pastor of
the First Presbyterian Church of Dubuque, Iowa,
Jan. 23d.

REV. WM. M. CLAYBAUGH has resigned the
charge of the Third United Presbyterian Church,
Boston.

REV. HENRY NEILL has received a call from the
First Presbyterian Church, Wilmington, Del.

FOREIGN.

PROGRESS IN SPAIN.—It is not often that we
have an opportunity to report good news from Spain,
since the Government in almost all its measures has
been illiberal and oppressive. But a bill has been
laid before the Cortes which makes the instruction of
children obligatory all over Spain, and provides that
every village having a population of five hundred
must have a schoolmaster.

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San Francisco, Saturday, March 14, 1868.

AMUSEMENTS.

The time was when a Christian would have been suspected of lamentably defective piety, who should advocate anything the object of which is mere amusement. The statement that one had been known to dance, even in the parlor of home; that one had rolled ninepins, though for exercise; that one had played billiards, though by advice of a physician, would have excited a predjudice against his Christian character, that could be removed only by the most exemplary living in other respects, and the most positive assurance that his motives were pure. But when one was guilty of any of these lapses from the proper path, without opportunity for either of these excuses, he was condemned, if not suspended from the fellowship of the good.

We are inclined to believe that religion has lost nothing by the change in the views of those who profess it upon points of this nature. But whether there has been loss or gain, that there has been a marked change must be manifest to all; and we must accept it and endeavor to prevent any evils possible from its influence, or seek to reform public opinion back to its former limits.

Some of the most able and useful clergymen of England and America, have lately published articles, and sermons, and books, with the purpose to show first, the necessity for amusements, and then the forms and restrictions within which they should be enjoyed. We quote the following extract from that most excellent divine and writer, Dr. Norman Macleod, the editor of "Good Words," as a specimen of the sentiments very generally held:

"Men will have amusement and excitement as certain as the ocean will have its spring tides, and the world its summer flowers and summer songs. How can this inborn appetite best be fed? Shall it be treated as a crime, and handed over to Satan; or shall it be made to minister to man's happiness according to God's will? Shall it be pent up until it gathers strength enough to burst all the barriers of law and decency, and rush forth in annual floods of wild and unbridled passions; or shall society recognize it, perceive how full of goodness and benevolence it is, and adopt such wise plans as will run it off in gentle rills, week by week, or even day by day, to freshen and irrigate the earth, and make our fields more green and beautiful?

Whoever adjusts this demand to the other and higher demands of man's nature, will confer an inestimable boon on society. All classes require their amusements to be reformed, not reduced; spread out, not concentrated; directed, not annihilated; in a word, to be taken out of the kingdom of Satan, and brought into the well-ordered and beautifully-balanced kingdom of Christ on earth. The tendency of all extremes is to toss men over into their opposites. When the swing is the highest on one side, look out for broken heads, and falls on the other. One cause of the tendency to pervert the Sabbath from a holy day to a holiday, is the incessant toil, barren of hours of rest, and of all amusement and gentle excitement during the week."

These views are but the expressions of what multitudes feel, and there can be no doubt that those who lead and modify the conduct of Christians by their teaching and example, should make the questions thus rendered practical, the subjects for careful and serious thought. We would not be of the number who strive to force the conviction upon young and old, that the Devil and his votaries have a right to all the pleasures that naturally belong to life, as most men understand that word. We are under no obligation to believe or teach that this world is nothing but a "vale of tears," and that those only pass through it as they should, who go with "there heads bowed down like a bulrush." There are hosts of sensible, conscientious, excellent people, who would not believe this, though we aver it, and they would prove by their wiser doctrines and career that it is not true. The limits closely suggested by the word of God, and a well-instructed conscience being always observed, we should strive to throw as many attractions around our religion as possible, and to make religion add to the charms of other things, when this is possible; and he who does this in the best manner, most perfectly obeys the exhortation that every one "seek to please his neighbor for his good to edification."

ANNOTATIONS.

III.

OF DISPUTATIONS.

Is there not a class of subjects in regard to which it may be said that mere argument never produces conviction? Certainly there is a class on which the majority of men should not permit themselves to dispute. If you are more clever than I, you may puzzle me, even though I am in the right, and you in the wrong. But it does not follow because I have no more to say for myself that I am convinced, or that I *ought to be* convinced. Most men, and all women, hold opinions or have convictions which they cannot defend in a syllogism. And it is well that this is so. Who would like to see a simple-minded man or a good woman ready to surrender a cherished belief at the summons of every voluble logic-chopper?

As Sir Thomas Browne says, in his "Religio Medici:" "Every man is not a proper champion for truth, nor fit to take up the gauntlet in the cause of verity," quaintly adding: "Many from the ignorance of these maxims, and an inconsiderate zeal for truth, have too rashly charged the troops of error, and remain as trophies unto the enemies of truth. A man may be in as just possession of truth as of a city, and yet be forced to surrender; 'tis therefore, far better to enjoy her with peace, than to hazard her on a battle. If, therefore, there rise any doubt in any way, I do forget them, or, at least, defer them, till my better settled judgment, and more manly reason be able to resolve them."

IV.

OF A COMMON INJUSTICE.

Nothing is more common than to see not only individuals, but society, or public opinion, setting up an unreasonable standard of excellence for certain classes of persons, and then pronouncing judgment upon the class or the individual with reference to that standard. The censor evidently has only to set his standard high enough, in order to be enabled to condemn and disparage whomsoever he pleases, since all human goodness will come short. when measured by a standard beyond the reach of humanity. When men, who themselves make no pretentions to religion or morality, who have no law to which they earnestly strive to conform, sneer at the short comings of those who are struggling painfully toward an ideal too lofty ever to be attained, the *argumentum ad hominem*, though classed by logicians among the "fallacies," seems to me the best reply. Our Lord used it more than once in replying to cavillers, as in his vindication of healing on the Sabbath, by referring to the practice of the objectors themselves: "What man shall there be among you, that shall have one sheep, and if it shall fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?" There are cases, doubtless, where a man is justified in judging others by a critical standard which he repudiates for himself; but the very common case of the man of the world, who acknowledges no law but that of inclination or convenience, wallowing complacently in his slough of self-indulgence, while he rails at the infirmities of those whose whole lives, however imperfect, are at least, pervaded by the idea of duty, and full of sacrifice and self-denial, is not among them.

V.

OF MAKING MONEY.

There are few sillier forms of sentimentality than that which is exhibited in a real or affected undervaluing of wealth. Its power for good in the hands of the good is scarcely to be estimated. Without it, one often finds himself crippled in efforts to aid a noble cause or to combat a bad one. The thriftless or the indolent who affect to despise wealth, are generally envious as well as insincere. Those who really despise it cannot, as it seems to me, be gifted with robust sense, nor be free from morbidness. Ruskin presents the matter forcibly and characteristically, though perhaps not without some exaggeration of expression, when he says: "There will always be a number of men who would fain set themselves to the accumulation of wealth as the sole object of their lives. Necessarily that class of men is an uneducated class, inferior in intellect, and more or less cowardly. It is physically impossible for a well educated, intellectual, or brave man, to make money the chief object of his thoughts; as impossible as it is for him to make his dinner the principal object of them. All healthy people like their dinners, but their dinner is not the main object of their lives. So all healthily-minded people like making money — ought to like it, and to enjoy the sensation of making it. But the main object of life is not money." In illustration, he adds: "Doctors like their fees, no doubt — ought to like them; yet if they are brave and well educated, . . . they, on the whole, desire to cure the sick; and would rather cure their patient and lose their fee, than kill him and get it. And so with all other brave and rightly trained men; their work is first, their fee second — very important always, but still *second*."

This, no doubt, is the general rule, though there have been exceptional cases of men both brave and able, with whom money seemed the paramount consideration. So far as the ability to make money in any regular and useful business is concerned, it is in the majority of cases an indication of general ability and implies the presence of some good and valuable elements of character in its possessor. Even the miser's vice is but an exaggerated virtue, and it may be fairly argued that the self-denial that is associated with his avarice, elevates him in the scale of moral being above the spendthrift and the prodigal.

THE RIGHTEOUS SCARCELY SAVED.

No righteous man ever lived who did not deeply feel this truth: The wicked say, "These professors of religion are no better than they should be." The professor responds, "Even so. I often wonder how God can save so great a sinner as I feel myself to be. It is only when I turn my thoughts from myself to my Savior, and realize that he came to save *sinners*, that I have any hope."

The righteous have always been "scarcely saved." Suppose out of many who are similarly situated only one should escape from impending danger; who would not say that one came near being lost. Think

Noah and his family. They were exposed to the ne temptations and trials which destroyed the rest the race, and it was a marvel that they were ved. In like manner, every one of those redeemed m this wicked world will say at last, "I am a mi-le of grace."

Lot was a righteous man, as we are told by Peter. t he went to Sodom to get rich, and so wedded to world did he become, that the very angels had to hold of him and his family, and take them out ost by force, or they would have burned with the t of its wicked inhabitants. His wife turned back d perished, after the angels had led her forth from city, and Lot himself was so corrupt, that we rdly recognize any evidence of piety in his con-ct. We only have the secret of his being saved, d that the Lord delivered him. Surely, he was no ter than he should be—he was "scarcely saved." Call to mind another Old Testament example, the n after God's own heart. O what an imperfect n David was! His soul delighted with adultery, hands stained with blood—tell me, is he not a lost n? But Nathan, God's minister, is sent to re-ach him, and by his words the erring man's heart roken. Now, when he thinks of his course, lis-to what he says: "Wash me thoroughly from ne iniquity, and cleanse me from my sin. Deliv-me from blood-guiltiness, O God, thou God of salvation." We feel that David will be saved, a penitent sinner, though so very guilty; yet sure-he was *almost* lost—"scarcely saved." If he had ntinued in his course of sin, without repentance d forgiveness, what hope could there be for him? If now, we turn to the New Testament for a single tance, we may look at Peter. He had been three rs in constant intercourse with Jesus — had seen miracles; was with him on the Mount of Trans-uration, awe-struck, and bewildered by the glory that wonderful scene; but a little time before, he s with him in that sweetest and most tender of all mmunions in the supper-room; he had gone with rist to the garden, and listened to some part of t prayer of agony, and had declared that though men should foresake him, he was ready to fight him, or die with him. Yet, how little did he ow himself! In the very presence of the Savior repeatedly denied that he knew him, and finally h cursing and oaths! Do you not believe Peter a lost man? Surely, he is *almost* lost. But some-ng led him to look towards Jesus, and oh! what a k, in answer, fell upon him from his Master!—a k full of sorrow, pity, rebuke, and injured love! broke his heart, and Peter never denied his Lord, swore again. Yet he who came so near being t, was of the very chief of the Apostles. Suppose had remained to the end of life, a swearing, wick-man; would there have been any hope for him? f the righteous scarcely be saved, where shall the godly and sinners appear?" O, impenitent man, not try to feed your soul on the sins of God's ple. There is abundant supply of the food, but, s! it will only starve your soul. S.

D. Hewes,

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Correspondence.

Letter from Cincinnati.

Lane Theological Seminary,
Walnut Hills, Ohio, Feb. 1st, 1868.

With your urgent letter in my hands, and your portrait speaking to me from its place of honor in my pleasant library, and with the memory of nearly twenty years of dear association with you, lingering in my heart, how can I refrain from sending some familiar and affectionate response for the pages of The Occident.

Is it not a singular illustration of the administrative and distributive sway of Him whom we serve, that from our common field of labor by the quiet lakes of Western New York He has carried me away to this school of the prophets, to unfold the history and the polity of His Church in ages past; and has borne you to those more distant Pacific shores, to *make* church history and to give polity and form to that church for ages to come! I congratulate you that yours is the more conspicuous and effective, as well as onerous office, as it ought to be, since you were the one chosen to fill it; and I count it a privilege if, from the seclusion of the study, I may contribute some small proportion to the great enterprise you have now undertaken.

There are brethren on the Pacific slope, both in the ministry and in other avocations, who will be glad to know of the measures in progress for the reconstruction of *Lane*. With the anticipated advent of Dr. Nelson, of St. Louis in April, the Faculty of the Institution will be complete; though it is in contemplation to provide additional instruction in Greek and Hebrew, and the supplementary courses of lectures, at an early day.

The resources of the Seminary have recently been considerably increased in several ways. Among these it is not out of place to mention a legacy of $15,000 from a Christian friend in Columbus, just deceased. Such a degree of interest and of confidence has now been awakened, and such a deep sense of need is felt by western men who love our denomination, that the Institution is sure — as we think, both of adequate pecuniary assistance, and of sympathetic and hopeful support in other directions.

You are familiar with Dr. Nelson, who is to take the place once filled by Dr. Beecher, and, in later later years, by our beloved Dr. Allen, whose increasing infirmities have compelled him, while in the very height of his usefulness, to resign his position here. How suitable the selection of their successor is you, who are acquainted with his clear, and calm, and comprehensive mind, his firm administrative genius, his genial and noble feeling, his Christian worth, can readily decide.

Of Dr. Smith, who first came to this Institution from the Presidency of Marietta College, and has recently returned to it from his successful pastorate in Buffalo, or of his younger colleague in the work of instruction, Prof. Evans, I may not venture to speak in such terms as were befitting the case. Suffice it to say, that we are to have a strong, earnest, laborious, hopeful Faculty — deeply convinced of the necessity for such an institution in this western valley, and determined, by the grace of God, to make Lane more than ever a blessing to our whole land and to the world.

About four hundred men have studied here for the ministry, of whom nearly all have entered on the work. One hundred and seventy-five of these are now in the ministry of the N. S. Presbyterian Church, scattered chiefly through the Western and Northwestern States. Some of these have migrated as far westward as Kansas, Nebraska, and Nevada; several are holding up the banner of Christ on Pagan shores, and two at least are in your own California. And if this institution, manned and endowed as it is to be, and standing on this hill as a perpetual call to the ministry, shall, during the next quarter of a century, send forth as many more into these ever-widening fields of labor, endowed for their blessed work, and animated by the spirit of those who have preceded them, who, save the Master Himself, will be able to estimate the influence thus exerted, the good thus accomplished in His name!

I am impressed with the importance of a due distribution of our theological seminaries, in contrast with the policy of concentration at central points, like Princeton or New York. You will know how effective an agency our beloved Auburn has been in calling young men into the ministry, and in filling the churches of Central and Western New York with cultivated and earnest pastors. It is quite safe to say that a considerable proportion of these would never have entered the sacred office had not the Institution by its very nearness and presence brought the question of duty directly home to them. If they had been acted upon only by such influences as could have been exerted by seminaries remote and unfamiliar, and had been compelled to seek the requisite preparation at a distance, many of them would have entered some secular calling.

Of course the policy of distribution has its limits and its dangers; but if in this western valley we can appeal to young men more directly and personally than any institution situated beyond the Alleghanies, and can the more readily furnish them the requisite preparation, and open for them the way to usefulness in the ministry — supplying thus a want such as no other seminary can as happily meet — I shall feel that we are accomplishing a work worthy of our utmost efforts, our completest consecration.

The question of union, so prominently in the the minds of all Presbyterians on the Pacific slope, and under discussion everywhere, is eliciting special interest in this quarter. I believe that the O. S. brethren of this region, and of the West generally, are remarkably free from those suspicions and distrusts which too plainly have seriously affected some portions of the O. S. body. A spirit of mutual respect — that kind of respect which blossoms naturally into confidence, and bears fruit in fraternal love and fellowship — exists on both sides in this locality, and should the two denominations, in their Assemblies agree on the terms of union as already prescribed, or on any kindred terms, we of the Central West, in both schools, shall be found ready to acquiesce — ready to become one, and to work together under the common banner, for the common good.

With sincerest desires for the prosperity of The Occident, and of the great interests it represents, I remain yours, most truly, E. D. M.

Letter from Mariposa.

Caledonia Ranch,
Mariposa Co., March 1st 1868.

Our County, as the readers of the Occident are aware, is situated in that section of the State, known as the "Southern Mines." Inside of its boundaries is a "Big Tree Grove," the Yosemite Valley and Falls, and other valleys and falls of less prominence. Mariposa, the county seat, is a town of six hundred to seven hundred inhabitants, situated near the head of Mariposa Creek. Located between two abrupt hills, its position is in no way inviting. There are two houses of worship—Methodist and Romanist. The past year, instead of a stationed preacher for the town, we have only one for the whole county, and there has been no Protestant services in the town since last fall. With sadness, we have noted a decline of religious interest. There is no Sunday School in town, and only one in the county. Though the Methodists are the more numerous, there are a goodly number of Presbyterians in the county. The scattered flock greatly needs a Shepherd. Our prayer is, that the Master will send us one fitted for his work.

The winter has been exceedingly severe with us. There have been very few pleasant days since the first of December. Mining operations have been abandoned, and nearly all our adult working population have been for four months without any occupation. The farming interests seem to have a fair prospect for the coming season. The crops are nearly in. The range about the foot-hills has kept live stock in a fair condition. We trust a genial spring and favorable summer are to come, repairing the ravages of a harsh winter.

P. R. H.

Winter in Alaska.

Sitka, A. T., Feb. 11, 1868.

MATTERS ABOUT TOWN.

Current events at Sitka since New Year's have not been startling. We still have heavy snow falls upon the mountains, and a flight of four inches on Main Street ten days ago gave the opportunity of a sleigh ride — the first which ever occurred at Sitka. While but little has fallen in the town, on the lofty heights but a few miles distant there lies a vast depth, not alone of the perennial drifts, but of this winter's snow-crop. Sometimes the accumulation is so great on the heights above that a huge mass of dry snow tumbles down the precipitous side of the mountain, filling the gorge below to the depth of several hundred feet. One of these occurred in sight of town last Sunday — noiseless, but filling the air with a dense mist of snow-flakes.

Usually these slides do not occur till May, when the snow becomes saturated with water. Their weight is often immense, and their movement is not a rolling agglomeration, accumulating as it descends, after the manner of the avalanches among the Alps — but is downward in a direct line. Pathways of these slides are visible all through this region. Sometimes acres of land, with huge bowlders are detached, and in their rapid descent sweep everything before them. Immense trees are snapped off like reeds, and a clear pathway is made down through the dense forest, traces of which will be visible for centuries.

TRADE AND BUSINESS.

During the Winter, the Indians have picked up many a stray half dollar, by the sale of wild meat, fish and furs. But the silver does not long adhere to the palms of their hands. The army sutler from San Francisco, arrived here three weeks ago with a full stock. He opened at once with a tempting display of woolen pants and shirts, calicoes, knives, and trinkets. By the gift of some trifling bauble after each purchase, he has monopolized for the time, the trade with our dusky citizens.

There has been much inconvenience the present winter from the want of dry wood for fuel. The Indians could in part have supplied us by bringing it in canoes from the opposite side of the bay; but they, in their outset, told Gen. Davis they would not do

hat kind of work for money or goods. It was a degrading service, for which nothing but whisky and ammunition could compensate. These, of course he could not furnish; though he believes that small amounts of ammunition, and limited rations of liquor, might have been supplied to mutual advantage. As it is, the military have been compelled to use green wood; and the Indians have the trouble of a long trip to meet the Hudson Bay Company smugglers, who will supply them with powder and whiskey *ad libitum*, provided the Indians have the furs or specie to buy with.

There are about a dozen miners passing the winter here, whiling away the time by occasionally "chroning" for the post. They will migrate to the Stikeen River the first of May. The best field, however, opens for those skilled in the fur trade. Several traders here are already doing well, and the field for operations will be indefinitely expanded in the spring — reaching to Behring Straits and the Arctic shores.

MOVEMENTS OF THE MILITARY.

As a military commander here, Gen. J. C. Davis is considered above the average. Unlike Gen. Rosseau, who is verbose, showy, and plausible, he is taciturn and austere, but frank, straightforward, and honest. When a boy, he volunteered a private for the Mexican war in 1846, entering the famous Jim Lane regiment from Indiana. The ability and aptitude he exhibited gave him, on the return of peace, a commission of Second Lieutenant in the regular army. He was with Maj. Anderson during the terrible bombardment of Fort Sumter in the spring of 1861. But his highest reputation as a military officer was won while in command of a division under Gen. Sherman, during the most brilliant achievement of the late war — the march through Georgia.

Gen. Davis thinks that four additional companies of infantry could be advantageously employed in the Territory. Posts are to be established in the spring at the mouth of the Stikeen River and at Fort St. Nicolas, on the east shore of Cook's Inlet. At Kodiak no force is needed, as its population of 1800 is among the most peaceable in the Union.

GEYSERS AND GLACIERS.

Last Monday I joined an excursion for Glenboko Lake, fifteen miles distant. By aid of oar, as well as sail, we landed at two o'clock. The surface of the lake is eighteen feet above high tide. A ledge of compact slate, one hundred yards wide prevents it from sinking to the ocean level. It lies between two steep, bristling ranges — having a length of twenty miles and a width of one. The average depth is three hundred feet. At the fall, where its waters empty into the bay, is a noted salmon fishing depot, occupied for forty years by the Russian Fur Company. Last summer they sold their interest, including the store-houses, to the American Commercial Company at San Francisco, for $15,000. The new owners are preparing to greatly enlarge the present business.

Sleeping at night on the plank floor of a storehouse, I arose early to witness the glories of the coming day. In this high latitude twilight is twice as long as at San Francisco. Nothing is more enjoyable here than, under a clear starlight to watch the coming dawn. This morning not a cloud marked the horizon. First appeared the faint gray haze, then the dull streak, then the bright flush and crimson lining, till at length the full disc of the orb which brings life and light arose above the sharp crest of the mountain.

Early after breakfast we pulled our oars seven miles, amid a dense archipelago of islets, to a beautiful cove, at the head of which, seventy yards above the beach, arose the thick vapors from the "Geysers," or hot springs. Here the Russian Fur Company built two spacious log houses, with baths for hospital purposes, sending hither intractable rheumatic and cutaneous cases, which were usually cured, or at least mitigated. There is one large and three small springs. My thermometer was 41° in the air. Thrusting it into the spouting current of the larger, the mercury went up to 183°. The rocks and brushwood show a coating of sulphur, salt, and a trace of iron. The adjacent summits bear the marks of recent as well as powerful volcanic action. Several have well defined craters, and display on their sides the deep radiating gorges of the lava's track.

MOUNTAINS AND GLACIERS.

In a Territory from nine-tenths of the surface of which perpetual snow is always seen, it will readily be inferred by the readers of THE OCCIDENT, that glaciers are numerous, and of great extent. When entering Sitka harbor last September, one was distinctly visible to the northeast, hanging on the mountain-side like a glove with its wide-spread fingers grasping downwards.

All along the Alaska sea-coast, from the mouth of the Stikeen, many hundred miles north and west, is the *habitat* of the glacier. The first one upon which I laid my hand, was while on an exploring expedition with Prof. Davidson of the *Lincoln*, last October. It was at the mouth of the Chilcaht. It had a base of six miles, and ran up to the snowy summit of a bluff 1800 feet high. The ice reaches down to the base—the belt of land separating it from the water, being less than two hundred yards wide. The ice has the blue alpine color, and a number of streams issue from its base. It exhibits in its texture every variety of contortion.

Coasting northward, a hundred miles, we came in sight of Mt. St. Elias — the hightest known summit of Alaska. It is surrounded by an atmosphere too cold for the production of glacial phenomena. The white, loose snow, even in August, covers it with an everlasting mantle down to its very base. Its height is unknown, and its summit will never be trod by human foot.

But on the coast, directly opposite Mt. St. Elias, is an overhanging ice-field, having a width of thirty miles, and bathing its crystal base in the tide waters of the Pacific. The mariners who have coasted along its base, say, that in the clear sunshine of summer, its gleaming surface and rich prismatic coloring exhibit a magnificence which awes into silence, every intelligent beholder. On a winter day it wears that "dreary grandeur" peculiar to the scenery of high latitudes.

Among the four hundred Americans who came here nearly five months ago, only two deaths have occurred. Both were soldiers, who died of lung fever. Dr. Hoff, the army surgeon, is no admirer of this climate, but regards it as very healthy, except for persons of pulmonary tendencies.

Sitka will never be anything above a military and small commercial post. The mining region lies to the east. The fishing region lies six hundred miles to the west. Farming, if ever carried on in the Territory, will be equally remote — in the region of Cook's Inlet.

The Army Chaplain has organized a Sunday School among the Protestants. A priest from Victoria is establishing a Catholic church. The Greek Church maintains its usual services. ORIENT.

Babbittonian Pens.

One reason why the country is so flooded with poor Pens is, that they are generally made by mechanics, rather than by artistic and experienced Penmen, the only parties really understanding the requirements of a

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3. It lets a pen in and out with the greatest ease.
4. It makes a good ruler for six or seven inches.
5. It receives pens for a long or short distance.
6. It will not clog up with ink and thus get rusty.
7. It is light and easily wielded by the fingers.
8. It is made of Steel, Japanned or Silver-plated.
9. It is made in one piece, firm, strong and durable.
10. It is never coming apart like a wooden holder.
11. It is not fragile, nor liable to bend like tin.
12. It is stylish in finish and beautiful in form.
13. It is self adjusting to pens of various sizes.
14. It is the most economical holder in the world.

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Current Literature.

RECENT PUBLICATIONS.

ECCE ECCLESIA. New York: Biclock & Co. San Francisco: H. H. Bancroft & Co.

At the present rate of publication, there will soon be a library of "Ecce" books, though they will be very unlike in value. This volume purports to be an effort to prove the essential unity of the church in all ages, but is really an attempt to show that all ecclesiastical historians have given us nothing reliable. The author seems possessed with the purpose of the iconoclasts, but gives us very little that is satisfactory to take the place of what he would destroy. The rhetoric and arrangement furnish evidence that the book was written in too much haste to be accepted at once, according to its claims. We believe in the essential unity of the church in all ages, but this author does not confirm our belief.

GOLDEN TRUTHS. Boston: Lea & Shepard. San Francisco: A. Roman & Co.

This is one of the most pleasing books of its kind we have seen in years. Its unknown editor has shown excellent judgment and exquisite taste in the selections, both of prose and verse, and the publishers have given us the pearls in as beautiful setting as they deserve. The object of the book is, that "these words fitly spoken may strengthen the inner life in the soul." It can hardly be that the object shall fail to be attained, for it will certainly be read, and none can read it without profit.

WOMAN'S WRONGS. By Gail Hamilton. Boston: Tichnor & Fields. San Francisco: H. H. Bancroft & Co.

Gail Hamilton furnishes further proof of what was long ago found to be true — that when an author has an ambition to make many books, the first are generally the best of the series. Her reputation has not been increased by her more recent works, but that gained by those first published must be borrowed by these to render them worthy of her name. This last book seems to have been provoked into existence by Rev. Dr. Todd, of Pittsfield, who had expressed some sentiments respecting women and their proper relations and duties, which the author could not permit to go unrebuked. But the manifest haste in which the book was written, and the severity of its style, subtract from the force of the arguments by which she undertakes to support what she declares to be the rights of her sex. To the most of these arguments we have no serious objection. There can be no reason why the wrongs now imposed upon women by our laws should not be redressed, and we would be glad were they allowed even to vote upon all questions in which their interests are specially involved. The right of general suffrage would hardly be desired even by Gail Hamilton, were this much granted; and if it were desired, there is opportunity for dignified and calm debate upon the subject. This book will be read, of course, and it has some merit, but the author is able to write a much better one, and we hope she will do it.

THE WRITINGS OF SIR THOMAS BROWNE. Boston: Tickner & Fields. San Francisco: H. H. Bancroft & Co.

Books that both interest us and lead us to think are very valuable, and this is one of that class. At first glance it seems too fragmentary, and the topics discussed are not stated in a form that arrests attention; but when one has given time to the substance of the book, there is abundant return for study. There are many recent books, and a fair proportion of them will repay the reader; but it is not unwise, from time to time, to turn back to those of a little more distant date, and when they are sought, Sir Thomas Browne will by no means be neglected by those who love really good literature.

California Authors.—The *Round Table*, in a review of "Recent Works of Poetry," says: "Mr. Edward R. Sill, in 'The Hermitage,' has given us a poem of unusual and hopeful merit. It is thoughtful, earnest, and felicitous in the choice of words." Of Mr. Stoddard, the *Round Table* is less eulogistic, but considers the little poem entitled "In the Desert," a "gem of life-like and graphic beauty."

We have received, with thanks:

The Biblical Repertory, for the quarter beginning January, 1868. The articles in this Review are always valuable. We are specially pleased to find in this number the reprint of Prof. H. B. Smith's article on "Presbyterian Reunion."

Putnam's Magazine for March, which is equal to its predecessors. We commend the article on "Science and Religion" as worthy of careful reading.

The Pacific Medical and Surgical Journal for March. Those who are able to judge, regard this as fully sustaining the reputation of previous numbers. The worth of the Journal is indicated by the frequent quotations from it by eastern medical periodicals.

LITERARY ITEMS.

A biography of Dr. Nott, late President of Union College, Schenectady, N. Y., is in course of preparation by his grandson, a son of Benjamin Nott, of Bethlehem, N. Y.

Prof. Stowe's "Origin and History of the Books of the Bible," published by the Hartford Publishing Company, has met with a sale of 25,000 within six months.

The Rock is the name of a new paper in London, established to look after the three R's — Rationalism, Ritualism, and Romanism.

Prof. Seeley, of London, the author of "Ecce Homo," is lecturing in England on Milton's Political Opinions.

EDUCATIONAL.

Justice to Teachers.

Pope used to say that at the schools of Twyford and Hyde Park corner, he actually lost part of what his previous master (Taverner) had taught him. Dr. Johnson manifests a most pleasing spirit of careful justice when, in his life of the poet, he comes to report this statement. Unawed by the positiveness of the poet, and not careless of the reputation even of humble teachers, he takes pains to examine the matter. The result is that he finds that those same teachers carried their scholar through no less than a fourth part of the Metamorphoses of Ovid. Upon the discovery, the just and careful historian says: "If he kept the same proportion in his other exercises, it cannot be thought that his loss was great." One cannot but admire such a disposition to render impartial justice. It is a noble soul that can remember the interest of the absent and the humble, and stop and weigh the denunciations of the determined and the great. In fact, such a spirit inspires so much confidence in a writer that we are prepared to follow him afterwards almost implicitly. Thus we cannot but feel that the Doctor is right in his suspicion of the ability of another teacher, of whom he speaks further on: "How Mr. Deane could spend, with a boy who had translated so much of Ovid, some months over a small part of Tully's Offices, it is now vain to inquire." C.

Kindness to Animals.

A lady of San Francisco, in writing from Europe, describes Venice as the city of "quiet streets of water, with no carriage wheels and no beating of poor horses." From a similar point of view, the pleasant author of "European Mosaic" expresses himself in connection with the subject of the Italian lakes. Arresting his glowing description of these objects of beauty, he gives vent to deep indignation at the cruel treatment to cattle in their neighborhood. He describes the poor creatures as living in perpetual torture: galled by their yokes, wickedly goaded, and subjected to everything but death in the process of shoeing. And he adds the general statement that Italy is painfully distinguished for the indignities which are everywhere practiced upon dumb creatures. Side by side with the feeling of aversion which such accounts excite, is the feeling of admiration for these travelers, who, in the midst of personal gratification, had hearts to feel the woes of dumb animals. But such tenderness of heart may be a thing of cultivation. It was so in the case of the poet Rogers. He says: "I was taught by my mother, from my earliest infancy, to be tenderly kind towards the meanest living thing; and, however people may laugh, I sometimes very carefully put a stray gnat or a wasp out at the window." C.

CONTRIBUTIONS.

Ancient Egyptians and their Dead.

It is a singular fact in the history of the ancient Egyptians that they took such extraordinary pains in providing for the body when dead. Their sepulchres were of massive proportions. They were ornamented with everything they could think of which would please the eye or gratify the taste. Whatever art or wealth could do was lavished in such profusion that the walls and ceilings of these buildings in which the dead were placed were covered with paintings and chiseled representations of the most exquisite grace and beauty, which exhibited not only those scenes of daily life in which the person had lived, but those also which it was supposed might transpire and would minister to his gratification. In the tomb was placed furniture of the costliest materials, most elaborately wrought and polished — stands for flowers, vases for perfumes, altars for the reception of offerings, statues of horses and chariots, and all the insignia of the office which the deceased had held. Thither were carried also weekly offerings of wine, cake, fruit, flowers, herbs, etc.

The body after embalmment, which would preserve it an incredible number of years, was placed in a case, covered with a hyeroglyphic record of the chief incidents in the life of the deceased. In his hand was a roll of papyrus, which was a record of the good deeds he had done to his fellow men and for the honor of the gods. Thus prepared, it was borne to the tomb, to construct which had been the chief labor of life. It was placed in an alabaster sarcophagus, and in such a position that the eye could rest upon the most of the memorials engraved upon the walls and ceiling.

Sometimes these embalmed bodies were kept for months and years in the houses of their friends. There they occupied the same seats and couches that they had when living. At every feast they were

resent, and libations and offerings were made to them.

The reason of this superior regard of the old Egyptians for their dead, is supposed by those who are the best informed, to have been in some way connected with their doctrine of a future life. But what their idea of that state was, we as yet, do not sufficently know. There is an inscription in one of the rolls of papyrus which was found on the person of a mummy, which seems to indicate that it was their belief that the soul which had animated the body while living would not quit that body till it was completely destroyed. So long as those changes which follow dissolution could be averted, the soul remained as consciously active as it had been in life. If this were so, it would explain in a measure the strange facts we have stated.

They took more pains with their tombs than they did with their dwellings, because one was a temporary home, and the other their everlasting habitation. For this reason the tomb was made to wear always a cheerful and inviting aspect. They tried to make "life" in it as nearly as possible only a continuation of the life on the earth, in which the same sources of gratification would be opened, and the same objects of pursuit would be followed.

How different from all this is that Gospel in which we believe, with its grand doctrines of another life for the body and for the soul! W.

John Vine Hall.

The American Tract Society, has published an abridged edition of the life of John Vine Hall, in the hope it may obtain wide circulation in this country. As David went forth to meet the Philistine Giant with smooth stones, and with so simple an instrument smote him to his death, so we know of no means better calculated to assist in the arrest of the first evil of intemperance, than this unpretending volume. We think if our pastors and elders could have copies of this book to place in the hands of those around them who are ensnared by the destroyer, they might yet be delivered and saved. The volume is a frank and simple memoir of the author's early intemperate habits—of his numerous falls, even after he became a professed disciple of Christ—the patient and kind efforts which were put forth for his rescue, and how at length he became a total abstinent, and was upheld by Divine Grace, so that his life afterwards was eminently useful in labors for the reformation and salvation of others. There is a charm about the whole narrative which holds the reader to the close, and whoever reads must derive benefit from the humble spiritual experiences there recorded.

We recently placed a copy in the hands of a brother-beloved whose lamentable failing was that during a residence of fifteen years in this country he had become an almost hopeless inebriate. He had signed the pledge within a few months previous, but had fallen again. He read this book and was intensely moved, so that on his bended knees he besought God for that grace which rescued John Vine Hall.

A life which had been well nigh sacrificed to this vice is now reclaimed, and this restored brother has become one of the most humble and acceptable members of the church where he resides.

How many precious lives are blasted by this fearful evil, and how many sheep of the fold wander in the dark mountains of sin from this cause! We commend this volume as one of great excellence in laboring with any who have fallen into this fearful snare. The following prescription, which the author himself used and has recommended to others to assist in overcoming habits of drunkenness, is worthy to have wide publication. He states that he obtained it from an eminent physician, and made use of it for seven months, at the end of which time he had lost all desire for strong drink. It is as follows: "Sulphate of iron, five grains; magnesia, ten grains; peppermint water, eleven drachms; spirit of nutmeg, one drachm." This preparation acts as a tonic and stimulant, and so partially supplies the place of the accustomed liquor and prevents that absolute physical and moral prostration that follows a sudden breaking off from the use of stimulating drinks.

Our own conviction from reading the work, as well as the results already witnessed from the circulation we have given it, leads us to make this extended notice. We would have this new, smooth stone from the brook taken by many hands and hurled at the middle of the forehead of this huge monster which is desolating our communities and churches. C. C. W.

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Family Reading.

The City of Gold.

I love to read of the city,—
The beautiful city of gold!
And my heart is sick, and mine eyes are dim,
The glory to behold
Of the new and holy Jerusalem—
The beautiful city of gold!

How fair and pure she shineth,
As a bride arrayed for her love;
Neither sun nor moon is needed
To lighten her from above—
For the glory of God doth lighten her,
And the Lamb is the Light thereof!

Oh, fair and wonderful city—
City of gold and light!
Already thy shining portals
Gleam on my spirit's sight,
In the dark and solemn night-time,
In the solemn and stilly night.

For my Love, who in Paradise waiteth,
Comes to me in thought-visions rare;
I catch but the wave of her garments,
The shine of her beauteous hair,
But she leaves me a glimpse of the glory
That I pant with her to share.

Let the way be long and weary,
And dark with terrors untold,
I will count it all joy and gladness,
If it lead me at last to behold
The city of light and glory—
The beautiful city of gold!

—Mrs. C. Rogers.

Together.

Afar from thee! the night is come,
But slumbers from my pillows flee;
I cannot rest so far from home,
And my heart's home is, love, with thee.
I kneel before the throne of prayer,
And then I know that thou art nigh;
For God, who seeth everywhere,
Bends on us both his watchful eye.

Together, in his loved embrace,
No distance can our hearts divide,
Forgotten quite the mediate space,
I kneel thy kneeling form beside;
My tranquil frame then sinks to sleep,
But soars the spirit far and free;
O welcome be night's slumbers deep,
For then, dear loved! I am with thee.

Coming to California.

A correspondent of the St. Louis *Republican* writes thus from California, in answer to the question, "Who ought to come to California?"

"Farmers — especially western farmers, who know how it goes to settle a new country — farmers who have boys and girls to help carry on business — to all such the country holds out the surest prospect of prosperity. All mechanics of the useful kind, and all laborers, men and women, can command good wages and are sure of constant employment. Men and women of some refinement, who wish to uncivilize themselves, who want to get away from the sound of church bells, away from suppers at the "Tobacco Warehouse," and from sewing societies, and the like, for the benefit of parsons in country villages; who want to sleep in wet blankets, to travel over deserts, to ford rivers, to shoot antelopes and chase buffaloes; to climb mountains and learn to eat bacon and beans with a relish; let all such come to California by way of the plains; and if they can dig in the mines, quarry stone, make brick, cook, wash, bake, iron, chop, run a saw-mill, a dray, or a hand-cart, they are on the sure road to affluence.

"There is another class of persons to whom the journey overland, and the country, hold out strong inducements. It is to nice persons, troubled with gout, dyspepsia, spleen, ennui, laziness, or who have acquired a love of romance by too much novel reading — to persons dissatisfied with everybody and everything — eternal grumblers, who feel that they ought to have been consulted when the world was made — to all such it is recommended that they travel to California overland with ox-teams — and take the first steamer back to the States. It is a certain cure.

A Short and Pithy Sermon.

"Owe no man anything."

Keep out of debt. Avoid it as you would war, pestilence, or famine. Hate it with a perfect hatred. Abhor it with an entire and absolute abhorrence. Dig potatoes, break stones, peddle tin-ware, do anything that is honest and useful, rather than run in debt. As you value comfort, quiet, independence, keep out of debt. As you value good digestion, a healthy appetite, a placid temper, a smooth pillow, pleasant dreams and happy wakings, keep out of debt. Debt is the hardest of all taskmasters, the most cruel of all oppressors. It is a millstone about the neck. It is an incubus on the heart. It spreads a cloud over the firmament of man's being. It eclipses the sun, it blots out the stars, it dims and defaces the beautiful sky. It breaks up the harmony of nature, and turns to dissonance all the voices of its melody. It furrows the forehead with premature wrinkles; it plucks the eye of its light; it drags all nobleness and kindness out of the port and bearing of man. It takes the soul out of his laugh, and all stateliness and freedom from his walk. Come not under its accursed dominion.

About Loafers.

The loafer bears the same relation to the genuine man that the shadow does to the substance, and thus there are loafers of all grades and hovering about the borders of all avocations. There is the Celtic loafer at the sunny street corner, loitering stolidly at his own expense, or that of Biddy, but quite willing to loiter at the expense of anybody else who shall be so misguided as to hire him. There is the military loafer, who remains in camp till there is some prospect of active service, and then suddenly falls ill, or discovers that he is too young, or too old, or otherwise unfit for military duty. There is the loafer of the rural district, who likes to drive team and trade cattle, and go to mill, and is sure to be present at all the town-meetings and auction sales, bidding for goods which he cannot buy, and voting heavy taxes on property which he never owns. Then there are loafers in the dry goods line, on each side of the counter, with no positive wish either to buy or sell, but with a patient waiting for lunch and dinner time.

Moral Light in the Family.

Show us a family of intelligent boys and girls, and we will show you a family where newspapers and periodicals are plenty. Nobody who has been without these private tutors can know their educating powers for good or evil. Have you ever thought of the innumerable topics of discussion which they suggest at the breakfast table; the important public measures with which, thus early, our children become acquainted; great philanthropic questions of the day, to which unconsciously their attention is awakened, and the general spirit of intelligence which is evoked by these quiet visitors? Anything that makes home pleasant, cheerful, and chatty, thins the haunts of vice, and the thousand and one avenues of temptation, should certainly be regarded, when we consider its influence on the minds of the young, as a great moral and social light.—*Emerson.*

"When a stranger meets me with want of respect," said a poor philosopher, "I comfort myself with the reflection that it is not myself which he slights, but my old shabby coat and hat, which, to say the truth, have no particular claim for admiration. So, if my coat and hat choose to fret about it, let them; but it is nothing to me."

The Young Folks.

The Worsted Stocking.

A TRUE STORY.

"Father will have done the great chimney to-night, won't he, mother?" said little Tom Howard, as he stood waiting for his father's breakfast, which he carried to him at his work every morning.

"He said he hoped all the scaffolding would be down to-night," answered his mother, "and that'll be a fine sight; for I never like the ending of those great chimneys—it's so risky—thy father's to be the last up."

"Eh, then, but I'll go and see him, and help 'em to give a shout afore he comes down," said Tom.

"And then," continued his mother, "if all goes right, we are to have a frolic to-morrow, and go into the country, and take our dinners, and spend all the day amongst the woods."

"Hurrah!" cried Tom, as he ran of to his father's place of work, with a can of milk in one hand, and some bread in the other—His mother stood at the door watching him as he went whistling down the street, and then she thought of the dear father he was going to, and the dangerous work he was engaged in, and then her heart sought its sure refuge, and she prayed to God to protect her treasures.

Tom, with light heart pursued his way to his father, and leaving him his breakfast, went to his own work, which was at some distance. In the evening, on his way home, he went round to see how his father was getting on. James Howard, the father, and a number of other workmen, had been building one of those lofty chimneys which in our great manufacturing towns almost supply the place of other architectural beauty. This chimney was one of the highest and most tapering that had ever been erected, and as Tom, shading his eyes from the slanting rays of the setting sun, looked up to the top in search of his father, his heart almost sunk within him. The scaffolding was almost all down; the men at the bottom were removing the last beams and poles. Tom's father stood alone on the top. He looked all around to see that everything was right, and then waiving his hat in the air, the men below answered him with a long, loud, hearty cheer, little Tom shouting as heartily as any of them. As their voices died away, however, they heard a very different sound—a cry of alarm and horror from above! "The rope! the rope!" The men looked round, and coiled upon the ground lay the rope, which, before the scaffolding was removed, should have been fastened to the top of the chimney, for Tom's father to come down by! The scaffolding had been taken down, without their remembering to take the rope up. There was a dead silence. They all knew that it was impossible to throw the rope up high enough or skillfully enough to reach the top of the chimney; or if it could, it would hardly have been safe. They stood in silent dismay, unable to give any help, or think of any means of safety.

And Tom's father! He walked round and round the circle, the dizzy height seeming every moment to grow more fearful, and the solid earth further and further from him. In the sudden panic he lost his presence of mind, and his senses almost failed him. He shut his eyes. He felt as if the next moment he must be dashed to pieces on the ground below.

The day had passed as swiftly and pleasantly as usual with Tom's mother at home. She was always busily employed for her husband and children, in some way or other, and to-day she had been harder at work than usual, getting ready for the holiday tomorrow. She had just finished all her preparations, and her thoughts were silently thanking God for her happy home, and for all the blessings of life, when Tom ran in. His face was as white as ashes, and he could hardly get his words out.

"Mother! Mother! he cannot get down!"

"Who, lad, thy father?" asked his mother.

"They've forgotten to leave him the rope," answered Tom, still scarcely able to speak.

His mother started up, horror-struck, and stood for a moment as if paralyzed; then pressing her hands over her face, as if to shut out the terrible picture, and breathing a prayer to God for help, she rushed out of the house.

On reaching the place where her husband was at work, a crowd had collected around the foot of the chimney, and stood there quite helpless, gazing up with faces full of sorrow.

"He says he'll throw himself down," exclaimed they, as Mrs. Howard came up. "He's going to throw himself down."

"Thee munna do that, lad!" cried the wife, with a clear, hopeful voice; "thee munna do that. Wait a bit. Tak' off thy stocking, lad, and unravel it, and let down the thread with a bit of mortar. Dost hear that, Jem?"

The man made a sign of assent, for it seemed as he could not speak; and taking off his stocking, unravelled the worsted thread, row after row. The people stood round in breathless silence and suspense, wondering what Tom's mother could be thinking of, and why she sent him in such haste for the carpenter's ball of twine.

"Let down one end with a bit of mortar, and keep fast hold of the other," cried she to her husband. The little thread came waving down the tall chimney, blown hither and thither by the wind; but at last it reached the outstretched hands that were waiting for it. Tom held the ball of string while his mother tied one end of it to the worsted thread. "Now, pull it up slowly," cried she to her husband, and she gradually unwound the string as the worsted drew it gently up. It stopped — the string had reached her husband.

"Now, hold the string fast, and pull it gently up," cried she, and the twine grew heavy and hard to pull, for Tom and his mother had fastened the thick rope to it.

They watched it gradually and slowly uncoiling from the ground, as the string was drawn higher. There was but one coil left. It had reached the top.

"Thank God! thank God!" exclaimed the wife. She hid her face in her hands in silent prayer, and trembling, rejoiced. The rope was up. The iron to which it should be fastened was there all right; but would her husband be able to make use of them? Would not the terror of the past hour have so unnerved him as to prevent him from taking the necessary measures for his safety? She did not know the strength that her voice, so strong and steadfast, had filled him with — as if the little thread had carried him the hope of life once more; had conveyed to him some portion of that faith in God which nothing ever destroyed or shook in her true heart. She did not know that, as he waited there, the words came over him, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in me? Hope thou in God."

She lifted up her heart to God for hope and strength. She could do nothing more for her husband, and her heart turned to God and rested on Him as on a rock.

There was a great shout. "He's safe, mother, he's safe!" cried little Tom.

"Thou hast saved me, Mary," said her husband, holding her in his arms. "But what ails thee? Thou seem'st more sorry than glad."

But Mary could not speak, and if the strong arm of her husband had not held her up, she would have fallen to the ground — the sudden joy, after such great fear, had overcome her.

"Tom," said his father, "let thy mother lean on my shoulder and we will take her home."

And in their happy home they poured forth their thanks to God for His great goodness; and their happy life together felt dearer and holier for the peril it had been in, and for the nearness that the danger had brought them unto God. And the holiday next day, was it not indeed a thanksgiving day? —*English S. S. Magazine.*

Love for Parents.—Many years ago there was a dreadful eruption of Mount Ætna, which obliged the inhabitants of the surrounding country to run in every direction for safety.

Amid the hurry and confusion of this scene, every one carrying away what he thought most precious, two sons, in the midst of their anxiety for the preservation of their money and goods, recollected their father and mother, who being both very old, were not able to save themselves by flight.

"Where," said the generous youths, "shall we find more precious treasure than our parents?"

This said, one took his father on his shoulder, and the other took his mother, and so made their way through the surrounding smoke and flames.

They were rewarded by the respect and affection of their neighbors, by the thankfulness and the tears of their parents, and by their own subsequent prosperity and happiness.

Professor Amos Dean, of the Albany (N. Y.) Law School, died in that city, Sunday evening, Jan. 25th. He was born in Barnard, Vt., in 1803.

AGRICULTURAL.

Size of Farms.—Some interesting facts may be gathered from the report of the Agricultural Bureau, with reference to the comparative area of farm lands and waste lands in the different States of the Union. For example, the Southern States exhibit an area of nearly three hundred million acres of wild or waste lands, two hundred million acres of farm lands unimproved, and only about seventy million acres nominally improved, more than half of which is not in actual cultivation. The extreme West shows about the same ratio of improved and unimproved agricultural territory.

The greatest area of wild land is found in Texas, which has no less than one hundred and twenty-six million acres of this unprofitable territory.

The largest farms are found in California, where the average size of eighteen thousand farms is six hundred and sixty-six acres.

Massachusetts, with thirty-eight thousand farms, averages only ninety-four acres to a farm.

The largest number of farms is found in New York, which has 196,000, averaging one hundred and six acres, and the next largest in Ohio, which numbers 179,000, averaging one hundred and fourteen acres. Nevada, as yet, has only ninety-one farms, which average six hundred and seventeen acres.

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PACIFIC COAST ITEMS.

The Industrial School continues to be a topic of newspaper discussion. The government of such an institution is a most difficult task. Extremes of character are to be found among the pupils — the timid and shrinking, who tremble at a harsh word, and the morose and brutal, on whom all "moral suasion" is wasted, and whose stolid perverseness will recognize nothing else than a vigorous blow. It is very easy to theorize about governing vicious lads by mild persuasions, but to practically and permanently reform them by gentle influences is quite a different affair. We believe that there are times when physical force, judiciously exerted, has a saving efficiency. We know nothing of the management of the Industrial School, but we doubt not that a wider separation of the more vicious from the well disposed would promote the well being of the institution. The able Committee of Investigation who have been appointed will no doubt enlighten the community in regard to the management of the School.

A correspondent from Yolo County says the condition of the people of that county is widely different from that of three years ago — the spring of 1865. Then the live stock which had survived the winter was of trifling value, there was no surplus of grain, hay, or any kind of produce, and no money. Now, cattle and horses are in good condition, and have a satisfactory value, land has doubled in price, and most of the farmers are not without cash.

A table has been published by order of the Assembly, containing an estimate of the population, exclusive of Chinese and Indians, of each county in the State. San Francisco is reckoned at 125,000; Santa Clara, 30,000; Sonoma, 25,280; Sacramento, 23,000; Solano, 15,850; Alameda, 15,430. Total white population of the State, 493,972. This is probably about 25,000 above the actual population.

The Albany (Oregon) *Democrat* says the severe winter weather of the first three weeks of February caused great loss to the large raisers of sheep in that section. One owner at Brownsville lost one thousand head of sheep, and another, living near Sand Ridge, lost five hundred and fifty. They appeared well till the crust formed on the snow; this prevented them from digging down to the grass.

The Legislature seems disposed to pass a law creating a State Insurance Commissioner, and establishing regulations for the protection of the public against unsafe institutions. The Senate refused to concur with the Assembly providing for the publication of public documents in Spanish. An appropriation for the building of the Deaf, Dumb, and Blind Asylum at Oakland passed the Assembly.

In accordance with a resolve of the Assembly, at the first of the session, a table has been prepared showing the indebtedness of each county and city in California. The aggregate of county debts is $9,757,538. City and town debts amount to $507,556. The total State debt is $5,126,500. California is not so badly involved as a majority of the old States.

The Address of the "Mechanics' State Council of California" to the working men of the Atlantic States, advising great caution before coming to this State, is having a wide circulation in the Eastern papers. Some of the suggestions are undeniably judicious, but it underrates, and therefore misrepresents, the condition of our working mechanics.

Both lines of steamers for the East continue to have fair quotas of passengers, while those arriving are full, but not crowded. The fare for first cabin ranges from $50 to $80; second cabin, $40 to $60; steerage, $30 to $40. Many who have not visited "the old home" since coming to this coast, will do so the present season.

Gov. Haight last week returned to the Senate the Resolutions which were passed by that body on the subject of impeachment. He states to them clearly and forcibly the reasons why he could not misrepresent the sentiment of California in regard to impeachment by sending the resolutions officially to Washington.

A citizen of Santa Barbara tells us that the gigantic grape vine, which nearly half a century ago was planted three miles east of that town, now shades in summer 12,000 feet of ground, and last year bore five and a half tons of grapes. The trunk is over a foot in diameter.

The Yreka *Union* says that many thousand bushels of apples and potatoes have been lost the past winter, by being frozen, in Northern California. The winters are usually very mild, and few make any preparation against severe weather.

British Columbia contains about 280,000 square miles, or 179,200,000 acres, of which, up to October, 1866, only about 60,000 acres were settled by white men. The colony is more than three times the size of the United Kingdom.

The real estate sales in this city for February amount to $2,669,875. The mortgages given in the same time amount to $892,012, and the released to $607,320.

The enterprising citizens of Oakland are about to erect a public library building costing $20,000, a lot costing $3,500 having been donated for the purpose.

Healdsburg, one of the thrifty, as well as beautifully located towns of this coast, applies to the Legislature for an act of incorporation, and will get it.

Large land sales are now an every-day affair in this city and the adjacent districts. The prices are what old fogies would call "enormous."

The Grass Valley *National* says: "We have never known a more general complaint of dull times, not only in Grass Valley, but in all the mining section of the State, than at the present time."

The Nanaimo Coal Company has bought some ships, and says it will sell coal next summer to us cheaper than anybody else.

The present winter is pronounced by the Portland *Oregonian* to be the coldest known for —— well — ever so long.

The good people of Victoria are massing forces, and rubbing their muskets for fear of a Fenian raid. No danger.

TELEGRAPHIC SUMMARY.

Eastern.—On Thursday of last week the U. S. Senate organized itself into a Court of Impeachment. Chief Justice Chase presided and administered the oath to the Senators. The President is to be summoned to appear before the Senate on the 13th (yesterday). The time will probably be extended....George R. Vickers was elected U. S. Senator from Maryland and has taken his seat....Gen. Hancock has tendered his resignation on account of disagreement with Grant....Jefferson Davis is at New Orleans....Thaddeus Stevens is rapidly failing in strength....Jeremiah Black, Attorney-General Stanberry, and Benjamin R. Curtis will appear as counsel for the President....Judge Underwood has released the bondsmen of Jeff. Davis from further liability....The election in New Hampshire stands thus: Republican vote, 34,804; Democratic vote, 31,756. Full returns will give 3,000 Republican majority....A Washington despatch says, on authority of Mr. Seward, that the Alabama claims will be amicably settled....*On dit*, that Secretary Seward has bought part of the island of Borneo. This may be meant as a joke, but the Secretary is "huge" in the matter of buying foreign territory....President Johnson sent word to one of the Radical Senators that it would be fitting to try Jeff Davis first before arraigning him....There is another fuss about counterfeit U. S. Bonds, in which Gen. Logan and Gen. Spinner are mixed up.

WEEKLY MARKET REPORT.

Produce Market.

Wednesday, March 11, 1868.

Flour—Best brands of Oregon Extra are selling at $7 50 @7 75 for small lots. At the close, 850 bbls Oregon Extra, in qr sks, private.

We quote city brands:

Superfine, hf sks, ₱ 196 lbs	$7 00@7 25
qr sks	7 25@7 50
Extra, hf sks	7 75@8 00
qr sks	8 00@8 25

Wheat—200 sks inferior, $2 57½; 1,200 sks ordinary Coast, $2 50; 1,000 sks fair milling, to arrive, $2 65. We quote fair to extra choice at $2 60@2 75. At the close, 2,000 sks good shipping, $2 62½; 2,000 sks Santa Clara, $2 70 ₱ 100 lbs.

Barley—Sales of 2,000 choice feed, $2 05; 2,000 sks do, $2 05, buyer 30. We quote the range of the market at $2@ $2 07½ ₱ 100 lbs.

Oats—200 sks very choice, $2 32½; the general range is $2 05@2 25 ₱ 100 lbs.

Potatoes—1,000 sks Humboldt, from wharf, $1 35@1 40; 200 sks Bodega, $1 37½. Good to choice descriptions of the various kinds are jobbing from store at $1 35@1 60 ₱ 100 lbs as extremes.

Bran—The mill price is steady at $30 ₱ ton.

Corn—We quote Yellow at $2 25@2 37½, the latter an outside figure for choice; Red, $2 20 ₱ 100 lbs.

Onions—Oregon descriptions jobbing at 7c ₱ lb.

Beans—White descriptions are scarce and high, while colored are plentiful and dull. We give the wholesale prices as follows, with the remark that the outside figures refer to choice in clean bags: Bayo, 3¾@4c; Butter, 4@4½c; Pea, 4¾@6c; small White, 4½@5c; Pink, 2½@2¾c; Red, 2⅞@2½c ₱ lb.

Rye—Still nominal at $1 75@2 ₱ 100 lbs.

Middlings—Fine, $50; feed descriptions $40@35 ₱ ton.

Oil Cake Meal—Steady at $30 ₱ ton from the mill.

Hay—No change in quotations, the range being $18@24 ₱ ton for fair to choice.

Buckwheat—Sold a few days ago at $1 75; quotable at $1 75@2 ₱ 100 lbs.

Dairy Products—Choice fresh roll Butter can now be had at 35c; other descriptions, 27½@32½c; choice California firkin, 35@27½c, chiefly at the inside figure. Cheese is temporarily scarce at 17@19c for California, the medium quotation being 18c; last sales of Eastern were at 22@22½c ₱ lb. The supply of Eggs is unusually abundant, selling at 22½@ 25c ₱ doz.

Poultry—Live Turkeys are quoted at 17@19c; dressed do, 20@21c ₱ lb. Hens, $7@7 50; Roosters, $6 50@$7; Ducks, $6@7 ₱ doz; Geese, $2 50@$3 ₱ pair.

Provisions—Cured meats are in fair demand at a further slight improvement in quotations. California-smoked Bacon commands. 16½@17c; Oregon do, 14@15c; California Hams, 16@17c; no Oregon offering; California Lard, 15@15½c; Eastern, 13½@14½c ₱ lb.

Wool—Stock in first hands about 125,000 lbs; no transactions; last sales spring clip, 16@17c ₱ lb for clean grades.

Hides—Receipts continue light. Sales since last Wednesday aggregate 400 California dry, 14@14½c ₱ lb for usual selection.

Tallow—Demand moderate and prices steady at 7¼@7½c ₱ lb for fair to choice Beef and Mutton.

San Francisco Cattle Market.

As intimated last week, prices are again easier to the buyer. Beef ranges from 7 to 13c as extremes, though there is but little selling above 12½c. Veal has also declined about 2c; occasionally extra choice commands 12½c. Spring Lambs are coming in more freely.

We quote slaughterers' prices as follows:

Beef—American, 1st quality,	11@13c ₱ lb.
do 2d do	8@11c ₱ lb.
Veal—Medium to good,	8@10c ₱ lb.
Mutton—In fair demand,	8@10c ₱ lb.
Lamb—Supply fair at	10@11c ₱ lb.
Pork—Undressed, 6@6½c; dressed,	10½@12c ₱ lb.

—*S. F. Bulletin.*

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THE OCCIDENT.

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CURRENT TOPICS.

Rev. S. H. Tyng, Jr., has been found guilty of ving violated the rules of the Church by the Ec- esiastical Council before which he was tried, and as to receive a public reprimand on last Sabbath. his is only what was anticipated by all who are ware of the facts, and is probably entirely satisfac- ry to Mr. Tyng and to the Low Church party of hich he is a representative. The end is not yet. deed, this is but the beginning, and the chief fear those who have desired to have the constitution- ty of the Low Church sentiments tested by the ghest authorities, was that the other party would t submit to such an issue. Holding, as they do, at they are the followers of the fathers, and that e High Church views they oppose are an innova- n, they are anxious for an opportunity to prove is. They have provoked censure; they have urted formal trial; they rejoice now that they can peal from a decision which these views make ne- ssary; and the result of the discussion and of ju- ial action, and division of feeling among Episco- lians, will be greatly in favor of the evangelical rty. For such a result all real Christians may be ankful, while they are sad because of the bitter irit that is already manifested by the dominant rt of the Church. These are hardly the days en a censure passed upon a Christian minister cause he is willing to believe that another minis- may have a commission from the Lord, though be received through different hands from those hich bestowed his own, will be very popular with mass of those who love the Master more than y love the Church. The dogma that the assump- n that one is in covenant with God gives him a ht to turn others over to God's "uncovenanted rcies," who believe that he errs, is not likely to received with much enthusiasm when seen in its ual fruits. The Episcopal Church has never been seriously threatened by its opponents as it is by public reprimand inflicted upon one of its cler- men last Sabbath; and those who look on find it ficult to comprehend the folly that has such an hibition.

The representatives of the American Missionary sociation seem to have awakened great interest the Freedmen by their visit to Scotland. Sev- eral of the most prominent clergymen and laymen, among them Dr. Guthrie, made addresses at a large meeting in Edinburg, and they were very emphatic, not only in their expressions of sympathy for the Freedmen, but also of kind feeling towards our country. Dr. Guthrie said: "Let us deal with America fairly and kindly, and without suspicion, and I believe it will be found that America is mor- ally, as it is physically and materially, great. By such gifts you will do more than Lord Stanley can do by his protocols and dispatches, and all other political manœuvres, to bind together the countries that, acting in unison, could fight God's battles for liberty and light against a whole world in arms. I know no nobler, if any such noble, object that the press, the platforms, the pulpits, and I will add, the prayers of this country, can aim at than to bind us and these States in indissoluble bonds together." The influence of meetings like this and the one held about the same time in London, which we noticed last week, has been felt in the high places of Gov- ernment — will be felt in many ways on both sides of the Atlantic — and such means are among the most effective in weaving those "bonds" which mul- titudes desire may become stronger and stronger.

The advance in the price of cotton in England has greatly encouraged and stimulated the planters of the South. They had found it impossihle to raise it at any profit, and were turning attention to other crops, or were gloomily disposed to raise nothing. Many of the owners of large estates may find it difficult now to obtain help sufficient to put in such fields of cotton as they once cultivated. But the small farmers, men who do their own work, for the most part, and have divided up the immense plantations of former days, will at once take advantage of the stimulus and produce an aggregate crop that will bring a vast revenue to the country, and great relief to themselves. Nothing could have been more op- portune than this stimulus just at this time. It will allay irritation; it will help to bring prosperity to States that have known only a series of disasters for years; and it will have influence in removing evils that are formidable and seemed likely to in- crease.

It is refreshing to notice the positive terms with which the respectable press of the East denounces the indecent pictorial and other papers that have lately outraged the public taste and insulted the pub- lic morals. Step by step these publications have made advance in the way of infamy, gathering from the lower classes of society the patronage that was withdrawn by those who would not tolerate them, until they have become shameless. Superintendents of thoroughfares forbade their sale upon their boats and cars; proprietors of hotels banished them from the news-stands in their recesses, and the leading journals exclaimed against the swarming locusts that were destroying the refinement and delicacy of the young, as though moved by a common impulse. It is to be hoped that loss of support thus occasioned may effect what remonstrance and appeal have failed to do, and a change may be wrought to the extent that decency, at least, may be found to be essential to permanent favor with the people.

Nothing is more worthy of a Christian people than wise provision for the comfort of the poor and dependent. We are rejoiced that the citizens of San Francisco, moved by the interest of several benevo- lent ladies, are about to establish in the city a hospi- tal for the relief of sick women and children who have not the means to provide for themselves. There appears to be some difference of opinion respecting the manner in which such an institution should be managed, and some feeling in reference to individu- als whose names have been connected with the move- ment, but the hospital will be furnished — perhaps more than one — and many a poor sufferer will bless God for its ministry of good. Another organization, scarcely less worthy in its object, is also contem- plated, by which working women may be supplied with employment and guaranteed a reasonable price for their labor. The facts are most sad which make known the pittance which hard work often brings to the support of the widows and their little ones in a great city, and this, not because it does not earn more, but because advantage is taken of the necessi- ties of those who must take what they can get. The union of a few warm-hearted and judicious ladies for the aid of their sisters in this direction may greatly add to the comfort of many a little group.

We have been much interested in reading the inaugural addresses of two professors in the new Lincoln University. This interest has arisen not merely from the sentiments expressed, and the able manner in which they are arranged, but also, and quite as much, because of the fact that there is such a University, and that men of acknowledged stand- ing and ability are willing to be connected with it. The institution is especially for the instruction of colored men, and it is so far endowed, and its course of study is so liberal, and its Faculty is composed of such accomplished scholars that no doubt remains of its permanence and success. The time is not long past when the existence of such a University would have been predicted only by those whom most persons would have called visionary, or fanatical. Now it is accepted as a thing of course, and none appear to be sorry or alarmed.

The treatment of sailors when in port is exciting more than usual interest, both among philanthropists and law-makers. The outrages practiced by many who keep sailors' boarding-houses have reacted upon the men who perpetrated them, and it is possible some measure of justice may be done those who have so often and so sadly suffered at their hands. In this State a Marine Board is proposed, that may have control of this whole matter, and there is ground for hope that either by this agency or some other, the evils of which there is such just complaint may be removed.

Religious Intelligence.

PACIFIC COAST.

Presbyterian Union Convention.

This Convention, having adjourned on the 4th inst., reassembled on Sunday evening at the Howard Church on Mission Street. There was a full house. Hon. H. P. Coon, the Chairman of the Convention, called the house to order. The platform was occupied by the clergymen and elders present. Prayer was offered by Rev. Mr. McMonagle, and several appropriate pieces were sung by the choir. The proceedings of the previous Convention were read by Rev. Charles Russell Clarke.

The preamble and resolutions offered at the previous meeting were now taken up for consideration. They are as follows:

Believing that the direction of the great Head of the Church may be traced in the whole movement towards the organic union of all Presbyterian bodies in this country, and rejoicing in the spirit which has been specially prevalent since the memorable National Convention held in Philadelphia, we gladly accept these as indications that we may soon witness the consummation, which we pray may not be delayed. We feel that union on the basis proposed by the National Convention would be followed by the blessing of God in every part of our land, but it would greatly strengthen our churches on the Pacific coast and accomplish for us what, from the beginning, we have earnestly desired. Therefore,

Resolved, That we cordially adopt the basis of union proposed by the late Convention in Philadelphia.

Judge Coon addressed the Convention, giving a history of the origin and progress of the union movement of the past year. Both the Old and New School leaders had at first no confidence in its success. The Philadelphia *Presbyterian*, a leading Old School organ, had in its columns a long standing list of Presbyteries whose action was adverse, and a brief list of those favorable. When the Convention met at Philadelphia, many attended to oppose the object for which it had been called. But on assembling a profound, mysterious influence pervaded the whole assembly, before which prejudices of long standing, tenacity of purpose, and obstinacy of opinion, melted away like snow. Rev. Dr. Hodge, that stern, pugnacious old logician, was transformed into a loving school boy, and led the van in enthusiastic support of Presbyterian unity. Subsequent conventions have all been pervaded by a kindred spirit. At Rochester, two veteran clergymen, who for twenty-five years had ignored each other from their adjacent pulpits, agreed on the spot to exchange. The New School authorities had declared that they had assented to the Confession of Faith as it is, and the Princeton *Review* says that nothing more can be required by the Old School brethren. The Church press speaks with a united voice. The movement is elemental and fundamental — let it be consummated.

Rev. Dr. Scudder said that we have met to ratify the doings of the Philadelphia Convention. Let us look at them in detail. That body convened under auspicious circumstances. It met in the city of "brotherly love;" in it Presbyterians of all sorts, sizes, and shades were represented — leaving at home their personal grievances and petty strifes. The Spirit of God brooded not over a chaotic, confused mass, but a harmonious body of Christian brethren. Rev. Dr. Hodge, exploring among the dusky archives of Princeton, had hunted up the old bugle of discord, but when he reached Philadelphia, he found the key-note changed. It had become a trumpet of no uncertain sound, summoning the Presbyterian hosts to a harmonious union. In its presiding officer the Convention was fortunate. The face of George H. Stuart was a living sermon — a homily in behalf of charity and Christian sympathy. Its entire proceedings were worthy of emulation. Let us here, on the far-off Pacific shores, where strength is so much needed, kindle the beacon-lights from hill to hill, as our fathers were wont to do in Scotland. At this late day, who does not feel that there is carnality in division — a divine spirituality in unity? Let us combine every element of strength and influence that we may hasten the coming of that glad day when the song of the Christian laborer shall be heard proclaiming a full and glorious harvest.

Rev. C. C. Wallace, of Placerville, said that he regarded the recent harmonious movements of the several branches of the Presbyterian Church in the Atlantic States as exceedingly significant and important. Fraternal strife had been allayed, old passions subdued, former prejudices forgotten. It seemed as if the spirit of the day of Transfiguration had returned, and the followers of Christ were inspired with a deeper feeling of responsibility. There was need of an awakening. Protestantism is surrounded by hosts of foes — Popery as of old, Infidelity in new and specious drapery, crime under new phases and aspects, and corruption in the high places of the earth. Isolated as he had been in his labors among the mountains, probably he had been led to feel the need of harmonious, united effort more than his brethren on the coast. Practically, he knew no difference between the Old and New School organizations. With the latter he had been united in New York; with the former in New Jersey. He trusted that in both form and spirit they were henceforth to be one.

Rev. Dr. Eells read from a letter received from Rev. James S. Wylie, of San Jose, who, unable to be present, heartily endorsed the purpose of the Convention. Dr. Eells said there was a remarkable peculiarity in all these preliminary gatherings. Old men had conducted the movement — men like Drs. Spring, Hodge, Fisher, and Hall had taken the initial steps — the young men had stood back. It was fitting that men of gray hairs should now lead this movement. One of them had truly said: "We who participated in the division must hasten the work if we would see the union consummated." The object of church organization is not to build a treasury-house of creeds — a depot of ritualistic forms — but to establish an agency to send the Gospel to every creature — to evangelize and redeem a fallen world. Were the proposed uniting of the several branches of our Church to be a mere mechanical coming together, a milk-and-water adhesion, he should oppose it. What we desire is a living union. God forbid the mockery of an artificial one. Presbyterianism has a great work before it. With seven thousand ministers, and more than seven thousand churches, what can not such a Christian organization achieve in the future?

Hon. George Barstow said that in the great reforms of the past a master-spirit had arisen to lead the movement — a giant mind adapted to the crisis, who could inspire the multitude to follow in his footsteps. Such were Luther, Calvin, Fenelon. But the movement of Christian unity now in progress has its origin with the masses, and the leaders only followed, sometimes with lagging steps. Often denominational relations were dependent on outward circumstances, association or personal friendship. Between the leading evangelical denominations there were to-day no essential points of difference. Mr. B. cited the recent conventions of associated Christian denominations in Boston, Baltimore, Chicago, and other Atlantic cities as evidence of a growing spirit of evangelical harmony, co-operation and unity. It was by these combined influences that the citadels of wrong and crime were to be successfully assailed. In God's own time they will be overcome, not by the aid of Presbyterians alone, but all truly Christian denominations.

The resolution was again read and adopted without a dissenting vote. After singing, and the benediction by Rev. Mr. Buel, the audience retired. But for the lateness of the hour, several other speakers would have been called upon to address the Convention.

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Presbyterial Notice.—The Presbytery of San Jose will meet in the Presbyterian Church in Oakland on Tuesday, April 7th, at 7½ o'clock, P.M. The opening sermon will be preached by Rev. James S. Wylie, Moderator. Narratives of the state of religion and statistics of the churches will be given.

George Pierson, Stated Clerk.

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The Presbytery of Sierra Nevada have appointed the Rev. C. C. Wallace minister, and E. B. Conklin, elder, as Commissioners to the next General Assembly.

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Rev. Wilber McKaig, D.D., was installed pastor of the First Presbyterian Church at Marysville on Wednesday, the 11th inst. The exercises were as follows: Invocation by Rev. S. P. Webber, Santa Clara; Prayer, Rev. W. W. Macomber; Sermon, Rev. C. C. Wallace; Charge to the Pastor, Rev. S. S. Harmon of Oakland; Charge to the People, Rev. W. W. Macomber; Prayer, by Rev. J. R. Hammond of Placerville.

The Young Men's Christian Association.—At the monthly meeting of this Association on Monday evening last, a statement was made by the Chairman of the Building Committee, which showed that a loan had been effected, work had been resumed, contracts for building were signed, and at no distant day the corner-stone would be laid with appropriate ceremonies. A Committee of Arrangements was appointed for that object. It is expected that the new building will be ready for occupancy by the first of August next. God speed the noble enterprise.

Lectures on Biblical Manuscripts.—The first lecture of the course will be delivered at Calvary Church, on Thursday evening, 26th inst., commencing at 7½ o'clock. Tickets for the course, admitting a gentleman and lady, one dollar. For sale at the book-stores and at the door. Subjects of the lecture: The Fact of Inspiration; History and Appearance of some of the more important Hebrew Manuscripts; Proof, through them, of the integrity and incorruptedness of the present text of the Bible.

Rev. J. R. Hammond, of Solano, has accepted an invitation to supply the Presbyterian church of Placerville for six months. Rev. C. C. Wallace, the previous pastor, left for New York on the steamer of Thursday. He has been a faithful pastor on this coast, and leaves many friends where he has labored.

Rev. W. W. Macomber, a talented and successful young clergyman, and late pastor of the First Presbyterian Church at Marysville, left on Thursday's steamer for the East. He takes the trip for the recovery of his health.

"Monumental Pride.—Under this caption, a correspondent of the *California Christian Advocate*, in severe but just language, condemns the growing custom of erecting costly and imposing churches in which showy ornaments are the leading consideration. The "Metropolitan Memorial Church," now being erected at Washington, D. C., is cited as an illustration, in which "pews are to be built and set apart for the President and his Cabinet, the Judges of our courts, the Generals of our army, and other *distinguished persons;* seats for different *States* and prominent *cities.*" The writer adds:

"We have read nothing in the history of American Methodism so mortifying and painful as this advertisement to the world of our folly; nothing that so completely exposes us to the shafts of ridicule, or betrays a sinful aping of worldly greatness. Truly, it would seem that churches, no more than individuals, can bear prosperity. Rome has fallen by the weight of her own grandeur. The Established Church of England is divided and diminished by adopting her mummeries; and the Wesleyans have waned, and lost their strong hold upon the public mind of Great Britain by their concessions to the Establishment; and her American daughter, though she knows all this, with her mistake before her, is adopting the same policy, and must eventually share the same fate."

EASTERN.

Rev. Newman Hall says of American preachers that he is of opinion that their sermons are too precise, too elaborate, too argumentative, too essay-like, too much like books, too little like earnest talk, and too often read with strict adherence to the prepared manuscript, and thus, if reported *verbatim*, they would be read as finished treatises, but, as heard, frequently unimpressive, and consequently, it may be believed, in many instances, unfruitful in any marked good results.

Rev. Dr. Caswell has been elected with great unanimity to the office of President of Brown University, left vacant by the death of President Wayland. Dr. Caswell was professor of natural philosophy in that institution from 1828 till his retirement in 1864, and is regarded with the highest affection and respect by all his pupils, who now constitute the great majority of the graduates.

Prof. John De Witt, D.D., of the Theological Seminary of the Reformed Church, is engaged in the preparation of a Hebrew Lexicon, founded on the latest and best philological authorities. It is designed to be not larger than the small pocket lexicon of Fuerst and Leopold, published some years ago in Germany.

The venerable and excellent Bishop McIlvaine, of Ohio, is announced as the successor of the late Bishop Hopkins, of Vermont, as the Presiding Bishop of the Protestant Episcopal churches in this country. The office is always filled by only the oldest Bishop in the Episcopal church in this country.

Presbyterian.—Revival intelligence reaches us from sixty-two Presbyterian churches. In fifty of these the number of converts is one thousand three hundred and thirty-five, more than one-half of whom —eight hundred and sixty-one—are now members of the church.

A revival is in progress among the congregation of the Puritan Congregational church, Brooklyn, of which Rev. Charles Hall Everest is pastor. Between thirty and forty conversions have taken place, and the majority of the new converts are heads of families.

Rev. Henrick Johnson, D.D., will enter upon the duties of the pastorate of the First Church in Philadelphia in May, and Rev. Dr. Humphrey, of Chicago, will about the first of April, occupy the important pulpit of Calvary Church.

Rev. Edward H. Camp was ordained and installed as pastor of the Second Presbyterian church, Lexington, Ky., on Sabbath morning, January 26th. Rev. Stephen Yerkes, D.D., of Danville Theological Seminary, preached the sermon.

Bishop Coxe, of Western New York, has issued an earnest pastoral address to women, remonstrating against the tawdry fashions, the costly vulgarity, and the wicked extravagance of the times. He intreats women to begin a reformation.

Father Taylor, the well-known and faithful preacher among the sea-faring men of Boston, has formally resigned his position as Pastor of the Seaman's Bethel, and his assistant, Mr. Noyes, is to be his successor.

Mr. Edward Judson, youngest son of the late Adoniram Judson, D.D., has accepted the Professorship of the Latin and Modern Languages in Madison University. Mr. Judson is a graduate of Brown University.

The Episcopal Church of the United States, numbers 34 dioceses, 44 bishops, 2,416 priests and deacons, 2,303 parishes, 161,234 members, 151,819 Sunday school scholars; contributions over $3,000,000.

At the meeting of Utica Presbytery, N. S., Rev. Dr. Brown, President of Hamilton College, was received as a member from the White River Association of New Hampshire and Vermont.

Rev. W. Jackson, late of Chicago, has been called to take the pastoral charge of the Fourth U. P. Church, (late Rev. D. M. Gordon's) in Pittsburg, Va. He has accepted the same.

New York City.—The close of the seventh year of Dr. Booth's pastorate the Sabbath before last, was signalized by an accession of a score of members to the Mercer St. Church.

Mr. C. H. S. Williams, of Poughkeepsie, N. Y., was ordained as pastor of the Congregational church, Concord, January 15th. Sermon by Rev. J. L. Corning, of Poughkeepsie.

The venerable Dr. King, who has spent a considerable portion of his life in Greece, but who has been in this country for some time past, has lately returned again to Athens.

Rev. Edward Taylor, formerly of Brooklyn, N. Y., and recently returned from the East, has just been happily settled over the Congregational church of Binghamton.

The Center church, Hartford, have engaged Rev. Mr. Thompson, son of Prof. Thompson, of the Theological Seminary, as Assistant to Mr. Gould, pastor.

Rev. Dr. Kirk, of Boston, is now delivering his course of lectures on revivals before the senior class at Andover. There are about twelve lectures in all.

The Rev. David R. Frazer was duly installed as the pastor of the First Presbyterian church of the city of Hudson, on Wednesday evening, Feb. 5th.

Rev. John Tatlock, lately Professor in Williams College, has been admitted to the bar, and commenced the practice of law in Williamstown.

A call was presented from the First Church, Monmouth, addressed to R. B. Ewing, of Xenia, Ohio, which was forwarded to his Presbytery.

The Presbyterian church of Lancaster, O., has given a unanimous call to Mr. S. H. Snodgrass, of the Alleghany Theological Seminary.

Rev. A. H. Sloat was installed pastor of the church at Cranford, N. J., Rev. Dr. Wilson, of Newark, preaching the sermon.

Rev. Dr. Riddle, formerly of Jersey City, has accepted a call to the Presbyterian church of Martinsburg, Va.

FOREIGN.

Japan.—The way is opening here for the spread of Christianity, though serious difficulties must be met and overcome Dr. Hepburn, Presbyterian Missionary, has compiled a Japanese dictionary, and is now engaged in translating the Scriptures into that language. He proposes to do for Japan what Dr. Morrison did for China. The Jesuits are active here, and are aided by the French Government in their work. The Protestant mission here should be largely reinforced, and that at once.

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The Occident.

San Francisco, Saturday, March 21, 1868.

THE CONVENTION.

There was hardly a necessity for a meeting of Presbyterians in California that they might compare views on the subject of union, and endeavor to frame a basis on which all could stand together. There is general agreement, and all we desire is, that the barriers may be removed by which we are separated, and we shall unite by natural affinity. Still, all who were present must feel that there was real advantage from such a Convention as was held in Dr. Scudder's church last Sabbath evening. The *expression* of love is often useful as well as beautiful, even when it is known that love exists though there be no expression. A child is better as well as happier, because of his mother's terms of endearment and warm kiss, notwithstanding he might assume that she loves him were these omitted. And a mother, a wife, any one, is made lighter in heart, stronger of purpose, more earnest in life, by the proofs of affection and respect that perhaps would not be really doubted were these proofs never exhibited.

It was inspiriting and delightful to listen to the words of those whom we knew to be in favor of the organic union of the several branches of our dear and noble church; and the fraternal feeling thus quickened and increased, the interest in our Zion thus displayed, the manifest presence of our Great Head, would have abundantly repaid all who were convened, had there been no other results of the meeting.

Indeed, the chief reason why Presbyterians here have been so harmonious in their sentiments, and purposes, and spirit, from the beginning, is, because they have been in the habit of conferring together, holding joint sessions of ecclesiastical bodies, and making common cause of whatever could be promoted more effectively by associated action. There has been no opportunity for jealously or rivalry. There has been no opportunity for misunderstanding or suspicion. We have known each other well. We have felt our hearts beat in unison, as by taking hands we have been drawn close together. We have been engaged in joint-work, and not been afraid that one might gain some advantage from it which the other would lose, for what was gained at all, was felt to be gain for the whole.

Hence, we are ready for the formal and organic union that shall only confirm what already exists among us. We shall hail it as a special blessing to ourselves, since it will relieve us of the necessity of recognizing in our machinery and work, the several bodies with which we are connected, and it will give us a moral position that would add largely to our influence and usefulness at once. Why should there be two Presbyteries, each including no more than four churches, extending geographically over the same limits, and suffering in every way from weakness and impossibility of co-operation, when they might be united and immediately acquire three or four times the power for good which either had alone? This is a serious evil which none can appreciate till they have been in a new country, and known the affliction of being removed fifty or a hundred miles from the nearest co-Presbyter; because the brother who might be a co-Presbyter, and who is stationed within hailing distance, is not called by exactly the same name with themselves. There is emphasis in the fact that the representatives of the Church from the West are so generally in favor of union; and while it can work no evil in the older portions of the country, it will increase the vigor and success of Presbyterians in the new States beyond compute.

It is pleasing to observe how the various Conventions that have been held since that memorable one in Philadelphia have had the same effect which has been apparent with us in California. It seems that the brethren only needed to meet together, that they might *flow together*. There has been little discussion of doctrines, to ascertain whether all could agree. Little has been said about questions that once were occasions of strife. Hardly an allusion has been made to the old issues, but by common consent it has been assumed that Presbyterians *can be one;* and prayer, and thanksgiving, and congratulation, and expressions of fraternal regard, and plans for associated work have occupied the time, till all hearts were aglow, and those present found themselves fused, welded, one, before they were aware of the Divine influence which had been accomplishing the union. May it not be so in the General Assemblies that are to take action in form upon the questions involved? It would be a grand and glorious sight if the representatives of the whole Church, to meet in May at different places, were to be so "filled with the spirit" that nothing shall be in the way of complete organic union — little debate, little delay, but much love, and prayer, and eagerness for God's glory being manifest in them all. How soon would the consummation be effected! And as the telegraph should bear the action of each body to the others, would those unseen wires that connect heart with heart quiver with the glad news that should cause joy and rejoicing in all our borders. We, on the Pacific, hope and pray that this may be true.

THE UNIVERSITY BILL.

Private correspondence gives us more full accounts of the feeling in the Legislature respecting the University Bill than the telegraph has reported. There has been peculiar favor manifested by all classes of representatives towards the general proposition for a University; yet it was hardly to be hoped that any bill could be introduced the details of which would not find more or less opposition. It was especially gratifying therefore, to all those who have interested themselves in the matter, that no material changes were proposed after the bill had been thoroughly prepared in the Committee, and by unanimous vote and without debate it was passed in the Assembly, and sent to the Senate. There can be little doubt that the Senate will be equally enthusiastic in the passage of a law which we cannot but regard as one of the most important and wise and worthy of the State which the Legislature has power to enact. The College of California had offered to bestow a noble gift upon the State as a stimulus to such action, and the acceptance of this gift will be a pledge that a seasonable appropriation from the public treasury will be granted, so that the University may be actually in progress without much delay. We congratulate our citizens that they have the prospect of so broad and well established an institution for the education of their sons, and to aid in the development of our resources. We congratulate the members of the Legislature that it has been their privilege to lay the foundations of so powerful a bulwark of the future prosperity of the State. And we trust the unanimity with which it has been inaugurated, all political and party influences having been put aside — the worth to every interest of the measure itself being considered — will be an example to be followed while the University shall stand, in its management and control. Upon this high level of regard for the public good all our educational institutions should be placed by common consent, and the people should watch with jealous eyes lest any sectional, or factional, or selfish interests ever assume to dictate in respect to what ought to be sacred to the elevation and advantage of all classes of our population. If this shall be true of the University, no pen can represent its value as it shall be planted in the midst of the opening glories of the future that is to exceed even the most sanguine expectations of those who believe we should do all in our power to prepare for it.

"Mark Twain" and the Holy Land.

This writer has furnished letters descriptive of the Holy Land for several newspapers in the United States, and among them the *Alta* of this city. Many of those published in this latter paper have exhibited a diabolical pleasure in ridiculing the various sacred or holy places which he described. Not satisfied with this more than barbarian assault upon places and events so regarded by Moslem, Jew, and Christian, he seeks to destroy the character of distinguished travelers and writers who have described these places and events. He says of Dr. Prime and other noted travelers:

"I have read all the books on Palestine, nearly, that have been printed, and the authors all wept. When Mr. Prime was here, before he wrote his curious "Tent Life in the Holy Land," he wept, and his party all wept, and the dragoman wept, and so did the muleteers, and even a Latin priest, and a Jew that came straggling along. It would have been just as cheap to believe that the camels and the asses wept also, and fully as likely, and he might as well have added them to the water company likewise. Prime got such a start then that he never could shut himself off, and he went through Palestine and irrigated it from one end to the other. No man was ever so easily affected or so badly. Whenever he found a holy place that was well authenticated he cried; whenever he found one that was not well authenticated, he wept anyhow, and took the chances. Whenever he couldn't find any holy place at all, he just cried "for a flyer," as the worldly say. No man ever enjoyed a funeral as Prime did his sentimental journey through the Holy Land. How his horse ever kept his health, being exposed to these periodical showers all the time, is a wonder. I never will believe anybody again that says he cried over Jerusalem; the book-makers have created within me a bitter animosity against these boastful Jerusalem-weepers, and also a lack of faith in them. If ever a party were peculiarly liable to tears, under such circumstances, it is our pilgrims. They are the very boys to go into sentimental convulsions at the merest shadow of a provocation. Yet they wept not over Jerusalem.

"Just after noon we entered these narrow, crooked streets, by the ancient and the famed Damascus Gate, and now for several hours I have been trying to comprehed that I am actually in the illustrious old city where Solomon dwelt and Jesus was crucified, and have not succeeded. And never shall; I know that well enough."

Mr. Dixon, a recent traveler and brilliant writer, thus describes Jerusalem: "Taking it in mass, and in detail, yon group on the Temple hill the mosques of Omar and El Absa, the domes, the terraces, the colonnades, the kiosks and fountains, it is perhaps the very noblest specimen of building art in Asia. The Saracenic cupola of the Mosque of Omar may be said to defy comparison, even with the proud domes of St. Sophia, St. Peter, and St. Paul. In like manner, the whole city of Jerusalem, though it cannot be called beautiful, like Florence, Genoa, Bordeaux, and Edinburgh, is full of hint and con-

st — sparkling with epigrams in stone. Twenty
h minarets lift you in imagination to the Nile.
e Rotunda carries you to Constantinople and
me; the immediate model of the Church of the
ly Sepulchre being St. Sophia, as the model of
t Vasilica was the Pantheon. Who shall appraise
corridors of El Absa, the tower of the Serai,
span of the Golden Gate? A convent here, a
agogue there, add elements to the picture, anom-
es to the scene. A thousand low, round cupolas,
rowed from Byzantine art, break the level sky
s into beauty, and in some degree atone for the
of a second material and for the absence of a
ghter tint."

The above description has no reference whatever the *sacred* associations connected with Jerusalem d its surroundings. It presents only the impres-ns created upon the mind of the traveler by the nains of the beauties of the high art exhibited in various edifices still existing in that wonderful y.

Rev. I. L. Porter, who was British Consul at mascus for many years, describes Jerusalem m the Mount of Olives, thus: "At our feet, ng the base of Olivet, was the Kedron, a deep d narrow glen, coming down from an undulating teau on the right, and disappearing round the ulder of the hill on the left, its banks terraced d dotted here and there with little groves and sin- olive trees. Directly opposite us was Mount riah, its bare sides rising precipitately from the tom of the Kedron to a height of some two hund- feet. On its summit is a rectangular platform ut thirty acres in extent, and taking up fully one f of the eastern side of the city. It is unique. ere is nothing like it in the world. Its history, , is wonderful. It has been a Holy Place for re than thirty centuries. Its Cyclopean walls re founded by Solomon. Upon it stood the Tem-, in whose shrine the glory of the Lord so often peared, and in whose courts the Son of God so en taught. It is still to the Moslem 'El-Haram sherif,' 'the noble sanctuary,' and next to Mecca, most venerated sanctuary in the world."

Dr. Prime, in his description of the Holy Land d the sacred places, which he so graphically and utifully describes, is sustained by all *respectable* d credible writers who have visited that land, cov-d all over with evidences of wonderful achieve-nt and Providential Power.

"Mark Twain," like other writers of the same nus, has imagined himself a great man, because is reputed to be a witty writer; or, in other rds, has the ability to amuse his readers. This is faculty of not a very high order. Many mounte-nks and clowns possess it in a larger degree than Mark Twain." In their case it may be legiti-tely exercised. They are paid for that purpose. t a writer who is employed by a respectable wspaper, of large circulation and influence, to des-be the places and incidents of his travels, who nstantly labors to caricature the sacred scenes in Holy Land, and ridicule the labors of distin-ished and learned men, who have, with wonderful reement, described those scenes and incidents, ke violates his duty as a faithful chronicler, insults good taste of the community, and sins most evously against well authenticated history. Z.

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Letter from New York.

SNOW AND SLEIGHING—ARISTOCRACY ON A GALA DAY—HOTELS—GROWTH OF THE CITY—THE NEW YORK PRESS—SUNDAY SCHOOL INSTITUTES.

New York City, Feb. 25, 1868.

The anniversary of Washington's Birthday occurred last Saturday. Business was entirely suspended, and there was a grand sleighing festival. Upper Broadway, Fifth Avenue, and Central Park were alive with gay parties upon runners, and presented a spectacle rivalling in beauty and variety the brightest gala-day in Paris. The solid sleigh-box of the substantial mechanic, abundantly supplied with blankets; the modest cutter, evidently got up for the occasion; the commodious family sleigh, with the bright faces of children peeping out from the midst of furry coverings; the fancy "turn-out," whose fast-trotting horse, with extended neck and sweeping gait, flying along at almost railway speed, distances all competitors; the more dignified annd pretentious establishment, with liveried servants — all these mingling together in the fashionable part of the city — afforded no inadequate representation of society, in its happier phases, in the great American metropolis.

THE ARISTOCRACY ON A HOLIDAY.

At four o'clock the scene was varied by the presence of the teams of the millionaires — not the Hones, Minturns, De Forests, and Costars of old Knickerbocker time, but the solid men of to-day. The most famous horses in the world, driven by men whose names as successful business men are still more famous, move slowly along the fashionable thoroughfare. Showy outfits are of no account with them. But the long, lank, slab-sided animals that would disgrace a well-to-do farmer's barn-yard, they are the favorites. Usually they walk their teams till they reach the gates of the Central Park. Bonner of the *Ledger* comes along, a short, thick-set, middle-aged man, with red hair and a red face, muffled up to his nose, in a sleigh drawn by "Peerless," a huge creature, yellow, white-footed and white-faced, walking as if distressed at every step — the last horse in the line that would be picked out for speed. Behind him is Vanderbilt, tall as a Mohawk warrior, and as erect, with flowing gray hair and sturdy shoulders, driving with his mate, "Post Boy," a slender, pony-like animal, but equal to anything on the road except Bonner's celebrated team. He is followed by James Harper, whose sparkling bays have given him as much as he wanted to do in many a drive. Stewart alone seems to remember the turmoil of financial life, amid the exhilaration of the drive. After entering the Park the scene is exciting and well-nigh perilous. Everyone for himself, flying, dashing, cutting across, and coming in opposite directions. Bankers, clerks, merchants, draymen, doctors, and lawyers, all go pell-mell till they draw up and tie at McCoomb's. Such an array of fast teams is to be found nowhere else on the continent.

THE HOTELS OF NEW YORK.

No one visits New York without noticing its leading hotels. They are an important feature of the city. Nearly all of the larger class are located on Broadway, or in its immediate vicinity. The oldest of the colossal hotels is the Astor, built by that millionaire twenty-six years ago. Notwithstanding the powerful rivalry of its up-town competitors, the Astor holds its rank as a first-class hotel, and rarely has a spare room. Situated in the midst of the down-town business, twice its present rent has been offered to allow it to be converted into offices. There was a rumor that this would be done. But the proprietor remembers that his father used to say that he wished it might remain a hotel, and on New Year's he renewed the lease to the Stetsons for five years. It will probably remain a public house during the life of William B. Astor.

The St. Nicholas is the more spacious hotel of the city, having cost $1,000,000, and being able to accommodate a thousand guests. Farther up, and on the opposite side of Broadway, is the Metropolitan, kept by the Messrs. Leland. It is nearly as large as the St. Nicholas, and has the reputation of being its superior in its management. Its patrons are a more select class of the traveling public.

But since its completion in 1860, the Fifth Avenue has been regarded, in its appointments, as the most finished of the New York hotels. It is kept by Col. Paran Stevens, is three miles above the Astor, and is located opposite the palatial residences on Madison Square. The city abounds with every variety and grade of public houses. French's and Lovejoy's, opposite the City Hall Park, are the favorite resort of the returned California miners, and are conducted in somewhat the same style as Woodward's "What Cheer." I should fail to express my belief did I not add that in both structure and management, the leading hotels of San Francisco are fully the equals of the best public houses of New York.

GROWTH OF THIS CITY.

Let any one who has been absent from the city six to ten years, take a "swing around the circle" of the upper part of the town, and he will be astonished at its growth. In 1820 New York had a population of 123,000 — a little less than the present population of San Francisco. Including the suburbs of Brooklyn and Jersey City, to-day it has more than ten times that number. Let the youthful reader imagine San Francisco to contain ten buildings for every one it now has, and he will have an approximate idea of the size of New York. Forty years ago it ranked along with the third rate cities of Europe. To-day it is surpassed by London and Paris only. Before the close of the present century it will be the commercial center, not of the Western Continent alone, but of the world.

There has been very little change within six years in the relative status of the leading city journals. The *Tribune* maintains its rank as wielding a greater influence on public opinion than any other paper. In its country circulation it equals all the other political papers combined. The *Herald* has the largest city circulation, and far the best advertising income. It maintains its old Protean reputation, and is as enterprising, audacious, and unscrupulous as ever. For the past six months its prestige has been on the wane. Whether this decline will continue is a problem. The *Times* has ability, a large circulation, but a limited influence. The *Evening Post* is, in some important features, the best newspaper in New York. Always consistent and earnest, its editorials exhibit a clearness and force of argument not surpassed by any other journal. The *World*, *Express*, and *News* are the organs of the Democratic party. The first named has a rural circulation next to that of the *Tribune*, and a very able corps of correspondents. The *Express* is a racy, readable sheet, with a circulation confined to Manhattan Island. The *News* is the organ of the Woods, Morrissey, and Gideon J. Tucker. Of the religious papers I must defer an account until another time.

SUNDAY SCHOOL INSTITUTES.

These, for some months past, have grown into frequency in all the Eastern States, but more especially in New York City and Boston. They consist of conventions of Sunday School teachers, who are addressed and instructed by persons previously selected for this purpose. As Musical Institutes are conducted by a professor, and Teachers' Institutes by adepts in teaching, so we have among our eminent Sunday School men several who make it a business to attend conventions, make addresses, give practical lectures, and exhibit model classes to illustrate to teachers how they ought to instruct. Much of this is interesting and profitable. There is, however, a liability to abuse. At some of these Institutes, among the managers are those who have hobbies — specialties, which in their estimation are all important — so much so as to exclude everything else from consideration. Such persons are apt to believe that all persons ought to think and act just as they do. Teachers, however, cannot be run in a Procrustean mould. To succeed, each must, to a certain extent, act himself, and this the best Sunday School managers well understand.

But I must close. As I look out of my window the snow drifts along the street, and long, tapering icicles hang from the eaves. Citizens of the Pacific Coast! rejoice that your homes have fallen in pleasant, and not ice-bound places. Kearsarge.

Letter from Nevada.

Virginia City, March 7, 1868.

Eds. Occident:—

While I am writing, the snow is falling rapidly, and we may be obliged to take to sleighs and snow-shoes again. I hear that five feet of snow have fallen upon the Sierras during the recent storm. I had hoped that we should not have any more snow this season, but those who hold high places in the world must expect to be taxed for the privilege.

During the last few days there has been a considerable talk in business circles about the construction of a branch railroad to connect Virginia, Carson, and Washoe with the Great Pacific Road. The Pacific Road will pass within about twenty miles of this place, at the nearest point. The route of the proposed branch is intended to leave the overland road at some point on the Truckee, run south through the valley of Washoe to Carson City, then turn and wind its way to Virginia. This plan would make this city forty miles, by rail, from the Pacific Road, while a direct route, which has already been surveyed, would shorten the distance nearly half. It will be in time to note the advantages of this road when its construction becomes a fixed fact. A lighter grade and substantial aid from the people of Washoe and Carson are strong arguments in favor of the longer route.

A few weeks since the Rev. Dr. Pinney, from Austin, passed through this place on his way to San Francisco. His chief object in visiting California at this time, is to solicit funds to aid in building a Presbyterian church in Austin. I sincerely hope he will receive substantial encouragement from the churches of our order on the coast. Three years ago I labored for the little church at Austin, for three or four months. I then learned the character and situation of that little flock. I have felt, ever since, a strong desire that they should have a house of worship, so that they might have a *place* as well as a *name*.

There are some especial reasons why this struggling church shall be encouraged in their efforts to build. They were in advance of all other religious efforts in their town. They greatly need a suitable place of worship, and the very existence of the church organization, may depend upon their success in this first effort. While they are ready and willing to do even more than they are able, they are not adequate to the task of building without aid. They only ask for the smallest amount from others. Knowing as I do how faithfully this little band has held together, under the most discouraging circumstances, and how worthy they are of that aid which their pastor is now seeking, I most urgently solicit my ministerial and lay brethren to lend a helping hand. "The Lord loveth the cheerful giver."

Yours, truly, T. E. T.

Letter from San Jose.

SAN JOSE, March 16, 1868.

Taking it for granted your readers will not object to hear, occasionally, from some of the interior towns, I write you from this city.

San Jose is situated in the midst of the Santa Clara Valley, one of the most productive and beautiful in the State. So far as regards material prosperity, our town is making steady progress, and the prospects are that the future will eclipse the past in these respects. The churches are holding their own and experience the beneficial effects resulting from the growth and prosperity of the city.

The Roman Catholic Church, which has a large membership in this region, has been enjoying the services of Father Bouchard recently. His preaching attracts large crowds and appears greatly to revive the interest of the Catholics themselves, whatever effect it may have on those without.

The Young Men's Christian Association of San Jose celebrated its first anniversary last Sabbath evening. From the President's report we glean the following items. The Association has a membership at present of 181 persons. The library contains 935 volumes, collected during the year. There have been on an average 1,000 visitors at the Reading Room of the Association monthly. The total expenditures for the year amount to $3,000, which is nearly, if not entirely, met by the income of the Association, and through the generosity of its friends. Three Mission Sabbath Schools are maintained by its members, and a daily noon prayer-meeting has been held in their rooms for the past four months. These varied religious influences, originated and sustained by the Christian young men of this city, are among the most promising and gratifying facts connected with our religious history. There is a necessity for similar institutions in all our towns. They supply an important want, and under God's blessing, may accomplish untold good. J. S. W.

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CURRENT LITERATURE.

RECENT PUBLICATIONS.

PRAYERS OF THE AGES. Compiled by Caroline S. Whitmarsh. Boston: Ticknor & Fields. San Francisco: H. H. Bancroft & Co.

This book is valuable as a literary and religious curiosity, had it no other merit; for it contains specimens of every kind of prayer respecting almost every subject that has ever had expression. Heathen, Mohammedan, Roman Catholic, Protestant, ancient, modern, all varieties of style and utterance, have illustration in the petitions, and in the devotional sentiments interspersed. The knowledge thus communicated in regard to the ideas of those who by their fellows have been called *the good*, concerning religion and man's relation to God, is not without its value. It is suggestive, and both positively and negatively instructive; so that while few of us would employ any of these prayers as the vehicle of our devotion, the study of them will give us broader views and a more devotional spirit than we might otherwise cherish. In truth, this is the chief advantage of any prayers that have been composed by others, and, when they are read for this purpose, books like the one of which we are speaking have real worth. We have been much interested in the collection, and can commend it, not for use in supplication, but for careful reading in seasons of supplication, as well as at other times.

THE SEXTON'S TALE, AND OTHER POEMS. By Theodore Tilton. New York: Sheldon & Co. San Francisco: H. H. Bancroft & Co.

Mr. Tilton has been variously and vigorously criticised, both as a writer of prose and verse, yet he does not faint under strictures, nor become inflated with praise. This little volume of poems does not establish him among the great poets of the race, but it is a pleasing demonstration that he has real talent for this species of literature. We hope and presume it has so far convinced the author of this that he will be stimulated to write another in due time, which may more fully display his genius and heart. It is not easy to see how any favoring influence in aid of the Muse can come from the heavy cares and relentless demands of an editor's life, but Mr. Tilton does not furnish, by any means, the only instance in proof that it does.

ITALIAN JOURNEYS. By W. D. Horsells. New York: Hurd & Houghton. San Francisco: H. H. Bancroft & Co.

Here we have a fine illustration of attractive style in writing travels. The author takes us along with him, and as we go over the wonderful land which he has chosen for our Journeys, he describes, and explains and paints, with a wealth of information, and a versatility of skill, and a glow of rhetoric, that make us his ever delighted companions. Italy is full of interest, whether it be visited by one who seeks the enchantment of its climate and scenery, or by one who would revel in the wonders of its specimens of art, or by one who would study its relics of a history that has made its soil most famous; and the author seeks to gratify and satisfy all these in the book before us. It is praise enough that he has not failed in his purpose. All who were charmed by his "Venetian Life" will eagerly receive this, and to those who have read neither, we commend them both.

KING RENE'S DAUGHTER. By Herrick Hertz. Translated by Theodore Martin. New York: Leypoldt & Holt. San Francisco: H. H. Bancroft & Co.

It has long been occasion for wonder that American publishers have not issued more of the standard and excellent poetry of Europe for readers in this country. We have philosophy and fiction and general literature reproduced here in considerable amount, but very little poetry has been translated. Of course, few of our intelligent people are aware almost all our school classics. In the Eneid, we have such portions as the friendly "Games upon the Island of Sicily;" and in the Iliad, such as "The Parting of Hector and Andromache." In the latter, also, we have a description of the Shield of Achilles, and in the former of that of Eneas. The scenes on the second shield better suit their place, as they are more warlike; those on the first are more improving to the imagination and the heart. as they are more peaceful. In fine, a teacher may be as inhumane to the brains and hearts of his pupils, by carrying them from cover to cover of a text-book, as the countryman was to his stomach who tried to go through the whole bill of fare. C.

Science and Religion.

Our true part, is to be as little concerned for the safety of religion as we have reason to be. The future outbreaks of discovery are not likely to bring us a single peril more. And since we have ample space left us as ever, for all most supernatural gifts — revelations, prayers, annointings, discernings, and even miracles — and no possible discovery can rob us of these liberties of the spirit, or more than help us to maintain them systematically, as having found their intelligible unity with science itself, what shall we do but pledge our right hand to it and to all its explorations? We are to say, Go on, gentlemen, for there is a much larger field to be possessed. As yet you have but scratched the world's surface in what you call your sciences. Go deep; for the deeper you go, and the more unsparing your search, the better it will be for us. Wrench every subtlest and most secret thing from nature's bosom, and let us have it. We shall appropriate every true thing you bring us, and thank God for it. Only bring us no conceit, as if nature were the all, and science the all-expounder. What you call nature is but a very small affair, compared with God's high spirit-empire, and the vast immortal quantities, and powers, and passions, and truths, that build the eternal system it composes. Do not imagine that you are in a commission large enough to include and give you jurisdiction of things supernatural, when your only jurisdiction is of the shell. Be not in haste to put your sentence on the faiths of religion. The nursery sparrow that boasts "I killed Cock Robin," could as well be sure of transfixing mountains with his "bow and arrow," as you of doing death upon religion, if you would, by your sciences. It is a very great thing to undertake — the extirpation of those eternal faiths, and facts, and ideas, by which God implants himself in the everlasting perceptions of minds. Whether you know it or not, here is a good deal more of rock than there is in all your underworlds of geology. It is older also than your most primitive formations, and will stay firm under you some ages longer.—*Putnam's Magazine.*

EDUCATIONAL.

Classical Study.

King Arthur obtained his sword Excalibur by drawing it, with Herculean strength, from a stone. In like manner, even from so hopeless a source as the poor annotations upon an obscure volume, one may sometimes, by proper vigilance, obtain something of value. Take an example. "I shall never forget the feeling I experienced, on entering my name as a student at college, to find that the class for Latin was entitled a *humanity* class; the name appropriated to this branch of learning at most colleges. The professor was called a Professor of Humanity; but all I read while at that class was of *wars — bella, horrida bella.*" (Pierpont's Notes on Epps' *Horae Phrenologicæ.*) The evil here mentioned is widespread. Our beginners in the classics are too generally only "rocked in a buckler, and fed from a blade." The effect is either to weary them with monotony, or to beget a fondness for military reading

Acquired Nearsight.

It is reported that a German physician has discovered that seventeen per cent. of children are somewhat near-sighted, and the most of them become so after entering school. He attributes this result to the defective lighting and desk arrangements of school-rooms. Whatever the estimates and explanations here reported may be worth, it is quite certain that those who study much, whether young or old, run a risk of acquiring near-sight, or myopia. Standard medical authorities not only recognize this fact, but propose means of preventing the evil. (Todd's *Cyclopedia of Anatomy and Physiology* — "Vision.") They suggest that school books be printed in bold type; that scholars be not allowed to hold their faces too near their books; that persons in the act of perusing books shall often lift their eyes to remote objects; and that scholars be encouraged to observe and describe things at a distance. Following up these last two hints, several recommendations may be made. One is, that the school room be ornamented here and there with mottoes, towards which pupils be encouraged occasionally to lift their eyes. Another, this: that classes in geography be required to name places which may be pointed out on maps in some distant corner of the room. Still another is, that classes in astronomy be required to seek out constellations in the heavenly vault itself, and not merely on the chart. C.

A Pleasant School Exercise.

The young ladies of the Pacific Female College delighted a large number of their friends last Fridap evening by an informal exhibition of their attainments, which was very much to their credit. None who were present were disposed to be critical, yet had there been one determined to find fault unless every part should be performed to his satisfaction, he would have found little opportunity for the execution of his purpose. The lirerary portion of the entertainment was varied, and evinced more than usual culture and ability; but we would specially commend the *music.* No doubt better music has been rendered, and far more display has offended the good taste of those who have attended such exhibitions in schools, as young misses have tried to transform themselves into "Prima Donnas" and opera singers, but rarely have such singers contributed so much to the real enjoyment of their auditors as did those who took part in these exercises. This was true, chiefly, because they sang such music as we desire to hear in our parlors and homes, and sang it with expression and well. We do not wish our daughters to be instructed in music that they

y learn to scream, or be prepared to perform on stage, but that they may learn to sing and play instruments, at home and for the friends whom y may thus please, as well as for their own enment. It is pleasant to see that this is underod by the teachers in the Female College. We e they will often repeat these informal public ercises.

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FAMILY READING.

Twenty Years Ago.

I've wandered to the village, Tom; I've sat beneath the tree
Upon the school-house play-ground, which sheltered you and me;
But none were left to greet me, Tom, and few were left to know,
That played with us upon the green, some twenty years ago.

The grass is just as green, Tom; bare-footed boys at play
Were sporting just as we did then, with spirits just as gay;
But the "Master" sleeps upon the hill, which, coated o'er with snow,
Afforded us a sliding-place, just twenty years ago.

The old school house is altered now; the benches are replaced
By new ones, very like the same our pen knives had defaced;
But the same old bricks are in the wall, the bell swings to and fro,
Its music just the same, dear Tom, 'twas twenty years ago.

The boys were playing some old game beneath the same old tree —
I have forgot the name just now — you've played the same with me
On that same spot; 'twas played with knives by throwing so-and so;
The loser had a task to do — there, twenty years ago.

The river's running just as still; the willows on its sides
Are larger than they were, Tom; the stream appears less wide —
But the grape-vine swing is ruined now, where once we played the beau,
And swung our sweet-hearts — pretty girls — just twenty years ago.

The spring that bubbled 'neath the hill, close by the spreading beech,
Is very low — 'twas so high that we could almost reach;
And, kneeling down to get a drink, dear Tom, I started so
To see how sadly I had changed, since twenty years ago.

Near by the spring, upon an elm, you know I cut your name,
Your sweet-heart's just beneath, Tom, and you did mine the same.
Some heartless wretch has peeled the bark, 'twas dying, sure but slow,
Just as the one, whose name you cut, died twenty years ago.

My lids have long been dry, Tom, but tears came to my eyes;
I thought of her I loved so well — those early broken ties.
I visited the old church-yard, and took some flowers to strew
Upon the graves of those we loved, some twenty years ago.

Some are in the church-yard laid; some sleep beneath the sea;
But few are left of our old class, excepting you and me;
And when our time shall come, Tom, and we are called to go,
I hope they'll lay us where we played, just twenty years ago.

— *Frederick.*

All's Well.

The clouds which rise with thunder slake
Our thirsty souls with rain;
The blow most dreaded falls to break
From off our limbs a chain;
Our very sins and follies make
The love of God more plain;
As through the shadow lens of even,
The eye looks farthest into Heaven —
On gleams of star and depths of blue
The glaring sunshine never knew. J. G. W.

Book-Keeping.

THE RICH MAN IN SPITE OF HIMSELF!

In old times it was the custom of merchants in the city of New York to keep their accounts in pounds, shillings, and pence currency. About fifty years ago, a frugal, industrious Scotch merchant, well known to the then small mercantile community of that city, had by dint of fortunate commercial adventure and economy, been enabled to save something like four thousand pounds; a considerable sum of money at that period, and one which secured to its possessor an enviable degree of independence. His place of business and residence were, as was customary at that time, under the same roof.

He had a clerk in his employment whose reputation as an accountant inspired the utmost confidence of his master, whose frugal habits he emulated with the true spirit and feeling of a genuine Caledonian. It was usual for the accountant to make an annual balance-sheet, for the inspection of his master, in order that he might see what had been the profits of his business within the past year. On this occasion the balance-sheet showed to the credit of the business six thousand pounds, which somewhat astonished the incredulous merchant.

"It canna' be," said he; "ye had better count up agen. I dinna think I ha' had sae profitable a beesness as this represents."

The clerk, with his usual patience, re-examined the statement, and declared that it was "a' right," and that he was willing to wager his salary upon its correctness.

The somewhat puzzled merchant scratched his head with surprise, and commenced adding up both sides of the account for himself. It proved right.

"I did na' think," said he, "that I was worth over four thousand pounds; but ye ha' made me a much richer man. Weel, weel, I may ha' been mair successful than I had tho't, and I'll nae quarrel wi' mysel' for being worth sax thousand instead."

At early candle-light the store was regularly closed by the faithful accountant; and as soon as he had gone, the sorely-perplexed and incredulous merchant commenced the painful task of going over and examining all the accounts for himself. Night after night did he labor in his solitary counting-house alone, to look for the error; but every examination confirmed the correctness of the clerk, until the old Scotchman began to believe it possible that he was really worth "sax thousand poonds."

Stimulated by this addition to his wealth, he soon felt a desire to improve the condition of his household; and with that view, made purchases of new furniture, carpets, and other elegancies, consistent with the position of a man possessing the large fortune of six thousand pounds. Painters and carpenters were set to work to tear down and build up, and in a short time the gloomy-looking residence in Stone Street was renovated to such a degree as to excite the curiosity and envy of all his neighbors.

The doubts of the old man, however, would still obtrude themselves upon his mind, and he determined *once more* to make a thorough examination of his accounts. On a dark and stormy night he commenced his labors, with the patient investigating spirit of a man determined to probe the matter to the very bottom.

It was past the hour of midnight, yet he had not been able to detect a single error; but still he went on. His heart beat high with hope, for he had nearly reached the end of his labor. A quick suspicion seized his mind as to one *item* in the account. *Eureka!* He had found it. With the frenzy of a madman he drew his broad-brimmed hat over his eyes, and rushed into the street. The rain and storm were nothing to him. He hurried to the residence of his clerk in Wall Street, reached the door, and seized the handle of the huge knocker, with which he rapped until the neighborhood was aroused with the loud alarm. The unfortunate clerk poked his night-cap out of an upper window and demanded,

"Wha 's there?"

"It's me, you scoondrel!" said the frenzied merchant; "*ye've added up the year of our Laird among the poonds!*"

Such was the fact. The addition of the year of our Lord among the items had swelled the fortune of the merchant near two thousand pounds beyond its actual amount.—*Knickerbocker.*

Table Tipping.

A gentleman walking out yesterday afternoon, accompanied by a couple of dogs, on nearing a cabin, of which it happened the front and back doors were open and three men sitting eating their evening meal, a cat was spied in the middle of the road, and the dogs put off in full chase. Pussy ran into the cabin, and the dogs following at full speed, ran against the legs of the table, keeling it over, and spilling the edibles and crockery on the floor, much to the astonishment of the occupants, who had not observed the entrance of the dogs, and no doubt gave color to the idea of a visit from some of the table-tipping mischievous spirits who have been cutting up such didos at Stockton recently.

Pussy made out of the back door, and the last seen of the dogs they were heading for Auburn street, pussy having doubled on them in the meantime and secured a safe retreat.—*Grass Valley Union.*

A HINT.—A goodly number of the ox-drivers in the region round about Grass Valley may take a sea-onable hint from the good deacon, who was naturally a high-tempered man, and had been used to beat his oxen over their heads, as all his neighbors did. It was observed that when he became a Christian his cattle became remarkably docile. A friend inquired into the secret.

"Why," said the deacon, "formerly, when my oxen were a little contrary, I flew into a passion and beat them unmercifully. This made the matter worse. Now, when they do not behave well, I go behind the load, sit down, and sing Old Hundred: I don't know how it is, but the psalm-tune has a surprising effect upon my oxen.—*Grass Valley Union.*

THE YOUNG FOLKS.

The Door that is Always Open.

A friend of the chaplain had been speaking to the children, and at the close of the services, a young man, much affected, came to him and said,

"I will tell you an incident that you can relate when you talk to children. There was a pious mother in New Hampshire — a widow, with an only son. The mother's heart was bound up in this boy. Everything she could do to make him happy was done; and, above all, she sought to keep him from bad company and to lead him to Jesus, that he might become His disciple. The boy had a loving heart, and God had given him one of the best of mothers, but he unfortunately found bad associates, and gave himself up to their bad counsels, to the great grief of his suffering mother.

"Finally the lad was induced to run away. He directed his course to the sea-coast, and shipped on a vessel for a long voyage. From this he changed to another, so that it was full three years before he returned to his native land. During this time, as it often happens, the 'prodigal' boy came to himself. He remembered the prayers of the devout old mother in New Hampshire. He sought and obtained a Bible, to read over again the Scriptures which she had so often read to him. With a broken heart he asked the forgiveness of his Heavenly Father, and determined to take the first opportunity to return to the home of his mother, and relieve the anxiety that he knew must be crushing her heart. Perhaps she had died under the terrible blow which his conduct had inflicted upon her. How this terrible thought quickened his conviction of his sins and his penitence before God!

"Immediately upon reaching port and securing his discharge, he started for his New Hampshire home. It was late in the evening when he reached his native village. With what a hurried step and a beating heart he turned his course to his mother's cottage! He could see no light from the windows as he approached the house. What tumultuous thoughts filled his heart! Was she still alive? Would her worn face, if living, show the consequences of his misconduct? How would she receive him?

"He thought she had probably retired for the night, if still at home. He would go round to the outer door, he said to himself, and see if it was open but would not make a noise to disturb her if she had gone to her rest. The door opened silently under his hand. He passed on to the door of the sitting room, and, trying carefully the latch, it answered at once to his touch. The movement was so quiet that the only occupant of the room remained undisturbed. There sat his mother by the fireside, with the Bible closed in her lap. She had evidently just risen from her knees. The tender, tearful face told sooner and surer than words for whom that evening prayer had been offered.

"Stepping quietly across the room, the boy (or rather the young man, for three years and rough exercise had made a great change in his appearance) kneeled down and buried his face in his mother's lap. He could only say, 'Mother, forgive me!'

He felt the touch of her trembling hand upon his head, and the silent dropping of her tears. She pressed him to her heart, and kneeling by his side

nanked God that a mother's prayers had been answered.

"After recovering a little from the mingled joy nd sorrow of the hour, the boy, turning to his mother, said to her:

"'Did you know that your door was unlocked?'

"'Oh, yes!' was the answer.

"'Don't you think it a risk to have your door unocked so late in the evening, as you are so far from ie village?'

"'That door,' said the mother, 'has not been locked or three years. Since my boy left me I have never hut the bolt. I have continued praying for him, nd expecting his return. I have left the door open o, if he came in the night, as I thought he might, e would know that I was waiting for him.'

"The broken-hearted, but doubly-forgiven son — orgiven of God and of his injured mother — could nly respond with tears to this touching evidence of ie unquenchable power of a mother's love. He had rievously sinned, but the door of forgiveness and ffection had never been closed. Even in the first itter hour of disappointment and wounded love, the oor had been unfastened and had remained unbarred ay and night, until the prodigal's return."

Thus, dear young readers, *He* waits for us who once ied for us. We wander far from Him. We grieve ie Holy Spirit. But the door is open! The Savor's heart is never barred. Like the mother, He ot only offers daily prayers in our behalf, but "*ever veth* to intercede for us." We shall find, when we ome with trembling hearts and weeping eyes, that Ie is *waiting* for us.

"All Heaven is waiting to resound,
The dead's alive, the lost is found."

—*Zion's Herald.*

AGRICULTURAL.

Unfermented Manure.—Many excellent farmrs have an idea that manure, to be most efficient in aising crops, should be well rotted, but this is a mistake. Manure loses a very heavy per centage of its eal value by decomposition. Fresh, dripping maure, hauled directly from the stable on the land and loughed under, is worth nearly double that which as decomposed to a saponaceous consistency. When is convenient for farmers to haul their manure on orn ground from the stable as fast as it is made, it aves handling it twice, and forwards the work in usy spring time. No fears need be entertained that he atmosphere will carry off the strength of the maure if left on the surface. The only danger to be pprehended by this method will be in the case of he ground being frozen and covered with snow and ce when the manure is applied; if upon sloping and, the virtue of the manure might wash away; ut on level land there is no exception to this plan f operation during the entire fall and winter season. —*Germantown Telegraph.*

A correspoedent of the *New England Homestead* says vermin may be driven from hen houses y the following plan:

1st. Give the hen house a thorough whitewashing, ests, boxes, roosts, and everything about the premes.

2d. Sprinkle sulphur in the nest boxes three or our times during the year.

3d. Keep the floor constantly covered with sand r gravel, and clean out at least once a month.

4th. Rub lard under the wings of the hens.

When raising calves for cows, the greatest care s necessary when they have their first calf, as everyhing depends on the habits they then acquire. Alo, about the time they are going dry, for the longer ney can be kept in milk then, the longer they will ive milk thereafter. They should be milked perectly clean at every milking, and if in the winter me, a few turnips or potatoes should be given in ddition to their other food, to increase the flow of ilk.

The custom duties paid at this port amount to ver $7,000,000 annually. This is a large sum in iew of the population of the Pacific coast.

S. P. Maybebry writes to the *Maine Farmer*: "A few years since we used to cultivate amongst our apple trees, but took a lesson from nature. Now we know that forest trees drop their leaves, which serve both to protect the roots and loosen the soil. This we imitate by mulching with straw and meadow hay, which we find preferable to cultivating the soil, as it is less work and better secures the object in view."

A gentleman in Geneva, N. Y., informs the *Country Gentleman* that he has kept his currant bushes entirely free from the currant worm, and his quinces of the borer, by the use of coal ashes. The ground under the currant bushes was covered in the spring to the depth of five inches, and a mound was made about the stems of the quinces.

The roots of perennial flowers should be protected during the winter by a mulch of light manure or dead leaves. Nature affords protection to the roots of trees, shrubs, and plants by the fallen leaves. It is a great mistake to remove them for the purpose of making a place look neat.

Old animals of every kind are unprofitable, and should be got rid of before they become so deteriorated in value as to be difficult to sell even at a very reduced price.

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PACIFIC COAST ITEMS.

The rainy season, which continued till the middle of this month, has given way to clear, bright days, and a dry, bracing atmosphere. The change has had a marked influence on business here, and a still more perceptible effect in the country. While the unprecedented rains have injured the grain crop in low ground localities, all the upland fields promise finely. There is now a very strong probability that the harvest in California in 1868 will exceed that of any previous year.

Telegrams from the East announce a large arrival at New York City of laborers bound for California. When they reach here, there is only one safe course for such — to seek at once the farming region. San Francisco and the larger towns are already over-crowded. If they can not hire out satisfactorily, they can pre-empt a quarter-section, and, by making a gradual improvement, convert it into a good homestead.

The miners at the New Almaden Quicksilver mines, who have hitherto worked on the contract system, the lowest bidders getting each specific job, have struck for the adoption of a different system, and fixed rates of wages, not subject to competition. Of one thousand workmen about seven hundred have withdrawn. It is said the Company will employ new hands if the strike continues.

It is now pretty well understood that Governor Haight has laid down a rule by which he will veto all bills granting franchises to private companies to build roads, referring them to the general law on corporations. Of this rule the people of Mendocino and Humboldt complain, saying that it compels them to abandon the building of the road from Ukiah to Eel River Valley.

A correspondent from Watsonville says that the elements have assumed a vernal aspect, and the people are rejoicing in the enjoyment of passable roads. Farmers are busy, mechanics are putting an edge to their tools, clergymen are feeling relieved by increased audiences, and teachers encouraged by a more constant attendance.

California pears and grapes have been sent to New York the past winter, via Panama, which arrived in good condition and sold at very high prices. It is not improbable that considerable quantities of the pear may hereafter be shipped to the eastern market, although the finer varieties are the most likely to be injured.

The *Commercial Herald* says: "The general monetary ease that still pervades the mercantile, mechanical, and other industrial classes, coupled with the vast sums of treasure on deposit in our banks and savings institutions, are evidences of real prosperity that can be seen and felt, and are indeed encouraging to all."

St. Patrick's Day celebration in this city on Tuesday surpassed that of any previous anniversary in numbers and general interest. It demonstrated that our Irish citizens are a "power" in this city, and that in military, social, and benevolent organizations, they are behind no other nationality.

The business men of this State and city are at this time deeply engrossed in the consideration of the various railway projects. They well may be, for the railway system of this coast will have a vast influence in determining its degree of prosperity.

The Mendocino *Herald* says there are heavy deposits of snow on the mountains, but in Ukiah Valley grass and the early gardens are growing rapidly, and the peach and apricot are showing their blossoms.

The *Alta*, commenting on the mortuary report for this city last week, thinks that no other of like size can make so favorable an announcement — only thirty-nine deaths in a population of 125,000.

Oakland has two sprightly and readable papers — one for disseminating the *Daily News*, and the other a literary *Echo* of her leading educational institution.

The exhibition of the primary scholars at Lincoln Hall on Friday night of last week was worthy of a more appreciative and less noisy audience.

The concert of the Young Men's Christian Association at the Howard Church on Tuesday night, was warmly commended by the audience.

Hon. H. H. Hartley, one of the early and able lawyers of this State, died at Sacramento last week.

The *Colorado* for Panama had, on Wednesday, 280 cabin and 90 steerage passengers.

Improvements were never going more rapidly in this city than at this time.

It is understood the Legislature will close its session in two weeks from to-day.

TELEGRAPHIC SUMMARY.

Eastern.—The Pennsylvania Republicans propose Grant and Curtin, and Massachusetts Grant and Henry Wilson, for the Presidential race....There has been a violent storm in Illinois and Iowa....Corrected returns from New Hampshire make the Republican majority 2,530 — a loss of 616 from last year.... Gen. Hancock is still in command at New Orleans....All parties now agree that the Alabama Constitution was fully and fairly voted down by the people.... Alaska has been made a separate Military Division, and placed under the command of Gen. Jeff. C. Davis.

Congressional.—The Senate, on Friday of last week, organized as a Court of Impeachment. The President did not appear, but Messrs. Stanbery, Curtis, and Nelson appeared as his counsel. The Senate fixed upon the 23d inst. as the day for him to make answer to the charge, and April 6th the day on which the House Managers are to reply....J. Ross Browne has been confirmed Minister to China....The Impeachment Managers say they are confident of success. ....The House Committee on Foreign Relations are reported to be hostile to paying for Alaska. They will back down from their position — the sooner the better....Thaddeus Stevens is feeble, but is in his seat....The House have rejected the bill for the admission of Alabama under the proposed Constitution.

Foreign.—It is reported in London that the question of the Alabama claims will probably be referred to Prussia for arbitration....Bishop Clark, of Rhode Island, reports that a vast majority of the laboring class in France heartily support the Emperor — especially in the farming districts....The Fenians are making exertions to disaffect the British troops in Ireland....The cholera is raging in Buenos Ayres.

WEEKLY MARKET REPORT.

Produce Market.

Wednesday, March 18, 1868.

Flour—The Panama steamer this morning carried 250 bbls in transit to New York. Market quiet at the following rates for city brands:

Superfine, hf sks, ₱ 196 lbs	$7 00@7 25
qr sks	7 25@7 50
Extra, hf sks	7 75@8 00
qr sks	8 00@8 25

Wheat—Sales include 425 sks ordinary, $2 62½; 1,800 sks good milling, $2 65; 825 choice $2 70 ₱ 100 lbs, which is now the outside figure.

Barley—Sales of 204 sks good feed, $2. The market is still nominal at $1 95@2 05, ₱ 100 lbs.

Oats—Sales of 204 sks light, $2 10; 200 sks choice, $2 32½ ₱ 100 lbs.

Potatoes—Sale of 140 sks Petaluma, $1 12½. We quote the range for best descriptions of all kinds at $1 30@1 50 ₱ 100 lbs.

Bran—The mill price is steady at $30 ₱ ton.

Corn—Is quotable at $2 25@2 35 for Yellow and $2 20 ₱ 100 lbs for Red.

Rye—Sale of 250 sks good at $2 ₱ 100 lbs.

Buckwheat—No demand; price nominal at $1 75@2 ₱ 100 lbs.

Onions—Jobbing sales of Oregon at 7c ₱ lb.

Beans—Wholesale rates are as follows: Bayo, 3¾@4c for new, and 3c for old; Butter, 4@4½c; Pea, 4¾@6c, weak at outside figure; small White, 4½@5c; Pink, 2½@2¾c; Red, 2½@2½c ₱ lb.

Middlings—Fine, $50; feed descriptions $40@35 ₱ ton.

Hay—Small sales within the range of $18@25 ₱ ton.

Dairy Products—Fresh roll Butter is a little easier, say 30@32½c; California firkin, 35c for ranch-packed and 32½c for store-packed. New California, Cheese is coming in more freely, and now sells at 17@19c, with 20c asked for selected dairies; a small invoice is held at 22c ₱ lb; no Eastern in first hands, though an invoice is expected by the next steamer; Eggs are in good supply at 27½@30c ₱ doz.

Poultry—Dealers are slightly at variance as to quotations. We give the medium rates as follows: Live Turkeys 14@16c; dressed do, 17@19c ₱ lb. Hens and Roosters, $7 25@8; Spring Chickens scarce, $5 50@6; Ducks, $6 50 @$7 50 ₱ doz; Geese, $$@$3 50 ₱ pair. At the close there is some demand in anticipation of Easter.

Provisions—Cured meats remain steady. California-smoked Bacon is quoted at 15@17c; Oregon do, 13@14½c; California Hams, 16@17c; no Oregon in first hands; California Lard, 14½@15½c; Eastern, 13@13½c ₱ lb.

Wool—The market is still inactive and prices altogether nominal. The first invoice of new spring clip came to hand last week, about a week earlier than last year.

Hides—Sales since last Wednesday aggregate 400 California dry, at 14@14½c ₱ lb, the latter a full figure for choice selection.

Tallow—Demand moderate and prices steady. The stock in the interior is reported to be large. We quote fair to choice Beef and Mutton at 7¼@7½c ₱ lb.

San Francisco Cattle Market.

There is but little change to note in quotations. Veal and Lamb are a trifle firmer.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 11@13c ₱ lb.
do 2d do 8@11c ₱ lb.
Veal—Medium to good, 9@12c ₱ lb.
Mutton—In fair demand, 8@10c ₱ lb.
Lamb—Spring rather scarce at 11@12¼c ₱ lb.
Pork—Undressed, 6@7½c; dressed, 10½@12c ₱ lb.

—*S. F. Bulletin.*

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A comprehensive Family Newspaper, Religious, Literary, Educational, and Social; also the special organ of the various branches of the Presbyterian Church in the Pacific States.

Published every Saturday, at 609 Montgomery Street, in accordance with the terms of the Prospectus, which will be found on the first page.

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San Francisco, Cal.

THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

There has never been a time in this country when the necessity for economy was more apparent than it is now. The immense debt, and important, yet enormous appropriations of the Government for railroads, for education, for various permanent funds; and the still unsettled condition of the country, causing the national expenses to be much larger than they might be in other circumstances, all press upon Congress this necessity, as few in that body seem to appprehend it. The demands of State institutions not yet endowed, and of interests not yet cared for at all by the Legislature, and of a wise provision for what we should anticipate if we judge of the future by the past, are imperative upon those who have our State Treasury in charge, making a waste of money, or its careless expenditure, a serious evil. The embarrassments of business in many parts of the land, the want of work resulting from these, and the wide-spread and increasing suffering occasioned thereby, urging upon the poor that, if possible, more of them save money, even by privation, for a time, that they may purchase land, rather than that so many of them be dependent on day labor, are arguments in favor of economy which all of us should heed. Of course this should not be extreme, nor should it be so rigid that valuable interests must be neglected, because their protection and nurture will cost money; but recklessness, want of regard for public resources, present or prospective, indifference to the consequences of extravagaace in any direction, should be frowned upon, and prudence should be esteemed a praiseworthy quality, whether manifested in legislation or in the management of private affairs. There are too many noble ways of using money, at this time, and in this country, to permit the waste of it to be without censure. Let us not have it hoarded. Let us not have it thrown away.

From various indications, we fear that the Sunday question is yet to be agitated again in the Legislature. In the haste of the last few days of the session, under the pressure of the pledges given by many that they would favor a repeal of the law, some serious changes may be forced through the Assembly, notwithstanding the vote already taken makes known the real sentiment of the members, but for their pledges. We hope, however, that the Senate will take the responsibility of deciding the question according to the sense of the multitude who will feel that they have been trifled with if in such a manner so important a law is repealed or made worthless. But, even should both houses so vote, we have hope that the Governor would refuse to sanction such legislation; though for his sake and their own, his friends in the Legislature should relieve him from the necessity of action in the matter. At a time when we are having an influx of several thousand emigrants a month from every part of the world, this State cannot afford to diminish any existing defences of order and good morals among the population. This is not the time for experiments in this direction. We must offer inducements to those who desire such rights and privileges as they enjoy in the older States to come here, as well as to those who care for nothing moral or religious. Let us not proclaim, at a juncture when every interest of our State calls for a large increase of stable, reliable, worthy citizens, that little or no regard is to be manifested here for those things which this class of people value. The present Sunday law is not rigid or oppressive, if we are to have any. May the day be far distant when it shall be enacted here, as it was in France, that God was not wise when He wrote the fourth commandment — or if He was, the world has outgrown the necessity to obey it.

The movement for the establishment in San Francisco of the "Women's Co-operative Union" seems to meet with much favor, and if its purpose is what has been announced, it deserves the hearty support of our citizens. The fact that women who depend on their daily labor for the bread their families must eat are often obliged by their necessity to accept much less than they earn, should excite the sympathy of all. This Union proposes to serve as a kind of protection and relief society on behalf of these women, and offers 3,000 shares of stock, at $10 each, payable in monthly installments of $2 50 — the shares to be taken by those who may pay for them by work, or by others who may donate the privilege thus obtained to those who may be unable to buy. Between 200 and 300 women have already united with the Association, and a large and enthusiastic meeting was held in Union Hall last Monday evening, which will have effect to add largely to the number. This is not an experiment. Similar associations have been formed in eastern cities, which have afforded great aid to the poor, not only giving facilities to those who would never beg, but diminishing the number of beggars by affording them inducements to work. The office of the Society is at No. 39 Second Street, where all needed information may be obtained.

The vote in the House of Representatives to postpone action on the appropriation for the purchase of Alaska is not in accordance with the will of the people. It looks like an expression of purpose to fail in complying with the terms of the treaty with Russia, without actually refusing to ratify them. The treaty stipulates that the purchase shall be completed within ten months from its date, and that period will expire in April. Surely, Congress can hardly be willing to provoke the ill-will of a Power that has been more friendly to us than any other, and may perhaps be of more importance to us than any other in the complications that can scarcely be avoided. It is not now a question of wisdom in the matter of purchase, but of good faith in respect to our compacts. We may not agree with our officers in the policy which has such an illustration; but whether we do or not, the point of debate has been passed, and the policy now to be consulted is that of honesty, and the purpose to maintain national honor. We trust the House will not refuse to make the appropriation in time.

The elements seem to have conspired during the past season to make all parts of our country uncomfortable to a degree that has hardly been paralleled in half a century. Wind-storms, and rain-storms, and snow-storms, have prevailed over the continent, and their effects have been disastrous upon life and property. After it was supposed that the severity of the season had passed, since the time for milder weather had come, we are surprised by reports from the East of the most furious and extended storm of the year, the snows being so deep that even in Philadelphia the streets were impassable. On our coast, also, the rain near the sea, and the snow in the mountains, have completely set at naught the predictions of old residents that we should have no more long storms. There are divers opinions respecting the probable effect of such a winter upon the crops of the year, and, as is often true, there are not a few who think they could manage affairs in nature more wisely than God does, while they lament that the evils they anticipate are so formidable. To such persons we commend the general fact that severe winters over a wide extent of territory have preceded the remarkable prevalence of health and agricultural prosperity. Were we more in the habit of taking counsel from facts, and less from our fears and fancies, we should be wiser and better. It is not unlikely that the blessings of the summer may be in the ratio of the cold and storms by which the country has been visited.

There has been some difference of opinion as to the interpretation of the bill recently introduced into the Cortez of Spain respecting general education, but there seems to be no good reason to doubt that the law is likely to be passed. It makes the education of children, within certain ages, obligatory upon parents and guardians, and provides a teacher for every five hundred people in the Kingdom. The effect of such a law will be to transform Spain; and even should it be that the schools are to be under the superintendence of Catholic priests, they will be incomparably in advance of the state of things that has prevailed for a long course of years. Every degree of general education is a positive gain, and it is a question worth discussing in our country whether all children should not be compelled to attend school for a certain number of years.

Religious Intelligence.

PACIFIC COAST.

Presbyterial Notice.—The Presbytery of San Jose will meet in the Presbyterian Church in Oakland on Tuesday, April 7th, at 7½ o'clock, P.M. The opening sermon will be preached by Rev. James S. Wylie, Moderator. Narratives of the state of religion and statistics of the churches will be given.

George Pierson, Stated Clerk.

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The Presbytery of California, at its last meeting, appointed Rev. S. T. Wells and Elder E. J. Crane as Commissioners to the General Assembly, and Rev. F. Buel and Elder H. P. Coon as alternates. The Presbytery had a pleasant session, and the reports from the churches gave evidence of encouraging progress, though there was a smaller number of revivals reported than last year. The most important item of advance is that announced by Calvary Church in this city, of which we have already given account, in their promising mission on Howard Street. The Fair held by the ladies, whose hospitality the Presbytery was invited to share, and which they seemed to fully appreciate, was eminently successful, and we are glad to learn that the building will be completed without debt. The Presbytery has not been changed since its last session by death or addition.

—

Rev. John Dickson.

The death of this young Scotch clergyman has occasioned more sadness among those who knew of the circumstances than is usual when a stranger dies among us. He arrived in California last December, manifestly under the power of that fearful disease, consumption; having been advised to leave Scotland and try the effect of a change of climate. It was soon evident that San Francisco would not be favorable for him, and he went to the milder air of Los Angeles; but soon after his arrival there an obstinate diarrhœa attacked him, by which he was so much reduced that he hastened back. His strength failed so rapidly, however, that he was unable to survive the voyage, and died on the ship a few hours before she reached this port. Mr. Dickson was a young man of unusual promise and culture, and all who became acquainted with him during his short residence among us were charmed with his spirit. He was a native of Lanark, Scotland, a graduate of Edinburg University, and an associate minister with Rev. Dr. Menzies, of Ayrshire, where he preached nearly a year before he was obliged by his ill health to resign. His funeral was largely attended on Monday, the 23d, and the exercises were made specially interesting by Rev. Mr. Hamilton, Rev. Mr. Walsworth, and Rev. Dr. Eells, who were present. Sympathy was particularly expressed for the family of the deceased — all still living in Scotland, except the one brother who was a mourner beside the coffin.

Sutter Creek.—At the last communion season, (March 15th) five persons were added by profession of their faith in Christ, to the Presbyterian church of Sutter Creek, four of whom received the sacrament of baptism. There have also been a number of additions to the Methodist church recently. Meetings have been held almost every evening for more than two weeks, and are still kept up with marked interest. On the evening of March 11th a surprise visit was made to the house of Rev. H. H. Dobbins, acting pastor of the Presbyterian church, by many citizens of Sutter Creek, who left liberal supplies for his family, being the second generous donation given during the past winter.

—

Resources and Relations of China.

To the Pacific States, China presents peculiar relations, which, in despite of temporary prejudices and the narrow-sighted policy of some of our people, are destined to become annually more interesting and important. She is our neighbor on the west, as Europe is to the Atlantic States on the east. In the progress of navigation and commerce, doubtless California is to become the great thoroughfare of Eastern trade. Hence, the resources of this most populous nation on the face of the earth, and the mental, moral, and religious status of her people are to us a matter of no trivial importance.

China proper contains an area of one and a half millions of square miles, lying between the twenty-first and forty-first degrees of north latitude, and extending over about twenty degrees of longitude. The country, in extreme length from north to south, is about twelve hundred geographical miles, and a little less than this in its extent from east to west. No country in the world, of the same magnitude, can be considered on the whole as more favored in climate. Like most countries situated on the eastern side of a great continent, it presents excesses of temperature, both of heat and cold, at opposite seasons of the year. The temperature is lower than in corresponding latitudes on the Atlantic coast. Even at Canton, the southern extremity of the empire, in latitude 21° north, much below the latitude of New Orleans, the mercury seldom rises to 100°, and during the nights of January it often falls below the freezing point. There is, however, considerable similarity between the climate of China Proper and that of the Eastern States in corresponding latitudes, and we learn from missionaries that the products of Northern China and Tartary have a striking resemblance to those of the Atlantic coast of North America.

Notwithstanding exceptional localities on the southern seacoast, the climate must generally be characterized as very salubrious — a circumstance, no doubt, arising in great measure from the extensive system of cultivation and drainage which is prevalent in the country.

On this vast area we find a correspondingly immense population. Much labor, and that, too, for many years, has been devoted to a solution of the problem of Chinese population, and the result has been decidedly in favor of the popular opinion of its vastness. Formerly the question was one of speculation, when the learned of Europe and America would sit in their own apartments and reason largely on the possibility and probability of the Chinese territory containing an immense population, and decide according to their several hypotheses and partialities. Now, however, we have more than probability to guide us. We have the evidence of men who have long resided in the country, and a number of estimates taken by the natives themselves, and published by order of the emperor.

To show what dependence can be placed on the Chinese reports, we may observe that the census of the whole empire is taken annually by imperial authority. This is done with the view of enabling the ruling power to ascertain the state of the country. This census is published in a work by the authority of the emperor, and occurs under the item of revenue; and as this work has been issued at different periods, it affords an excellent criterion by which to judge of the population through successive years. "In China," says Mr. Maclay, "the people themselves furnish the data for the census returns of the government; and as the government avails itself of these in conscriptions for military service and in demanding subsidies to replenish its exhausted exchequer, there is everything to induce the Chinese to understate rather than overstate the amount of their population,"

The population of China, according to the latest and most reliable information on this subject, amounts to *four hundred millions*. It is difficult to form an adequate conception of such a mass of human beings. Comparing it with the populations of other portions of the earth's surface, we find that it exceeds the combined population of Europe, Africa, and the entire continent of America. It constitutes, in fact, more than one-third of the human race.

Says the Rev. M. S. Culbertson, while writing on this topic:

"The mind cannot grasp the real import of so vast a number. *Four hundred millions!* What does it mean? Count it. Night and day, without rest, or food, or sleep, you continue the weary work: yet eleven days have passed before you have counted the first million, and more than as many years before the end of the tedious task can be reached."

Mr. Maclay, the missionary, says:

"*Four hundred thousand!* Who are they? Our brethren; bone of our bone, flesh of our flesh. *What are they?* Heathen, athwart whose gloomy night of error no ray of light ever shines; bowing down to senseless images, the workmanship of their own hands. Men, created by God; fallen, helpless; victims, morally, of a foul and relentless malady; sinking into woe unutterable; *immortals*, objects of the Divine compassion, subjects of Christ's mediation, into the mysteries of whose redemption angels desire to look, and for whose eternal salvation all heavenly intelligences are moved with a profound and ceaseless solicitude."

Dr. Medhurst says:

"One-third of the human race, and one-half of the heathen world, held by one tie and bound by one spell, one million of whom are every month dropping into eternity untaught, and, as far as we know, unsaved. How distressing to think that this nation has been for ages in its present demoralized condition, with no light beaming upon the people but that derived from atheism and polytheism, with now and then an obscure ray from a questionable form of Christianity. To see the demon of darkness reigning in one soul is painful; but to see him rampant over a whole nation, and that nation constituting a third of the human race, is beyond measure distressing, and might well induce us to exclaim: 'Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.'"

The relations of China to the civilized world have greatly changed within the present century. For centuries she was a land *incog.* Early travelers visited her only to return deceived and hoodwinked, to publish to the world the most wild and extravagant stories of the boundless wealth, lavish magnificence, and wonderful civilization of the Chinese. She was a land of dreams — a fairy land — where enthusiastic travelers found every wonderful thing their imagination had conceived. Foreign governments, on successive occasions, were outwitted by her ingenious and unscrupulous diplomatists, and China was still, until within the past fifty years, a land unknown, pursuing an exclusive policy, and living in isolation from the rest of the world. But all this is changed. She has been visited by travelers and missionaries who have remained long enough to become accurately acquainted with her institutions and resources; and the indomitable perseverance of modern commerce, and the unanswerable arguments of

foreign navies, have forced open her long-closed ports, and now China is open to the commerce and intercourse of the world. Says Mr. Maclay, in his "Life among the Chinese," page 352:

"The days of China's omnipotence are numbered. No dash of the vermilion pencil can now confine 'outside barbarians' to their frigid latitudes in the 'Northwestern ocean,' and withhold from them the luxuries and 'civilizing influences' of the 'Middle Kingdom.' No more flaming dispatches will be forwarded to Pekin by bombastic governors or vaporing generals, delighting the imperial heart with poetical descriptions of the 'blowing up of foreign ships,' 'the annihilation of foreign armies,' 'driving foreigners into the sea,' 'foreigners humbly supplicating the imperial clemency,' and similar forms of speech. China is no longer isolated; no longer the *Ultima Thule* of nations. The religion, civilization, and commerce of modern times have all passed the 'Pillars of Hercules;' and henceforth, in the broad East also, are to develop their vast resources. It matters little who may now, or hereafter, fill the throne of China; the programme of his foreign policy is marked out for him by a power whose influence he cannot eliminate, whose utterances he may not disregard. During the past twenty years the influence of western governments has steadily and rapidly increased in China. It requires no prophetic vision to foresee the changes which the introduction of this element will soon produce in the affairs of this vast empire."

China is a country of vast resources, and capable of assuming the most important relations towards the other nations of the earth. Our people, more than any other, have it in their power to give tone to the spirit of progress among that vast multitude. It becomes us not to allow so great and rare an opportunity to pass unheeded and unimproved.

Benicia.—The *Churchman* says; "At the recent visit of the Bishop to Benicia, arrangements were made with the Associate Mission, of which the Rev. Dr. Breck is Dean, to become incorporated as a literary institution, with the power of conferring degrees. Besides the Dean, there are now four clergy connected with it, and others will join it from the East. The three departments will be the Theological, the College, and the Preparatory School. The name selected was the Missionary College of St. Augustine. The whole institution will now be organized with its twelve clerical and lay Trustees. There are now ten theological students connected with it, to none of whom any charge is made for board or instruction. The College must, therefore, look to its friends to sustain the expense."

Oak Grove, Stanislaus County.—A letter to the *Christian Advocate*, from this place, says that an encouraging revival has followed the quarterly meeting of January 25th. Much good has been done.

Clayton.—The Congregational church at this place, says *The Pacific*, has experienced a revival. Eight new members were received on Sunday, March 8th.

Santa Cruz.—The Methodist and Congregational churches of Santa Cruz have been holding union meetings every day during the past week.

Sacramento.—The union meetings in Sacramento are still kept up.

EASTERN.

A Pastoral Letter.—The Brooklyn *Union* has the following:

The Episcopal Bishop, Arthur Cleveland Coxe, has just issued a pastoral letter against the fashions and frivolities of American women. It may possibly concern some of the ladies of Brooklyn:

"When I see the tawdry fashions, the costly vulgarity, and the wicked extravagance of the times, I feel sure that thousands of American women are strangers to the first law of refinement — simplicity in manners and attire. When I see that thousands of American women read the most shameful romances and the most degrading newspapers, frequent the vilest dramatic entertainments, and join in dances too shocking to be named among Christians, I feel that Christian matrons are becoming too few, and that civilized heathenism is returning to the fields we have wrested from the Indians. When I read daily of the most ungodly divorces, and of crimes against social purity, and against human life itself, I feel that too many of our countrywomen are without God in the world, and that radical reforms are necessary in the systems of education on which the young women of America are dependent for their training. When I see thousands of households in which young girls are reared for a life of pleasure, without reference to duty, I cannot wonder at these results, nor at the misery in which they involve families and communities. Sow the wind and reap the whirlwind. As a Christian Bishop, therefore, I make my appeal to you, Christian women, and I ask you to begin the reformation, by faithfully bearing your testimony against all that tends to the degradation of your sex, and the more so when such crime is not only winked at, but receives countenance in circles which ought to be exemplary.

Sympathize with the godless and profane. Pity them and pray earnestly, from the heart, for them. They are, alas, not far from any of us. Now is the time to help them by words of loving counsel and faithful warning. For every day, nay every hour, it is becoming too late for some of these godless ones. As they live, so are they cut down, so do they pass on to the tribunal of the Great Judge! Do what you can in most earnest kindness for all who are within your reach. Sympathize with the poor drunkard, who has so manifestly hell within and hell before him. God has warned him, but he refuses to hear; and so God writes on his face and features in characters dismally legible, the fact that he is a drunkard. Pray for him and with him; and if need be, deny yourself for his sake.

Fortieth Street Presbyterian Church.—This church, connected with the Old School Presbytery of New York, is enjoying a great degree of prosperity. On a recent Sunday fifteen persons were received into its communion, all but two on profession of faith. During the last thirteen months, (since the installation of the present pastor, Rev. J. E. Annan,) fifty-six persons have yeen added to the church, thirty-eight of whom were received on profession, and one-third of these were heads of families, and about the same proportion were baptized on their admission. The church, at the commencement of the last year, numbered only ninety-four.

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THE PERILS OF SPIRITISM.

It is a very remarkable fact that a large proportion of those who believe that the alleged 'phenomena" of spiritism indicate intelligence, and are not to be referred either to jugglery, or to the working of some occult principle akin to animal magnetism as their cause, do not hesitate to maintain that they are produced by *evil intelligences* who are actuated by malignity, and who take pleasure in beguiling men into error, tempting them to suicide, or driving them to insanity. Numbers of men and women who were at one time enthusiastic "investigators," have after attending seances, and running after mediums for years, been led to this conclusion from discovering that not the slightest reliance could be placed on the statements alleged to come from the spirits, that they continually contradicted one another, that nothing good or useful can be learned from them, but that, on the other hand, the attempt to hold intercourse with them invariably exerted an unhappy influence upon the life and character of those who gave themselves up to the pursuit.

Books and pamphlets have been written by reformed spiritists, declaring in stronger terms than we care to use, the evils resulting from the system. The Rev. Mr. Harris, formerly a zealous believer, and of such high standing in the table-tipping communion that he was at one time regarded as a worthy rival of the "great Revelator," Andrew Jackson Davis, declares that "Spiritualists of America are not only as a body pantheists, rejecting alike the idea of the Scriptures as a Divine revelation, and the existence of a God, but they are gross sensualists, and utterly immoral in their conduct in all the relations of life." Of the "literature" he says, and we think that no man of sound mind and cultivated intellect can hesitate for a moment to endorse him on *this* point: "The Spiritualist literature of America is, with one or two exceptions in a thousand cases, Pantheistic, feeble, driveling, nay, almost idiotic." These "one or two exceptions" are perhaps designed to include a volume of "inspirational poetry" published by Mr. Harris himself some ten years ago, which, at the time of its appearance, was hailed by the faithful as one of the most wonderful poetical productions in the language — too wonderful, indeed, to have emanated from any unassisted human intellect. After having been for fifteen years a prominent and highly honored spiritist, this gentleman's eyes were at least partially opened. He retained his belief in the "phenomena," and in the theory that they were produced by spirits; but he saw so much evil resulting from the teachings of these spirits, such irregularity and laxity of life, such aberration of mind, such demoralization of conduct, such errors and delusions, such pernicious and abominable doctrines, that he came to the conclusion that the only spirits concerned in the business were evil ones. He accordingly says: "The American Spiritualists are in reality a body of pagans, worshipping, like the ancient pagans, obscene and in every respect grossly licentious deities; and as regards the spirits with whom they have communication, they resemble the sorcerers and demons who took possession of men and women in the days of Christ."

He, however, in some degree qualifies these statements by admitting that a few Christian men have been deluded into the adoption of the system, or a part of it, and that so long as their spiritualism is kept in subjection to their Christianity, the observations in regard to the moral effects of the former did not apply to them. This qualification is undoubtedly a just one. There are many persons who consider themselves Spiritists, and who have not given themselves up to its more evil influences, or accepted its extreme doctrines. In fact, there is reason to believe that the teachers, writers, and lecturers who are engaged in proselyting for the "beautiful faith" do not dare to unfold the esoteric doctrines before promiscuous audiences, and especially that they shrink from a frank avowal of their views in regard to marriage and the relations of the sexes, and other points which might revolt public opinion if distinctly expressed.

The followers of Swedenborg hold the same views in regard to the nature and source of the phenomena, and earnestly insist upon the wickedness and danger of attempting intercourse with spirits through "mediums," rappings, table-tippings, etc. According to the Swedenborgian teaching, the world of spirits which is nearest to our own consists mainly of the recently deceased, and of gross and sensual spirits that cling tenaciously to the earth and its enjoyments, and it is these alone that will communicate with men. Dr. Holcombe, one of the ablest writers of the sect, thus describes that world: "It is a shifting scene; a world of judgment, of change, of coming and going. Nothing there is fixed. Two powerful currents of life run through that world; one setting towards Heaven, the other towards hell. Those who are preparing for Heaven are daily receding farther and farther from earth; because they are putting off their earthly modes or states of thought, and are becoming more and more like angels. They are being instructed in spiritual things; they are unlearning or forgetting natural things. They cannot come back to us any more than the fruit can return into the form of the bud. It would be painful, it would be injurious to their spiritual natures to take so many backward steps to be brought into rapport with us. We can go to them by making the same spiritual progress forwards; we should not wish them to be brought back to us. On the other hand, those who compose the downward current are being divested of what little truth and good they have ever had, and are preparing for hell. They are becoming more and more earthly and sensual. They experience a powerful tendency to return into this world. That being impossible, they gravitate, as it were, into the evil atmospheres of our spiritual life, and attempt to take possession of us. They are anxious to communicate with us; to knock on tables and attract our attention; to write through our hands and teach us; to compel our belief; to control our thoughts. They have all our own gross appetites and passions; more than our own falsities and errors. Operating, however, from the spiritual side, they may be inconceivably subtle, cunning, and dangerous." Now, however fanciful we may consider this picture, or however little we may be disposed to accept the testimony of the Doctor in regard to what is going on in the world of spirits, it must certainly be admitted that his theory sounds much more rational and more consonant with all that we know of the subject, than that of the Spiritists themselves. And if we once accept the hypothesis that spirits really have anything to do with the "phenomena," it seems utterly impossible to believe that they can be other than frivolous, vain, lying, and evil spirits. Can we conceive any great or good intelligence engaging in the business of table-tipping, rope-tying, dark-cabinet tricks, etc., for the amusement of a gaping crowd, or a "circle" of mental hypochondriacs? Is it not something passing simple absurdity, is it not monstrous, to believe that Bacon and Milton, Luther and Wesley, occupy themselves in attending *seances* to rap out silly answers to idle questions, in order that weak-minded dupes may enjoy the show at two bits per head, while itinerant mediums grow rich on the fruits of their credulity? The Spiritists explain the fact that deceased sages and philosophers talk such utter nonsense when they undertake to enlighten us through a "medium," by saying that there is a class of spirits who are fond of passing themselves off for distinguished men. They also admit that, as a general thing, the statements of the spirits cannot be relied on, and that it is not safe to follow their advice, all of which goes to confirm the theory of Mr. Harris, Miss Fox, Dr. Hatch, and numerous others who have renounced the system that the "phenomena," if produced by spirits all, are produced by evil, or low and frivolous beings.

It is not a little remarkable that a hundred years before the rise of modern Spiritism, Swedenborg should have taken such pains to warn men against the dangers of intercourse with spiritts. When reading some of the passages in which he treats of this subject, it almost seems as though he were personally acquainted with this system of modern demonology, its *seances*, mediums, teachers, and lecturers, together with all the demoralizing effects which it has produced and is producing. Not only does he teach that there is danger of being led into false doctrines by these influences, but also into evils of life that will endanger the salvation of the soul. He says that when a man's mind is laid open to spirits, they "enter into the whole of his external memory;' that they know his thoughts and wishes better than he does himself, and can make him think and believe what they please. They can confirm him in his errors of opinion, and in all evil ways. This influence, however, cannot be acquired without the coöperation of the individual. It is only those who seek the spirits and have voluntary intercourse with them, who can be injured by them.

Dr. Holcombe, in his "Our Children in Heaven," has the following curious passage: "The vast majority of spiritual communications are utter delusions, the information of the medium not extending one hair's breadth beyond the natural range of our spiritual forces. To illustrate: Some poor mourner visits one of the mediums to receive a message from a lost friend. The medium consents. The spirit proceeds to describe the deceased person with the utmost accuracy. Incidents are recalled, which have long been forgotten by the applicant himself. The medium will write something on paper in the well known handwriting of the lost friend. There is no mistaking it. If the questioner shakes hands with the medium, he will feel exactly the remembered pressure of his friend's hand, distinguishable from all others. He then delivers some message about family matters, indicating a most unexpected acquaintance with the business of other people. The inquirer is confounded. His conviction is forced. It seems a miracle, or a veritable communication from his deceased friend. * * * * The spirit acting through the medium may never have seen the deceased person, or heard of him. The latter may be away off in Heaven, and know nothing whatever of the trick imposed on his earthly friend. The spirit who actuates the medium *has entered the natural memory of the questioner and reproduced everything from its recesses.* If he could make himself visible to the natural eye, he might assume the exact

form of the deceased so that escape from his deception would be impossible." When we shall have witnessed some of these wonderful things, and have become convinced that spirits are concerned in producing them, we shall unhesitatingly adopt Dr. Holcombe's theory. Most assuredly no lofty and purified influences can be engaged in such ignoble business. But no matter what is the cause of the "phenomena," whether it be magnetism, or "odic force," or demons, or disembodied human spirits, or whether the whole system is one of imposture and jugglery, there can be no question as to the evils that have resulted from it, and the demoralizing effect which it produces upon its devotees.

This article having already reached an extreme limit, we shall be obliged to reserve what further we had designed to say on the subject for a future number.

PASTORS — THEIR WORK — THEIR SALARIES.

A correspondent writes us for information respecting the work to be performed by pastors, according to the Presbyterian polity, and the methods adopted by the churches in raising their salaries. The theory of our Church is, that ministers should devote their whole time to their calling, and that therefore they should receive from those who enjoy their service an amount sufficient for the comfortable support of those who are dependent on them. This amount, of course, will vary with the location and circumstances of all concerned.

The duties of a pastor, as indicated by our Book, and by the practice of the Church, are preaching of the Word, and superintendence of the spiritual welfare of the congregation, in which is included the maintenance of such social religious meetings as the session may deem to be necessary; general pastoral visitation, at the discretion of the pastor; care of the sick, and burial of the dead; with the stated and regular administration of the ordinances of the Church.

The salary of a pastor is raised by either of the following modes, no mode being prescribed by authority. The slips being owned by the church, they are rented by auction, or private arrangement, and the proceeds are appropriated for the pastor's support, any deficiency being made up by subscription. The slips being bought by individuals, they are subjected to a tax, a certain valuation having been determined by the Trustees. The slips being free, the salary is obtained from permanent subscriptions, which cannot be discontinued without notice for a given time. The slips being free, the pastor consents to receive as his salary what may be subscribed from year to year, or what may be given in collections on the Sabbath, releasing the Trustees from any further obligation.

By our polity the pastoral relation is permanent, so that, when regularly installed, the obligations assumed by both parties take the nature of a legal contract, and are binding until the relation is dissolved by the Presbytery.

APPLYING THE BRAKES.

It is one of the essential conditions of successful railroading that each train should have one or more experienced brakemen, whose duty it is at proper times to apply the retarding force. It is necessary that these men should be intelligent and well disposed, for at times the lives of the passengers depend on their fidelity. The brakeman is able greatly to embarrass the progress of the train by simply applying, at unsuitable times, the power entrusted to his care. He may "down brakes" without authority, and convert the inertia of motion into that of rest. It is to this abuse of his function that we now refer, because it fitly symbolizes the attitude occupied by many in the Church. They are continually turning on the brakes. If any new plan for developing the energies of God's people is proposed, they immediately fear too great speed may be attained. It is a well known fact that one stalwart brakeman can stop a whole train, and it is a matter for surprise that the Church makes slow progress when so many of her members are either consciously or unconsciously keeping down the brakes. One of the most important qualifications for the pastorate at the present time is an executive ability adapted to develop the dormant energies of the Church, which, like the forces of nature in the coal beds, have to be exhumed before they can be available, and which are now employed rather in retarding than promoting the progress of Zion — an ability to get work out of others — out of the private members of our churches, too many of whom are occupied in the pernicious practice of applying the brakes.

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Correspondence.

Letter from Boston.

Boston, March 3d, 1868.

In contrast with the rough and forbidding weather of last month, a welcome dawn of clear and cozy days shines over New England. Skies so pure, suns so radiant as those of three days past seldom favor, in March, this rocky, restless, breezy Atlantic coast. It is as if a band of vernal days had come from Florida, like a flock of genial passenger-birds, and alighted to rest on the cliffs of New England. But winter has not yet abandoned his domain, and it will still be many weeks before field and forest, grove and garden will rejoice in that warm, balmy atmosphere which will re-invigorate the vegetable world. In the six Eastern States winter lingers long in the lap of spring.

PUBLIC SCHOOLS OF THE CITY.

Arriving in the city by the morning train, I met with the able Superintendent of Schools, Mr. Philbrick, and it required no persuasion to induce me to accompany him in a visitation to several of them. The schools of Boston have a well-earned reputation, and so ably are they conducted that the aristocracy, however much it may be against their taste, are compelled to send their sons and daughters to them in order to secure for them the highest educational advantages. These schools are a genuine democracy. The sons of the day-laborer and the millionaire stand side by side, and enter the arena of intellectual discipline and culture on equal terms. Each boy stands on his own merits. If a lad makes a fool of himself, he is plainly told so by his playmates, whether he lives on Beacon or Back Bay Street. As it was when Benjamin Franklin was a day scholar in one of these schools, so at this day it rarely happens that the sons of rich men carry off the honors of the school-room. Not that nature seeks to compensate the poor by a higher intellectual endowment, but there is in the home training of the children of the wealthy that which often paralyzes the love of effort, and makes them thriftless, purposeless, valueless. How thoroughly is the proverb established that wealth and business capacity remain in the same family seldom more than two, and usually only one generation.

I may be mistaken, but it seems to me that in the choice of persons to constitute the "Board of Education," the voters of Boston make a more judicious selection than is customary in other cities. There is far less complaint in this department than in any other. In truth, I learn from good authority that for fifteen years no censure of the proceedings of the Educational Board has been of sufficient moment to find expression in the city journals.

THE WHEEL OF FORTUNE.

Boston is a very rich city. The wealth, however, is far from hereditary. A large majority of the solid men of to-day came to the city years ago, from the country, clad in homespun. Theodore Parker used to say that were it not for the annual levy made upon the remote farming towns for recruits, Boston, in a third of a century, would entirely lose her "breed of noble men." In all probability the efficient business men of the city in the next generation will be, not the sons of the present men of opulence, but the bare-foot Irish and German lads who are now living in the lanes and suburbs. To-day I met a wholesale grocer who, I well remember, used, thirty years ago, to sit beside me on an oaken bench in an old country school-house. During the fall he would gather beech-nuts, which in the winter he would sell for pins, then trade off the pins for goose-quills, and the goose-quills for coppers. To-day he is worth $250,000, and lives in a brown-stone front at the West End. *His* boys don't peddle beech-nuts.

The "Liquor Traffic" question — or in other words, the subject of the sale and use of intoxicating drinks in the community, continues to be a leading topic of discussion in Massachusetts. In the State election last November, the main question before the voters was: Shall the present prohibitory law, with the constabulary force to maintain it, be sustained — or shall it be repealed and a judicious license law take its place? The popular vote was in favor of the license system.

But during the session of the present Legislature, the advocates of the license system find it a difficult task to frame a satisfactory bill. The truth is, they are a heterogeneous mass, and cannot harmonize. The bill which promises to become a law is obnoxious to the "rank and file" of the whisky venders. They denounce it as designed "to establish an aristocracy in the traffic, giving to a favored few a monopoly of the business." No doubt so careful and guarded a law as the one now likely to be sanctioned by the Legislature is not the one *they* voted for last autumn. The friends of prohibition say that in less than three years Massachusetts will go back to a policy essentially the same as that of 1866–67, the annoying features of that system being omitted.

THE MAINE LAW AND ITS OPERATION.

Temperance legislation had its origin in the Eastern States twenty years ago. As it is destined to be a living question on the Pacific Coast, a brief view of it may be interesting to the readers of The Occident. The prohibitory system had its origin in Maine, becoming a law in 1853. It was generally designated "The Maine Law," and with slight modification, was soon adopted by all the New England States. Its essential features were as follows:

The appointment by the Governor of a State Agent, at some central location, who is required to keep a supply of unadulterated wines, brandies, rum, gin, and whisky. These he is required to furnish to the special town agents, one of whom is appointed by the authorities in each town. The town agent is under bond and oath to sell only for 'medicinal and mechanical purposes,' to persons in his own town.

Such are the leading provisions of the laws which still, in a majority of the Eastern States, regulate the sale of spirituous liquors. They demand entire prohibition, save under the authority of the State itself.

Of course, there was then, as now, a large minority in all these States whom interest or inclination led strongly to oppose the workings of the law, and who were determined to evade it. They argued that it infringed upon their personal liberty; that the selling of a glass of liquor was a personal matter between two individuals with which the State had no right to interfere — and that such interference was contrary to the meaning and spirit of our Republican Government.

At first the evasions of the law were carried on in a stealthy way. Hotel-keepers removed their bars down to a basement closet, where brandy and rum punches were dispensed by candle-light. Saloon keepers kept their cigars, oysters, soda, and cider in front; but in a back 'room which none but the initiated were permitted to enter, there was a choice supply of all things warming and exhilarating.

Only a few sold openly and defiantly, and they were arrested and fined. As a second offense doubled the fine, and a third added ninety days' confinement in jail, they either abandoned the business or joined the majority in a clandestine traffic. The law though ostensibly, was by no means thoroughly enforced. The friends of the law were oftentimes lenient. In some towns they, not verbally, but practically, said to the liquor-sellers: "If you will not sell publicly, and will not offend the public sense by furnishing those who are already on the verge of intoxication, we will not molest you." Acting on this tacit understanding, liquor dealers, in a cautious way, plied their vocation diligently, and the amount of sales in the Eastern States, though far less than formerly, was still large in the manufacturing cities and towns.

Yet, it cannot be denied that the prohibitory law has accomplished much — that its effects have been beneficial, and, driving the traffic from an open to a covert position, has rendered it less respectable, and therefore less dangerous to the community. Well raised young men were less liable to form habits of tippling. Drunkenness was more odious than when the unrestricted sale of intoxicating drinks prevailed. In 1860, intemperance was far less prevalent among the farmers and mechanics of the Eastern States than at any previous decade of their history.

EFFECTS OF THE CIVIL WAR.

"The miner and the mariner, of all others, are most liable to become drunkards," said Sidney Smith in one of his Edinburgh essays. He surely ought to have included the soldier. War has always been the direst foe to good morals, and a military campaign often demoralizes the youthful soldier who has withstood all other temptations. This was so in the Revolution of 1776. It was equally so in the Rebellion of 1861. With the surrender of Lee in 1865, the northern soldiers returned home, and many carried with them habits of drunkenness and debauch. The liquor saloons and brothels had a large increase of customers. Those who felt an interest in the well-being of society were with good cause alarmed by the increase of crime. In this State, especially, the Executive was appealed to to enforce the Prohibitory Act. In the rural districts this was comparatively easy to be done, but in Boston, the headquarters of the liquor traffic, it was found that the Sheriff and his deputies did not engage in the work with the earnestness which commands success. They were ready to arrest Patrick O'Brien and Ann Murphy on Endicott Street, but were unwilling to incur the resentment of the respectable wholesaler on Kilby, and the wealthy and fashionable saloon keeper on Court Street.

This led to the organization of the "Constabulary," or a force of State Constables, authorized by the Legislature, who had authority to search premises and make arrests in any part of the State. No doubt some of these special constables erred in the discharge of their duties, and in some cases unnecessarily annoyed those suspected of violating the law. In any event, the "Constabulary" became obnoxious to the "middle class" of voters, who had sustained the prohibitory law as previously carried out. The position of the late Governor Andrew also, had a marked influence in giving the license party great strength at the polls. Like the brave and strong man he was, he met the question boldly, insisting that alcohol was food — wholesome, nutritious — liable to abuse, like all good gifts, but healthful and invigorating when properly used. He maintained that its sale should be *guarded* and *re-*

stricted—not prohibited. Believing that his position was unsound, I now, as then, object to the conclusions at which he and his friends arrived.

But this letter is already too lengthy. I shall post your readers as to the final action of our Legislature in my next letter. MONADNOCK.

Letter from China.

PEKIN, January 21st, 1868.

It gives me great pleasure to respond to your request for information in regard to our work in China, and especially at the Capital. We have no large accessions to the Church of Christ to report, but we hear that the "sound of a going is heard in the tops of the mulberry trees" of the south, where the work has begun to yield its fruits.

As for us, we still believe that our work is not in vain in the Lord, though, from the nature of our field, immediate results are hardly to be expected. There are five Protestant missions located in this Capital, and four of them have succeeded in gathering little companies of disciples, varying from ten to fifty in number; but the influence of these missions is not to be estimated by their numerical accessions.

The fact of our being here is felt as a power in every part of the land where a missionary goes. He tells the people the Capital has opened its gates to the Gospel, and this simple announcement has a powerful influence in inducing them to open to it their doors and their hearts. They have thus succeeded in obtaining a permanent footing in places where it would otherwise have been impossible. There are some situations in which it is "strength to sit still." But, as I have already stated, the Gospel has here begun to yield an early harvest, though not, as yet, a very abundant one. The few scores already gathered here are more than could be counted in any other mission in China, at the same stage of its existence. There are, too, other departments of labor besides the direct preaching of the Gospel, in which we feel called to engage.

One of these is the preparation of books. Some of us are preparing the New Testament in the Mandarin dialect, so that it may be intelligible to all classes in the north of China. This work is now drawing near its completion, and when finished, will we trust, prove to many a benighted family a light in the dwelling. Books of science, also, require to be prepared. These, though not the Gospel, are powerful auxiliaries, as they overthrow superstition, stimulate thought, and lead an idolatrous people to look "through nature up to nature's God." A work on natural philosophy, on which I have been engaged for a long time, is now being published in eight volumes, at the expense of the Chinese Government.

Another department is that of education. In this we sow the seeds of future harvests, and train laborers who are to succeed us in giving the Gospel to their countrymen. The missionaries have had under their care four schools for boys and three for girls. In one of the former, of which I have charge, there are twenty-one pupils, who for intelligence of mind, correctness of deportment, and proficiency in study, would compare well with the same number anywhere in our own country. Five of the older ones have professed their faith in Christ, received baptism, and of these four are preparing themselves to teach the Gospel. The fifth has obtained a scholarship in the new Imperial College, in which he will seek to become a *Mandarin*.

This last named institution is among the most cheering features in the present horizon of China. You may have seen my account of it in the New York *Times*. It is established by imperial decree, for the express purpose of introducing into China the sciences of the West. The pupils are not to be boys, but men of years and culture, who have achieved a standing as scholars in their own literature—the elite of the flowery land, as regards intellect. The institution opened a month ago with sixty students, and the number is to be increased from year to year. The staff of professors consists of five—four from Europe and one American—your present correspondent.

The Embassy soon to arrive on your shores is another notable sign of progress. It shows that China is willing to accept the right hand of brotherhood, and acknowledge herself as one among the family of nations. She courts our friendship, values our knowledge, and professes her willingness to learn. Together with human science, may she be willing to receive that wisdom which cometh down from above.

In this letter I have only adverted to general features of our field and work. You may regard it as introductory, and in those I send you hereafter, I may enter more into detail. Without details no description can be graphic, or well adapted to interest a congregation or a Sunday School.

The new line of steamers brings us into closer neighborhood, while it will awaken among you a deeper interest in China, it will enable China to become better acquainted with our country and its Christian civilization.

Yours, very truly, W. A. P. M.

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Current Literature.

RECENT PUBLICATIONS.

THE QUEENS OF AMERICAN SOCIETY. By Mrs. Ellet, author of "Women Artists," etc. Published by Charles Scribner & Co., New York. San Francisco: H. H. Bancroft & Co.

This volume of 360 pages contains notices of more than three hundred American women. Of nine-tenths of these, however, little else is written than a mere mention of their names. Of course Mrs. Madison, Mrs. Alexander Hamilton, Mrs. John Jay, and others of "Revolutionary memory," are faithfully described; and with equal fullness and fidelity the author portrays many modern celebrities — Mrs. J. K. Polk, Mrs. J. C. Fremont, Mrs. J. J. Roosevelt, Mrs. J. W. White, and Mrs. Coventry Waddell, of N. Y., Miss Emily Mason, of Virginia, Mrs. J. J. Crittenden, and many others residing in various sections of the Union. The fairer portion of our readers must not regard themselves as slighted because the "Queens of California Society" are omitted in this work. Mrs. Ellet has never visited this coast, and limits her notices to the society in which she moved — that of the Atlantic States.

The work is not entirely free from affectation, yet it takes a sensible view of American female society, and, we think, truthfully describes the best phases of social and fashionable life in this country. There are thirteen original steel portraits. The book is really one of interest. Toward the close of the book Mrs. Ellet takes the following view of recent changes:

"It may be seen from the brief history given in the foregoing pages, that the ladies most prominent in fashionable life — from the Republic's early days to the present time — have been noticeable for more than merely frivolous distinctions. They have been women of superior mind and culture. This intellectual element, with the benevolent activity and moral worth of our leaders, has given an elevated tone to the *best* society in New York, of which the country may be justly proud. This should be remembered when Europeans, or critics among ourselves, are disposed to sneer at American fashionable life and manners, confounding the really superior class with vulgar pretenders, unworthy to be named with them.

* * * * * * * *

It is undeniable that changes, and changes not for the better, have taken place during the last few years in American social life in every quarter of the Union. They have been most perceptible in New York and at the most popular watering-places; chiefly Saratoga and Newport. There, to be "fast" has been to lead the ton. In 1865 the great feature of the season at Newport, among the lively folk thus designated by the grave and dignified, was the driving of "four-in-hand." One young lady drove a three-in-hand of tiny ponies, that looked like playthings. Another 'took the wind out of all the female sails,' by appearing in a 'turn-out' with four black ponies; a groom riding a fifth in the rear. The Brazilian dames, said to have worn head-dresses composed of small gauze balls, each imprisoning a fire-fly, were outdone by a New York lady at a fancy ball given by her. She personated 'Lyrus,' wearing on her head a wreath of flowers, while over her forehead rose a lyre composed of tiny gas-lights, fed from a small reservoir concealed in the dress, and flashing as she moved her head.

"Since the condition of things during the war enabled men to amass fortunes in an incredibly short time, and the discovery of oil in almost worthless lands gave them suddenly immense value, the 'shoddy' and 'petroleum' element has been prominent in circles composed of wealthy persons inclined to scatter their money profusely for the purpose of display. These leaders of gayety flutter in the admiring gaze of the stupid and ignorant masses, but they are not worthy to be named in the same category with those who can boast better claims to distinction than merely the possession of money. It is not worth our while to treasure the names of ladies of this order, who have made themselves conspicuous entirely by the extravagance of their entertainments, the excessive costliness of their dress, or their disregard of all feminine discretion. It is very easy to create a sensation in New York or any other large city. Where there is a display of unbounded wealth, such old-fashioned articles as morality and good taste are often despised. During the season of 1865–66, six hundred balls, more or less public, were given in that city, and it was estimated that seven millions of dollars were spent by the ball-goers; the average cost of a suitable dress being a thousand dollars, without jewelry. Frequently ten thousand dollars might be seen glistening on one fine form; the cost having increased since diamond-dust became a necessity in a lady's toilet.

"Of course these public balls are not attended generally by fashionable people, but their extravagance shows the tendency in popular taste. The wildest stories are extant in current gossip about those dames of the gay world. To rise and reign among the money-worshipping idiots of this kind of fashion in New York — to hold the metropolis in admiration — it is only necesary to possess millions and scatter money lavishly for show. No matter how the riches are obtained; dishonesty, cruelty, repudiation of debts, even fraud, provided it comes not under the ban of law, are lost in the brightness with which wealth covers its possessor. But such worse than vulgar parvenus dare not aspire even to admission to the society ruled by ladies such as are illustrated in this volume."

EDUCATIONAL.

Negatives.

According to Prof. Owen, no unequivocal fossil remains of the sheep have as yet been discovered. According to President Felton, (ridiculing the modern fashion of "nursing the leg,") there is not one among the remains of ancient art representing a man, woman, god, or demon, sitting cross-legged. (Notes to the *Clouds* of Aristophanes.) According to Daniel Webster, (in an interesting digression which we heard him make in the Day rubber suit,) there is no acknowledgment in the works of Francis Bacon of the labors of his great predecessor and namesake, Roger Bacon. All these statements, it will be perceived, are negative in their character; and, from this very circumstance, impress us with the profound investigations of their authors in the fields of geology, ancient art, and Baconian literature. To know what is *not* in a certain place implies a more thorough search than to know what *is*. Persons engaged in self-culture may derive a hint from this truth. To test your knowledge of the subject you have in hand, see how many negative statements you can make respecting it; how much you are able to deny concerning its character, its nature, or its relations.

C.

Women on the School Committee.—In the Massachusetts Legislature the bill legalizing the appointing female members of the Town School Committees is under consideration, with the probability that it will become a law. The bill was introduced by the unanimous action of the Legislative Committee on Education; and the Committee, aside from all other considerations, had the recommendation of the State Board of Education in favor of the project. A paragraph in their annual report reads as follows:

"In all our towns it is difficult to find men to put on the School Committee, who have both time and ability for the work. But in all our towns there are women who have had experience in teaching children, who are deeply interested in education, and who, moreover, have ample time to attend to the business. Some towns in the Commonwealth have already chosen women on the School Committee. But as the legality of this proceeding has been doubted, and as the advantages of it, in many instances, are unquestionable, this Board would recommend to the General Court to pass a law, distinctly authorizing any town in the Commonwealth to put on the School Committee a certain proportion of women, unless the present law be considered adequate."

We notice in the eastern papers the death of Miss A. C. Haseltine, of Bradford, Massachusetts, who died on the 13th ult.; a lady whose life has been one of eminent usefulness. She became Preceptress of the Bradford Academy in 1815, and remained in that position until within a few years past, when the infirmities of age enforced her retirement. During this long period she educated many thousand young ladies, who have since occupied positions of public and private usefulness.

A gentleman who wanted to make a speech to a Sunday School thought he would adopt the colloquial style, and this is what happened:

"Now, boys, what does a man want when he goes fishing?"

A shrill voice in the crowd went directly to the point with,—

"Wants a bite!"

The Lyndon (Vt.) *Times* relates how a schoolboy named George Dow took a whipping at school so much to heart that, coming back after a good many years from California, and seeing his old teacher, Rev. George Craven, of Danville, he followed him and beat him so severely that a physician had to be called in. Dow then started for California again to avoid arrest.

CONTRIBUTIONS.

Who are Beggars, and What shall we Do with Them.

The increasing number of this class calling at our doors demands attention. We cannot shun the question they present. We must either repel or encourage them. What is duty? It cannot escape our notice that the great majority are of the Roman Catholic religion. There is something in Protestantism which causes those trained under its influence to revolt at the thought of begging to supply their wants. They will work, suffer, sometimes starve, but not often beg. Our beggars are mostly Catholics. Scores of them are upon us every month, especially in the winter and spring seasons. Sometimes it is the stalwart Hibernian, with his voluble plausibilities, which, if not true, generally do great credit to his inventive genius, asking that, for the love of God — never for the love of *Mary*, for he knows that he is begging of Protestants — you will give a poor man a few bits to get him a night's lodging, or help him on to friends that will furnish him work.

Sometimes the olive complexion and peculiar features betray the Spanish or Italian race, and in tones whose sadness mimics the wail of the cathedral dirge, the plea is made with languidly plaintive looks and signs, in a tongue to most of us unknown.

Now, one does not wish to turn away "God's poor" empty or cold, if they are His. He does not wish to prepare the answer for himself, "I was hungry and ye gave me no meat," etc. And yet he does not wish to turn his benevolence into an encouragement to idleness and vice. What ought we to do? Many adopt the rule to always offer them food — nearly all of them have good appetites — but never give them money. Perhaps this is the safest plan for Christian charity. Still we have a right to

ask whether the Church of Rome, with her immense wealth, ought not to take care of her own poor? It is often remarked that these Catholic beggars do not go to members of their own communion for help. I will not affirm this, for I have not been able to observe widely enough to justify the assertion. I cannot in charity believe that there is good ground for the wide-spread belief that the priesthood of their church encourage them to beg their living of Protestants; but it cannot be improper or unchristian to suggest that their spiritual guides should use their influence, known to be very powerful with the membership of their own communion, to relieve the public as far as possible of imposition from this source. As now going on, it is a scandal to that church.

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Family Reading.

Cardiphonia.

BY MRS. JAS. NEALL.

If the hard heart must be smitten, ere the springs of life can flow,
As the waters locked in Horeb gushed beneath the prophet's blow;
If the vail before the temple where our idols are enshrined
Must be rent in twain to teach us we are weak, and frail, and blind;
If the whirlwind and the fire must the "still, small voice" precede,
Wakening in our souls the echo — hope is but a failing reed;
If the waves which overwhelm us may not in their wrath be stayed:
Grant us still to feel, oh, Father, "It is I — be not afraid."

If beside our household altars we grow weary of our trust;
If the wing of faith is broken, and her pinions trail in dust
If we faint beneath our burdens as we vainly question why
All our springs of consolation and our wells are dry;
If our cup from Marah's fountain be replenished o'er and o'er,
Till the dregs are drops of bitter, earth has not a solace for;
Though our strength be born of suffering; though our hearts be sore dismayed;
Oh! sustain us with Thy Presence — "It is I — be not afraid."

If our pleasant pictures fading leave a back-ground of despair,
Let a ray of light from Heaven beam upon the darkness there —
As in some old time-worn painting, which the dust has gathered o'er,
Light discloses to the gazer beauties all unknown before,
So the bright rays piercing downward through the mist which round us lies,
May illume life's darkened canvas, and reveal before our eyes
Glimpses sweet of pleasant waters, where our footsteps shall be stayed,
As we hearken to the whisper: "It is I — be not afraid."

It may be the spirit strengthens, and the soul grows pure and white,
When the clouds of sorrow darken, and all starless is the night —
That within their gloom is gathered gentle and refreshing rain —
Every little germ of patience quickening into life again.
But we fain would come before Thee ere the evil days draw nigh,
Ere the sun and moon are darkened, and the clouds are in our sky;
While life's "silver cord" is binding us to gladness and to mirth,
And its "golden bowl" is filling from the choicest founts of earth.

While the fragrance and the beauty of our morning round us lies,
We would of the heart's libation pour to Thee a sacrifice,
Trustful that the hand which scatters "blessings every morning new,"
Would refill the urn of offering, as a floweret with the dew;
Pure and sweet the exhalations from a grateful heart to Heaven:
Unto Thee, then, be the incense of our Cardiphonia given.
Ere the noontide sun shall wither, or the gathering twilight hour
Close the overflowing chalice of the morn's expanded flower.

— *Wheat Sheaf.*

The Bible.

The Rev. Prof. Leonard Wood said: "When I commenced my duties of professor of theology, I feared that the frequency with which I should have to pass over the same portions of Scripture would abate the interest in my own mind in reading them; but after more than fifty years of study, it is my experience that with every class the interest increases."

Daniel Webster said: "From the time that, at my mother's feet, or on my father's knee, I first learned to lisp verses from the Sacred Writings, they have been my daily study, and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures."

Fisher Ames said: "I will hazard the assertion that no man ever did or ever will become truly eloquent without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language."

The great Milton said: "There are no songs compared to the songs of Zion, no orations equal to those of the prophets, and no polities like those which the Scriptures teach."

Even the brilliant infidel Rousseau said: "I must confess to you that the majesty of the Scriptures astonishes me; the holiness of the evangelists speaks to my heart, and has such strong and striking characters of truth, and is, moreover, so perfectly inimitable, that if it had been the invention of men, the inventors would be greater than the greatest heroes."

Long Sermons and Long Other Things.

A lawyer who consumes three hours in arguing a question of law relating to the ownership of a barrel of apples, is indignant at his minister for exceeding twenty-five minutes in unfolding one of the great principles of morality, on the observance of which the tolerable existence of society depends. The judge who fills two hours with his "opinion" on the right of the counsel to challenge a witness, grumbles at his minister because he has prolonged the discussion of fundamental laws of human existence to thirty minutes. The physician who takes ten minutes to prepare the medicine for a headache is nervously restive if his minister spends only twice as many in attempting to relieve a chronic heartache. The belle who has spent — how long? — in adjusting the bows of her bonnet, is remorseless in her criticism on the minister who does not finish his meditations on the character of God in fifteen minutes. The fop, who has combed and perfumed, and waxed his moustache for an hour, is mortified past endurance if the poor minister is not through with his discussion of immortal life "inside" of twenty minutes.

THE YOUNG FOLKS.

The Magpie.

If I were to ask you what the magpie is like, you would probably say that he wears a very decided coat of white and black, and nothing else. So most people think who have only looked at the magpie from a distance. Even our eyes are not always to be trusted, though the proverb does say, "Seeing is believing;" and one good thing about all Natural History is, that we learn from it that it does not do to take things for granted. We must watch and observe very closely and very patiently before we can be quite certain — an excellent habit, which will apply to other matters and objects besides birds, beasts, and fishes.

There is no question about the *white*, the beautiful snowy white on the magpie's breast and wings, but as to *black*, I doubt if he has a single quite black feather about him, at any rate, not many; they are all blue and steel, and purple and green, so dark and shiny that they pass for black a little way off.

The magpie's chosen haunts are tall clumps of trees; but you may often find it, alas! in a large wicker cage, outside a cottage or farmhouse window, and can there admire at your leisure its burnished plumage and bright, saucy-looking eye. It is so quick at learning, and so lively, and familiar, and amusing, in its captivity, one must hope it is almost happy there; so easily tamed, too, that it is often allowed its liberty without returning to a wild state. But a tame magpie does mischief enough, I can assure you; it will steal things out of the pantry, carry the very things you may want into some sly corner where you may never find them, hop away with the linen as it hangs out to dry — and all apparently for the very love of mischief. Yet, withal, Mr. Magpie is so clever and knowing, his faults are borne with and forgiven.

In its native state, it only utters a harsh, unmusical note, something like the falling-to of an iron gate; but it is so quick at imitating, it may be taught to copy any sound it hears. Not only will it crow like a cock and bark like a dog, but it will also imitate musical notes. In the olden days of ancient Rome, a barber, whose shop stood in one of the principal streets, possessed a magpie of wonderful skill in copying what it heard. Conquering generals returned that way to their homes in triumph, and many a stately pageant marched by the humble barber's shop to the sound of military music. One day a remarkable flourish of trumpets announced the approach of some such procession; the magpie heard, then grew quiet and pensive, refused its food, and seemed as if it was pondering something in the depths of its magpie brain. Three days passed by, and at the end of them the magpie gave forth the flourish of trumpets, to the astonishment of his master and all who came to listen.

Magpies live in pairs all the year round; and if you see one, another is sure to be somewhere near; sometimes two or three pairs will fly around together, and country people used to be silly enough to think certain things would happen to them, according to the number of magpies they chanced to see. Let us hope that by this time everybody has learned there is no such thing as chance in a world of God's making and God's upholding, and that nothing can happen to the very least of us without His ordering and permission.

The magpie's character, as you will have seen by the tricks it plays, is anything but trusty. It will make a great hue and cry when a hawk is near, and so it does service to the small birds; but I am sorry to say it does a good deal of stealing on its own account, often sucking the eggs of pigeons and fowls, and even pouncing upon the weaker young ones.

The magpie's nest is very curious, and unlike any other; it has a dome like the tomtit's, woven together of sticks, but in addition to this it is stuck all over with thorns in a most formidable manner, especially about the entrance; there it is so doubly barricaded it is hardly possible to force the way, and he must be a bold boy who would venture the attack unless armed with a knife or a hatchet. The nest is very large; it had need be, or the bird would be puzzled to know what to do with its tail, which is eleven inches long. Generally it is built on high trees, but it is also found in thick bushes near the ground; everywhere it is placed with such care in the thickest part, and is so strongly guarded by the interlacing thorns, that the magpie's nursery stands a good chance of safety.

The magpie is so cunning, though, that in making the nest it leaves a weak place behind, and then, if an alarm should come in front, it escapes by making off through the back door.

There is an old fable about the nest which you may like to hear.

Once upon a time, the birds, finding out that the magpie made a capital nest, agreed to go to him and ask him how he set about it. So they came in a body to seek advice from his superior wisdom.

"Well, I will show you how I do," said the magpie, politely. "I first lay two sticks across *so*."

"Yes, yes, I said that was the way," chattered the starling.

"Then add a few more, like this," the magpie went on.

"Who does not know that?" said the jay, saucily.

"Then fetch a little moss and wool."

"To be sure; why *we* could do that!" muttered the jackdaw.

"Gentlemen," said the magpie, "I see you are quite as able to build a nest as I am, so I wish you a very good morning." Then he bowed in a very dignified manner to the company, and flew away. So, to this day, the other birds have only been able to build half a nest.

Thus we see how silly it looks to go to other people for advice, and then appear to know as much about it ourselves. We shall not find that the way to grow wise any more than the birds did. No, if you are ignorant of any subject, never be ashamed of saying so, and of asking at once for information. You need only to be ashamed of the pride which makes you wish to conceal your ignorance instead of seeking for information.

So the magpie reads you this little lecture, and will now fly away again to his tall trees. — *Child's Companion.*

MISCELLANY.

Astonished Red Men.—The Owyhee *Avalanche* tells of a band of Indians who made a sudden attack on a detachment of soldiers in the mountains. The soldiers had a mountain howitzer mounted on a mule. Not having time to take it off and put it in position, they backed up the mule and let drive at the Indians. The load was so heavy that the mule and all went tumbling down the hill towards the savages, who, not understanding that kind of warfare, fled like deer. Afterwards one of them was captured, and when asked why he ran so, replied:

"Big Injun not afraid of little guns or big guns, but when white men load up and fire a whole mule at Injun, me don't know what to do."

After Mr. Frederick Douglass' lecture at Ann Arbor, a short time ago, a son of a United States Senator, attending college there, stepping upon the platform, advanced to Mr. Douglass, extended his hand and remarked:

"My name is ———; I am the son of a United States Senator."

"Are you?" said Mr. Douglass; "I have reason to believe that I am, too."

Mexico has a population of 8,000,000, and not more than thirty miles of railroad; and yet it is so rich that in times of ordinary quiet, for that country — equivalent to intolerable disorder in most others — the annual exportation of silver alone is twenty millions of dollars.

A paper accounts for the fact that some persons always go out of a concert-room just before the last piece, by supposing that they are servants who have received permission to stay out only a part of the evening.

Some of the members of the new bachelors' club in Lexington Avenue, New York, who became members because they could not "afford to marry," are said to have incomes of $20,000 to $30,000 a year.

An Indiana judge disposed of a couple at Lafayette recently, by sending the husband to the penitentiary and marrying the remainder. The happy couple then went to Indianapolis on a wedding trip.

Young Steele, the oil millionaire, whose income three years ago was $2,000 a day, is now said to be a teamster at the oil works he once owned.

GENERAL NEWS.

A foreign letter in the New York *Post* describes a remarkable discovery recently made in the island of Antiparos, in the Grecian Archipelago:

"A vast cavern has been found, containing an infinite number of marble sculptures, representing with wonderful fidelity all sorts of plants and trees. It is a subterranean garden, where every stone, projection, and festoon represents a petrified vegetation, the whole in transparently white, crystalized marble."

Very remarkable grottoes have long been known to exist in this island. Perhaps this is not a new wonder, but one of the old ones temporarily lost sight of.

Gerrit Smith, the well known anti-slaveryist and reformer, lives at Peterboro, about nine miles from Canastota, N. Y. He is seventy years of age. Though a Unitarian, he regularly attends to family worship, doing the singing and praying himself, and, instead of reading, repeats from the Bible a chapter, or part of one, night and morning. He rises at five o'clock, and walks at least five miles a day, "rain or shine."

Grant.—General Grant "stands alone and prominent, like Chimborazo among the mountains." The *Argus* says he smokes like Vesuvius, but, if he is nominated, Chase will show a loftier *pique*.

Every State has a candidate for Vice President. Judge Poland is Vermont's choice.

They call betting out West, "putting a pecuniary estimate on one's opinion."

The mortality from famine in Algeria is so great that the dead bodies are thrown into trenches, as on the day after a battle.

The fruit-growers throughout Indiana report that thus far not one peach bud in a hundred has been injured by the frost.

Mr. Charles F. Adams held the office of United States Minister to England longer than any other person since 1825.

The city authorities of Philadelphia talk about spending $160,000 for a new ice-boat to clear the Delaware river.

The reason, says Whitfield, why congregations are so dead is because they have dead men preaching to them.

The Yale professors are giving a course of scientific lectures in popular language for practical mechanics.

The New Orleans *Picayune* thinks there will be comparatively little cotton planted this year in Louisiana.

Ohio is going thoroughly through all the laws of the State, inserting the word "white" in its statutes.

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PACIFIC COAST ITEMS.

The fine old town of Los Angeles is waking up from its proverbial lethargy. A company for the manufacture of woolen goods, a bank, and several "homestead associations," have been organized. The last named have been called into existence by the success of the town of Anaheim. But Anaheim was not a speculation. The original site of 1,265 acres was bought for two dollars per acre. The $70,000 paid by the shareholders two years later was for an actual outlay in labor and money to that amount. The town started with fifty small but very choice vineyards. It has proved a positive success.

Information from all parts of the State gives very favorable intelligence in regard to grain and fruit crops. Such a breadth of cereals was never sown before. Many set the number of acres at thirty to thirty-six per cent. over last year, and nearly double that of 1865. In the northern part of the State the early grain was damaged by freezing weather for a time, but the recent alternation of sunshine and showers is bringing it out wonderfully. Fruit trees are two weeks later in blossom than usual, so the crop is at least secure from the frost.

From Napa, a farmer writes: "Everybody for two weeks past has been busy improving their lots. Every tidy and industrious master and mistress of a family have renovated their yards, cleared away the fall and winter rubbish, and are busy taking care of fruit trees, shrubbery, and flowers. Some gardens are already beautiful, and our citizens intend that Napa ere long shall be known as 'the town of fruits and flowers.'"

The Corvallis *Gazette* says that a male teacher in that county attempted last fall to chastise a girl of large dimensions and some muscular development. She resisted, and for some time the contest was doubtful, as well as interesting to a crowd of juvenile spectators. The occurrence seems to have increased the mutual regard of teacher and pupil, for a few evenings since they were united in matrimony.

The Oregon papers say that a man who professes to have found gold diggings of fabulous richness, in the neighborhood of Stikeen River, Alaska, last summer, is organizing a company to go there this spring. There are placer diggings in southeastern Alaska, but their extent is unknown; and it is well understood at Fort Simpson and Sitka, that, so far as explored, they pay only moderately.

The Reese River *Reveille* grows poetical over the advent of spring. It says: "We fancy almost we catch the first odor of the wee flowers, struggling to raise their tiny heads above the snow. Yet there is plenty of mud, and the face of nature looks like the 'shining morning face' of the urchin, streaked with gingerbread, molasses candy, and dirt generally."

Numerous changes have occurred in the School Department of this city, since the first of January, not less than five of the male teachers having resigned, namely, Pelton, Hoitt, Tait, Holbrook, and Rowell. Mr. Tait has gone into real estate, Mr. Hoitt into insurance, Mr. Holbrook into the Board of Brokers, and Mr. Rowell is about to go East.

The attention of miners along the northern coast of this State has for three years past been turned to the beach diggings. Numerous claims have been located between Humboldt Bay and the Oregon line. The less experienced have uniformly failed, but several old miners have discovered and are working good paying claims.

Paradise Valley, a lowland section lying between the Tuolumne and Stanislaus rivers, contains an almost unbroken grain field of 150,000 acres—a magnificent expanse, which rivals the prairie lands of the Mississippi Valley.

The Democratic Convention of Oregon has nominated James Smith for Congress, and recommended Pendleton for President. The Republicans have nominated David Logan for Congress and propose Grant for President.

The grain market in this city continues firm. Six hundred barrels of flour went by the *Oregonian* on Thursday; 7,000 more will go on Monday. The price of flour in New York and Boston is firm.

A California fever is raging in and about Augusta, Me. Twenty-four persons from that vicinity came to the Golden State in one week recently, and others were preparing to follow.

The Supreme Court has decided in favor of the right of the present officials of the city of San Francisco to make their own appointments on the police force.

It is proposed in some of the States, in order to prevent the nuisance of vexatious and profitless libel suits, that a provision shall be added to the present libel law requiring all plaintiffs in such suits to give bonds for costs, including the fees of defendant's counsel, if the prosecution fails to gain the suit.

General Halleck has been transferred from the command of the Department of the Pacific to the command of the Fifth Military District, which comprises Texas and Louisiana—a difficult post at this time.

The *Oregonian*, the steamer of the Opposition line, which sailed on Wednesday, had a full quota of passengers for the East. All of the first cabin berths were engaged several days in advance.

The public school funds of this city will be exhausted on the last of next month. Unless measures are taken to raise additional means, the schools will be closed for two months.

The largest sheep owners in the State of California are residents of Monterey County. Sheep-shearing has already commenced.

On Monday, the 30th of March, the Legislature will close its session, as the Constitutional limit of 120 days then expires.

Gen. V. E. Howard has retired from the *Independent Dispatch*, and is succeeded by J. F. Linthicum.

There was a slight earthquake here on Tuesday—just enough to scare timid folks.

The Legislature has postponed action on the removal of the Capital indefinitely.

Greenbacks are selling at 72 cents, with an upward tendency, in this city.

TELEGRAPHIC SUMMARY.

Congressional.—The House Committee on Foreign Affairs, on Friday of last week, postponed the Alaska appropriation, with an intimation from some of the members that it was done to punish Mr. Seward....The House will not hold sessions on days when the Senate sits as a Court of Impeachment....On Monday, the U. S. Senate resolved itself into a Court of Impeachment for the trial of the President. The reply of the President to the charges of the House was presented by his counsel. They also asked for thirty days for preparation. This the Senate refused. The House Managers demanded immediate trial. Sixteen Republican Senators, including both of the Oregon, Maine and Vermont Senators, voted with the Democrats to give time till next Monday.

Foreign—Lord Stanley, British Foreign Secretary, declares the doctrine "once a subject, always a subject," an obsolete idea....The rebel Daimios of Japan have defeated the Tycoon in a great battle, and driven him into Jeddo. They notify Foreign Ministers that all treaties shall be faithfully observed by them. This probably settles the fate of the Tycoon....Mr. Gladstone, in the English Parliament, has presented a Reform Bill to abolish the present Church Establishment. He wishes to do justice to Ireland and to Dissenters generally.

Eastern.—Gen. Hancock has reached Washington, and Gen. Halleck has been ordered to take his place at New Orleans....The rain storm of near a week ago on this coast was a terrible snow-storm at the East....The Arkansas people have defeated the proposed Constitution....They are having quite an excitement in Boston among the license law party over the veto of Gov. Bullock, who refused to approve the bill abolishing the "Constabulary."

WEEKLY MARKET REPORT.

San Francisco Cattle Market.

Wednesday, March 25, 1868.

There is but little change to note in quotations. Spring Lambs range from 10 to 12½c, with but few offering. The range for undressed Pork is 6@6½c, the inside figure for acorn fed or soft Hogs, of which the supply is large and the demand active.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 11@13c ℔ lb.
do 2d do 8@11c ℔ lb.
Veal—Medium to good, 9@12½c ℔ lb.
Mutton—In fair demand, 8@9c ℔ lb.
Lamb—Spring rather scarce at 11@12½c ℔ lb.
Pork—Undressed, 7@8½c; dressed, 10½@12c ℔ lb.

Produce Market.

Flour—Demand purely local and prices nominal. The *Oregonian* for Panama this morning had 600 bbls Imperial for New York.

We quote city brands:

Superfine, hf sks, ℔ 196 lbs.....$7 00@7 25
qr sks..... 7 25@7 50
Extra, hf sks..... 7 75@8 00
qr sks..... 8 00@8 25

Wheat—Sales include 200 sks Oregon, private; 550 sks ordinary, in two lots, $2 45@2 47½. The market is dull and prices nominal at $2 50@2 55 for best grades. At the close, 1,100 choice milling, $2 55; 900 sks good do. $2 50 ℔ 100 lbs.

Barley—Sales include 1,400 sks choice for shipment to Arizona, private; 600 sks good feed, private; 1,000 sks fair brewing, $2. We quote the market at $1 95@2 05. At the close, 1,500 sks good feed, private; 200 sks do, $1 95 ℔ 100 lbs.

Oats—The demand is moderately active; choice are scarce and held at extreme figures—say $2 30@2 35. Sales include 500 sks Coast, $2 65; 600 sks do, $2 25; 500 sks do, $2 25; 300 sks choice, $2 30; 200 sks do, $2 35 ℔ 100 lbs.

Potatoes—The receipts of Humboldt for the past two days aggregate 9,000 sks. Sales include 400 sks Bodega, in poor bags, $1 20; 500 sks do, $1 35@1 40; 500 sks do, inferior, $1 17; 600 sks Humboldt, $1 50@1 55 ℔ 100 lbs.

Corn—Sales of 600 sks Yellow, in lots, private; quotable at $2 35@2 40 ℔ 100 lbs for Southern deep Yellow.

Rye—Light demand; last sales were at $2 ℔ 100 lbs.

Buckwheat—Light demand; price nominal at $1 75@2 ℔ 100 lbs.

Onions—Supply moderate; jobbing at 6½@7c ℔ lb.

Beans—Sale of 30,000 lbs Bayo for consumption, private. Wholesale rates are as follows: Bayo, 3¾@4c for new, and 3c for old; Butter, 4@4½c; Pea, 4¾@6c; small White, 4½@5c; Pink, 2½@2¾c; Red, 2½@2½c ℔ lb.

Bran—The demand is good at $30@31 ℔ ton.

Middlings—Fine, $50; feed descriptions $40@35 ℔ ton.

Oil Cake Meal—Steady at $30 ℔ ton from the mill.

Hay—The market is well sustained, prices ranging from $18@25 ℔ ton, according to quality and condition.

Dairy Products—All kinds are in moderate supply. Fresh roll Butter continues steady at 30@32½c; California firkin, 32½c for store-packed, and 34@35c for ranch-packed. Cheese, 17@18c for California dairies, and 22½c ℔ lb for English (Eastern) dairies. Eggs 27½c ℔ doz.

Poultry—Live Turkeys, 14@16c, the latter an extreme figure; dressed do, 16@17c ℔ lb. Hens and Roosters, $7@7 50; Spring Chickens, scarce at $8; Ducks, $6@7 ℔ doz; Geese, $2 50@$3 25 ℔ pair.

Provisions—California-smoked Bacon, 16@17c; Oregon do, 13@14½c; California Hams, 17@18c; Oregon do, 15@16c. California Lard is a little off, say 14½@15½c; Eastern, do, 13@13½c ℔ lb.

Wool—The new spring clip is coming forward very sparingly, the market opening at 15½@16½c. Sales during the past ten days embrace 40,000 lbs pulled, for shipment to New York, private; 30,000 lbs fall, 12c; 20,000 lbs spring, 16c; 10,000 lbs do, 16½c, an extreme figure; quotable at the close at 15@16c for spring, and 11½@12c ℔ lb for fall.

Hides—The Hawaiian, per *D. C. Murray*, are for local consumption. Sales since last Wednesday aggregate 500 California dry, usual selection, 14@15c ℔ lb.

Tallow—The demand continues quiet and prices steady. Sales for the week foot up 10,000 lbs Beef at current rates. We quote fair to choice Beef and Mutton at 7½@7¾c ℔ lb.

—*S. F. Bulletin.*

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

The Legislature whose session has just closed, deserves a somewhat different parting notice from those which most of our political papers seem disposed to publish. It would not be possible for a Legislature to please all, were the attempt to be made, and it is certain that the attempt was not made by the body whose proceedings have been so narrowly watched during the last winter. It would hardly be possible that all the representatives of a State like this should be men above suspicion as to character, or beyond reproach as to private or public acts, and it is certain that not all those now gone to their accustomed business were such men. It would hardly be possible, when such inducements are offered for unwise or wicked legislation as were made to bear on these men, that laws should not be enacted which ought to be condemned, and it is likely that some such laws were enacted by the last Legislature. Still, as a body, it is probable that this State has not assembled for years a Legislature whose acts have been more worthy of its position, or more important to its future. There has been a large element in both houses of men true to all the moral, educational, and commercial interests of the State, and their influence has always been great—at times it has been controlling. For all the good they have accomplished, the Legislature should receive hearty thanks, and wherein they have failed to represent the will of the people, their acts should be reversed by their successors, or rendered as little injurious as possible. We shall be quite as fortunate as most of the States if during years to come we have no more impractical and unprincipled men as law-makers than were to be found among those whose term of service has just expired.

The country is passing through one of those crises which fearfully strain the framework of a government. The impeachment of the President at a time when no other causes of agitation exist might be expected to occasion general excitement and much difference of judgment. But such a trial when the disturbed affairs of the nation are taxing the wisdom of Congress and arousing the fears of many among the people, and when political issues are being made up for the canvass of a general election, and when the nervous condition of the nation is unnatural, because of the commotions through which it has passed within eight years, cannot fail to affect powerfully all classes of citizens. The merits of the case, whatever they may be, do not constitute the reason. The *fact* of the trial is a mighty test of the nation's strength. Yet we hear of no uprising, no violence, no factional display, no really intemperate language from any prominent source, and the people wait for the result, expecting to abide by it, or modify it by constitutional means. There is nothing in the history of our Government that more astonishes the people of other lands than does the facility with which we adapt ourselves to emergencies. Prophecies of statesmen abroad that we are just on the verge of ruin, come to naught, because they do not take into account this peculiarity by which we have always been distinguished. The masses are resolved to be driven by no exigency beyond the limits of self-preservation. Hence the necessity of intelligence and moderation, These must be our safety, and they will be equal to any perils. If the President is sustained in his office, those who believe he should be removed will make their belief felt by their declarations and their votes. If he is removed, those who believe he should be sustained will, in the same way, make their influence to be felt. But the spectacle is sublime as a great nation waits under the ægis of its fundamental law for the decision of so momentous a question. The future should take the lesson thus presented, and all should feel that the great problem of this nation is to make the people such that they can be safely entrusted with its interests.

Goat Island is just now attracting the attention of those who are interested in its geographical position, as related to the prosperity of San Francisco. It has been the point most desired by the Central Railroad Company from the beginning, to be made their chief depot on this coast, and in Congress they have been striving for months to obtain it. Of late, other railroad companies have sought, through the Legislature, to obtain possession of some portion of the tide lands around the island. And, as if to place it beyond the reach of any who would devote it to such uses, it is said now that the Government will hold the whole of it for military purposes, and a new force of troops is encamped on its hills. Military engineers insist that it is essential to the proper protection of the Bay. Other engineers are equally positive that while a part of it should be appropriated for fortifications, a part may be safely surrendered to civil uses; and because of this difference in opinion, no absolute decision has yet been announced. If it is really true that all the mighty interests hereafter to be centered on this Bay will require the military possession of this whole island for their protection, there can be no question that it should be so occupied. But it is certainly worth careful study whether a portion of it may not be given up to the railroad. It is of vast importance to this city that a position so convenient to all its commercial interests should be available in their behalf, if this is possible. The question is not one of mere opinion—incalculable advantages must be surrendered if Goat Island must be only a military stronghold, and these advantages can hardly be appreciated now. After thorough examination of the matter, we hope it may be found that when it is fortified as completely as shall be necessary, a portion of the end toward the mainland may be safely devoted to commerce.

We have made allusion before to the work of the American Christian Commission in the Eastern States. The religious papers recently received bring us information concerning one portion of that work which is cheering and suggestive. There have been conventions in various parts of the country, arranged by the prominent clergymen and laymen of the region, aided by members of the Commission, the healthful influence of which has been very extensively felt. One was held in Philadelphia, commencing on the 23d of March, and from the practical and interesting themes announced in the programme to be discussed, it must have been peculiarly important in its results. Much advantage arises from such general conference meetings. There is a union spirit that possesses all who take part in them. There is a wider range respecting the best modes of usefulness than would be possible to the individual or the single church. There is a stimulus to greater devotion and more earnest work, which bears fruit in the history and efforts of those who go down to their separate fields from such a mount of Christian privilege. And since, as yet, none have found any serious evils to result from these convocations, they are becoming more and more popular and general. Need we wait for a branch of the Christian Commission on the Pacific Coast before we avail ourselves of the experience thus furnished us? Like conventions would be eminently useful here.

The change to be made in the management of the Industrial School gives promise of good. It has been manifest that there should be opportunity to discriminate between the children, whose condition is sad enough in any view, for could the merely unfortunate be separated from the really vicious, many of them might be saved from a life of guilt. And could the vicious be brought more directly under reformatory influences, more of them might be released with a purpose to be honest and worthy citizens. The Legislature has done all, perhaps, that it could do in the matter, and we trust the Directors will give the poor children the full benefit of the change as soon as possible. The Industrial School is a noble public charity, and it should be managed so as to accomplish the most, for the inmates and for the State.

The representative sent to Congress by the Mormons is not likely to have a seat in that body. The committee has reported adversely, giving reasons that seem to be conclusive. The reception of the Mormon who, in all his relations to his constituents as a religious community, places them above the country, who takes oath to oppose the National Gov-

ernment, and regard it as hostile to the interests of his sect, would be more than an insult. The toleration of such a community as that in Utah, when its true spirit is known to be disloyal and violent, is proof of forbearance on the part of the nation which may cease to be a virtue, and become positively dangerous. Certainly, so long as they manifest this spirit, they should not be allowed to participate in Congressional councils and acts.

Religious Intelligence.

PACIFIC COAST.

Advisory Committee on Home Missions.—The following sums have been received by the Treasurer during the quarter ending March 31, 1868:

H. M. Collection by Rev. W. W. Brier, 1st Presb. Church, Watsonville, Cal.	$7 15
Livermore, Cal.	3 85
Gilroy, Cal.	77 00
Mission San Jose and Milpitas	50 00
	$138 00
Rev. E. P. Willard, Columbia, Cal.	20 00
H. M. Collection Emmanuel Presb. Church, S. F.	5 00
" " Portrero Presb. Society	8 10
" " 1st Presb. Church, Marysville, Cal.	211 25
" " " " Placerville, Cal.	40 00
" " Howard Presbyterian Church, San Francisco, in part	300 00
Total	$722 35

Samuel I. C. Swezey, Treasurer,
302 Montgomery Street.

—

The California State Sunday School Convention will be held in San Francisco, at the Calvary Church, Bush Street, on Tuesday, Wednesday, and Thursday, June 2d, 3d, and 4th, next. The proceedings will consist of devotional exercises, brief reports, voluntary discussions, with speakers limited to five minutes, "illustrative" teaching, addresses, and sermons. Among the speakers are Rev. Messrs. Briggs, Stone, J. B. Thomas, Lathrop, Wadsworth, Scudder, and Eells. We shall give the programme of exercises hereafter.

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There will be a meeting of the San Francisco Sunday School Union at Rev. Dr. Benton's church, on Taylor Street, near Geary, on Sunday evening, April 5th, 1868. Friends of the Sunday Schools are most cordially invited to be present. It is to be hoped that all will join in trying to make these meetings successful, not only in attendance, but in works.

Several speakers will address the meeting, and a full attendance is earnestly desired.

S. W. Hoyt, Secretary.

—

Presbyterial Notice.—The Presbytery of San Jose will meet in the Presbyterian Church in Oakland, on Tuesday, April 8th, at 7½ o'clock, P.M. The opening sermon will be preached by Rev. James S. Wylie, Moderator. Narratives of the state of religion, and statistics of the churches will be given.

George Pierson, Stated Clerk.

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At a late meeting of the congregation of the Presbyterian church in Napa City, the people resolved that their pastor, Rev. Richard Wylie, shall have leave of absence from his charge for three or four months, without any corresponding deduction from his salary.

They also resolved that Rev. James Wylie, father to their pastor, be invited to occupy the pulpit of said church during the absence of his son.

By one of the steamers of last month, two Presbyterian clergymen, who have been laboring on this Coast, returned to the East, viz: Rev. J. B. Pinney D.D., recently of Austin Nev., and Rev. Edward B. Willard of Columbia. Both of these gentlemen are able, faithful and laborious workers, and we hope to see them again as co-laborers on the Pacific slope.

—

The Shanghai *News Letter* of February 24th announces that the Chinese Government Anglo-Chinese School, in the city of Shanghai, will begin its Fifth Annual Session on the 4th of the second moon (26th February) under the superintendence of Rev. Young J. Allen, of the American Methodist Mission.

—

The Presbytery of Benicia at its late meeting in Napa, appointed Rev. Richard Wylie as Commissioner to the General Assembly. Mr. Wylie left for the East on the steamer of Tuesday last.

EASTERN.

At the Christian Convention recently held in St. Louis, the question discussed was, "How can Christian women best co-operate in the work of Evangelization?" Many very pretty speeches were delivered by the reverend gentlemen, but when a woman claimed the right to say a word, the chairman decided against her. An appeal was made to the house, but was laid on the table by a vote of 66 yeas to 28 nays.

The *Boston Congregationalist* says: "The trial of S. H. Tyng, jr., is now in progress in New York. We shall fully notice it next week, or so soon as it shall be completed. If it were not for a few grains of the tragic element floating about in it, it would be as near a farce as anything that "the Church" has lately offered to the world.

The late Dr. Wm. M. Engles, for many years editor of *The Philadelphia Presbyterian*, left a legacy of $2,500 to establish a scholarship in Princeton Seminary, and a similar sum for a scholarship in the Presbyterian Theological Seminary at Chicago; and he also left 300 volumes of his library to the latter institution.

We learn from the *Episcopalian* that a preliminary meeting of evangelical clergymen has been held in New York, to organize an Evangelical Union. A Committee of Invitation was appointed, and a meeting arranged. The same paper states that the movement is fairly inaugurated, and will be carried on to completion.

A telegram from Rome announces the appointment by the Pope of three new Bishops: Rev. Wm. O'Hara, of St. Patrick's, to be Bishop of Scranton; Rev. J. F. Shanahan, of Media, Penn., to be Bishop of Harrisburgh; and Rev. Dr. Becker, of Richmond, Va., to be Bishop of Wilmington, Delaware.

Rev. W. L. Gage, who is well known as one of the ripest German scholars of the country, and has translated several German works into our language, has received a call to the pastoral charge of the Pearl Street Congregational Church, Hartford, Connecticut.

The Presbytery of Carlisle has declined to dissolve the pastoral relation between the Rev. S. S. Mitchell and the Presbyterian church at Harrisburg, Pa. The church is prospering so much that an enlargement of the church building is contemplated.

Mrs. Henry W. Chittenden, of Guilford, Connecticut, having offered the First Congregational Church of that town a $2,000 organ if they would pay their debt of $2,700, they raised in the month of January $4,550.

Rev. Dr. Darling has declined the position of Secretary of Education, made vacant by the death of Dr. Mills, and Rev. John G. Atterbury, D.D., of Detroit, Michigan, has been elected to the position.

Rev. Henry L. Hall, late of Rockville, Conn., was installed pastor of the High Street Congregational Church in Auburn, N. Y.

Bishop Williams, of Massachusetts, has declined to allow the Catholic clergy in Worcester to say high requiem masses for the repose of the souls of Allen, Larkin, and O'Brien.

A new Congregational church was organized at East Bridgeport, Conn., Jan. 22. Its membership is thirty-nine, of whom twenty-six come from the North Church in Bridgeport.

The Universalists met recently in Boston to ordain a woman, Mrs. P. A. Hanaford, to the pastorate of the Universalist Society in Hingham. The work was accomplished.

FOREIGN.

The Chosen People.—There are in Europe 3,431,700 Jews. Sixty years ago, when missions were commenced to them, there was scarcely a convert to Christianity in Great Britain. Now there are said to be 3,000 converts in England and 20,000 on the Continent. About a hundred clergymen of the Church of England are converted Jews. In Berlin 5,000 of the 18,000 Jews have been converted, and 28 of the professors in the University are converted Jews. The Jews on the Continent manifest a stronger desire proportionately than Christians for the higher branches of knowledge, arts, and sciences. Some of the best literary, scientific, and political periodicals are edited by Jews; and some of the most celebrated poets, painters, engravers, musicians, and composers are Jews. In many of the countries of Europe where they have been sorely oppressed, they are now enjoying equal privileges with others.

FOREIGN.

Dublin, Ireland.—Rev. E. P. Hammond is continuing his labors among the young with great success. A late report says: "He has been holding meetings in Christ church, Rathgar (Presbyterian) for the southern suburbs, and will continue similar gatherings in the Metropolitan Hall, and is announced for the Merrion Hall at the New year. Testimonials from many quarters give assurance that a signal blessing follows his arduous and incessant labors."

Rev. Henry C. Potter, son of Bishop Alonzo Potter, nephew of Horatio Potter, and grandson of Dr. Nott, has just accepted a "call" to the pastorate of Grace Church, New York. The call was one of the loudest of which the Episcopal Church is capable, embracing the offer of the finest parsonage in America, and a salary of $10,000 a year. The fortunate parson is less than thirty years of age.

The Queen's Presbyterianism.—Quite a little stir is excited in England by the fact that the Queen enjoys the Presbyterian Church service when she is in Scotland. The Church of England papers, of the ritualist persuasion, are indignant, and if they could have their own way, would convict the Head of their Church of disloyalty to herself.

A Queen's Chaplain in India.—The *Bombay Times* states that ever since Dr. Norman McLeod's arrival in Bombay, he has been listened to with intense interest, as well as by Parsees, Hindoos, and Asiatics generally, as by his own countrymen.

New Protestant churches have been opened at Vichy, France, in which there will be service in English as well as in French; and also at Dunkirk. This latter church was presented with 20,000 francs by the municipal council of the town.

Rev. Dr. John Hall, formerly of Dublin, in a recent address, remarked that there is now more Christian activity among English non-comformists than there was among all Protestants in England at the beginning of this century.

The native Christians in Ceylon are taking measures to raise $25,000 to found a school of high order. They have requested the American missionaries to act as trustees, in connection with an equal number of native gentlemen.

Professor Goldwin Smith definitely announces his intention of taking up his residence in the United States.

Presbyterianism in England claims to be making progress. In thirty years it has built or acquired upward of 100 churches, having 20,000 members, and 15,000 Sunday school children. Its annual income is now $250,000.

The Cretan Revolution.—Dates from Crete to Feb. 25th represent the prospect of the Turks there as more gloomy than ever. They have been defeated in several engagements of late, with severe losses.

Late advices from Capetown, Africa, state that the Supreme Court of Natal have at last decided the question touching the matter of the Church property in favor of Bishop Colenso.

Rev. Hiram Mattison, D.D., has accepted the appointment of Secretary of the American and Foreign Christian Union.

There are fifteen Protestant churches in Belgium, made up mostly of converts from Romanism.

MISSIONARY INTELLIGENCE.

Sixty years ago there were no Protestant Christians in Travancore, Southern India. Now, what do we behold? There are at this point alone 27,000, and 500 native assistants, and 11 ordained native ministers. At Nagercoil, the principal station in the district, there is a large Christian villiage of 800 souls, a printing office, girls' boarding school, with theological classes, with three European and two native ordained missionaries. The London Missionary Society has the oversight of this field.

Dr. King finds it a delightful sign of progress to see the labor of evangelization at Athens passing out of his hands into the hands of educated and able Greeks. Dr. Kalopathakes, Mr. Constantine, and Mr. Sakellarios are actively engaged in preaching and teaching. They publish a religious paper, instruct about twelve hundred scholars, and are the executive members of the American-Greek Committee for the Cretans. They were educated in our American Colleges and Theological Seminaries.

Preparing for a Storm.—More than eight hundred workmen are busy day and night fortifying Rome; no rest is given even on holidays. Even the colonnades which form the grand lateral approaches to St. Peter's are being converted—the right to a barrack for Zouaves—the left into a temporary fortress of brickwork. Some accept these works as the preparations the French are making to leave the city.

The Emperor of Russia has paid the expense of printing a large edition of the Bible in the spoken language, and has caused it to be circulated in the army and among officials, free of expense. A Nestorian laborer, who has been traveling in the contiguous regions of Russia, reports the sale of 1,000 Bibles and Testaments in modern Russian, besides numerous copies of other religious books.

Workings of the Spirit.—Reports from the Moravian stations, at Labrador, mention the very interesting fact, that two of the Esquimaux conceived the plan of going to preach the Gospel to the heathen in the North, and have started on this mission. Such a fact is most encouraging, and particularly so amongst the stolid, slow-thoughted, and slow-motioned Esquimaux.

The property of Jacob Barker, late a New Orleans millionaire, was recently sold at b ankrupt sale

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The Occident.

San Francisco, Saturday, April 4, 1868.

THE PRECIOUS AND THE VILE.

There is a disposition which seems to be more general than in years past, to partially obliterate the line between good and evil. Errors respecting morals and religion find advocates, not only among those who accept them merely, but among those who are willing they shall have their course that they may see if they will approach the truth in their farther development; and everything that can be worked into such approach is hailed as real gain. Vice is tolerated, not only by those who desire to practice it, but by those who think it will have less hideous features after it has been permitted for a time to compete with virtue on the same floor of respectability; and if it does resemble virtue in any respect, great interest is felt in the fact, as though a new blessing had been bestowed on the race. Wicked men are suffered to retain places of favor in society, not because their character is admired, but because there are many persons in society who are willing to white-wash their character so that it shall look as much as possible like that of decent people.

The effect of this attempt to bring together what God has put asunder has been most marked. Error has gained, and truth has lost. Vice has flourished, and virtue has grown feeble. Base men have become worse, and good men have been at a discount in the same ratio. This will continue to be true, till we recognize the original, essential distinctions between the precious and the vile, in sentiment, in conduct, and in character. There is serious danger from the tendency to elevate the one, and lower the other; to conceal the deformities of the one, and change the beauty of the other, till they may meet and accept each others' company. There is manifest evil in the willingness to make some attractive qualities, or agreeable concomitants, a sufficient apology for unworthy doctrines, or gross and disgraceful sins. The elegance of the place where men drink should not be an acceptable excuse for dissipation. The splendid execution of a drama should not be an apology for the degradation and wickedness which attend it. The high art displayed in pictures should not be a satisfactory reason for parading them before the public eye, when they are indecent and low in their suggestions. The skill and eloquence with which infidelity adorns its blasphemy should not be received as the bribe by which it forstals the judgment and obtains a verdict in its favor. On the contrary, it is just occasion for grief, if not for alarm, that so many will stand before any whited sepulchre, with tokens of honor, and speak gently and smoothly to each other as if they were engaged in a worthy service, but never go away with indignation, whatever may be the voluntary corruption and ruin that are buried within.

Morality is radically affected by this disposition, for morality depends upon those external distinctions which it so completely ignores. And religion is deprived by it of the beauty and worth by which it may be distinguished, since those sharply defined outlines of character, and those scriptural peculiarities of life which constitute piety are rounded off and removed. When forms are made synonymous with godliness, and a church relation is regarded a sufficient foundation for hope; when small sins are treated only as proper attractions, by which to remove the objections of ungodly men to religion; when as much of the Devil's territory as possible shall be occupied by Christians, and he shall have free access to as much of God's territory as possible, there is peril to the individual and to the church, that deserves the most serious thought.

Neither the purpose nor the acts of men can change the real relations of good and evil. Because we vote that they are identical they do not become identical. Because we insist that at least they wear some common features, they will not actually assume them. All the men on earth might resolve that fixed stars are only points of light, as they appear, but they would still pursue their majestic round as suns of systems — that the load-stone will not turn towards the north, yet the strange truth would remain, notwithstanding their declarations — that God has not this or that perfection in His character, yet He would be the same infinitely perfect God, without regard to their resolutions. The truth is to be *discovered*, not *willed*. We must ask what *is*, not determine what *must be*; and the fact that we find it more convenient to adulterate and change the truth than to refine ourselves — to lower the standard, rather than advance ourselves to its demands, will not affect the real relations which the Creator has established. We should rest upon this as forever true: there is that which is precious; there is that which is vile. These can never coincide. They are inherently unlike. We should take pains to secure the precious in sentiment — to exhibit it in life; and we should conscientiously exclude the vile, refusing to allow others to break down for us the distinction which none but God can set aside. Indeed, it may be doubted whether God Himself could make a decree by which truth should no longer be truth, or sin could become holiness.

These views are eminently practical at this time, because the opposite views are made so practical. Wherever there is a church, it should be understood that there is a bulwark against evil — not an agency by which some form of compromise between good and evil may be effected. Wherever there is a Christian, it should be seen that there is one who will not regard sin as a little thing, in any guise, or comfort and excuse him who commits it — not that he will show how near he can walk to the line between right and wrong, without absolutely passing it. Wicked men themselves expect this, and in heart they despise a Christian who favors what their own consciences declare to be wrong, however much they may desire the support of his favor. The great work of the Church is to withstand iniquity and promote the right; not merely to maintain an existence, proclaim good creeds, and make itself popular with those who desire religion to tone itself down to their wishes, and every member should be a *force*, arrayed against sin, and in aid of righteousness. There need not be denunciation, nor a flourish of trumpets, nor a display of furious hostility. But there should be a stern assurance that there is no apology for wickedness — a uniform refusal to unite in promoting what can only help the cause of evil. If men who love evil call this bigotry, Christians should not be afraid to accept the term. If men who hate light cry, "Away with such religion!" we should not welcome the darkness and help to introduce it, because this will please them more. There is a difference between good men and bad men, and every valuable interest demands that this difference be recognized and maintained. Looseness of opinion, and indifference in conduct on the subject, will not prevent the calamities to which they open the door, and which are multiplying upon us in a ratio that ought to awaken fear. It is the duty of all who love truth, and virtue, and God, to insist that these calamities be pressed back, and when this is done, by proper teaching and influence, in the family, in society, in the pulpit, and by the press, a brighter day will be opened to civilization and Christianity.

"CHRIST DIED FOR US."

Romans, v: 8.

Behold that unwavering, honest, and faithful testimony of Christ against sin and unrighteousness. View the Conqueror of the devil, death, and hell; an hungered, athirst, and a stranger, despised and persecuted, accused, cursed and betrayed, bound and beaten, spit upon and mocked, denied and forsaken, sorrowful unto death, and bleeding at every pore; His brow crowned with thorns, His sacred back torn with many stripes; soon after, His holy feet pierced with spikes, His hands nailed to the shameful wood, His soul writhing in anguish, His body suffering the pains of hell; thieves for His companions, and deriding Him. Behold Him suspended on the cross between heaven and earth, even by God Himself forsaken! Watch the conflict! He is wounded; will He faint and yield? He says: "My God! my God! why hast thou forsaken me?" Has He lost the battle? Does He surrender to the prince of darkness the world's redemption? Does He? Hark! What is it? The earth reels; the sky grows dark: the dead rise from their graves, and men, frantic with fear, flee in all directions. What has happened? Is it the judgment day? No. Look to Calvary! Behold and hear Jesus upon the cross! He fights the last fight with the prince of death. The conflict is fierce, but short and decisive. Hear the victor's triumphant shout! "It is finished!" The victory is won! Captivity is led captive, and the world redeemed! Hallelujah! "Thanks be to God, who giveth us the victory through our Lord Jesus Christ," who died for us! F. F.

SAN FRANCISCO PORT SOCIETY.

The eighth anniversary of this Society was held Sunday evening, at the First Presbyterian Church. The Treasurer, Mr. D. N. Hawley, reported the receipts of the past year to be $2,345 90, of which $500 was a donation from the Pacific Insurance Company. The chief item of expenditure was the payment of the salary of the Chaplain, Rev. J. Rowell, which was $2,100.

The Building Fund receipts of the past year amount to $1,977 30, which has been mostly expended in improvements and the payment of interest on notes. The Chaplain complains, and we doubt not justly, of the incubus of a floating debt of two thousand dollars.

The report of the Chaplain enters upon a full examination of the prospects and condition of the Society, and the class of men for whom it labors. There is much to embarrass and discourage in such an enterprise. One of the cheering features of the organization is thus spoken of in the report:

THE MARINE TEMPERANCE SOCIETY.

No branch of our work has prospered more than our Marine Temperance Society. It has been in operation a little more than a year, and has now nearly eight hundred names upon its roll. Of course, not all of these have kept their pledge, but a very large number have done so, and have been saved by it from thorough ruin.

A distinguished feature of this society is its open alliance with religion. Two prime facts are constantly set forth, viz: that they need God's help who mean to keep their pledge, and that temperance is only one step in the upward course which every

sailor ought to follow till it finds its climax in faith in Christ and personal salvation. It is largely owing to this high position taken that our Society grows steadily in numbers and influence, and has no need of flashy devices and unnatural stimulants to keep up a show of life and power. Our business is not play, but earnest work for living wages. We see every day the good effect of pressing these truths upon even those far gone in the debasing habit of drunkenness. They are not merely loud professions, but are most happily carried out in practice.

"Sir," said a drunken sailor, as he rolled up to me in the church at the close of the Sabbath worship, "sir, I want to take an oath against whisky."

"Very well, come into this room and I will let you sign the pledge."

"But I want something stronger than that; you dont know how bad I am."

I assured him that if he would pray to God for help, the pledge would prove strong enough to hold him.

"Then I will do it," said he, "for I'm so far gone that nothing else will save me."

The next time I saw him was in our prayer-meeting, earnestly listening to the words of life. Soon he was in deep distress through conviction of sin, and then he was rejoicing in a most happy hope in Christ. His name is on our church-roll now, and he is a faithful Christian man.

Nor are cases like this rare with us; but we often hear this clear testimony from the lips of converts: "My first step in religious life was signing the temperance pledge. Having done this, I felt that I needed something more, and must go on, and now I am happy in Jesus."

Already, too, the influences of this Society are felt around the globe. The members are urged to be bold defenders of their cause, both for their own security and for the sake of convincing others. Letters often come from foreign ports, giving cheering facts concerning this. A letter from one in Sweden tells of the delighted wonder of his family, at finding that he had really left off drinking. And others tell of great moral victories gained on fields of former shameful defeats, as well as of happy freedom from the jaws of familiar land-sharks, and of moral power exerted on ship and shore.

An eloquent sermon was preached by Rev. H. B. Hibben, Chaplain of the United States flag-ship *Pensacola*, after which a collection was taken, and prayer offered by Rev. Dr. Eells.

The following persons are the officers for the ensuing year: President, Oliver Eldridge; Vice President, R. B. Swain; Treasurer, David N. Hawley; Secretary, J. Rowell; Trustees, W. H. Stowell, J. T. Dean, Ira P. Rankin, Levi Stevens, I. W. Raymond, David N. Hawley, John T. McLean, J. Rowell, James F. Stewart.

THE sermon we print this week is the second of two on the same subject, lately preached in the First Presbyterian Church of Oakland. This accounts for the allusions in it to the first, which was mainly occupied with points just discussed in several articles that have appeared in THE OCCIDENT.

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Correspondence.

Letter from Sonoma County.

Healdsburg, March 23d, 1868.

After weeks of gloomy weather the skies are clear once more, and the sunshine gladdens our hearts like the fulfillment of a promise in the fruition of hope long deferred. During the late storm, snow has been falling in the mountains, so that though the valleys are clad with verdure, the roses and lilies blooming, and the fruit trees in blossom, the Geyser Peak and Mount St. Helena are mantled in white. Summer and winter are personating Ruth and Boaz — the former lies lovingly in the valley at the feet of the latter, who reclines upon the mountains.

The town of Healdsburg, like a village scene in cameo work, gems the rolling bosom of the valley, near the confluence of Dry Creek with Russian River. It lies about thirty miles north of Petaluma, on the road leading to the Geysers and Ukiah City. Its Indian name is *Sotoyome*, which signifies Vale of Loveliness, or Valley of Flowers. In the town and immediate vicinity there is a population of about three thousand. At present the all-absorbing topic of conversation here is the railroad. Two companies have been organized and two routes proposed, from this place to deep water on the Bay of San Francisco; one, by way of Petaluma, the other, *via* Sonoma and Napa to Vallejo. The questions of an appropriation of county funds to build the road, and of route, are to be submitted to a vote of the people next month. The appropriation will, no doubt, be carried; how the question of route will be determined remains to be seen.

For rural beauty, fertility of soil, and a healthful and salubrious climate, this locality cannot be surpassed. During the year that the crops failed elsewhere, this was the Egypt of the State; a failure here has never been known. A railroad, to bring us nearer to the San Francisco market is all that is necessary to make this one of the most desirable places of residence in the State.

The are four schools in town — the Sotoyome Institute, under the direction of Professor Anderson, the District School, and two private schools. All of these are well attended, though the first is suspended temporarily in consequence of the sickness of its Principal.

There are four Sabbath Schools, six or eight church organizations, and five church edifices. These belong to the Old School Presbyterian, Baptist, Methodist Episcopal, Methodist South, and Roman Catholic denominations.

The Presbyterian church was organized by Rev. James Woods, October 10. 1858. Since December, 1862, it has been under the charge of the present pastor, the Rev. Ben. E. S. Ely. During his pastorate, sixty-two members have been added to its communion, and the chapel now occupied has been purchased, refitted, and furnished. The Sabbath School, under the superintendence of Chas E. Hutton, Esq., has an average attendance of eighty-four pupils, and is in a highly prosperous condition. A few days since, the pastor and his wife, on the occasion of the birth-day of the latter, were stormed by a surprise party, composed of the members of the congregation. After the company had retired, the pastor's wife found a purse of money and other valuable tokens of regard, concealed beneath her pillow, each of the guests having contributed something of value. This is the second time within a few months that the people have thus kindly remembered their pastor and his family. He feels deeply grateful to them, and thankful to God for the favor he has with his flock.

There is a decided religious interest in the congregation. The attendance upon the Sabbath services and the prayer-meeting is good, and the congregations are increasing. We are waiting and watching in earnest expectation of an outpouring of the Holy Spirit, "as they that watch for the morning."

Rev. Mr. Woods is preaching on alternate Sabbaths at Alexander's Valley and Windsor Village, about six miles distant. We learn that he proposes soon to organize a church at the latter place.

Perhaps I have been guilty of bad taste in occupying so much space with local and church matters; if so, I can only say that my impression is, that the Presbyterian family on this coast have never become sufficiently acquainted with one another, not having a medium of communication such as that which is now offered by The Occident. I have therefore read with pleasure the communications of local correspondents, and in this letter "do as I would be done by." Those members of our beloved Church who have a sufficient catholic spirit to look beyond the narrow bounds of their own particular congregation, will rejoice to hear what report comes from other places on Zion's walls than those that are immediately beneath their own watch-tower.

Yours, truly, Sotoyome.

Our Letter from the Capital.

Sacramento, March 30th, 1868.

This day closes the labors of the seventeenth session of the California Legislature. The full time allowed by law has been spent, and the representatives of the people are now to go home and render their account to their constituents. A very large amount of business has been left to the close of the session, and they are driving things through under a full head of steam.

Among the important laws passed is the one establishing a State University. The bill was carefully drawn by some of our best educators, and when its provisions are carried out, will give to this State a noble institution.

The Sunday repeal law that passed the Assembly to the surprise of almost every one, after the vote defeating the first bill of the kind, will scarcely come up in the Senate for final action. When it came up for reference it was, at the request of some friends of the Sabbath, referred to the Judiciary Committee, where it was likely to receive its just deserts in being reported back with the request that it should not pass. The Committee, however had no time to report at all, and returned it, with a great many other bills, to await a call from some one desiring its passage. This call was made on Saturday night, but objection being made, it was not brought up. This is, no doubt, the last that will be heard from it. Should it come to a vote, it will not pass.

It is to be regretted that the Assembly did not have the magnanimity and justice to pass the Senate bill permitting Chinese to testify in our courts, where they are the sufferers. The days of prejudice and ignorance will certainly soon pass away, and men will not dare to be unjust to any class of our population. A Legislature that will interfere wisely and kindly to protect animals from cruel treatment by their owners, ought not to be less kind to human beings.

It is a relief to Sacramento to know that the Capital question is at last settled. By the meeting of the next Legislature, the new building will be ready for use. It will be a noble structure and will certainly discourage all future agitation upon this subject.

Extra meetings are still held in the churches of this city. Christian people are more interested and awakened than usual, but there is no special interest manifested among the impenitent. Many persons are thoughtful and some inquiring what they must do to be saved.

We had the pleasure of meeting Mr. Knight today, one of the enterprising men connected with The Occident. He gives an encouraging account of its success. We hope the purpose to enlarge it soon will not have to be abandoned for want of a generous support.

Alpha.

Letter from Nevada.

Virginia City, March 25, 1868.

The roads over the Sierras are again open, and we are now in communication with the rest of the world; that is, with San Francisco. Our barren hills are stripped of their white covering, except a a few snow spots on the northern slopes. The blooming spring, with its thousand charms, can hardly be called one of the seasons in this latitude. It comes, so far as it comes at all, in the natural time for summer.

A short time since, I received a letter from a lay-brother in-Belmont, a mining camp of growing prospects, about eighty miles east of Austin, in this State. In his letter, my friend writes: "Last Wednesday, I was strongly solicited to conduct a service in the Theatre, at the funeral of J. M. P., a gambler, who was shot, but lived about two weeks. I was sent for about mid-night, a week previous to his death, at his request, and found the chamber full of gamblers and rum-sellers; but I was glad to find that P. was anxious to prepare to meet his God. Would that one better qualified to speak of Jesus had been there. Those present seemed to feel the solemnity of the occasion. Some shed tears quite freely. At different times before his death, this man had some of the Sunday school children come in, and sing to him of Jesus in Heaven. One night he had a little girl sent for at 12 o'clock to come and sing. The following Sabbath we had eleven adults in Sunday school.

The repentance of one so desperate, and hardened as he was considered, had quite an influence on the community at the time, and, although I have not been accustomed to making any attempts to exhort or speak at funerals, I did here endeavor to add a few words to the Scripture read."

This seems to have been a brand plucked from the burning at the eleventh hour. I thought as I read the touching account, that probably the early life of that erring man was passed in the midst of Christian privileges. Probably the prayers of a pious mother have followed him in all his wanderings in this far off land, to be answered upon his death-bed. How instructive is the fact, that Sunday school children were called in to be ministering angels to a returning prodigal in his dying hour!

"Out of the mouth of babes and sucklings Thou hast perfected praise."

Yours, truly, T. E. T.

EDUCATIONAL.

Patriotism.

Patriotism — the love of our whole country — is a sentiment which the teacher should take all available means to cultivate. Probably the study which most tends to develop this feeling is American His-

tory. But, indirectly, it may often be reached through other studies. For example: in Natural Philosophy, when the instructor reaches such subjects as the lightning-rod, the steamboat, and the telegraph, it would seem as though he were wasting very precious opportunities of promoting culture if he did not call special attention to the American origin of these inventions. And a vigilant teacher will find similar occasions of stimulating the love of country, and just pride in her achievements, in connection with studies which seem, at first sight, very forbidding. Take Greek Grammar. We well remember the pleasurable thrill of patriotic pride with which we first read the following judgment, from competent authority, upon Alpheus Crosby's (American) Greek Grammar: "Had that work appeared abroad, there would have been no end to its praises." (Preface to McClintock's First Book in Greek.) Pride, however, in this particular instance, is mixed with a little just indignation at that vitiated state of public opinion which denies, or limits "praises" to a superior book which happens not to have been produced "abroad." C.

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Hebrews, viii: 10. "I will put my laws into their mind and write them in their hearts, and I will be to them a God, and they shall be to me a people."

This is the new covenant which Jeremiah prophesied. In Gospel times, God would write His law upon the minds and hearts of his people — make it one with their wishes. The obedient should not feel it as a constraint on their liberty, but as a help to their warmest desires. Command should be transformed into inclination; law should become love. The value of the Christian Sabbath is never fully understood until it becomes thus a law written in the heart. We gain a point of advantage in this thought as we proceed to consider —

I. The use God designed that we should make of His holy day. He meant it to be a delight, a privilege, a Father's call to peculiar home joys; an invitation to high spiritual festivities, which we should both remember and anticipate, through all our days of toil and coarser pleasures, as the best of life's enjoyments, and thus give a Sabbath flavor to all our time. Last Sabbath we sought a hold for the day on the consciences of men. We traced the history of God's legislation upon it. If we made no error, we found it based in the nature of things and the constitution of man. God rested and sanctified the day — not because he was tired, but because man would evermore need to rest and sanctify it. He reënacted the day as a part of His universal law, written on tables of stone, and binding upon all men through all time. He appropriated it to a special and temporary use, as a sign between him and the children of Israel. Christ, as Lord of the Sabbath, abrogated this special use, and restored the day to its original basis as a Sabbath made for man. The Apostles found in His resurrection on the first day of the week a greater event to commemorate in its observance than the original completion of God's work of creation — an event nearer the hearts of God's people; one that would do more to quicken the sacred uses of the day; and in the liberty wherewith Christ had made them free, consecrated the first day of the week, instead of the seventh, to rest of body, to works of charity, and to divine worship; and then left the day as a sacred legacy to all the churches they planted among both Jews and Gentiles. They gave no command, no explicit permission in words, for this change; but they themselves devoted the day to sacred uses, and the whole Church copied and perpetuated their example. Should we not observe the day? Does not God require it? Must not the Christian conscience feel a reason strong enough in this history? Yet, after all, this is not the strongest reason to the Christian heart. It *feels* a stronger. I confess that I have felt half ashamed to be spelling out an argument for the Sabbath in this slow way. A warmer proof has been moving me to another style of words. I need the day. I have found it to be good. I cannot do without it. The day is its own argument. It seems cold to be urging it upon the conscience as a duty. Shall I tell these young persons who hear me today that it is their *duty* to visit their parental homes during their vacations, and feed the home affections by renewing the old associations and pleasures there? that they *ought* not to forget them? Shall I tell the weary men of business before me that they are under obligation — it is their duty — as often as the exigencies of business will allow, to return to the bosom of their families and cheer the home circle, and be cheered by those that greet them there, and cultivate the joys of domestic life? Duty! Certainly! these are duties, and we must talk about duty if there is no heart to feel the privilege. But the word is a reproach in such connection. Argument to prove the obligation is a reflection upon those to whom it is addressed. You all know that it shows a sad perversion of natural affection if the child needs to be urged to visit home, or the husband and father to seek the society of his family. So with keeping the Sabbath. It should be a delight. The child of God ought not to need urging to visit home.—But let us come to the object.

The chief design of the day, and that which includes all its uses, is our *spiritual education*. It is the religious school-time of the soul. God dismisses us from our every-day work and calls us in from our pleasures to heavenly lessons. He would give us order and quiet for meditation, and prayer, and study of divine truth. The day is a memorial of the fact that we have a spiritual faculty or heavenward side of our nature that needs cultivation. It will not grow well uncared for. It is like any other part of our nature. If you would be a good orator or talker, you must cultivate the faculty of expression. If you would be a historian, you must devote special attention to history. If you would be a first-rate lawyer, you must set apart time to the study of law. So, if you would be a growing Christian, strong in spiritual power, you must consecrate *time* to those things which make one grow spiritually strong. You must give special attention to them. You must have a Sabbath. Your religious nature is no exception among your other powers.

You may say that *every day* is for our religious education — that, under God, our week-day work and cares, our losses and disappointments, our sicknesses and bereavements, our wrongs and buffetings from others, our crosses of every kind, are meant for a discipline of our higher nature, and to raise us nearer to God — that this world is God's school of training for a higher; that we are here, not for what we may have and enjoy here, but to be prepared for hereafter. True! all true! and it is just this that gives emphasis to our need of the Sabbath, a special time devoted to this end. You know the tendency of the human mind to engross itself in the interests that occupy it for the time, to the neglect and forgetfulness of all others, and especially of those that can only be attended to in another mood. The longer it is held intent upon one, the less disposed it feels to turn to another. It gathers a kind of momentum of feeling in this long continuance, the force of which it finds itself unable to arrest and reverse at will. Now God throws the seventh day's rest across the track of our six days' work, to check this momentum, and ease up the onward rushing tendency to materialism that threatens to forget God and miss all the better significance of our work-day life. He says to us by the very return of the sacred morning, "Stop and think; lift your thoughts upward, See whither this downward sweep of worldly feeling is bearing you. Consider what all these absorbing interests will be to you if you have nothing else. Catch the higher meanings in them. Learn what God is seeking to do for you by them. In all your planning and toiling and building for time remember Him; and let it all be only building for eternity. Carry these Sabbath thoughts and the true Sabbath spirit into your week-day work with you, and so sanctify your life and all its works and interests to their true aim and end." The Sabbath is not to be isolated from the rest of our life — it is rather to penetrate all the days of the week and assimilate them all to its own true spirit. It is not to be cut sharply off from the rest by the midnight clock that strikes between it and saturday and Monday, or to be regarded as if there were some mysterious virtue in the minute on the Sabbath side of that striking that is not in the minute on the Saturday or Monday side. It was given to be woven through the rest, sanctifying all; the golden thread that runs in beauty through the whole fabric of life's work, and binds all our days together in the one meaning that points forward to our eternity, and upward to our home. The schoolboy's days of study are not to be separated from the rest of his life. His time of education is for the sake of the rest, and meant to imbue his mind with the true idea of what his life should be and do, and train his powers and nerve his purpose to realize that idea. So with the Lord's Day set apart for our spiritual education. It is in this relation to the rest of our life that its great worth appears. And if the day is truly kept, every Sabbath will get its holy lesson. It will leave us with new accessions of spiritual knowledge and wisdom. It stills the beating passions of the week that were growing too feverish. It looks back and asks, "In what spirit and with what aim have I conducted my business and regulated my indulgences through the past six days? Has it been for life's true end? Has it been with reference to God's claims and my hastening eternity? It reviews errors, corrects mistakes, takes its resolve for the future, guards itself against surprises, and sets the key of life for the next six days. So the Sabbath sends its power through the week. It lifts the whole life up to a higher plane of movement.

This use of the Sabbath according to its original design, sets aside at once the view of those who assert that it was first ordained simply as a rest from bodily toil. This is plainly contrary to Scripture and to common sense. The Israelites were required to offer a double sacrifice on that day. It was to be a "Sabbath of rest; a holy convocation." A convocation for what? It could be for no other purpose than united worship. It was to be "the Sabbath of the Lord in all their dwellings," in the tents of the desert and in the settled homes of the land of promise. And when we remember how they were commanded to study the words of God's statutes and commandments and teach them diligently to their children, we cannot doubt that the Scripture lessons in their home Sabbath would vary the public worship and fill the sacred hours remaining. To have commanded simply rest from work would have been an absurdity. It would have been a violence to nature. Some part of the man must be active if the body rests. It would have been appointing *Saturnalia* for the secret passions, instead of a holy rest. Put a healthy man under such a prohibition from work and give him nothing to occupy his mind, and you turn the day into torture. The spontaneous ferment of wicked thoughts would be uncontrollable. Instead of quelling sin, such rest would but sharpen temptation. Better work the body to the limit of strength the day through. But if the Jew might not work, his choice was of necessity between worship and some sort of amusement. The amusement was plainly forbidden. Hence God would have shut him up with his worst passions, and compelled him to prey upon himself, if he had not given him holy duties to fill the day. We cannot doubt which He did.

The idea of the Sabbath is not merely rest, but *holy* rest — not recreation of the body in gay pleasures, but in *holy* pleasures. And this is the most refreshing and invigorating recreation for a toil-worn body. It fills the heart with the most inspiring hopes. It stays the soul on sure and glorious prospects. It fortifies conscious weakness against all calamity and trial. It calms those passions which worldly pleasures are sure to inflame. It is true rest — not stagnation — that but generates rust on the wheels of life; not thoughtless hilarity — there is too much corrosive acid mingled with such pleasure for it to greatly ease the friction of toil — it is peace of soul that feels itself approved and folded to the bosom of God. The rest that does most to recreate the body, must be attended with the highest pleasurable action of the mind. Action is the true secret of rest. Look into the crucible of molten metal raised to a white heat. How still it seems! You feel its intense calm as the very symbol of rest. Yet that still heat is the utmost intensity of action — the liveliest possible motion of the particles among themselves. So man's Sabbath rest is sweetest and most life-giving when the soul is still by the very intensity of its action towards God — passion still; love and trust resting on the bosom of the Father.

2. We come to the question: In what manner should we keep the Sabbath?

It is plain, in the first place, that we have no divine law or rule in words to regulate the outward actions. The minute directions of Moses are not for us, as we saw last Sabbath. The Savior has expressly annulled them. They were not needed by His followers; they would have been oppressive; they were contrary to the free spirit of His Gospel. He justified His disciples in breaking the letter of the Mosaic statute when they were "an hungered."

To the great offense of the Pharisees, He healed the withered hand and the crippled woman, and gave the cured impotent man leave to carry his bed on the Sabbath day. He need not have done this. He could have easily deferred these cures till Monday. He evidently acted with the purpose to relax the stringency of the old law. We cannot refuse to see that he set aside the constraint of its minute regulations, and gave no explicit rule for the outward actions in their place. But are we left, then, without any guide to the observance of the day? By no means. The Savior still affirms that the Sabbath was made for man. He retains the substance. He keeps the Sabbath for its uses; and His spirit inspired the Apostles to sanctify the day and establish it in the Church. What is the law, then, for its observance? Plainly, the object of the day, and the natural dictates of Christian feeling in the effort to attain that object. We need no other guide. An explicit rule in words for the outward actions would have stood in the way of the Christian Sabbath's best observance. There was a special object to be answered by the day among the Jews that called for special regulations. The special aim has ceased; the regulations to attain it are now ended. Now we have the primeval Sabbath for its universal end. We have seen what that end is — the education of man in the things of the spirit, in the truths of eternity. How shall you keep the day? The answer is clear: So as to most effectually attain its object. You need no other rule. Feel what the day is given for; fill your own heart with its holy design; give yourself up to the object and you keep the Sabbath holy. "May I kindle a fire in my dwelling, as the Jew was forbidden to do, and prepare my meals as on other days?" Certainly; so that you do it in such a way as not to interfere with the sacred object. "Am I bound to sit quietly in my home when I feel that inaction is dulling the mind, while a walk in the open air would give a new spring to thought and sacred meditation?" Certainly not; stupefying the faculties is no help to spiritual education. "May I drive in the country with my family, or go on the excursion with my friends on God's holy day?" Stop and think. Can you attain the sacred end of the day as well in that mode of spending it? Does Christian feeling tell you so? Does the general experience of Christ's most earnest disciples give such license? I will abide by the answer. Consider well, and you cannot doubt what it must be. Nine hundred and ninety-nine in a thousand would give an emphatic no. The true spirit of the day instinctively shrinks from such a use of its sacred hours. Take your holidays of recreation, if you need them — religion does not forbid you; but take not the day which God has sealed to other uses. "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

But should we seek to invest the day with any sacred awe of feeling, as many do? Should we distinguish it from other time by such a sentiment? Should we cherish, and should we teach our children to cherish and cultivate that subdued and chastened reverence of heart and deportment which makes a peculiar Sabbath atmosphere over the holy hours? Is this superstition? The true answer here is: be natural! Let the proper exercises of the day make their own spirit and atmosphere. You spontaneously bare the head at the approach of venerable age, or the cortege of death. Let the Sabbath have its own mood of worship, and its proper expression. You may sneer at reverencing time as holy, or having a different feeling toward one day from another, but are you not doing violence to nature? Preface the exercises of family prayer with frolic and mingle them with mirthful songs, and see if the merest child will not feel the incongruity. It is not natural. It tramples the instincts of Christian feeling — the awe that must ever rise in the true approaches of worship to God at any time. Why is it that a gentle solemnity steals over you as you enter the house of God, even alone, which you do not feel in entering the grandest hall or theatre? It it only a room of common materials. Why is it that the traveler tells you of emotions too great for utterance on Olivet, overlooking Jerusalem, and of uncontrollable floods of tears as he stands thoughtfully in Gethsemane? These are only spots of earth in themselves, like thousands of others on which he has stood. Why is it that such mighty thrills of emotion run along your nerves as the soiled and tattered battle-flag is unfurled over your head? In itself it is no more than any other piece of painted cotton. Why is it that men will take long journeys to see a rock that chanced to be first pressed by the feet of a few Christian wanderers, two or three centuries ago, and will break off bits of it to carry home and cherish as sacred relics? It is composed of the same mineral elements with thousands of rocks close at hand. Cold reason can see no sense in this. Oh, yes! but we are beings of imagination and sentiment, as well as of reason. We were made to be powerfully moved and influenced by association. The mightiest truths stream into our feelings and move their depths through these symbols and memorials of great events. Nature feels them, and it is doing violence to ourselves to treat them slightly. So must the associations of worship and sacred thought gather around God's holy Sabbath its natural sentiment. It asks for no artificial constraint on the feelings — no putting on of a sanctimonious and affected reverence. Just let it have its own mood of prayer and praise and divine meditation. Listen to the dictates of Christian feeling; open your soul to the power of its associations; be as reverent as the true worshipper must; impress your children; impress all as far as you can with the same spirit; *be natural*, and you truly sanctify the Lord's day.

We think it must be plain, from the view now presented, that any attempt to divide the Sabbath with any of the gay forms of amusement or recreation; to make it partly holyday and partly holiday; to turn it into a French Sunday will be destructive of its true object. It is an attempt to mingle incompatibles. Think of it — the dance on the green, or the frolicsome picnic in anticipation during divine service! What mood of mind must it put the younger portion of worshippers in, not to say what its effect would be upon many of riper years? The bare question is enough to settle the decision, if we have rightly apprehended the object of the day.

But what civil legislation should be desired by us as a Christian State in behalf of a day of sacred rest? None at all, I answer, to constrain men to keep it holy. The very proposition is a self-contradiction. Keeping it holy must be the free, voluntary act of the individual. The civil legislator cannot touch the case. He cannot change the heart and give a Sabbath-keeping spirit. His office, so far as it can touch individual action directly, is to restrain it where it would interfere with those who desire to keep the Sabbath. It is protective, simply. Legislation may say to men, "You shall not disturb those who wish to keep holy the Sabbath day, either by your business or your amusements; touch not their rights." It ought to say this. But there it should stop. It is as powerless to compel men to keep the Sabbath holy as it is to compel them to have no other gods before Jehovah, or to honor father and mother, or not to think blasphemous thoughts. This is too holy ground for the human legislator to tread. We may take the Gospel and persuade but we may not coerce either opinions or actions so long as they trespass not upon the public or private rights of others.

But this does not touch at all the vexed questions of legislative duty with regard to those public matters which civil law may and must to some extent regulate. Shall it close public theatres and gardens and places of amusement? Shall it suffer the corporations itself creates to run their rail-cars and steamboats, and stages on that day? These are sometimes perplexing questions. It seems to me that no iron rule for all cases and circumstances can be given. When the Legislature has secured for the Sabbath good order among the people, and to all the right to religiously observe the day, in a government by the people, like ours, it can go no further, unless *public sentiment* demands more. Enactments which the people will not sustain and enforce are worse than useless. They irritate while they do not secure obedience. They weaken the law-observing conscience. They would bring the Sabbath into disrespect, rather than promote its observance. As friends of the day, our first appeal must be to the people, not to the Legislature — our main reliance public sentiment, not legal constraint.

And let us remember, my brethren, that we hold in our hands a mightier power to secure a holy Sabbath than the State Legislature — the persuasive Gospel of Christ. Let us rely on that. It is the still, small voice to prevail when the fire and the whirlwind and the earthquake of public excitement and state legislation have spent their force in vain. Let us remember that it has shown itself able to win a Sabbath all over the world where it has force, not only without the favor of human governments, but against their most determined resistance. Let us trust its power. Let us meet these brethren from foreign shores that threaten to rob us of our Sabbath with its voice of love and persuasion. Let us set a holy Sabbath before them in its blessed influences. Let them see it in our lives, in our families, in our superior social order and domestic happiness. We shall win them to our Sabbath. Christ's everlasting Gospel has not lost its power. It can win them. And we shall also secure the glorious promise to ourselves, spiritually fulfilled: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it."

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Family Reading.

The Child on the Judgment Seat.

Where hast thou been toiling all day, sweet heart,
That thy brow is burdened and sad?
The Master's work may make weary feet,
But it leaves the spirit glad.

Was thy garden nipped with the midnight frosts,
Or scorched with the mid-day glare?
Were thy vines laid low, or thy lilies crushed,
That thy face is so full of care?

"No pleasant garden toils were mine,
I have sat on the judgment-seat,
Where the Master sits at eve and calls
The children around His feet."

How camest thou on the judgment seat,
Sweet heart, who set thee there?
'Tis a lonely and lofty seat for thee,
And well might fill thee with care.

"I climbed on the judgment-seat myself;
I have sat there alone all day,
For it grieved me to see the children around,
Idling their life away.

"They wasted the Master's precious seed,
They wasted the precious hours;
They trained not the vines, nor gathered the fruits,
And they trampled the sweet meek flowers."

And what didst thou on the judgment-seat,
Sweet heart, what didst thou there?
Would the idlers heed thy childish voice?
Did the garden mend for thy care?

"Nay, that grieved me more; I called and I cried,
But they left me there forlorn;
My voice was weak, and they heeded not,
Or they laughed my words to scorn."

Ah! the judgment-seat was not for thee,
The servants were not thine;
And the eyes which fix the praise and the blame
See farther than thine or mine.

The voice that shall sound there at eve, sweet child,
Will not strive or cry to be heard;
It will hush the earth, and hush the hearts,
And none will resist its word.

"Should I see the Master's treasures lost,
The gifts that should feed His poor,
And *not* lift my voice, (be it weak as it may)
And *not* be grieved sore?"

Wait till the evening falls, sweet heart,
Wait till the evening falls;
The Master is near, and knoweth all—
Wait till the Master calls.

But how fared *thy* garden-plot, sweet heart,
Whilst thou sat'st on the judgment-seat?
Who watered thy roses, and trained thy vines,
And kept them from careless feet?

"Nay, that is saddest of all to me,
That is saddest of all!
My vines are trailing, my roses are parched,
My lilies droop and fall."

Go back to thy garden-plot, sweet heart;
Go back till the evening falls,
And bind thy lilies, and train thy vines,
Till for thee the Master calls.

Go! make thy garden fair as thou canst,
Thou workest never alone;
Perchance he whose plot is next to thine
Will see it and mend his own.

And the next may copy his, sweet heart,
Till all grows fair and sweet;
And when the Master comes at eve,
Happy faces His coming will greet.

Then shall thy joy be full, sweet heart,
In the garden so fair to see,
In the Master's words of praise to all,
In a look of His own for thee!

—Cotta.

Shall a Newspaper be Prayed for?

The church which does not habitually pray for its minister, cannot expect any decided blessings upon his labors. It is true that such blessings may sometimes descend in answer to his own prayers, and in spite of his church, but that church has no business to expect it, and ought to mingle its own rejoicings for the blessings with repentance for its own indifference. It is a settled point that the ministry cannot perform its work unsustained by the prayers of God's people.

Ought it then to be expected that the religious newspaper shall perform its work without the same support? That work is in many respects of the same kind with that of the ministers of Jesus Christ, while its influence is immensely wider. The minister can only speak to a few hundreds; often less than a single hundred. The newspaper audience is with the thousands. Probably the sheet which conveys this article will be read by twenty or twenty-five thousand persons. What an audience is this! The religious sentiments and habits of thought of the religious public are formed in a good measure by the newspaper which has its confidence. Ought not, then, the newspaper to be prayed for, that its conductors may have the Spirit of wisdom, of a sound mind, and of their Lord and Master? Its conduct is a great and difficult work, weighed down with responsibility, and suspended interest vast as the years of eternity.

If, instead of complaining at, the Christian would pray for, his newspaper, it might often suit him better, at the same time that it better promotes the interests of Christ's Kingdom.—*Exchange.*

Droll Calculations.—What a noisy creature would a man be were his voice, in proportion to his weight, as loud as that of a locust! A locust can be heard at a distance of one-sixteenth of a mile. A common man weighs as much as sixteen thousand of our locusts, and as the note of a locust can be heard one-sixteenth of a mile, a man of common dimensions, pretty sound in wind and limb, ought to be able to make himself heard at the distance of one thousand six hundred miles, and when he sneezes "his house ought to fall about his ears."

Supposing a flea to weigh one grain, which is more than its actual weight, and to jump one and a half yards; a common man of one hundred and fifty pounds, with jumping powers in proportion, could jump twelve thousand eight hundred miles, or about the distance from New York to Cochin China.

There is a greater depravity in not repenting of a sin when it has been committed, than in committing it at first. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.—*Payson.*

The Young Folks.

Goldspot, the Trout.

How he lived and died.

Did you ever see Goldspot, the Trout? Well, he lived down in the brook, where the big willow trunk is twisted close to the water, and makes such a dark, sunless sort of a pool—a slippery, lively little fellow, darting through the water like a streak of gold. It seemed very easy to catch him, but when you put your hand down into the water, Goldspot wasn't there! He was a sly little fish, too—you might bait your hooks with flies colored like the rainbow, and worms that wriggled most temptingly, but Goldspot knew better than that—he wasn't a fool, if he was a trout.

Well, Goldspot and little Silverwing, the fairy, who lived up in the dell, were great friends, and many was the gossip they had together, on a moonlight night, or early in the morning, before the children at the house had finished their dreams.

Silverwing was sitting on a fallen willow-leaf, floating along by the mossy shade, when Goldspot came darting up.

"Well, how do you do, Goldy?" said the fairy, touching him on the fins with her little jeweled wand.

"Do? I'm well enough," said Goldspot, discontentedly; "only I'm tired to death of this humdrum sort of life—up the stream, and down the stream, and round by the water-lilies. There isn't much variety in a fish's life, Fairy Silverwing."

"Some fishes have variety enough," said Silverwing. "If you were a shark, now—I've seen 'em out at sea, with double rows of shining white teeth!"

Goldspot shook his tail, horrified.

"I shouldn't like to be such an ugly, vulgar fish!"

"Or a whale?"

"Just as bad."

"Well, then, there are gold fish."

"What are they?" demanded our trout, beginning to feel interested, and resting his fin on the willow-leaf.

"Well, I've seen them when I've been hiding away in the honeysuckle tubes that hang over the window in the big house yonder."

"What! fish living in honeysuckles?" giggled Goldspot.

"Will you hear me out?" demanded Silverwing, with dignity. "I said I was in the honeysuckles. The gold fish were in beautiful round glass globes on a parlor table, with flowers arranged over the top of their crystal palace, and little black-eyed children watching them."

"Dear me, how fine that must have been!" said Goldspot, enviously. "Did you say they were gold all over, not merely spotted, like me?"

"Yes, gold all over."

"Oh, dear! what a difference there is in lots!" groaned little Goldspot. "Now, here I am, shut up in this odious little woodland stream, with nobody to admire me but a few crusty frogs, and an ill-tempered toad or two, while those fish up at the great house have company every day, and live in a crystal palace, besides! I think it's mean, Silverwing."

"All's for the best, Goldy," said Silverwing, preparing to step off her willow-leaf on a varnished butter-cup, that grew close to the shore.

"No, it isn't! Dear Silverwing, don't be in such a hurry. I want to ask a favor of you."

"What is it?"

"I know you can do the most wonderful things with that sparkling wand of yours. Please turn me into a gold fish at the big house. Do, dear Silverwing. I should be the happiest little fish in the world."

"You don't know what a foolish thing you are asking for, Goldspot," said Silverwing, gravely balancing herself in the yellow heart of the butter-cup. "You are a great deal happier as you are."

"No, I'm not; I'm a miserable fish!" said Goldspot, wiping his eye with his fin. If you won't grant me this favor, Silverwing, I'll swallow the first hook I see let down! I don't want to live any longer! Do, please, Silverwing, make a genteel gold fish of me."

"Have your own way, Goldspot," said the fairy, lifting up her diamond-tipped wand, so that the bright rays of the sunrise turned it into a spark of fire, and then touching Goldspot lightly on his head, and his tail, and each of his little shining fins.

And, wonder of wonders! Goldspot was a trout in the shaded brook no longer, but a beautiful creature with gleaming scales of gold in a crystal palace, with fresh flowers hanging over its mouth, and beautiful music sounding from a piano near by, and ladies and children watching his graceful motions. This was happiness indeed, and Goldspot wondered how he could ever have tolerated existence down in those humdrum woods. Silverwing had certainly been mistaken when she talked about "all being for the best."

For two days Goldspot lived a life of dissipation and vanity, praised by everybody, and never weary of flashing his golden armor in the sunlight. The third day his fins began to feel weak, and his head heavy, and he found difficulty in breathing.

"Oh, dear!" gasped poor little Goldspot, "this water is getting dreadfully impure. If I were only where the clear current flows out under the old willow!"

So Goldspot languished, and ceased to dart round and round, and hung his pretty head, and still nobody seemed to know what the matter was.

"Oh, Mamma!" said a pretty little girl, "what is the matter with my fish? He lies perfectly still at the bottom of the globe. I am afraid that he is dead!"

But Goldspot gave a little motion of his fin, to correct any such mistaken idea.

The mother looked closer.

"They have forgotten to change the water, my dear," she said; "see how turbid it is. Ring the bell for Jones to come and change it directly—no wonder the poor fish is sick."

Oh, how grateful little Goldspot felt.

The big servant-man came in, and lifted the glass globe in both hands, to carry it out to the kitchen pump. As he went past the big chair, he caught his

clumsy foot against it and stumbled, letting the globe slip and fall.

It came to the floor in a score of shattered pieces. The fern and pebbles flew every way, and the water streamed across the carpet; and, worse than all, poor Goldspot lay quite dead by the chair, when the little girl ran to pick him up.

That was the end of Goldspot, the trout.

"I knew how it would be," sobbed Silverwing, when she sat among the honeysuckles that evening, and heard them talking over the poor little fish's untimely fate. "He couldn't be contented, and this is the upshot of it. How much more sensible it is for fishes to be contented with their lot in life!"

Yes, and for children, too.—"*The Fairies.*"

AGRICULTURAL.

Winter Eggs.—To secure eggs in winter, you must feed your hens well and keep them well supplied with ashes, sharp sand, gravel, profused lime, and finely powdered bones, oyster shells, bits of cabbage, and scraps of meat put in boxes. A teaspoonful of cayenne pepper intermixed with their food, and fed to a dozen hens every other day, is sure to make them lay eggs. So says a lady from Maine, who obtained in this way from twelve to fourteen eggs a day from but sixteen hens, and she informs us that whenever she omitted feeding them with cayenne pepper for two or three successive days, her supply of eggs invariably fell to but five or six a day.

Water-proof Harness Blacking.—The following recipe for making an excellent article is well spoken of by a correspondent of the *Field and Farm.* Farmers, try it: "Beeswax, (shred fine) eight ounces, turpentine sufficient to cover it; let them stand till the wax is dissolved (three or four days); ivory black four ounces, olive oil (I use neat's foot oil) two ounces, Prussian blue two ounces. Rub the ivory black and Prussian blue well together to a fine powder in a mortar; then add the oil, and gradually the other ingredients, and thoroughly mix them. If it gets hard by keeping, soften with turpentine. I have only one brush used — one end for blacking, the other for polishing."

Wood ashes sprinkled over garden plants, are a valuable top-dressing manure, as they strengthen the stems, enlarge the leaves, and greatly improve the quality of our garden vegetables. Wood ashes possess a strong alkaline nature, and neutralize, or destroy or remove any acidity or sourness or sour weeds that may exist in the ground. Our hard, heavy, and fine-grained woods, as oak, hickory, ash, chestnut, etc., yield, when burnt, the strongest and best ashes. Leached ashes, the ashes left after soap-boiling, are still very good for manure, although not so strong as the pure or unleached wood ashes are. Unleached ashes are too caustic to be applied to garden vegetables.

Onions and Poultry.—Scarcely too much can be said in praise of onions for fowls. They seem to be a preventive and remedy for various diseases to which domestic fowls are liable. Having frequently tested their excellencies, we can speak understandingly. For gapes and inflammation of the throat, eyes, and head, onions are almost a specific. We would therefore recommend giving fowls, and especially young chickens, as many as they will eat, as often as three times a week. They should be finely chopped. A small addition of corn-meal is an improvement.

The amount of land washed away by the high water in Russian River and Dry Creek, in this vicinity, will not fall far short of one hundred acres This, when land is valued at from $100 to $125 per acre, is rather hard on the owners thereof.—*Healdsburg Democrat.*

Barley was found wild in the mountains of Himalaya.

The prospects for the coming spring of a wool clip in Illinois are more than usually promising.

Tanning Sheepskins with the Wool on.—Take the skin upon a board, with the flesh side out; then scrape it with a blunt knife; next, rub it over hard with pulverized chalk until it will absorb no more. Then take the skin from the board and cover it with pulverized alum; double half-way over, with flesh side in contact; then roll together tight and keep dry for three days, after which unfold it and stretch it again on a board or door, and dry in the air, and it will be ready for use.—*Columbia Spy.*

If people planting orchards would give orders to mark the north side of the trees with red chalk before they are taken up, and when set out to have the trees put in the ground with their north side to the north, in their natural positions, a larger proportion, it is said, would live, as ignoring this law of nature is the cause of many transplanted trees dying. If the north side be exposed to the south, the heat of the sun is too great for that side of the tree to bear, therefore it dries up and decays.—*Builder.*

Selecting Sheep.—The most approved form in sheep is general roundness of shape and fineness of the bones. The chest should be broad, the ribs well arched, the back and loins broad, flat, and straight; the limbs should be short in proportion to the body, the head small, the ears thin, the skin soft and elastic, the wool soft to the touch, thick, and coming well forward to the face, but not covering it. The face and forehead should be clothed with short hair, and the eyes should have a lively expression.

Soft Soap for Fruit Trees.—Mr. J. Case, an old friend of the *Weekly Press*, says: "Please tell your patrons to whitewash fruit trees with soft soap, instead of lime, and they will find it to their advantage. Lime is good in theory — but the soap much more so in practice. Fruit-growers, try it."

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PACIFIC COAST ITEMS.

There are circumstances which greatly mitigate our regret that Professor Whitney has not been continued in his position as State Geologist. One is that he seems to have mistaken the main expectation of the public in regard to his operations. A loud orator at Liverpool once spoke with great warmth of the time when every Englishman would read Bacon. A practical person mildly suggested that it was more desirable to first bring about the time which would enable them to *eat* bacon! So with our young State; we want first the development of our resorces — and after that, if it can be, the honor of widening the sphere of scientific knowledge. Again, we are glad that Professor Whitney has not been continued in his work, because the best portion of one summer was spent by him and his corps in taking the altitude of the mountains lying between Tulare and Inyo counties, and in naming the one supposed to be highest for himself, and the lower peaks for his subalterns. The State can find names for its mountains more economically. Since then, his time has been largely given to an examination of the Calaveras skull, and urging the claims of this osseous specimen as evidence of the pre-Adamite existence of man — a subject well enough for an amateur geologist, but not the main purpose of the geological survey of California.

The Seventeenth California Legislature adjourned on Monday night. During the last two weeks both the Senate and House were exceedingly busy, and we doubt whether any previous session has left a better record. The important Acts passed are: To reduce fees and salaries on a general plan; to amend the registry and militia laws, making both more simple and economical; to reduce the legal standard for a day's labor and protect mechanics and laborers in their wages by an amended lien law; to regulate the business of insurance; to promote the building of local railroads; to prevent cruelty to animals; to complete the new building for the Deaf, Dumb and Blind Asylum; to encourage the manufactures of beet sugar and of silk; to build and sustain a State University; to revise and codify the general land laws.

A correspondent of the Owyhee *Avalanche* writes very disrespectfully of our neighboring city, when he says: "Oakland is simply a wart, a mole, a mistletoe bough, or an excrescence on the suburbs of San Francisco, and its people a batch of barnacles, depending for existence on the increasing prosperity of the metropolis. Their entire business consists in riding back and forward between the two places and talking about the terminus of the Pacific Railroad in connection with real estate." When that correspondent visits this section it will be prudent to keep this side of the Bay.

A correspondent from Cloverdale says: "It would be well for the frugal and well disposed emigrants who are reaching San Francisco from the older States in search of homes, to visit this region, and the narrower valleys of Mendocino County. We have none of the fevers of the Sacramento and San Joaquin valleys, the soil is productive, the climate exempt from extreme heat and cold — with wild game abundant, land cheap, and what every new comer ought to take into account, good schools."

The local papers report that eighty-eight passengers landed from the *Moses Taylor*, on her arrival here a few days ago, without a dollar in their pockets. This is taking a rather bold risk, but with enterprise, health, and youth to favor, it may prove a lucky one. Landing on a strange shore, it is very convenient to have a spare eagle or two, as some of these emigrants have doubtless learned ere this.

The Shanghai *News Letter* warns politicians, savans, and adventurers not to hurry across the Pacific from this coast on account of the success of Mr. Burlingame, Rev. Dr. Martin, Dr. Macgowan, and other Americans at the Chinese Court. To avert the calamity of such a foray, the editor announces that the supply of American would-be-Asiatic officials is already above the demand.

The total rain-fall since the commencement of the rainy season, five months ago, appears, by Tennent's rain-guage, to be over thirty-six inches. This is above the average amount of our annual rain-fall. In the season of 1861–62 the rain-fall was only a fraction below fifty inches. At Sitka the annual amount never falls below seventy-five, and usually reaches ninety inches.

The Los Angeles *News* announces that Abel Stearns, the largest land-owner in California, has sold 200,000 acres at $1 25 per acre, of his lands. This sale includes the ranches Los Coyotes, La Habra, and Las Balsas. Don Andreas Pico is now the largest land-owner in that region — owning the ranch San Fernando, of 121,619 acres.

The Republican State Convention, held at Sacramento on Tuesday, endorsed Grant as the candidate for President, but declined to indicate any preference for Vice President. Delegates were chosen for the National Convention.

The arrival, by the *China* on Tuesday, of Hon. Anson Burlingame, of the Chinese Embassy, with nine attachés and eighteen servants, attracted no little attention. They leave for New York by the next steamer.

The Oregon people say that no State can produce a better quality of iron than theirs. The first stove ever cast in the State was recently turned out at the Oswego Iron Mills.

The past six months has been a very dull season with the book-makers. Few new books have been issued, and they are paying badly.

The people of Los Angeles County have decided to give aid to the building of the railroad from Los Angeles to Wilmington.

Ex-Senator Gwin is visiting El Dorado, Nevada, and other mining counties, looking after some of his old claims.

There are now nine religious newspapers published in this city. Some of them have political tendencies.

TELEGRAPHIC SUMMARY.

Eastern.—The United States Grand Jury at Richmond have found a new indictment against Jeff Davis....There is another Fenian panic at Montreal, on account of the finding of concealed Greek fire....Business is dull in New York and the larger cities. Tens of thousands of laboring men are out of employ....Eleven hundred passengers left for California on the steamer *Arizona*....The snow on April 1st was deep in most parts of New England....The counsel for the President are reported to have summoned Generals Sherman, Meade, and Hancock.

Congressional.—The House last week defeated the resolution of Gen. Butler to attend to no business after Monday save impeachment....The Senate is maturing a bill to organize the "Territory of Wyoming," with Cheyenne as its capital....The House has refused to allow Mr. Hooper, the Mormon delegate from Utah, to take his seat.

Impeachment.—On Tuesday the impeachment trial was renewed in the Senate. The House Managers brought forward Van Horn to prove a conversation between himself and Gen Thomas as to the intentions and motives of the President. Chief Justice Chase ruled that the evidence was not admissible. The Managers denied that the Chief Justice had any authority in the matter. He maintained that it was his right to exclude irrelevant and improper testimony. By his casting vote, the Senate went into a private consultation.... In secret session, the Senate, by a vote of 25 to 19, sustained the Chief Justice, against the opposition of Sherman, Conkling, and Sumner....In the Senate, on Wednesday, the attempt was again made to overrule the Chief Justice, but without success.

Foreign.—Lord John Russell, in the House of Lords, vindicated his course, when Secretary of Foreign Affairs, in regard to the Alabama and other privateers during the rebellion....The British Ministry have postponed the question of Irish Reform to the meeting of the next Parliament....The British Abyssinian army has reached the highlands among which the King with his army is entrenched for a fight....Mr. Gladstone made a great speech in favor of Irish Church Reform, in Parliament on last Tuesday....King Victor Emanuel and the Pope are seriously ill.

WEEKLY MARKET REPORT.

San Francisco Cattle Market.

Wednesday, April 1, 1868.

We have to report this week a general decline in prices, as the result of free arrivals. Best quality of American Beef can now be had at 11½c, a decline of 1½c from last Wednesday; inferior qaality sells as low as 6c. Veal is also a shade easier. Mutton has fallen off 1½c. Spring Lamb is in better supply at a decline of 1½c. Pork also favors the buyer, the range for undressed being 5@8c, and for dressed, 9@12c, the latter being an outside price for very choice, and the inside figure for undressed being for soft Hogs.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 10@11½c ℔ lb.
do 2d do 7@10c ℔ lb.
Veal—Ordinary to choice, 8@12½c ℔ lb.
Mutton—In fair demand, 6@7½c ℔ lb.
Lamb—Spring in fair supply at 9@11c ℔ lb.
Pork—Undressed, best quality, 7@8c; dressed, medium range, 9@11½c ℔ lb.

Produce Market.

Flour—Apart from the usual jobbing trade there is but little demand. Best Oregon brands of Extra are quoted at $7 50@7 62½. City brands are also a little off, the outside paice for Extra in qr sks now being $7 87½. We have therefore revised our quotations as follows:

Superfine, hf sks, ℔ 196 lbs	$6 62½@6 87½
qr sks	6 87½@7 12½
Extra, hf sks	7 37½@7 62½
qr sks	7 62½@7 87½

Wheat—The market is apparently firm at $2 50 for good milling. Sales of 300 sks good, $2 50; 1,200 sks do, $2 50; 7,500 sks good shipping, for export, private. We quote fair to extra choice at $2 45@2 55. At the close, 1,200 fair milling, $2 45 ℔ 100 lbs.

Barley—The market is quiet at $1 95@2 05 ℔ 100 lbs.

Oats—We have to report a considerable movement in this grain during the last 24 hours, resulting in a marked advance in quotations. It is supposed in some quarters that the stock in the State is quite light, and that 50,000 centals would cover the surplus. Of this amount over 20,000 centals is now held by a single operator. Sales to-day have been made as high as $2 60@2 65. In all probability 2,000 sks have been secured since yesterday. Some of the details are as follows: 800 sks light, $2 25; 1,800 sks do, $2 30; 2,000 sks good, $2 35; 400 sks do, $2 37½; 500 sks do, $2 45; 1,500 sks do, $2 50; 1,000 sks choice, $2 60; 900 sks do, $2 65. In the present excited state of the market it is difficult to give quotations.

Potatoes—Sale of 600 sks Humboldt, ex *Del Norte*, $1 50. We quote the range for best kinds of all descriptions at $1 30@1 55 ℔ 100 lbs.

Corn—Red is quoted at $2 25; medium Yellow, $2 35@$2 37½; deep Yellow, $2 50 ℔ 100 lbs.

Rye—Continues dull at $2; 50 bags reported sold at $2 10 ℔ 100 lbs.

Buckwheat—No sales; nominal, $1 75@2 ℔ 100 lbs.

Onions—Sale of 25 bxs assorted Oregon, private; same are jobbing at 6@7c ℔ lb.

Beans—Sales include 371 sks Bayo, $3 62½; quotable at $4 75 for new, and $3 for old; 375 sks Pink, $2 62½; quotable, $2 50@2 75; Red, $2 12½@2 50; Butter, $4@4 50; Pea, $4 85@5 50; small White, $4 75@5 ℔ 100 lbs.

Bran—Very scarce and quick of sale at $30 ℔ ton.

Middlings—Fine, $50; feed descriptions $35@40 ℔ ton.

Oil Cake Meal—Steady at $30 ℔ ton from the mill.

Hay—Two cargoes of about 60 tons sold within the range of $18@24 ℔ ton; a choice lot of Wheat would command $25 ℔ ton.

Dairy Products—Fresh roll Butter, 30@32½c: California firkin, 32½c for store-packed, and 32½@35c for ranch-packed; Cheese, 17@18c ℔ lb for best California dairies, with sales of 30 cs for export within the range. Eggs, firm at 35c ℔ doz.

Poultry—Live Turkeys, 14@16c, and dressed do, 17@19c ℔ lb. Hens and Roosters, $6 50@7; Ducks, $5@6 ℔ doz; Geese, $2 50@$3 ℔ pair.

Provisions—California-smoked Bacon, 16@17c; Oregon do, 13@14c; California Hams, 17@18c; Oregon do, 15½@16c; Lard, 14@15c; for California, and 13½@14c ℔ lb for Eastern.

Wool—The receipts of the new spring clip continue light; quotations nominal at 11½@12c for fall and 15@16c for spring.

Hides—Sales since last Wednesday aggregate 400 California dry, usual selection, 14@14½c ℔ lb.

Tallow—Market quiet at 7¼@7¾c ℔ lb for good to choice Beef and Mutton.

—*S. F. Bulletin.*

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Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

The influx of emigrants from the East is becoming rather the occasion for serious thought than for congratulation, in the present condition of affairs. The practical question is assuming vast proportions, what shall be done with these thousands who are being discharged on our shores from six steamers a month? Most of them are ignorant of even the geography of the State, and need to be told where to go, when they are willing to go where they may find employment. Many of them are entirely destitute when they land, and need care in respect to obtaining the first day's food. Many of them have no other idea in coming here than to get work by the day — in the city if they can—and live as they have been accustomed to live at the East. It is manifest that either the city authorities, or some organization of citizens, should immediately take in hand the matter of providing both temporary and permanent employment for these men. Those of them who have a little money should be directed in regard to the purchase of land, from which they may obtain support, as the best thing they can do. And may there not be some association that can advance enough to others for the first payment on land, secured by lien on the purchase, so that a multitude of those who have expected nothing more than day labor, may soon become producers from the soil and have small homes for their families? Certain it is, that by some means the possibility of farming must be opened before these emigrants, or their coming will be an affliction to themselves and a curse to the State. We have nearly 75,000,000 acres of unoccupied land, and these are the men to possess and work it, if they can have help to begin.

The defeat of the British Ministry upon the Irish church question is a significant sign of the times. The lines were drawn between the common people and the aristocracy, and more interest was felt in the result, than in any question of like range that has had the attention of Parliament for years. All classes regard the decision as a triumph for the Liberals; in other words, as an occasion of joy among true philanthopists, and it is not unlikely that the Ministers may all resign, and the policy towards Ireland may be essentially changed. The *London Times* declares that the effect of the vote will be to reunite the Government, and the press generally is in favor of the change. No one who has watched the progress of events in England during the last five or six years can fail to see in this crisis a consummation to which there has been gradual but sure advance. And no one who understands the relation of cause and effect as seen in history, can doubt that there will be farther progress in the same direction. The *people* are becoming more formidable than ever before. The power begins to go forth from the people, and princes and nobles are compelled to heed it. If they wish to hold their wonted places, they must become allied with it. The elevating educating influence that has passed over the sea from this country — from our successes and struggles and varied experiences, is seen in the new order of things; and this influence will extend to the Continent. There must be more regard for the rights and liberty and worth of *men*, and the nations which accept the necessity and adopt themselves to it, will be the most firmly established. The nations that continue to ignore or resist it, will be rocked by the agitations that will revolutionize, if not destroy them. The world moves, and all lovers of their race, and of right, are glad to see the proofs of progress.

Three thousand blacks in the State of Mississippi have petitioned Congress for aid in removing to Liberia. They assign as the reason for their wish to go that they are prevented from comfortable association with the whites, and from obtaining work among them. It is probable that many more will follow their example, from the vigorous, industrious, and valuable portion of the late slave population in the South. In one view, there may be cause for satisfaction that this desire is spreading among them. But what is to be done with the great productive interests of the Southern States if the only laboring class there shall either be unable to work, or removed from the country? The treatment the blacks have received during the past two years has been suicidal to the prosperity of that whole region, in which their labor has always been the chief element of wealth. For years there could be no substitute for this labor, and before a new class of producers can come into possession of the land, and be prepared to carry on factories and shops, an incalculable loss must be experienced. The suggestion of wisdom is, that in some way that can accord with the new state of things, and which all are obliged to recognize, the blacks be encouraged to remain and work, nor have experiments shown that this is not possible and profitable for all concerned when they are made in a manner dictated by good faith and kind feeling.

Revivals of religion are reported to an extent that should encourage all Christian hearts. Many of them date their commencement in the Week of Prayer that was observed at the beginning of the year, and all of them seem to be dependent on prayer rather than upon any extraordinary human agency. This feature is very cheering. There is no necessity to wait for the machinery that is supposed to be needed, but while means are employed, as they have ever been, prayer seems to give unwonted efficiency to those means that have been thought hardly adapted to promote a revival. We take pleasure in noting all such proofs of God's grace and help, and no news can have more interest for a Christian people than the accounts of souls converted and churches made strong.

A meeting has recently been held in Liverpool, to inquire into the causes of the prevailing trouble in financial affairs. Of course, men from different points of vision indicated various things which in their measure have had effect to disturb and damage manufacturing and commercial interests. But there was one conclusion reached in which all agreed, that deserves careful notice. This was, that the low condition of commercial morality in all departments is the chief cause of the derangement experienced. This leads to recklessness, to dishonesty, to extremes of every kind, and tends to remove business from those safe and broad avenues which in other years were traversed by those who were successful.

There must be frequent revulsions occasioning general ruin, and more frequent individual failures, so long as men are unwilling to recognize the principles of honor and justice and prudence, in the methods they adopt for the prosecution of business.

It is worthy of note that a large meeting of manufacturers and merchants should express an opinion so manifestly correct, yet so much at variance with the practice of many among these classes. We may hope that their judgment will become more general, to the advantage of those doing business, and to the gain of good morals in the community at large.

The *Pacific Churchman* is hereafter to be published at Benicia, under the special supervision of Rev. Dr. Breck, Dean of the Associate Mission. It remains to be seen whether the change will be a benefit to the paper, but the presumption is always against such a change when there was reasonable success before, and to this success we bear cheerful testimony. The *Churchman* is, of course, a decided Episcopal paper, but we have been pleased with its spirit and contents during the short time it has been passing through our hands. The retiring editor has done his work well, and he has our congratulations, if he may transfer the responsibility to others without serious loss.

Some person has sent us the names of several prominent men in this country and England, who, after having wavered long, and injured the cause they refused to serve, by their hesitation, have become avowed Romanists. We have lost the list, but are rejoiced if the statement is reliable. No men can do the cause of truth so much harm as those who carry its banner only to betray it into the hands of its foes whenever there is an opportunity. It is far better that they lay down the banner and go over among those with whom they clearly belong. It would be a gain for Protestantism if more who

are in full sympathy with those who have been at last honest enough to show their true colors, would follow their example. Nor would the length of the list, nor the prominence of the names of those who ought to do this, render us any less decided, as we bid them God-speed in their purpose to be identified with their own. Were it desirable, it would not be difficult to furnish another list that might offset this, of those who do not find Rome all that they desire, and have sought among us a more excellent system of faith and practice. But whether there are converts to Protestantism or not, there is advantage in every way when those go out from us who are not of us, and whose history and spirit prove that there is no prospect they ever will be of us. We respect them more, and they can damage us less, when we see them in the uniform they ought to wear.

Religious Intelligence.

PACIFIC COAST.

The California State Sunday School Convention will be held in San Francisco, at the Calvary Church, Bush Street, on Tuesday, Wednesday, and Thursday, June 2d, 3d, and 4th, next. The proceedings will consist of devotional exercises, brief reports, voluntary discussions, with speakers limited to five minutes, "illustrative" teaching, addresses, and sermons. Among the speakers are Rev. Messrs. Briggs, Stone, J. B. Thomas, Lathrop, Wadsworth, Scudder, and Eells. We shall give the programme of exercises hereafter.

—

Presbytery of San Francisco.—At the regular spring meeting held at the Howard Presbyterian Church the first Wednesday of April, an application was received for the organization of a church on the Potrero in this city; and a Commission of Presbytery was appointed to comply with the request, should the way be opened. The commission consists of Rev. Messrs. Hurd and Pierpont, with Elder Geddes, and it is expected that the church will be organized next Sabbath, at two o'clock, P.M.

—

In a communication from Mariposa County some weeks since, while saying, "there had been little Protestant service in the county since last fall," it should have been added, "outside the town." We are glad to learn that in the town of Mariposa, services have been held by Rev. Mr. Culp, of the Methodist Church, South.

—

Howard Presbyterian Church.—At the last communion service of this church, held April 5th, eight persons were received on profession of their faith, and three on certificates from other churches.

—

The Rev. O. Hemstreet has been called to take charge of the church at Ione City. His address is accordingly changed from Bloomfield to Ione Valley, California.

—

Religious Interest in Oregon.

Portland, April 2d, 1868.

Within a few days I have had the opportunity to examine several of the early numbers of The Occident, and I am impressed with the importance of sustaining such a journal on the Pacific Coast. At the Alumni meeting at Oakland one year ago, an eminent minister, and if I mistake not, the pastor of a Presbyterian church, strenuously argued in favor of establishing a "Review" on this coast. It would have to struggle with many difficulties, he said, but finally would prove a success. But if The Occident should be supported by the Presbyterian churches as it ought to be, would it not answer a better purpose than even that of the proposed "Review?"

Suppose every clergyman should carefully collect within the sphere of his personal knowledge all the facts in regard to the moral, social and religious condition of his people, and note the evils which it is the duty of Christian faithfulness to remedy, and should transmit the result in a brief and lucid statement to some organ established for such purpose; how long would it be before the members of the church on this coast would have a vastly improved idea of the extent of its moral wants, and of their own duties? We would then have a "review" which would show what localities are destitute of preaching; how many young men of promise there are who should be brought forward and educated; to what extent the young are beguiled, beggared and ruined. They would not be merely looked at, and forgotten — but by frequent reference to them, they would give force to appeals to public benovolence; would furnish facts and arguments to legislators; would give courage and energy to ministers themselves.

Our Oregon Presbytery has just held a special meeting at Albany. My health was feeble, but I mustered courage to attend. I regret that times are such that the Presbytery did not take more positive action in favor of The Occident, but we look forward to a better future.

Since returning from the late session, I have been lead to reflect on the great command "to preach the Gospel to every creature." This expression applies to the duty of carrying the Gospel to every tongue and people on the earth. But I apprehend that at this time it has an application nearer home. There are in almost every minister's parish, families and individuals to whom the Gospel is not preached. They live in some retired nook, or they are new comers and unknown. Years pass by, and no Christian enters their dwelling to converse with them, or show any interest in their eternal welfare.

Among the causes of neglect on the part of ministers in such cases, is not a want of interest, but the fear of being accused of proselytism. The neglected families are supposed to have predilections for some other denomination. Such delicacy should never prevent fidelity to the great cause. Such are the manifest wants of this coast that we are specially called to preach the Gospel at *home*, as well as abroad.

Rev. Thomas Frasier is now supplying our pulpit at Portland, with that rich, spiritual instruction which comes from an intimate, theoretical and experimental acquaintance with evangelical truth. His power over the minds of his hearers is one of the strongest arguments in favor of preaching the Gospel as it was given by inspiration of God. Among some young ministers, there is a feeling that theology is of secondary importance; and to be successful in the pulpit, they must make constant use of Scott's novels and similar works of fiction for the purpose of forming their style. The staple of their preaching must be something fanciful, without reference to substance. The delivery of discourses must be neatly done, without regard to earnestness.

Mr. Fraser does a great service by developing the true theory of preaching. He makes the sublime doctrines of Christianity the foundation on which Christian virtues must be built to make them acceptable in the sight of God; and his manner is so sincere as to carry conviction to the heart. It is this spirit of the Apostolic age, this earnest, simple, faithful preaching of the word, that is to reform and redeem our world.

You will be glad to hear that Mr. Fraser's health has improved since his arrival in Portland.

O. G. H.

EASTERN.

Rev. William James, D.D., of Albany, N.Y., died in that city on the 15th ult., aged seventy years. He had been settled in the ministry at Rochester, Sebenectady, and Albany. For many years before his death he had no pastoral charge. He was very unequal as a preacher, but was at times one of the most eloquent of men.

Rev. Robert Watts, D.D., the new Professor of Theology in the Theological Seminary of the Presbyterian Church in Ireland, has adopted Prof. A. A. Hodge's work on the Atonement as a text-book for his classes.

On Wednesday evening, February 12th, Rev. G. C. Heckman, late of Indianapolis, Ind., was installed pastor over the State Street Presbyterian Church of Albany, N.Y., by the Presbytery of Albany.

The Third Presbyterian Church (N. S.) of Cincinnati have given a call to Rev. C. H. Taylor, D.D., of Alton, Ill, to become their pastor.

MISSIONARY INTELLIGENCE.

Indebtedness of Science to Missions.—Christian missions, though at first sneered at and ridiculed by worldly men of learning and wealth, have demonstrated their usefulness and importance to science as well as Christianity. The valuable contributions they have made to human knowledge in geography, ethnology, philology, and other departments of learning, are now freely acknowledged by men of science. To Dr. Livingstone, the distinguished missionary explorer, is the world indebted for the most of its knowledge of the interior of Africa; and it now appears that the first discoveries of the sources of the Nile were made by missionaries. Some missionaries of the Church Missionary Society in East Africa, in order to acquaint themselves with the native tribes, made exploring tours to the interior, in one of which they discovered a snow mountain, and after a time another. The statements which they sent to England were at first received with incredulity and ridicule. After some time they reported that the natives said there was a great inland sea; when the Royal Geographical Society sent out an expedition, which resulted in the famous discoveries by Captains Speke and Grant and Sir Samuel Baker of the great lakes, called the Victoria Nyanza and the Albert Nyanza, the sources of the great river of Egypt.—*Am. Messenger.*

Light and Darkness.—In the Fiji Islands, whose name, a short time since, was a synonym for the most heathenish cruelty, the Gospel is making wonderful progress. There are now 17,000 church members, 1,000 native catechists, 38 native missionaries, and 50,000 regular members of the schools. About 100,000 have been supplied with the Scriptures, and are under instruction in the Word of God. When the complete translation of the Bible into their language recently arrived at the islands, the native Christians were greatly delighted. One of them, like Simeon of old, exclaimed,

"Now let thy servant, O Lord, depart in peace, since his eyes have seen thy works complete in the language of Fiji."

All the tribes, however, have not been brought under the peaceful power of the Gospel. The dreadful news has been received that Rev. Thomas Baker, a Wesleyan missionary, and five native students training for the ministry, were cruelly massacred by a party of natives while they were traveling in the islands, and their bodies offered to the heathen deities and eaten.—*Ibid.*

No Church above Conscience.—It has been one of the most offensive claims of the hierarchy of

the Roman Catholic Church, that from its assumed infallibility, it had the right to compel assent to its doctrines, which has led to the bitter and bloody persecutions that have stained its annals. We are glad to see that the light is beginning to break in upon the minds of some of its dignitaries, whose avowed sentiments have been more worthy of the dark ages than those of the nineteenth century. Archbishop Purcell, of Ohio, says in a published letter:

"There is no power, human or divine, that forces a man to believe a religion, or anything else, against his own honest, enlightened conviction. I do not believe the Church has any right to employ force to coerce conscience."

We hope that this Protestant heresy will spread through the whole conclave of papal bishops.

THE BULWARK AGAINST THREATENED DESTRUCTION.—It has been charged by many enemies of missions that the introduction of Christianity into the Sandwich Islands has been of no benefit to the Hawaiian nation, being unable to prevent the rapid wasting away of the population, or to restrain its followers from immorality and vice. Dr. Gulick, however, makes this impressive statement:

"But for the conserving effects of the Gospel during the last half century, there would have been now scarce an Hawaiian left to tell the story of the extinction of the race through foreign vices grafted upon native depravity. That the race still continues to decrease is no wonder, but that it is in existence to-day with many manifestations of true Christianity, is one of the modern miracles of grace. That there is so much vice and immorality should astonish no one; but that there is any virtue, any piety, any civilization, should cause us to shout over the triumphs of redeeming mercy."—*Ibid.*

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The Occident.

San Francisco, Saturday, April 11, 1868.

SUNDAY SCHOOLS.

There has never been a period when so much time and thought were expended upon the means by which Sunday schools may be made most instrumental of good, as during the last year. Men have made the subject a specialty, and studied its various departments, and are now giving the public the benefit of their investigations; and many schools have been so changed in their exercises and forms, that we hardly recognize in them the institution of our childhood, in which the sum of the exercises was reciting seven verses of Scripture, giving answer to one question of the Catechism, and waiting for it to be time for school to be dismissed.

We are not of the number who think no improvement has resulted from the changes that have been introduced. There are many incidental evils that have thus obtained a place, but these are not necessary; and there are many advantages that every observer can see to be far more than incidental and temporary in their influence. Of the evils, we are inclined to mention some of the singing, which is too puerile and foolish even for children, some of the modes of teaching, which are not sufficiently Biblical, or flexible; some of the most popular styles of address, which are intended only to amuse, not to instruct or benefit the children; and some of the machinery, if we may so call it, by which the school is managed, which does little to cultivate the character of the pupils, or adds to the impressiveness of the whole service. There need be no less beauty of song by which all are charmed, should many of the lines now sung be exchanged for those that convey both sense and religion. There need be no less interest in the class, if it is understood that the Bible is the text-book, and if each teacher study his *pupils* as well as his *lesson*, so that in teaching he can best adapt himself to their peculiarities. There need be no less pleasing effect from an address, if he who makes it has a purpose to benefit the children, than if he seeks only to make them laugh. There need be no less order and efficiency in the management, if some effort is made to develop and maintain a conviction of personal responsibility in the pupil, than when a kind of military system is established, according to which every thing shall proceed.

That all the advantages may be gained by all schools, and there may be opportunity for consultation and interchange of views, as the result of which any existing evils may be removed, there is great profit from the Sunday School Conventions which have lately become so general and so popular. These are made eminently practical, and while they furnish a stimulus to those who are successful workers in this department of Christian work, those who receive the most benefit from them are that large class of persons found in our schools who desire to do good, but do not know how to teach.

The Convention held last week in San Jose was an illustration of this. Between twenty and thirty schools were represented by delegates, many of whom had learned little of the recent improvements in the manner of affecting and teaching children. The sessions were given up to the consideration of points that must suggest new ideas to almost all, and the interest taken in them made known their importance. The place chosen for the Convention was particularly favorable, because it could have the presence and counsel of the professors and others from Santa Clara, who had given much study to the matter of teaching, and who added greatly to the value of the discussions by the part they took in them. Other gentlemen from abroad contributed also to the interest, and all felt that the Sunday School cause received real impetus from the conference of so many practically engaged in its work.

We have no idea that all teachers can adopt in its details the same method of instruction, or that all schools can be profitably conducted in the same way. But the study of all successful methods will afford every one much light in his own course, and every school that is alive and successful can contribute something which others may learn to their advantage. The time spent in such conventions as that at San Jose is wisely spent, and there should be others in different parts of the State, as we trust there will be.

The great work of the Church on this coast is to be among the children; and God never supplied a nobler field for Christian enterprise and service. The future sends back its demands, most emphatic and earnest, on those who are engaged in it, and the rewards for fidelity and devotion will be the most brilliant ever bestowed on those who have been content to prepare the highways for advance to unparallelled elevation. Our Sunday Schools should have our united energy, and study, and prayers, that they may be the best in every sense.

ANNOTATIONS.

VII.

THE REAL AND THE POSSIBLE.

It seems to me that a better appreciation of the singular power that is in the Bible may be obtained by contemplating *what has come out of it* than by contemplating what we can find *in it*. In it is the secret germ of an immense body of the noblest and purest literature that we possess; of a world of thought and of ideas quite peculiar, and such as could have derived their origin and inspiration from no other source. The germ of all this beauty and power — of all Christian ethics and philosophy — of all the most elevating poetry of our language, and of every modern language, is there — has always been there — yet, until the season came for the seed to burst and disclose the wonders it contained, no man could see these possibilities. Something was there for each successive generation to discover or apply; something not fully available, nor capable of being understood in all its aspects, until new civilizations and new modes of thought should arise, so that by every onward stride of the human mind, and every new conquest of science, the truths contained in this Book should acquire fresh significance, and seem to develop a constantly increasing depth of philsophic meaning. Thus, the Christian thought and literature of every age is in one sense different from that of every preceding age; in another sense it is the same in all ages. The letter receives new interpretations, but the spirit and life of it undergoes no change. I have before me a little volume made up of extracts from the devotional writings of men and women, whose lives are links in a chain of existence extending through more than twelve hundred years. Yet all breathe a peculiar spirit, a spirit that never existed on earth until the story of the cross was told, a spirit which no other religion or philosophy has developed. I glance through this volume, and find everywhere the same indefinable *something* that characterizes the higher devotional literature of Christianity. No matter whether it is Chrysostom or Augustine, Origen or Anselm, Thomas a Kempis or St. Francis de Soles, Fenelon or Bacon, Savonarola or Luther, Baxter or Bishop, Taylor, Herbert, or Wesley, Wordsworth or Milman, Ruskin or Rosetti; no matter whether it is Greek or Italian, Frenchman, German or Englishman, that speaks — no matter whether he lived in the third century or the nineteenth — no matter to what branch of the Christian church he belonged, or in what communion his spiritual life was nourished — that indescribable *something* is to be found in all their utterances alike. All this *came out of* the Bible, and whether or not we can see it there, we *can* see there its germ, and the quickening power which is able to develop it, as heat and moisture and the chemical elements in the earth develop the flower from the seed, the oak from the acorn.

VIII.

THE "INDESCRIBABLE SOMETHING."

When one takes up a book that is written by a spiritual minded Christian, no matter to what department of literature it belongs, nor what may be its subject, he detects or *feels* in it, a peculiar quality that is not found in other books. This quality is felt though the book contains no profession of faith, and nothing of a didactic character. It is felt in solid philosophical treatises like Bushnell's "Nature and the Supernatural," and Argyll's "Reign of Law," as well as in Adelaide Proctor's poems, Dora Greenwell's exquisite essays, and the beautiful and elevating pictures of the author of "The Schoenberg Cotta Family" and "Kitty Trevellion's Diary." It is apparent in a philosophical disquisition by Coleridge, in a Speech of Gladstone's or Guizot's, in a poem of Whittier's or Christina Rosetti's, in a novel of Mrs. Gaskill's or Mrs. Stowe's. It comes like a sudden breath over the soul, stirring new thoughts and emotions, and touching the finer springs of existence. It changes our moods, and even our views and moral estimates, placing things in a new light as by a flash of intuition. It awakens something in us that has slumbered until thus finely and mysteriously touched. It is nothing that belongs to art, or that is the result of culture. It is more than intellectual refinement, or elevation of spirit resulting from high morality. It is different in *kind* from anything that mere morality can develop in the human soul. There have been wise sages, and noble moralists among the heathens. The moral precepts of Seneca, Confucius, and others, as well as many of those inculcated by Mohammedan and Bhuddist teachers are admirable, and often bear a close resemblance to those of Christianity. We may admit too, that there have been men of all creeds and races who were upright and noble in their impulses, and who conscientiously endeavored to conform to the laws of natural morality. Our libraries contain many works written by those whom we call heathens, breathing a severe and exalted moral spirit—but none, no not one, that has this mysterious quality which is developed from the spiritual part of our nature, from a region "into which man cannot ascend until lifted there by God through that supernatural action upon the soul which we call *grace;* the voice of the Divine Spirit, waking up the human spirit to its true life."

READING POETRY.

"The reading of poetry instead of novels will benfit the feelings and imagination. Novels give a false estimate of human affairs, and make people dissatisfied with ordinary life. They excite the passions to excess, and when duty calls, the powers

necessary to obey are exhausted." These sentences occur in an article of advice to those beginning to read and think, deservedly republished from the *Christian Miscellany*, in *Sabbath at Home*. They set forth the advantages of reading poetry, as compared with novels. The positive advantages of the former kind of reading are many; indeed, one of them — the improvement of the imagination — is referred to in the above comparison. Another is, mental refreshment. This is mentioned by Fox, the statesman, as quoted by the poet Rogers: "He thought poetry the great refreshment of the human mind." Another is, the improvement of our power of application. This seems a strange virtue to ascribe to the reading of poetry, yet it is mentioned by no less a philosopher than Mackintosh. Speaking of the odes of Gray, he says that there is no obscurity in them, "to those who are capable of that intense application which the higher order of poetry requires, and which poetical sympathy always produces." Another would seem to be (at least, according to the last-quoted authority,) the actual awakening of a new power in the mind. In animadverting upon Johnson's inappreciation of Gray and Prior, Mackintosh maintained that "there is a poetical sensibility, which, in the progress of the mind, becomes as distinct a power as a musical ear or a picturesque eye." C. R. C.

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Our Letter from the Capital.

Sacramento, April 6th, 1868.

Characteristics of the Senate.

The Legislature closed its labors at twelve o'clock Monday night, March 30th. I paid a visit to the Senate to witness, with many others, its closing proceedings. There was the utmost harmony prevailing among the members of that body. Comparatively little ill feeling was manifested at any time during the session. At the close, party differences seemed to be lost sight of, and the members parted in a very happy mood.

The Senate was composed of a very respectable and able body of men. Both political parties had some strong, active, vigilant members. Very few of them were regarded as in the market, and under control of the lobby. That there were some who yielded to the immense money pressure that was brought to bear upon them, especially at the close of the session, can scarcely be doubted. The lobby pressure was terrific during the last two weeks, and somebody got a round sum of money out of it. The other house has the reputation of receiving much the largest proportion of it.

It is to be hoped the time will soon come when public opinion will demand that political brokers and moneyed lobbyists shall be scourged from legislative halls, both state and national. The very sinews of our strength will be cut, the life-blood of the body politic poisoned, if some check is not placed upon these mercenary proceedings. In the present case, there is some consolation in knowing that the majority of the measures, perhaps, that were heavily backed up by money, failed to win the day.

One bill that was pressed to the very close of the session, and was urged and resisted with more energy, tact, and vigilance than any other, failed to pass by a single vote. One Senator who opposed its passage, remarked to me on the last day of the session that its friends would have given fifty thousand dollars for a single vote. That is certainly a very high figure, but the case was desperate, and there was plenty of money in it, and those who advocated it fought to win.

Closing Congratulations.

But I intended, at the outset, to mention two or three pleasant incidents connected with the closing up of the Senate's labors.

First of all, the attachés of the Senate presented Lieutenant-Governor Holden with a pair of gold spectacles. For, though a bachelor, he stands in need of the article so handsomely presented.

Then followed the presentation of a gold watch and chain, worth two hundred and fifty dollars, every Senator contributing something, as a mark of their esteem for their presiding officer.

Senator Mizner, President *pro tem.*, was next the recipient of a magnificent silver service from his friends of the Senate, and of a gold-headed cane from the attachés.

These presents called forth some happy speeches, and added much interest to the last hours of the session.

The request that I should give a review of the proceedings of the Legislature during its past session, I find it impossible to comply with, in a way that would do the subject anything like justice. Extra labors have kept me too busy to give the subject thought, and what I now say must be said in haste.

The question that threw everything else into the shade at the opening of the session was the election of a United States Senator. The action of the dominant party in selecting Mr. Casserly has given very general satisfaction to the people of this coast. He is regarded as an able, honorable man, who will be true to the best and varied interests of this noble young State.

Early in the session the removal of the State Capital began to be agitated, and had by far too much to do with future legislating upon other important measures. It was lifted as a Damascus blade over the heads of some members, and they were threatened with decapitation or a removal of the Capital if they did not give their support to anything they were called upon to help through.

A thorough investigation of the present building and its foundation, and the levee defenses of Sacramento, by the ablest engineers of the State, resulted in a report highly favorable, and the question was settled to the satisfaction of the great majority of the people throughout the State.

A great deal of time was wasted during the first two months of the session, and nearly all important measures of general interest were left to the very close of the session.

Action on Important Measures.

The Registry Law, which, though cumbersome, complicated, and defective, has worked well since its passage, was amended and retained. This insures greater purity at the ballot-box than we have had in former years.

The repeal of the Sunday Law was happily defeated. This question excited an unusual degree of interest among the people of the State, and the remonstrances against it poured in here by the thousand.

The bill modifying the laws by opening theatres, melodeons, and kindred institutions, which passed the Assembly, never came up for final action in the Senate. Thus far we are safe. But the end is not yet. A more persistent, united effort will be made to influence the next Legislature. And if the friends of the Sabbath, of all political parties, do not see to it that men in favor of Sunday laws are sent here two years from this time, a clean sweep will be made, and people who want a quiet day of rest must go elsewhere to find it. And many will do so. A high moral standard in society is more to be desired than fertile valleys, a genial clime, rich mountains, and any material advantages you choose to name. We must have the Sabbath of our fathers if we will have virtue, sobriety, and intelligence.

Unfortunately for the reputation of California, the Constitutional Amendment was not ratified. But it cannot be defeated by this action.

The State University.

The "Act to create and organize the University of California" was one of the most important measures passed during the session. "The University shall have for its design to provide instruction and thorough and complete education in all the departments of science, literature, art, industrial and professional pursuits, and general education, and also special courses of instruction in preparation for the professions of Agriculture, the Mechanical Arts, Mining, Military Science, Civil Engineering, Law, Medicine, and Commerce, and shall consist of various colleges, namely:

"*First.*—Colleges of Arts.

"*Second.*—A College of Letters.

"*Third.*—Such professional and other Colleges as may be added thereto or connected therewith. * * * * There shall be organized as soon as the means appropriated therefor shall permit—

"*First.*—The following Colleges of Arts: A State College of Agriculture; a State College of Mechanic Arts; a State College of Mines; a State College of Civil Engineering, and such other Colleges of Arts as the Board of Regents may be able and find it expedient to establish.

"*Second.*—A State College of Letters.

"*Third.*—Colleges of Medicine, Law, and other like professional Colleges."

Liberal appropriations have been made to build upon this broad foundation. There will still be a necessity for the literary institutions our churches are building up, where the religious influences, so necessary in youth, can be brought to bear upon the rising generation.

Considerable interest was taken in the subject of reform.

An appropriation of two thousand dollars was granted to aid the "California Prison Commission" in its noble work. Some of the best men of the State are at the head of it, and we hope they will push forward in their mission of reform.

The bill providing for a Chaplain for the State Prison was unfortunately lost.

A law was passed providing for the establishment of a branch prison at Folsom, in this county, or at Rocklin, on the line of the Pacific Railroad. Both points afford large quantities of granite that could be profitably worked by the prisoners.

There are many other matters of importance that might be referred to, but my time will not allow it now. Church items will have to be deferred to a future day.

Ten persons were received yesterday into the Presbyterian church — nine by certificate, and one on profession of faith. Alpha.

Letter from Philadelphia.

Philadelphia, March 4, 1868.

It is with great pleasure that I take up for the first time The Occident, number six of volume one, presented to me by my friend, the editor of *The Presbyterian*, this afternoon. In point of literary and typographical taste, there is little room for improvement. The form of it is especially convenient, and I could wish that more of our eastern papers would adopt it. In looking over the advertisements, many familiar names appear, in whose successful business operations your correspondent feels a lively personal interest. You have an additional guaranty of prosperity in the substantial names of such publishers as the enterprising Messrs. Bancroft.

Your readers may like to know what M. Du Chaillu, the great African explorer, said to a thousand people last night, about the world-renowned gorilla, in his first lecture, given for the benefit of the Church of the Evangelists. One would infer that in so good a cause he must certainly confine himself to facts, without exercising too freely a traveler's privilege.

The gorilla hunter is an ordinary looking Frenchman. He wears a black moustache, and is nearly bald, jocosely affirming that his hair was plucked off by the boughs of trees during his peregrinations in the African forests. He is not as fine a looking fellow as Gordon Cumming, the lion hunter, whom I recollect hearing one night discourse on his exploits before a credulous London audience. Cumming is a sturdy Scotchman, who used to delight in stalking through the streets of Edinburg with a helmet on

his head, a sabre at his side, and a crowd of gaping boys at his heels.

The modest Frenchman would probably be quite content to have a young gorilla for his sole companion, could he be tamed into conformity with the usages of good society.

The lecturer spoke with a marked foreign accent, and a simple colloquial style. I was unable to gather much more information than he gave to the public some years ago, in his first publication. The pictures and diagrams set upon the wall seemed more suggestive than the lecture itself. It was interesting to trace the ascending scale of creatures represented, from the chimpanzee up to man, the tallest, as he is the literal head of animated nature. Man, first of all in height and beauty of organism, even anatomically considered, is distinguished from the gorilla in various vital particulars. The gorilla has one rib more, and is a quadruped, walking upright only when ferociously advancing to attack his prey, like the grizzly bear. He is, besides, a vegetarian, notwithstanding his horrid teeth, numbering thirty-two, as in the human species. He feeds chiefly upon nuts. In all his travels, Du Chaillu had not found a single specimen six feet in height, and he was twelve years in Africa. Again, the human arm is also much shorter than that of the gorilla, which is very long and ungraceful, serving for a fore-foot as well. The human thigh is also much smaller, and the foot more comely and diminutive. The nose, by no means an unintellectual human feature, is wanting in the gorilla, although it was affirmed that the anatomy of the beast's skull discovered a regular nasal bone. In the gorilla almost all phrenologic developments are absent, except those of the animal propensities, such as the alimentive, the combative, and the sexual. The perceptive quality, however, is in some degree discoverable. The mouth is prominent and horrid, and the forehead disappears in the flatly retreating line from the eyebrow to the top of the skull. The animal is speechless, black and hairy — an untameable African monster. His hair is short behind, from the habit of lying on his back while watching the females and their young, and the breast is bare, from his custom of beating it when enraged. The female retreats at the approach of man, and sleeps in the tree-top; but the male is fearless and reclines upon the ground.

The next and third diagram represented the ourang, which is more delicately formed than the gorilla; and fourthly, appeared the chimpanzee, the smallest of all the group.

In these anatomic pictures, the animals were drawn standing upright, although — excepting man, the highest type, godlike and commanding, even when viewed as a skeleton — their normal posture is bestial and prone.

As in man, the gorilla's hand is shorter than the foot, and the foot contains the same number of bones as those found in that of the human species. The gorilla is the monarch of beasts, possessing prodigious strength. He can bend a gun-barrel as easily as we can a stick. The ridge of an adult skull is "an inch or two in height, grows out of the skull, and runs directly from a point above the nose back to a level to the top of the ears." His growl, when aroused by his pursuers, is like muttering thunder. He then advances, beating his breast terrifically, making the forest resound, and the very ground seems to tremble from the blows of his horrid fists. The lecturer could never forget his first pursuit of the animal that lives in the deepest recesses of the African forest, near the line of the equator. With his well armed companions of the native cannibal tribes, he proceeded with the greatest caution towards his game, but the inadvertent breaking of a twig aroused the monster while engaged in eating, who approached him with the fury of a demon until within six and even four yards. "I shall never forget," he remarked, "that black face, the twinkle of his small gray eyes, his large wide mouth, horrible teeth, and his dreadful roar, which was like the sound of distant thunder. My heart beat so that I seemed to hear it. After I had shot him, and he fell lifeless at my feet, his awful, hairy arms almost touching me, *my lower jaw went up and down*, in spite of me, exciting the merriment of my comrades."

According to rumor, Du Chaillu made his last trip to Africa on a wager to capture and bring home a living specimen, but when the supply of its native food is exhausted, it is difficult to keep it alive. Besides, an untoward accident from the discharge of a gun in the hands of an attendant, compelled him to escape for his life, "leaving behind him all the collection made during the journey." H.

Letter from the Bodega Country.

Bloomfield, April 1st, 1868.

Tomales, a growing town in the Bodega country, is situated on Tomales Bay, near the coast, and about eighteen miles from Petaluma. It is a shipping point of considerable importance, and has a population of about four hundred. There is a small band of Christians in and about the place, most of whom are Presbyterians, to whom the Rev. A. Fairbairn preaches two Sabbaths in each month.

In 1865 they built a very neat and substantial church edifice, and just as they were furnishing it and preparing for the dedication, it caught fire and burned to the ground, leaving the congregation not only without a church, but also a thousand dollars in debt. This, of course, was a very serious disappointment and loss to the little band who had been looking so anxiously toward the time when they should have something more comfortable than the old schoolhouse or barn in which to worship. They are, however, of that class that are not easily discouraged, and they immediately set to work to remove the debt and to prepare to build again. It was hard work and they progressed but slowly. But by perseverence they have been enabled to commence a new building, which they hope soon to occupy. It is hoped that when this is finished they will be able to support a minister alone, and have his services the whole of the time.

Bodega Corners is another place where Rev. Mr. Fairbairn preaches. Here a Presbyterian church is organized and is in a prosperous condition. Success has attended their efforts, so that now they are also erecting a church building which they hope to occupy in a few months. This place is about nine miles from Tomales and eight from Bloomfield.

Dunbar's Mills is further up the coast, about thirty-five miles from Petaluma. It is a small village engaged in the manufacture of lumber. Here also Brother Fairbairn preaches once a month to a small but interesting congregation. They have a good hall very suitable for worship. Here is no church organized, and there are but few Christians, though uuite a number of good people. What a pity it is that so many excellent moral people, and good neighbors, will go on day after day, and month after month, without the favor of God, the love of Jesus, or the enjoyment of the Christian's hope!

Santa Rosa is not generally regarded as in the Bodega country, though near it. It is north of Petaluma fifteen miles, and the same distance from Bloomfield, in a northeasterly direction. It is the county seat of Sonoma County and likely to become a large town. It has perhaps the best climate in the State; sufficiently remote from the coast to be free from the fogs and cold winds, and yet near enough to get a healthful breeze every day, so as to keep it free from fevers and the ague. When the railroads, to which we referred in a previous communication, are built, it will be one of the best localities in the State for large manufactories of almost any kind.

Here Rev. Thomas Fraser, jr., settled at an early day, and has continued to labor with poor health and under many discouragements, — at first, preaching occasionally in the places to which we have referred above, as well as in Santa Rosa, and so laying the foundation for what has since been accomplished. He has from time to time given up portions of his field and restricted his labors to a smaller parish, so that now only Santa Rosa and Two Rocks are occupied by him.

The Presbyterian congregation at Santa Rosa has been accustomed to worship with the Methodists in the Methodist church — Brother Frazer preaching one Sabbath and the Methodist minister the next. They have now, however, undertaken to build a church of their own, and as soon as the roads are sufficiently dry so that they can get lumber from the mills, they will commence the work. Thus, in this part of the county, there will be three Presbyterian churches erected this year, showing that something is being accomplished in the advancement of our cause. Much of it, under God, may be attributed to the energy and perseverance of Brother Fraser, who occupied the ground at first, and continued to superintend the work of sustaining regular preaching in the whole field.

If our Board of Domestic Missions could only send men into every new field at the beginning of its settlement, we should in a few years have many more flourishing churches, that would in return give their aid in establishing yet others, and thus very much more might be accomplished for the cause of Christ and the good of souls.

Your correspondent is called in God's Providence, to leave this beautiful Bodega Country to labor in Ione City, from which place you may hear from him again. X. Y. Z.

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Current Literature.

RECENT PUBLICATIONS.

NORWOOD. By Henry Ward Beecher. New York: Charles Scribner & Co. San Francisco: H. H. Bancroft & Co.

We confess that we have been very pleasantly disappointed while reading this book. So much had been said by various classes of persons respecting both its merits and its tendency, as it appeared from week to week in the *New York Ledger*, that we had, almost unconsciously perhaps, been prejudiced against it, and were ready to assume that Mr. Beecher had gone out of his range in attempting to write a novel. Indeed, now that we have read it, the feeling is quite prominent that it would have been better for himself, if not for others, if he had not sent forth such a work. Still, it is difficult to see how any one could read it and not be convinced that a man of genius wrote it, notwithstanding it bears proof that he had not great experience in such writing. The stamp of the author is seen on every chapter, whether it be grave or gay, and the interest continues to the end. Many questions are suggested by it which are worthy of serious answer, but only one will be presented by us, which was repeated often as we advanced: How far is an author himself responsible for the sentiments and language he permits his various characters to express? May these creations of his say what *he* would not feel at liberty to say, and is he to be held to account for the effect thus wrought upon the morals and habits of those who read his book? For example, when Hiram Beers indulges in what he calls "pious swearin," who is it that swears? When he more than intimates that horses are to have a future life, and quotes Scripture to prove it, no other character being allowed to set him right on the question, who really gives this impression as a possible truth to the multitudes who read the words? Is it the fictitious horse-lover, or the writer who gives him his language? The instances are too frequent in "Norwood" of both sentiments and expression that are unworthy of adoption, and the number is not small, of young readers especially, who will find justification, if they choose to imitate, in the fact that Mr. Beecher has given them the example. There are many beautiful, and some splendid passages in the book. There is much that will profit any one who will receive it. We were specially pleased with the chapters on the "New England Sunday," as containing some exquisite description, and that on the "Fruit of Sorrow" is worthy of Mr. Beecher in his best moods. We only regret that there is anything that should not, and need not, be found in a work that has such a source, and so many excellencies.

HAREM LIFE IN EGYPT AND TURKEY. By Emmeline Lott. Philadelphia: T. B. Peterson & Brothers. San Francisco: H. H. Bancroft & Co.

Like all other authors who claim to have had exclusive opportunities for information respecting the subjects they discuss, the writer of this book is, for the most part, beyond comment on the matter she has given us. Because of her position, perhaps unprecedented, as governess of the Viceroy's family in Egypt, she had access to the harem as no others could, and she describes with an ease and apparent truthfulness, which render her book very pleasant to read. The novelty of the subject and the peculiar relations of the author to those habits and life she reveals, add to the interest excited by the style, and after one has commenced the book he will find it difficult to lay it aside, whatever may be his opinion upon the statements it contains.

PACIFIC MEDICAL AND SURGICAL JOURNAL, for April. H. H. Bancroft & Co., San Francisco.

This neatly printed monthly of 48 pages has, among its leading articles, one on "Mushrooms and their Poisoning," which we have read with interest. We never had a fondness for this class of edibles, and the perusal of this able and scientific article by Dr. Logan has not improved our appreciation of them. We give the following extract:

"Fungi are the most numerous of all plants in regard to general species. We find them of every condition, whether imperfect or perfect plants; whether microscopic, or of a larger growth, in our fields, gardens, and vegetables; in our meat, cheese, clothing — everywhere.

"As might be conjectured from their redundant provision, fungi perform most important offices in the world. Besides hastening the decomposition of dead organized matter, their qualities and uses are exceedingly diversified. Whilst many are favorite articles of food, a still greater number are unwholesome and poisonous; some are medicinal, and others have tinctorial qualities. Among the edible fungi, of which a bountiful feast is for months spread out on the plains of California, what are called *mushrooms* are the best known. Many of the species of this genus, however, are excessively poisonous, and are known as *toadstools*. It is impossible to decide, except from experience, which are wholesome and which are unwholesome, and it would even appear that the same species may be one or the other, according to the circumstances of their growth, situation, etc. As a marked instance of this difficulty in forming an intelligent judgment, our worthy confrere, the Professor of Materia Medica in Toland Medical College, informs me that he and all his family were once severely poisoned by a few mushrooms, that he knew positively and from experience to be our edible species. On certain persons all mushrooms, even the very best of the esculent kinds, act more or less injuriously. In this respect they are on the same footing with some kinds of fish, particularly shell-fish, which, by idiosyncracy, act as poisons on particular constitutions."

Premature Decay of Teeth.—A London surgeon has discovered the cause of the premature decay of the permanent teeth. It is for the want of the stimulus of pressure on the socket, owing to the universal practice of rendering the food soft by the abomination of cooking. His remedy is the common use of navy biscuit or "hard tack," instead of bread. —*Pacific Medical Journal.*

NATHAN THE WISE. Dramatic Poem by Lessing. New York: Leypoldt & Holt. San Francisco: H. H. Bancroft & Co.

It would not be safe to consult German literature for the best and most reliable illustrations of Christian doctrine or character; nor, were this to be done, would Lessing be most likely to be selected as the author most likely to furnish these. The criticisms of the book before us which have appeared in a number of the journals that are generally just in their estimate of what they examine, seem to have been written by those who do not regard it with this truth in mind. We do not suppose *Nathan the Wise* was written for any other purpose than to show how good a character morality can produce, and the beauty of the poem, as well as the clear conception of the author, has gathered many charms around the subject, while, to our view, there is no necessity that religion suffer by the exhibition. It has no right to claim that the *wisdom* exhibited by Nathan is piety. Nor has infidelity a right to claim the book in its support. It should be read as a splendid specimen of literature — the most splendid poem, except the Faust of Goethe, that has been translated from the German — and as a work whose sentiments must be regarded from the author's position.

THE BOOK OF NURSERY TALES — with Colored Engravings. London: Frederic Warne & Co. San Francisco: H. H. Bancroft & Co.

Whoever remembers the regular stock stories by which his childhood was charmed — and who does not remember these?—will feel interest in this beautiful collection of the old familiar names and scenes. Not specially profitable, yet highly pleasing to children; not actually contributing to mental or spiritual growth, yet having, in most cases, a valuable moral which after years of thought will detect, these nursery tales have historic and real value. The illustrations furnished in this edition are pleasing, and add to the effect of the stories themselves.

LITERARY ITEMS.

A distinguished minister is engaged in writing a life of Christ; whereupon an exchange felicitiously says: "There is an excellent life of Christ in a work called the New Testament which is not likely to be improved upon."

Gen. Grant's father is writing stories of Ulysses' early days for the N. Y. *Ledger*, and J. S. C. Abbott is getting out his biography in full. Between the two he is likely to suffer some.

The Pacific Musical Gazette appears in its April issue, and exhibits rare taste and ability. It is a credit to this coast, and is worthy of a large circulation.

A new book by Renan, author of the "Life of Jesus," is in press, having St. Paul for its subject.

Mr. Greeley's *Ledger* Recollections of a Busy Life, will soon appear in book form.

EDUCATIONAL.

Parental Love.

Just after his election to the Presidency, Mr. Pierce lost his only remaining son by a railroad accident. The youth, named Benjamin, was eleven years old, and the circumstances of his death were distressing. The sympathy of a nation, and the honors of exalted place failed to lift the load from the heart of his bereaved parent. The new President's inaugural address could not fail to echo his domestic sorrow. "My countrymen: It is a relief to know that no heart but my own can know the personal regret and bitter sorrow over which I have been borne to a position so suitable for others, rather than desirable for myself." Of such material as this, it seems to us, should our school and family histories consist. There are two theories, of course, of education. One makes it substantially equivalent to information. Under this theory, the above fact would possess no more value than any other fact, such as a date or a middle name. The other theory makes education synonymous with the educement of what is best and most useful in a child's nature. Are many things more useful than a proper sense of the depth of parental love? C. R. C.

Young Folks and Events.

We have met an old man (and yet apparently of undecayed powers), who remembered nothing of Monroe's election, which must have occurred when he was thirteen years of age; or of Monroe's re-election, when he was seventeen; or of Adams' election, which happened when he was four years past his majority, and, therefore, fully able to vote. These facts can be explained on the supposition that, in the first place, his parents, and then afterwards himself, took no pains to fix these events, as they passed in his memory. Certain it is, that where pains are taken, events impress themselves upon the recollection very early. Thus, one of the brothers of Dr. J. C. Warren remembered a solar eclipse (1806)

which occurred when he was only two years old. And a son of Professor Joseph Henry, of the Smithsonian Institute, once told the writer that he well remembered Halley's Comet in 1835. In the former case the event was fixed in the mind by the father taking the child to the housetop, and causing him to imitate him while he spread out his arms and said, "All dark!" In the latter, the boy was taken to see the comet and told how very big and old he would be when it came again. In each instance the scene was afterwards kept fresh by repetition and reference. The moral is, that we should take pains with our young folks, and with ourselves, if we desire passing events to take permanent possession of the memory. C.

An Easy Place Wanted.

BY HENRY WARD BEECHER.

I receive letters of every complexion, but not often one more pithy than the following, which I give *verbatim*, except the name:

LANCASTER, Feb. 5th, 1868.

"REV. HENRY W. BEECHER:—

"*Sir*:—I hardly know how to address so great a man. You said in a sermon, some time ago, that honesty ought to be rewarded. I am honest with my fellow men, myself, my God. Can get recommendations (the best) from lawyers, doctors, preachers, etc. Get me an easy situation, that honesty may be rewarded. C. C."

To which I append my reply:

MY DEAR FRIEND:—The proper way to address a great man is the way in which you would address any man who has good common sense. Never begin by telling him that he is a great man. If he *is* one, he probably found it out before you did; and if he is *not* one, you will not be apt to make much by tickling his vanity by so cheap a compliment.

Surely, a man as honest as you are has been rewarded already. What! "honest with your fellow man, yourself, and your God!" There are few men that can say as much. Honest with your fellow man? Is your conduct without knots, wind-shakes, or cracks? Do your neighbors think so? Have you come to it gradually, as a winter apple ripens, or has it always been so? Excuse these questions, for really I am deeply interested. You belong to an exceedingly small class. You have few fellows on earth. Indeed, when you add that you are *honest with yourself*, I cannot keep company. You are ahead of me; and that last clause — *honest with your God* — takes you entirely out of my sight. Why do you come to me? I ought to sit at your feet. You are my master.

No doubt you can get "recommendations from lawyers, doctors, preachers." You place those gentlemen, doubtless, in the order of their honesty, ending in a climax. Lawyers are proverbially honest; doctors never deceive; preachers practice what they preach. Recommendations from any of these would smack of self-laudation. Every man praises his own virtues. Get some one not so inevitably good to commend you. Are there no editors, no members of Congress, in your neighborhood?

But I now come to the most important part of your letter. "Get me an easy situation, that honesty may be rewarded." I am ready to do all in my power for you. Had you signified the sort of easy place you would prefer, I should have been less perplexed. Let me see.

How would a good farm suit you — with say fifty head of neat stock in the barns, twenty horses, one hundred head of hogs, cribs full of corn, and twenty stacks of good timothy hay, besides all that the cattle can eat stowed away in the barn? I propose giving you this. But, on reflection, I am sure it would not be *easy* enough. Hired men must be looked after. Fences, tools, and buildings want continual repair. Summers are very hot, winters are very cold, and farming requires a man to be up and about at all seasons. No, I am sure that a good farm will not be an *easy* place!

I give up this project the more willingly because I thought of manufacturing. Would you like to own large cotton or woolen mills? A great deal of money has been made (and some lost) during the last ten years, in manufacturing. But, just now, I am afraid there is some embarrassment in the business. The place is not *easy* enough. I would not, if I were you, go into manufacturing, nor merchandising, nor speculation. There is too much agitation just now.

I could send you to Congress. Everything is easy enough there! But the singular honesty which you possess would make you lonesome. Congressmen are all, or most all, honest; but not *so* honest! and you might find yourself an object of jealousy, and envy, which would take from the *ease* of your position; all the more, because it would bring you so near to the White House.

Now, my dear fellow, *that* is the very place for you! Your peculiar virtue of honesty would eminently fit you for that place. The White House has often been refurnished, but never with that which you would carry to it, with one late exception. It took the nation four years to get used to honesty in a President, and then, alas, just as people began to like it, he and it disappeared!

You are a born President! All parties are looking out for you. They want a man "*Honest to his fellow men, to himself, and to his God.*" What a motto is that to run a race with! Thus far they seem not to have found just the man. If I were to divulge your name, no doubt you would be ravished away to Washington in spite of your screams, and made President of the United States. And the only reason why I do not disclose your whereabouts is, that I fear that the presidency would not prove that "*easy*" place which you so justly think is due to your honesty.

In fact, I believe it is a hard place. We read of many patient martyrs. Men have sung in the flames, and been broken on the wheel and rack without a groan, and have worn a heavenly countenance while arrows were piercing them, or stones plumping down upon them. And all these things might be. But shall we ever see a holy martyr whose faith will sustain him in the Presidential chair? Can a man be tormented by office-seekers, praised by parasites, teased by widows, overrun by Congress, carved and pierced by both parties, flayed by newspapers, cajoled, deceived, and finally tormented by a cabinet, who treat him to advice as consolatory as that which Job received from his friends — and yet be a saint? Can there be peace in the White House? You are the very man for a President, but the Presidency is not the place for you! It is not "easy."

Perhaps you would like to come to New York and take Mr. Astor's place, or Mr. Stewart's. Let me advise you not to do it. They have riches; but as yet, no search has been able to find for them that rare and precious stone — *content*. Both of them have builded a good deal. But though they can keep out the weather — the winter's cold, the summer's heat, and exclude light, and sound, and dust, as yet they have not been able to keep out care, sickness, sorrow, and heartache. No! I cannot conscientiously recommend you to become a very rich man. It is not "easy" to do, and still less "easy" after it is done.

Don't be an editor, if you would be "easy." Do not try the law. Avoid school-keeping. Keep out of the pulpit. Let alone all ships, stores, shops and merchandise. Abhor politics. Keep away from lawyers. Don't practice medicine. Be not a farmer nor a mechanic; neither a soldier nor a sailor. Don't study. Don't think. Don't work. None of them are easy. Oh, my honest friend, you are in a very hard world! I know of but one real "easy" place in it. That place is the GRAVE!

How is it in Lancaster? Can they not serve you there? Even graves are very dear about here. Try and get suited at home.—*N. Y. Ledger.*

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Family Reading.

Our Consecrations.

From out each yesterday of life
All have some precious store to keep;
Some little store of golden worth,
Some treasure rescued from the deep
Of those gone hours ere yet the waves
Of time have closed their quiet graves.

Thrice dark of all dark days that one
Which leaves no brightness from its hours,
No nightingale to sing at eve,
No after fragrance from its flowers,
No holy dew distilled from Heaven
To consecrate it fresh from even.

Blest art thou heart that yearnest (though
The tears that dim thine eyes be vain)
To call back something from thy past —
Some yesterday to life again.
The gladdest summer of our years
We consecrate by autumn tears.

Each consecrates some precious part,
Some secret store of hidden worth;
We garner each our harvest sheaves;
Our golden memories of earth,
Against the winter-time of need,
That we may after come and feed.

And when the yesterdays of life
Shall all be numbered, still I deem
Each one shall have its store to keep,
His fadeless relic of earth's dream;
Some shadows softened by God's light,
Some star that made his journey bright.

The Art of Not Hearing.

The art of not hearing is as important to domestic happiness as a cultivated ear, for which so much time and money are expended. There are so many things that are painful to hear, many of which, if heard, would disturb the temper, and detract from happiness and contentment, that every one should be educated to take in and shut out sounds at will.

If a man falls into a violent passion and calls me all manner of names, the first word shuts my ears and I hear no more. If, in my quiet voyage of life, I am caught in one of those domestic whirlwinds of scolding, I shut my ears as a sailor would furl his sails, and, making all tight, scud before the gale. If a hot, restless man begins to inflame my feelings, I consider what mischief these sparks might do in the magazine below, where my temper is kept, and instantly close the door.

Does a gadding, mischief-making fellow begin to inform me what people are saying about me, down drops the portcullis of my ear, and he cannot get in any further. Some people appear very anxious to hear everything that will vex or annoy them. If it is hinted that any one has spoken ill of them, they set about searching and finding out. If all the petty things said of one by heedless or ill-natured idlers were brought home to him, he would become a mere walking pin-cushion, stuck full of sharp remarks. I should as soon thank a man for emptying a bushel of nettles on my bed, or setting loose a swarm of mosquitoes in my chamber, or raising a pungent dust in my house generally, as for bringing me all the tattle of spiteful people. If you would be happy, when among good men, open your ears; when among bad, shut them. It is not worth your while to hear what your servants say when they are angry; what your children say when they have slammed the door; what a beggar says whose petitions you have rejected; what your neighbors say about your children; what your rivals say about your business or dress.

I have noticed that a well bred woman never hears an impertinent or vulgar remark.

A kind of discreet deafness saves one from many insults, from much blame, from not a little apparent connivance in dishonorable conversation.

Politeness of Paul.

An old poet has quaintly called Jesus "the first true gentleman that ever breathed." Paul's politeness, too, must not bo overlooked, compounded as it was of dignity and deference. It appeared in the mildness of the manner in which he delivered his most startling and solemn messages, both to Jews and heathens; in his graceful salutations; in his winning reproofs — the "excellent oil which did not break the head;" in the delicacy of his allusions to his claims and services; and above all, in the calm, self-possessed and manly attitude he assumed before the rulers of his people and the Roman authorities. In the language of Peter and John to their judges, there is an abruptness savoring of the rude fisherman life, and fitter for the rough echoes of the Lake of Gallilee than for the tribunals of power. But Paul, while equally bold and decided, is far more gracious. He lowers his thunderbolt before his adversary ere he launches it. His shaft is polished as well as powerful. His words to King Agrippa — "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds" — are the most chivalric utterances recorded in history. An angel could not bend more gracefully, or assume an attitude of more exalted courtesy.

A Good Mother.

She is a good mother who brings up her children to work — to work in the kitchen, if you please. We shall never have good puddings and pies, chowders and fricassees, while the ladies are taught that it is a disgrace to learn to cook. The time may not come when the daughters of wealth shall be obliged to take their stand in the kitchen — but should they not know how to bake and wash? What is a young woman fit for whose mother allows her to lie in bed till ten o'clock; and who, when she rises, sings a song or two, and sits down to the last new novel? She may answer for the wife of a wealthy fop; and a miserable life — miserable indeed — will she live. Far better for her, no matter what her condition in after life may be — whether she marries a fortune in gold, or a fortune in real worth — if she is brought up to work. Her life, in comparison to one brought up in idleness and folly, would be a season of real enjoyment, and the influence she exerted would be glorious indeed. What mother will be so unwise as to teach her daughters that work is degrading, while lying in bed, dressing in fashion, and reading mere trash, is elevating and dignifying? — *The Ladies' Repository.*

Rules for Young Men.

The *Mercantile Times* gives the following rules for young men commencing business.

The world estimates men by their success in life — and, by general consent, success is evidence of superiority.

Never under any circumstances, assume a responsibility you can avoid consistently with your duty to yourself and others.

Base all your actions upon a principle of right; preserve your integrity of character, and in doing this never reckon the cost.

Remember that self-interest is more likely to warp your judgment than all other circumstances combined, therefore, look well when your interest is concerned.

Never make money at the expense of your reputation.

Be neither lavish nor niggardly; of the two, avoid the latter. A mean man is universally despised, but public favor is a stepping-stone to preferment — therefore, generous feelings should be cultivated.

Say but little — think much — and do more.

Let your expenses be such as to leave a balance in your pocket. Ready money is a friend in need.

Keep clear of the law; for even if you gain your case, you are a loser of money.

Avoid borrowing or lending.

Wine-drinking and cigar smoking are bad habits. They impair the mind and pocket, and lead to a waste of time.

The Value of a Scrap-book.

Every one who takes a newspaper which he in the least degree appreciates, will often regret to see any one number thrown aside for waste paper which contains some interesting and important articles. A good way to preserve these is by the use of the scrap-book. One who has never been accustomed thus to preserve short articles, can hardly estimate the pleasure it affords to sit down and turn over the pleasant, familiar pages. Here a choice piece of poetry meets the eye, which you remember you were so glad to see in the paper, but which you would long since have lost had it not been for your scrap-book. There is a witty anecdote — it does you good to laugh over it yet, though for the twentieth time. Next is a valuable recipe you had almost forgotten, and which you found just in time to save much perplexity. There is a sweet little story, the memory of which has cheered and encouraged you many a time, when almost ready to despair under the pressure of life's cares and trials. Indeed, you can hardly take up a single paper without reperusing it. Just glance over the sheet before you, and see how many valuable items it contains that would be of service to you a hundred times in life. A choice thought is far more precious than a bit of glittering gold. Hoard with care the precious gems, and see at the end of the year what a rich treasure you have accumulated.

Education helps men to do whatever they have to do, much better than they could do without it. The mind, the hand, the eye, must be educated that they may assist each other. A well trained mind will guide aright the judgment which must be formed through the medium of the eye. The eye controls the action of the hand in all that it does in the accomplishment of anything that pertains to art or science.

Do not be troubled because you have no great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint.

The grafts that circumstances make in our character we are apt to regard as its native fruit.

THE YOUNG FOLKS.

Little Jack Horner.

I suppose there is hardly a boy in California who has not read the story of Little Jack Horner, and thought how comfortable he was in his home when the nursery man says of him —

"Little Jack Horner sat in the corner
Eating his Christmas pie,
So he thrust in his thumb
And pulled out a plum,
Saying, 'What a good boy am I!'"

I used to think he was about such an honest-looking boy as sits beside me at the Lincoln School. But I saw an account of him last Saturday in a book which rather changed my mind. It said that Jack Horner was not so very honest a boy after all, and his pie was rather a droll one.

It seems that about four hundred years ago, Henry VIII reigned in England. He was a rough old customer, and wanted more land and money. Now, the monks owned many of the best castles and lands, and he sent word to some of them that if they did not give to him before Christmas the titles of their lands, he would cut their heads off. Now, the monks loved their fine lands — but they loved their heads still better. One of them lived in the west of England, and between there and London there were forests full of robbers. How could he send the titles safely? He thought of this plan. He put the deed in the middle of a big Christmas pie, and sent it by a boy named Jack Horner, who was to carry it to London. Now, the way was long, and Jack got tired and hungry. So he thought he would just pick off a piece of the crust, and nobody would notice it. He did so, and under the crust could see the edge of the paper. So he thrust in his thumb and pulled it out, and, found it to be the deed of Allwick Castle. It was the richest plum in that pudding. So he carefully put it in his pocket, and, instead of going to London, went off to an uncle in Scotland. The King was terribly mad when the

deed did not come, and he had the poor old monk's head cut off sure enough. But after a while King Henry died, and his daughter Mary became Queen. She was a Catholic, and she sent word to all the monks who had lost their lands that they might have them again, and if any were dead their lands should go to those who held the deeds.

Then it was that Jacky Horner stepped out, and showing the deed got the big castle of Allwick. This dont look as if Master Jack Horner was so very *good* a boy. But I give the story just as I found it.

THOMAS.

EDWARD McLEAN. JACOB HARDY.

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3. It lets a pen in and out with the greatest ease.
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5. It receives pens for a long or short distance.
6. It will not clog up with ink and thus get rusty.
7. It is light and easily wielded by the fingers.
8. It is made of Steel, Japanned or Silver-plated.
9. It is made in one piece, firm, strong and durable.
10. It is never coming apart like a wooden holder.
11. It is not fragile, nor liable to bend like tin.
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13. It is self adjusting to pens of various sizes.
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PACIFIC COAST ITEMS.

For ten years after the discovery of gold, nearly every pound of butter consumed in California was brought from the Atlantic States. When in 1858, it was first brought into the market from Marin and Sonoma, it was so slovenly prepared as to be unfit for the table. Not until quite recently could a prime article of California butter be found in our market; but it is now demonstrated that when butter coming from the neighboring counties is insipid, greasy, and pale, it is not the fault of the grass or the climate, but of the lazy, filthy habits of the dairyman. We are fast driving the foreign article from our list of importations. In 1862, the number of firkins brought across the Isthmus, was 72,539. In 1864, it was about 60,000; in 1865, 47,620; in 1867, 24,150. By 1870, Eastern butter will be banished from our tables.

A San Diego correspondent is delighted with the climate and the farming prospects of that county. The soil is easily tilled and is very productive. The old Spanish grants are rapidly disintegrating. Land fit for tillage can be had from fifty cents to two dollars. Further east there is a pleasant district where you can pre-empt, and where a score of clever Texas farmers have already made a settlement. New comers, however, should not tarry in the town. There are two saloons for every dwelling-house, and after dark table-legs and other such "persuaders" are freely used. In these retreats a fight can always be got up in the "wee small hours," by any person wishing to find that kind of amusement.

A correspondent from one of our growing towns writes: The impeachment excitement has much abated here. To show you the extremes of judgment as to the President, here is a sample: A Christian lady said to me that President Johnson "is a greater traitor than Jeff Davis." A good Christian man remarked: "When Congress shall be remembered only to be deprecated, the name of Johnson will be side by side with Washington." No one will accuse the President or Congress with being overstocked with patriotism or piety.

The prospect of the grain crop continues favorable. The early wheat on the lowlands is thin and yellow, but the hills more than compensate for this drawback. The Woodland *Democrat* says: Yolo County will this season be blessed with an unusual yield of grain. Our farmers have never failed to raise good crops, but the present season promises a more abundant harvest than usual. With the exception of those whose lands are inundated by the river, we think our farmers should be of good cheer—and take their county paper.

A meeting to devise means to aid needy emigrants was held at the Merchants' Exchange on Tuesday. Mayor McCoppin presided. Various suggestions were made by gentlemen present, and a committee, consisting of James Linforth, B. Fabian, G. W. Gibbs, and W. H. L. Barnes, were appointed to report a plan of operations at the next meeting.

A lady in this city, afflicted with a severe cough, purchased a few evenings since what she supposed to be "Garland's Cough Drops." By frequent use during the night, she found herself greatly improved. A day or two after, she was surprised to find that instead of cough drops, she had been using a bottle of the patent "Hair Oil Invigorator."

A son of the Emerald Isle, who is disgusted with the condition of affairs in Nevada, gives his opinion of the metropolis of that State in a nut-shell: "The whole of Virginia is comprised in two blocks, and them two blocks consist of one corner, and that one corner is the California Bank!"

Hon. Anson Burlingame, and the rest of the Celestial Embassy are still luxuriating at the Occidental. The Mandarins, however, exhibit a mock dignity by refusing an interview with their fellow countrymen who have adopted any part of the American costume.

The Quincy *Union* says the late rain has caused rapid diminution of the banks of snow still lingering on the northern slopes of our surrounding hills. Soon the only snow in sight will be that upon the distant granite peaks of the Sierras.

We notice that the woolen fabrics from the "Salem Woolen Mills" in Oregon, now in the market in this city, are superior both in style and wear to those brought from the East. Both taste and economy will bring them into use.

The *Sage Brush* says that Susanville has been pretty effectually cut off from all intercourse with the civilized world since Christmas. Even into April, the mountains were entirely enveloped in continual storm and mist.

The Clear Lake *Courier* says: "School Superintendent Mackall informs us that he has moved his office. He no longer holds forth in Rice's canoe, but now keeps his office on horseback—same as Sheriff.

The people of Oakland had a jollification on Saturday night on account of the locating of the terminus of the Pacific Railway in that town. John B. Felton and Dr. Merritt were the chief speakers.

The Denver *News* recommends that Uncle Sam turn over Alaska to Brigham Young and his associates. since among the Esquimaux polygamy would be nothing new.

At the city election in Oakland this week, Dr. Merritt was elected Mayor, Rev. L, Walker, School Superintendent, and Sextus Shearer, Police Judge.

Oranges from Los Angeles and Tahiti, and apples from Oregon, are becoming plenty in our market.

TELEGRAPHIC SUMMARY.

Eastern.—In Rhode Island the Republicans elected their ticket last week by a largely increased majority....In Connecticut the Democrats re-elected their Governor and State ticket—more than doubling the majority of last year. The Republicans have a majority in the Legislature ...George Wilkes is reported to have been the agent in reconciling the irate Gen. Butler and the reticent Gen. Grant to each other. ....Report says that Grant declares the removal of the President the only condition of peace....The last steamer from New York to Panama is reported to have refused 1,200 passengers....Michigan has rejected the Constitutional Amendment by a decisive majority. This rejects negro suffrage in that State....The national debt figures up $2,641,719,332. The Presbyterian church at Grove Place, Rochester, N. Y., has been burned. Loss, $40,000....Fifty persons were killed by an explosion of the *Magnolia* on the Ohio near Cincinnati.

Impeachment.—The proceedings of the Impeachment Court are growing dull. There was considerable irrelevant testimony brought forward by vote of the Senate. The last testimony offered was that of L. C. Parsons and sundry newspaper reporters in regard to the President's speeches at Cleveland and St. Louis. After several days' interim, the Court renewed its session on Thursday....Gen. Rosseau is returning East overland....The trial of Jeff Davis is appointed for May.

Foreign.—The Tycoon of Japan has abdicated, and affairs are quite mixed up in that country....The French and British Ministers at Pekin are greatly displeased with the appointment and departure of Mr. Burlingame. He will survive....The British Ministry, under the lead of Mr. Disraeli, was defeated in the House of Commons on the question of postponing the Irish Reform Bill, by 65 majority. But the Tory Ministry are reluctant to yield on the Irish question until compelled by a more stern voice of the people. ....Thomas Darcy McGee was assassinated near his own door, when returning from Parliament, at Ottawa, Canada, on Monday evening. He was shot through the breast by a person believed to be in the interest of the Fenians. Though an Irishman, he strongly favored the English Government.

WEEKLY MARKET REPORT.

San Francisco Cattle Market.

Wednesday, April 8, 1868.

There is a continued disposition to ease off on the ruling rates. Some parties quote best Beef at 10c as an outside figure. Veal is without change, though 12c is considered an extreme price. Mutton is a shade easier. Spring Lamb is more plentiful, at a slight decline. Soft Hogs have been sold as low as 5c.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 10@10½c ℔ lb.
do 2d do 7@9c ℔ lb.
Veal—Ordinary to choice, 8@12c ℔ lb.
Mutton—Easy at 6@7c ℔ lb.
Lamb—More plentiful at 9@10c ℔ lb.
Pork—Undressed, grain fed, 7@8c; dressed, medium range, 9@11½c ℔ lb.

Produce Market.

Flour—Trade is generally dull. We quote best brands of Oregon Extra at $7 50, and city mills as follows:

Superfine, hf sks, ℔ 196 lbs	$6	62½@6 87½
qr sks	6	87½@7 12½
Extra, hf sks	7	37½@7 62½
qr sks	7	62½@7 87½

Wheat—Under the stimulus of a partial renewal of the export trade, there is a little better feeling to the market, though we have heard of no sales of moment, and therefore continue to quote best samples at $2 45@2 50 ℔ 100 lbs.

Barley—Sale of 300 sks brewing, $2 02½. We quote the range for this description at $2@2 05, and feed at $1 90@$1 95 ℔ 100 lbs.

Oats—The nominal range of the market is $2 50@2 75, though it would be difficult to place a round lot of choice above $2 62½. Sales include 323 sks slightly mixed, $2 50; 200 sks fair, $2 60 ℔ 100 lbs.

Potatoes—The condition of the market is a little hopeful, though $1 50 is considered a full figure for best descriptions. Sale of 400 sks choice Monterey, $1 35; 500 sks Humboldt, in lots, $1 45@1 50 ℔ 100 lbs.

Corn—The receipts of late have been more liberal, 2,000 sks having come to hand last week. Red is quoted at $2 25; pale, $2 35, and deep Yellow, $2 45@2 50 ℔ 100 lbs.

Rye—We have heard of no sales; quoted nominal $2@$2 05 ℔ 100 lbs.

Buckwheat—Small lots from store, $1 75@2 ℔ 100 lbs.

Onions—Stock moderate; jobbing at 5½@6½c ℔ lb for assorted.

Beans—Wholesale rates are as follows: Bayo, 3¼c for new, and 3c for old; Butter, 4@4½c; Pea, 4¾@5½c; small White, 4¾@5c; Pink, 2½@2¾c; and Red, 2½@2½c ℔ lb.

Bran—Very scarce and quick of sale at $31 ℔ ton.

Middlings—Fine is steady at $50; feed descriptions $35@40 ℔ ton, the inside figure for Shorts.

Oil Cake Meal—In fair demand at $30 ℔ ton.

Hay—Sales include about 60 tons within the range of $18@$24 ℔ ton. Receipts moderate.

Dairy Products—There is a continued good demand for all kinds. Fresh roll Butter is quoted at 30@32½c; California 30@32½c for store-packed, and 32½@35c for ranch-packed, with considerable inquiry for interior. Cheese, 17@18c ℔ lb; Eggs, 32@34c ℔ doz. The near approach of Easter adds firmness to the market.

Poultry—Live Turkeys are quoted at 16@19c, and dressed do, 18@20c ℔ lb. Hens, Roosters, and Spring Chickens, $7@7 50; Ducks, $5@7 ℔ doz; Geese, 3 ℔ pair.

Provisions—The demand for Cured Meats is less active. California-smoked Bacon is quoted at 15½@16c; Oregon do, 13½@14c; California Hams, 17@17½c—some asking 18c; Oregon do, 15@17c; Lard, 14@15c for California, and 13@13½c ℔ lb for Eastern.

Wool—The spring clip continues to arrive sparingly, and is quoted at 16@16½c for clean grades; fall clip, 11½@12c. Sales since last Wednesday aggregate about 30,000 lbs, chiefly for export.

Hides—Sales since the 1st instant aggregate 500 California dry, usual selection, 14@14½c ℔ lb.

Tallow—Sales of about 10,000 lbs Beef, private. We fair to choice Beef and Mutton at 7¼@7½c ℔ lb, the medium quotation being 7½c.

—*S. F. Bulletin.*

MARRIED.

In this city, April 5th, by Rev. J. H. McMonagle, John A. Angus and Elizabeth Kent, both of this city.

At Valley Ford, Sonoma County, Feb. 19th, by Rev. A. Fairbairn, Melvin C. Meeker and Miss Flavia Sayre, the latter recently from New York City.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

There are some facts respecting the various parts of the State which are indicative of increasing and permanent prosperity. The mines are receiving a due share of attention, not only from those who speculate in stocks, but also from both the capitalists and laborers who are now coming to our shores, and the prospect is fair that the new shafts that are being opened in old mines, and the new mines that are being worked, will richly reward those who are contributing so much to the wealth of the State. The farming lands are attracting the largest number, however, of those who design to make California their home, and along the lines of the railroads, and in the lower part of the state especially, great numbers of new comers are buying farms and sowing crops. Conversation with a gentleman recently from Santa Barbara assures us that within a year that region has wonderfully changed. The change consists chiefly in the fact that the immense ranches that have been owned there are being sold in sections that are within the means of ordinary farmers, and the wild appearance of the country is exchanged for plowed fields, young orchards, and comfortable homes. Of course the settlement of so vast a region has only begun, but it will progress with great rapidity. Very promising accounts are given from every portion of the State, and though the hopes of some of our people may be sanguine, it can hardly be doubted by any that a future of unprecedented prosperity is awaiting us. Let none forget that our obligations to God and man will be in the ratio of our success.

The presence among us of a real embassy from China is a fact that may well excite great interest. The appointment of Hon. Anson Burlingame as plenipotentiary representative of the Chinese Empire was a public admission of necessity that it come into more direct relation with the other Powers, and the selection of those dignitaries who accompany him was made with reference to gaining as much as possible for the Government from their observation and study of what they might find in our nation. The political and religious aspects of that vast empire, at this time, together with the new commercial interests that are being cultivated by recent facilities for communication with us, render this embassy exceedingly significant, and we are glad so much attention is paid to those who compose it.

In this connection we should speak of an address lately delivered here by W. P. Jones, Esq., U. S. Consul at Canton, respecting a University which it is proposed to establish in Pekin, the Capital of the Empire. He represents the time as most favorable, the patronage of the Government as reliable, the advantage to the missions and to civilization as incalculable, and the prospect of success as very cheering. Who can doubt that Providence is in league with the Gospel in the effort to enlighten and redeem the world?

Notice has been given of a National Convention, to be held in Pittsburgh on the 5th, 6th, and 7th of May, to express in some definite form the opposition to secret societies which is supposed to be quite general. It has been known that some branches of the Church are not in favor of these organizations, and there may be more persons ready to take position against them than we have so reckoned; yet it is not probable that this convention will be of much avail in suppressing them. There is a feeling, more extended and positive than some appear to believe, that avowedly benevolent associations outside of the Church may be useful in many ways. And there is a conviction, which has had expression from the earliest times, that some element of secresy in these associations increases the interest in their object felt by the members, and renders them more secure from such changes as might defeat that object in the course of years. If the rule of our Lord be applied to those societies now most prominent — "By their fruits ye shall know them" — it is difficult to show that some of them, at least, are not doing for the relief and advantage of man what would not be done but for their existence; and though we by no means suppose they can become a substitute for the Church, or assume to aid the Church in fulfilling its special mission to preach the Gospel for the salvation of men's souls, there is opportunity to doubt the philanthropy and wisdom of an attempt to interrupt the work they are doing. Those which all know to be evil should be condemned; but there are some of the most powerful among these societies and orders that may be commended by all who love morality and believe men are elevated by its influence.

The interest which has been manifested respecting the terminus of the Pacific Railroad has been but partially interpreted by those who have supposed it related only to the value of real estate in one locality or another. Like interest has never been felt in anything of this kind, and it is an expression of the conviction that this great artery of the continent is to pour a mighty tide of life into our State. It is probable that the expectations of some are extravagant, and the immediate effect of its completion may not make known what the road must ultimately contribute to our prosperity, but the prophecy contained in the universal enthusiasm with which its progress is watched will be fulfilled. It is no idle man's fancy, no sick man's dream. The facts that attend its penetration into the wilds of the interior — the towns, sales of land, wonderful influx of population, development of resources to which there had been no access, that render the track really a belt of civilization along its whole extent — are demonstrative of the wisdom as well as enterprise which conceived and prosecutes the mighty scheme. No man can tell what may be the results within twenty-five years, yet any one can see they must be marvelous.

Lord Napier reports that the army in Abyssinia is in as good condition as ought to be expected, and that they are making progress towards the strongholds of King Theodore. There can be no doubt, however, that the expedition has already cost much in treasure and life, more than either the British Government or people anticipated when it was projected. The difficulties of transportation and the unfavorable climate occasion more delay as the army advances, and it may be months after the camps of the heathen king are reached before the final victory can be announced. Whatever may be the results, the expedition will not become popular with the masses of England. It may increase the disaffection that has been manifest, and, like all the other movements of great Europeon Powers at this time, it will be carefully studied by those who see the hand of God, as well as the agency of men in what may transpire.

Fenianism is assuming proportions that were not anticipated a year ago, and it is manifest that the British Government regards it as a very serious foe, to conquer which will task the wisdom and the power of the nation. The divided feeling of the people respecting Ireland, and the resolute purpose of Fenians to accomplish their ends at any cost, if not by any means, and the evidently growing numbers and influence they can reckon in their support, complicate the questions which cannot be ignored, and render their solution difficult. The issues of another year, as related to the future of Ireland, will be full of interest. Nor is it certain that the settlement of the difficulties involved in this will not change the relations of other lands that are not supposed to be affected by the struggle that must come.

The announcement reached us a few days since that the library of the late John C. Calhoun had been sold at Abbeville for $250. One would have thought it would have commanded a much larger sum, merely as a speculative investment, as the time will come when the Carolinian's books will be sought by collectors of political and literary curiosities. Nothing testifies more strongly to the broken-down condition of the South than this sacrifice of the books of the great "secessionist," which went for next to nothing, because there is nothing in the South which can be spared for luxuries. Had they been offered for sale in Boston, they would have brought ten times the sum for which they were sold.

Religious Intelligence.

PACIFIC COAST.

The Presbytery of Benicia will hold its next semi-annual meeting in the Presbyterian church of Healdsburg on Friday, the 8th of May, at 7½ o'clock, P.M. The services to commence with a sermon by the retiring Moderator, Rev. James Wylie.

A. Fairbairn, Stated Clerk.

—

Church Erection Committee.—At a meeting of the Committee of the Synod of Alta California, held in this city April 13th, Rev. Henry M. Scudder, D.D., Chairman, Samuel I. C. Swezey was unanimously elected Treasurer for the current year. All contributions for this cause from the New School Church on this coast should be forwarded to the Treasurer at his office, No. 302 Montgomery Street.

—

Olivet Presbyterian Church.—This is the name adopted by the new church organized on the Potrero, in this city, on Sunday last, April 12th, by the Commission from the Presbytery of San Francisco. A fair audience was present at the organization, which comprises eleven members, and the proceedings were attended with an interest even beyond that usually manifested on occasions of this nature.

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The younger members of Dr. Wadsworth's Church have formed a literary society, which meets once a month in the basement of the church building, to engage in readings, declamations, vocal and instrumental music, and the reading of original compositions. The attendance is large and the exercises varied, interesting, and excellent. The music, a considerable part of it, is arranged especially by Professor Gustave Scott.

—

Rev. George Mooar, pastor of the Congregational church in Oakland, expects soon to leave with his family for a visit of some months at the East. His church has given him leave of absence and will supply his pulpit while he is away. We are happy to know that Mr. Mooar has no thought of remaining permanently away from California, as he seems to be identified with interests here that need the support of such men more than ever before.

—

An Open Communion Baptist church was organized in Brooklyn last Sabbath, with good prospect of growth and success. If the spirit that has prevailed in the Church of the same name in this city shall be seen in those that may be formed in association with it, we shall be rejoiced to see the number multiply rapidly.

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Elder Knapp continues to preach every evening in the city, but has returned to the First Baptist Church as the most favorable place in which to hold his meetings. We have not learned, of late, what success attends his labors.

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The Rev. John Francis, Pastor of the First Baptist Church, Brooklyn, was married last Sunday, at that place. He will shortly leave California for the Atlantic States, and another clergyman is to take his place in Brooklyn.

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A package of fifteen sermons was lost several months ago in this city, in a strong green wrapper, superscribed "Rev. Thomas Fraser, Montreal for San Francisco." Any person having any knowledge of this package will please give information at this office.

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Occasional items have of late found their way into the public prints concerning efforts making for a new church enterprise in this city, with a view to the recall of Dr. W. A. Scott. We are credibly informed that a telegraphic dispatch was last week sent to him in New York, asking his acceptance. No reply has yet been received to this, but letters have been received from his New York friends, announcing that Dr. Scott and wife had sailed for Europe, intending to spend the "Holy Week" in the city of Rome. In view of this circumstance, Dr. Scott's friends have given up the hope of again welcoming him to California.—*The Pacific.*

—

Rev. Charles G. Ames, says the *Pajaronian*, lectured in Watsonville a few evenings since. Among other ideas, he said:

"Our immediate neighborhood is the true field of our labor, and especially in our own families—among those who live beneath the same roof with us; that it was not of so great importance to us what Congress was going to do with Andrew Johnson, as what we were going to do in the town of Watsonville—how best to conduct ourselves honestly, nobly, and intelligently, in our families, at the polls, and among our neighbors; work first to be right in our dealings with local matters, intelligent and honest, not making self the first and only consideration, and we will then be truly public spirited; and if all the towns worked in this manner, our laws would be better, and the whole machinery of government would run without creaking, and every community be free of jealous, growling cliques."

—

Festival at Alameda.—The Oakland *Transcript* says the Powell Street Literary Society came over from San Francisco to Alameda last week and gave an entertainment for the benefit of the Methodist church at that place. The exercises consisted of music, reading essays, etc. Mark Twain gave a humorous speech, which elicited great laughter. After the literary and musical exercises, those present partook of a supper prepared for them. There was a large number of people present.

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Dr. Jesse T. Peck's many friends will be gratified to learn that his new book, entitled *The American Republic from a Christian Standpoint*, has made its appearance. It is an octavo of over seven hundred pages, illustrated with thirty-four fine steel engravings. The subject, the reputation of the author, and the excellent style of its publication, will insure it a hearty reception and an extensive circulation.

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San Francisco City Missionary Society.

The first annual public meeting of this Society was held on Sunday evening last at the First Congregational Church, corner of California and Dupont streets. The meeting having been opened by devotional exercises, the Secretary, Samuel Pillsbury, Esq., was called upon for a report of the past proceedings of the Society, and this being its first public meeting, he also gave, for the information of the public, an account of the circumstances which led to its establishment, the objects which the Society aimed to accomplish, and the system through which it hoped to attain its ends. The Society is under the control of the Congregational churches of the city, and was formed for the purpose of relieving the material and spiritual wants of the destitute of this city through the labors of a City Missionary, appointed by the Board of Managers, and reporting to them once in three months, and whose whole time shall be devoted to the work of visiting the poor and affording them such relief as may be in his power. A life-membership may be secured by the payment of twenty-five dollars.

The Society has recently secured the services of Rev. Justin P. Moore as City Missionary, and to his report the Secretary referred the audience for information in relation to what has been accomplished and the wants yet to be met.

The Treasurer, L. B. Benchley, Esq., made his report, showing a balance in the treasury of $244 50.

The Rev. J. P. Moore gave an account of his labors among the poor. Has found during the rainy season a great amount of suffering, and although the suffering in San Francisco is probably less than in any other city of equal size in the Union, still it is sufficient to arouse the sympathy and claim the assistance of our citizens. He has made 1,291 visits, relieved the wants of many families, bringing these wants, when too great to be met by himself, to the notice of the different benevolent associations, and has distributed a large amount of Bibles and religious reading. Employment has been obtained for twenty-five persons, and in several instances, by means of his labors, souls have been converted to God. Many persons have been found who were formerly in good circumstanees, but who have been reduced to poverty, and are ashamed to make known their wants to those who have known them in their prosperity, many of them preferring to starve rather than ask assistance. Such persons need only employment that they may be able to care for themselves, and such assistance may be furnished them at a trifling expense. Indeed, the actual amount of money expended by Mr. Moore has been less than $40. Mr. Moore related many incidents connected with his labors among the poor, which brought tears to the eyes of many in the audience, and, what will undoubtedly be of quite as much advantage to the needy, brought money from their pockets.

Rev. C. E. Bissell, Rev. J. A. Benton, and Rev. Dr. Stone addressed the audience briefly. Mr. Bissell remembered having read in an old book which some of the audience might have seen, a recipe like this: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where moth and rust doth not corrupt, and thieves do not break through and steal." He would advise those who had clothing in danger of being eaten by moths to give it to Brother Moore for the poor. He would recommend that method as superior to snuff, cedar chests, camphor, or any of the ordinary safeguards. If any were afflicted with *ennui*, what surer or nobler cure than to assist Brother Moore in his work of mercy?

Rev. Mr. Benton said that the subject of immigration claimed a great share of the public attention at the present time, but that which California needs most is *character*. Let us show to the world that we have Christian character; that we can feel for the sufferings of our citizens, and that we have the will to relieve those sufferings, and more will be accomplished toward filling our State with desirable inhabitants than has been accomplished by all the circulars which have been printed and scattered abroad.

Dr. Stone thought that the people needed no more exciting to the duty which had been presented to them. He had seen tears in the eyes of many while listening to the accounts of destitution in our city, and he doubted not they would respond liberally to the appeal for help.

A collection was taken with satisfactory results. Dr. Stone informed any who might wish to adopt

Brother Bissell's remedy, that bundles of clothing could be left at the intelligence office of Charles S. Eaton, on Kearny Street, near Clay.

The following officers of the Society were elected for the ensuing year: President, Rev. A. L. Stone, D.D.; Vice President, Samuel Cowles; Secretary, Samuel Pillsbury; Treasurer, L. B. Benchley; Board of Managers, Charles S. Eaton, Samuel Pillsbury, Ira P. Rankin, J. W. Clark, E. D. Sawyer, S. S. Smith, D. S. Sutton, H. H. Lawrence, C. W. Kittredge, Elisha Brooks, J. W. Cox, H. N. Turner, Charles J. Farran, Wm. H. T. Clark, W. M. Searby, and A. J. Mason.

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Sunday Excursionists Rebuked.—It has been announced that the Eureka Guard of San Francisco would visit this place on Sunday the 19th inst., with other excursionists. The Vallejo Rifles met on Thursday evening to consider the question of receiving the "Eurekas" in uniform on the day referred to. The Rifles resolved that they would with pleasure extend all the usual courtesies to respectable military companies visiting Vallejo on any week day, but declined to parade the streets of their town on Sunday, or to make any formal reception of the company expected on that day. We most heartily commend the action of the Rifles. We judge that the excursionists will meet with but a cold welcome in Vallejo.—*Vallejo Recorder.*

MISCELLANEOUS.

A ship was sailing in the southern waters of the Atlantic, when her crew saw another vessel making signals of distress. They bore down toward the distressed ship and hailed them.

"What is the matter?"

"We are dying for water," was the answer.

"Dip it up then!" was the response. "You are in the mouth of the Amazon River!"

There those sailors were thirsting, and suffering, and fearing, and longing for water, and supposing that there was nothing but the ocean's brine around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish with thirst, yet there were a hundred miles of fresh water all around them, and they had nothing to do but to "dip it up."

Jesus Christ says, "If any man thirst, let him come unto me and drink." "And the Spirit and the bride say, come, and let him that heareth say, come, and whosoever will, let him come, and take of the water of life freely." Thirsting soul, the flood is all around you; "dip it up!" and drink, and thirst no more.—*Earnest Christian.*

Beautify the Premises.—A house with shade and fruit trees set around it; a neat fence or hedge in front; a row of box or pansies growing by the walk, and a climbing rose by the door, will sell for more than if there were none of these, to any intelligent purchaser; so that, aside from the pleasure one takes in enjoying a pleasant and attractive home, it pays in a pecuniary sense, to beautify the premises. Fathers! husbands! make home beautiful.

An extenuating circumstance is found in the alleged infraction of canonical law by the Rev. S. H. Tyng, Jr. "He evidently bore in mind," says the Chicago Evening Post "the divine if not the canonical command, 'Go ye into all the world and preach the Gospel to every creature,' beginning at—New Jersey. The Gospel is needed there, if anywhere."

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The Occident.

San Francisco, Saturday, April 18, 1868.

TRUE COURAGE.

A thoughtful man is often burdened with the solemnity of life. We are wont to gather around the death-bed with a feeling that the exit of a soul from earth is the most momentous event in its history. But more momentous far is its introduction to a career of work, and expansion, and influence, and responsibility, that must be prosecuted amid opposition, and temptation, and risk, that involves such amazing results, and that can be completed with success only by the exercise of the most earnest qualities and the most constant effort. Life, as the consummation of duty, personal, social, civil, as the perfection of character, as the sum of what can be retained by us, as the sum of what we contribute to others; *life*, as estimated by a man's stature, not by his years — by what he has achieved, not by what he has accumulated; such life as God would stimulate by the revelation of help in its scenes, and of glory at its end, is the most solemn theme for thought ever presented to a human mind. It rises before us like a lofty mountain, frowning with cliffs and bare rocks that seem to forbid ascent, though there are intervals of green and shade, and the top is bathed in perpetual light; and as we look up, the prayer that rises first upon our lips, after that which calls on God for help, is that we may have *courage* for the steep and dangerous way. Could we see the foes that lurk in the gorges and upon the heights to prevent our progress, and the still more formidable foes that fill the air, and, by their ceaseless efforts, try to hurl down the struggling climbers, still more importunate and ardent would be our prayer for *courage* that we may reach the summit. This is to be distinguished from *bravado*, which is only an assumed air, superficial, designed to frighten or overawe opposition, having no substantial qualities, and temporary in its influence. With a class of people this has much power, and many schemes owe their success wholly to the assurance and bluster of those who appear as their supporters. There are multitudes of men whose *inflation* makes them great, whose pretense has no limits, who thrust themselves and their sentiments upon others with the utmost effrontery, yet who are the most cowardly and unreliable men of the race. What can be done by arrogance and assumption, they can do, but they have nothing of the spirit of which we speak.

It must also be distinguished from mere *obstinacy* in the maintenance of what we believe. This, in some of its qualities, is unlike that just noticed. It is not demonstrative, makes no sallies against the enemy, no display of banners, no particular show of forces, but quietly entrenched in its strongholds, and convinced of their strength, it resolves not to be moved. Neither arguments upon the justice of its cause, nor attacks on its fortifications, avail to provoke any change. There it remains, sullen, refusing to learn, refusing to yield, and boasting that it is in the same fort, and under the same banner, and holding the same faith, year after year. There is no heroism in such a spirit. There is no apprehension of life and its real theatre and object. There is only immovable, stolid adherence to what we have accepted as true, a shutting in of the horizon around our little possessions, a cold ignoring of all claims and duties beyond, making us negative rather than positive, and exhibiting none of those qualities which should distinguish a true hero.

Moreover, courage must be distinguished from what is commonly regarded as *bravery*. This is often worthy, and is displayed by one who has courage, but does not include all that we assign to that term. Bravery has reference to single acts, rather than to a state of mind. Bravery has its significance from what is *seen*, while courage may have its highest development without any outward manifestation that will attract special notice. Bravery may be displayed in support of a bad cause, since it relates to the manner of action alone, while courage, in the sense here intended, refuses alliance with a bad cause, rejects at once all offers of bribe, whatever may be their form, and espouses only what is believed to be right.

This, then, is what we should seek — a modest, firm, intelligent purpose to believe, and do what ought to be believed and done. It stands in the open field of revealed obligation, ready to move as the finger of God shall point. It enters the region of what is offered as truth, prepared to sift, and compare, and select, then resolved to accept what is found to be real. It comes within the domain of Providence, where are sorrows and joys, burdens and delights, willing to bear what shall be imposed. When thus fitted for life, it comes forth to its scenes. Let there be strifes: it will not shun them, yet will fight only for principle, whatever promise of gain may tempt it to swerve. Let there be success: it rejoices in the supremacy of what is right, and therefore worthy to be supreme. Let there be reverses: it does not despond, but rises to a higher purpose, and is fired with a more dauntless spirit for a renewed and successful struggle. Let there be heavy griefs: it carries them — whether beneath the view of others, or in the seclusion of private experience — without faltering and without murmur.

A base man cannot possess this courage. A mean man can know nothing of its power. A wavering, halting, time-serving man will claim it in vain. Its root is thoroughly imbedded *principle*, its trunk is unbending *magnanimity*, its branches are the thousand *graces* of personal character, the thousand *acts* of generous intercourse with others, and the beautiful and noble *results*, that extend far and wide; while, as to root, trunk, and branches, it depends upon the support and culture of that Divine Being who shall gather all the fruit for His own glory.

Thus, in its highest sense, courage is a truly religious spirit. It allies itself with what God approves, bows with reverence to His will, and brings all its trophies to His feet. It is a proper and legitimate addition and outgrowth of Christian faith.

That there is need of men who are controlled by such an influence is hardly subject for debate. There is not a department of life in which they would not shine. There is not a path of public or private usefulness in which their example would not be occasion for joy, as they should cause it to echo with their songs as well as their footsteps of progress. Truth calls for such defenders, as she is abused and dishonored in the presence of those who have not the courage to espouse her cause. Right fails to wield the power it should ever possess, because it cannot summon to its support such allies as will not turn pale when wrong shouts defiance and threatens to conquer. Virtue tearfully pleads for those to be her friends who will be no cowards when vice makes its assaults with banners flying and a host of devotees. Religion makes earnest demand for those who shall dare to represent it as it is, and never be unable or ashamed to bear its panoply and use it when they may. Everywhere there is a call for men of courage, and all really valuable interests will make advance that is now rarely witnessed, when they are borne forward by those whose heroism and devotion shall prepare them for the service.

UNIVERSALISM SEVENTY YEARS AGO.

About seventy years ago Universalism began to be known in this country as a distinct and publicly avowed sentiment. Its first advocates, whose writings were recognized as standards of the doctrine, were Murray, Winchester, Chauncey, and Huntington. The sentiments held by these men are not those which are held by this sect now. It may be instructive, just at this time, to see the *thin* edge of the wedge which these early advocates and founders of Universalism sought to drive into the opinions of the Christian world. They all professed to believe in the cardinal doctrines of the Gospel — that salvation was based on the atonement of Christ, whom they regarded, with the Father and Holy Spirit, as the one only God, or as God Himself. They believed, firmly, in future punishment — teaching in the tersest language, that the misery of unbelievers in the future world would be unspeakably dreadful and of long continuance. Dr. Chauncey says that "they will be tormented for aions of aions, or for ages of ages." "It is fully and freely acknowledged that *many* of the sons and daughters of Adam will pass through a state of unutterable misery before they will be prepared for and admitted to the joys of God's presence in the heavenly world. Would to God it might be realized as an undoubted truth that there is the same reason from Scripture to believe there is a hell as a heaven; and those who are infidels as to the former would do well to take care lest they should know from their own experience the horrors of that dreadful place."

These men insisted, over and over again, that their opinion was not only in harmony with Scripture teachings, but with the whole Calvinistic system of theology to which they firmly held. They were apparently very sincere and pious. They demanded regeneration, a religious experience, faith in Christ, and a true Christian life. They simply wished, as they said, to put out of the way, as opposed to the Fatherhood and law of God, the endless punishment of the wicked. This they proposed, in their arguments, to do in one of these two ways — by annihilation, or by some special work which Christ would do for the lost in the future state.

Dr. Chauncey, in support of the former view, says: "The wicked are sent to hell *as so many incurables*. The second death ought to be considered as that which will put an end to their existence, both in body and soul, so as that they shall be no more in the creation of God."

Winchester supports the latter view in a poem on *the end of the Mediatorial Kingdom*. In this he represents Christ as on a "mission to the spirits in prison." There He makes to these spirits such a revelation of His law — as they never did or never would see while on earth — that they repent, believe, and, as a consequence, are saved.

These two ideas, as presented by these apostles of the new light which dawned upon the human mind seventy years ago, were the points from which these men started. They are the points from which many another since has started. But they do not stay *here*. The advocacy of this error brings other errors with it. Truth is held in unrighteousness. When the Bible doctrine of the endless punishment of the wicked is given up, or not used as that weighty motive which God Himself uses to arouse sinners and led them to seek His pardoning grace, all the other

Bible motives for a prayerful and godly life will be given up also. Cowper long ago gave us the philosophical result of this attempt to reconcile God's plain truth to one's *"feelings:"*

"The breach, though small at first, soon opening wide,
In rushes folly, with a full moontide.
Then welcome errors of whatever size
To justify it by a thousand lies." K.

ANNOTATIONS.

IX.

OF THE CHRISTIAN TYPE.

The Bible by operating upon the spiritual element in man has developed a peculiar type of character, loftier, and sweeter, and purer than was ever known until the coming of the new dispensation, a type illustrated in those Christian men and women in whom good natural qualities and generous culture are united with profound religious convictions, and a strong devotional spirit. There have been high-souled heathens, wise, patriotic, eminent for much natural goodness, and leading lives more blameless than the majority of Christians. There have been noble barbarians, brave, frank, ferocious, but not without a certain honor and good faith, even in their ferocity. But no condition of society, no system of philosophy or religion, has ever produced anything at all comparable to the highest types of Christian men and women. It is common to reproach religion itself with the shortcomings of the weaker brethren, as if Christianity ought to produce the same effect upon character in all cases, without regard to the original material it has to work upon, making the coward brave, and the mean man magnanimous by some instantaneous process. It pretends to do nothing of the kind. Even after a man has experienced the power of religion, his old character remains. It is the aim and purpose — the *heart* that is changed; the *character*, the slow formation of years, must be gradually elevated, strengthened, and moulded under the new influences to which it is subjected into a new and nobler form. The moment a man of mature age undergoes the great change which, in the language of religion, is called "conversion," he enters upon a struggle with old habits, old associations, old ideas, with the entanglements that spring from a life without God; with the temptations and defects peculiar to the natural temperament and characteristics of the individual. It is both useless and unwise to deny that this conflict must generally be a severe and wearisome one, full of discouragements and apparent defeats. The man of the world contemplating the spectacle of some weak or ignorant (though genuine) convert, struggling manfully to walk in his Master's footsteps, is often astonished and repelled because a patent miracle is not performed before his eyes — eyes that are blind to the real miracle that has changed the whole aim, and purpose, and aspiration of a life — that has given a *new direction* to a career that is to go on through all eternity; that has *initiated* a movement in a new direction, the end of which cannot be discerned by worldly eyes in its beginnings.

USE OF FOREIGN TROOPS.

Thirty-five thousand British troops are now among the mountains of Abyssinia — a region never penetrated before by the armies of a civilized nation. Most of this army are natives of Asia, and never saw, and never will see, that snug little island that is known as Great Britain. Now, as in former times, the British fight their foreign battles by the hands of foreigners. At the Boyne, at Steinkirk, at Blenheim, at Saratoga, and at Waterloo, as well as in many other battles, there were more foreigners than Britons under British commanders. But for the Hessians and other foreign mercenaries she brought over ninety years ago, Great Britain could have maintained no army in the American Colonies after 1777. Even in her civil wars, England has availed herself of the services of foreigners; and twice at least she has had dynasties placed on her throne by foreign armies. Once when the Earl of Richmond landed in Wales with 5,000 Frenchmen and marched to Bosworth Field, and there finding a crown in a hawthorn bush, founded the Tudor dynasty, which afterwards overthrew Catholicism in Great Britain. The second time was in 1668, when William of Orange led 15,000 foreign troops into England, and sent his father-in-law a fugitive to France.

The Abyssinian war is just now a perplexity to the present British Ministry, whose situation is at best on a rather uncertain foundation. Yet, now that the army has reached the confines of that rudely barbarous government, we hope it will be so far successful as to revolutionize the existing state of society, and introduce among the Abyssinians a higher intelligence and more humane customs.

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Correspondence.

Letter from Georgia.

Macon, March 20, 1868.

Reaching Savannah the last day of winter, I tarried but two days, and reached here nearly three weeks ago. Macon, next after Augusta, the largest interior town of Georgia, is one hundred and ninety-two miles from Savannah. It is a ride of nine hours over a level country, sparsely settled, and of a thin, barren soil. The first object that strikes the attention of the traveler is the occasional sight of an alligator, as he splashes away from the sudden approach of the cars. They are a hideous animal — the most loathsome of all quadrupeds. In size they are smaller than those of South Florida, are cowardly, and dangerous only to calves, pigs, and ducks. The first part of the route is through a pine and cedar region, the last through one of oak and hickory.

Although the appearance of a Southern pine forest is monotonous, it is not repulsive or forbidding. The trees are tall and erect, without a branch, save at the top. There is no brush or underwood, for the fire annually sweeps over the ground and removes the rubbish. You may drive anywhere with a buggy, and on horseback may dash off at your pleasure in pursuit of the deer. For many purposes the pine of this section furnishes a most durable and useful lumber, and will some day be a large source of profit.

Once in a while, in crossing a creek, you meet with the magnolia, the most magnificent of southern trees. It is found only in a rich, moist soil. Its trunk is tall and free from limbs. The leaves are dark and of a deep glossy green. Its blossoms, which appear the first of June, are oval like the water lily, white, and often eight or ten inches in diameter. They scatter a rich fragrance through the unbroken forest. Like the wild, southern eagle, which a century ago made its hiding-place among its branches, it is rarely domesticated.

Macon has a population of twelve thousand. Two hundred thousand bales of cotton formerly were annually brought to this place from the surrounding region. The culture of cotton was, prior to the rebellion, well nigh the sole occupation of the planters of middle Georgia. It was their surest and speediest method of making money, and had the advantage of being always a cash article. In order to secure the largest crop possible, it was for a long time the policy of the planter to sow but little grain, and plant but comparatively few acres of corn. His bacon, the leading article of meat among the slaves, was brought from Kentucky and Ohio. His mules, cattle, horses, and much of his flour were brought from Tennessee. The neglect to raise their own stock and provisions has been a serious drawback to the prosperity of the Gulf States, and in the late rebellion was the leading cause of their overthrow. It is very doubtful if Sherman could have made his grand march through this State, brave and strategic as he is, if Georgia had had within herself ample stores of subsistence — and especially if, added to these, she had possessed the foundries, furnaces, and rifle factories of Massachusetts.

PRESENT STATUS OF THE SOUTH.

The political leaders at the South ten years ago, were reputed to be the most sagacious of statesmen. They certainly had been most successful, for they had controlled the action and policy of the general government nearly all the time since its organization. Even the election of Mr. Lincoln, an event intentionally brought about by themselves, might have been turned to political advantage; for they well knew that there were domestic and other influences by which they might to a considerable extent have given tone to his policy. But in 1860–61 these men showed themselves the most stupid of blunderers. Jeff. Davis was bent on rule or ruin. The stupendous egotism of the man and his flatterers led them to believe that they were sure of triumph. They have learned a lesson since then.

It was a sad misfortune that reconstruction could not have been immediately carried out at the close of the war. The rank and file were ready for an adjustment on any rational basis. The unsettled and uncertain state of things since then has been most disastrous to both the white and black population. Georgia, once the richest and most enterprising of the Southern States, is now utterly bankrupt.

All her industrial interests are paralyzed. Her people are not only poverty-stricken, but many of them are actually suffering. Lands which in 1865 would sell for $14 per acre, now want a purchaser a $5. The more energetic of her young men are casting about for new homes — some of them leaving for California. Your State in climate and locality is regarded in a more favorable point of view than any other part of the Union. Had they the means for removal, there are thousands of families who would be seeking the Pacific coast.

Kearsarge.

Letter from Del Norte County.

Crescent City, April 10, 1868.

This remote northwestern section of California abounds with rough mountains, and a few narrow valleys which have a very limited range of tillable soil. Del Norte County has a white population of nine hundred — about the same it had ten years ago. Of these, one-half live at Crescent City, and two-thirds of the other half in Smith River Valley, twelve miles to the north. Crescent City is the landing-place for goods to a portion of Southern Oregon, including Josephine, Curry, and Jackson counties. Few towns have a more pleasant climate and location. The harbor, however, is shallow, safe in summer, but very dangerous in winter. The copper mines discovered several years ago eighteen miles inland, were at first thought to be valuable, but have not proved so. One of them, the *Alta*, was sold to Boston capitalists in 1865, who began to work the lode soon after, but have now quit. The cost of drawing the ore over a terrific mountain road to this town, and freighting it to Boston, made the enterprise unprofitable.

Neither mining or farming are likely to add much to the size of the town. Aside from the narrow valley of Smith River, there are hardly a hundred acres in the county of tillable land. Its best reliance is the vast growth of timber, which reaches to within two miles of the town. Such a noble forest as that which includes a hundred square miles of unbroken redwood forest trees, in the western part of this county, is not to be found elsewhere. They are from two hundred and fifty to three hundred feet in height, have a diameter of from three to fifteen feet, and are free from limbs until within a short distance of the top. It will require capital to make this growth of timber available; but it furnishes such ample material for shingles, clapboards, and clear lumber that before many years it will be sought after.

The view from this town down the coast extends on a clear day to Trinidad Point, fifty miles belo Just under this point lies the snug little harbor Trinidad — small, but safe — and around it a about thirty cottages, now nearly all unoccupie Trinidad was the landing-place of the pilgrims wh when the Gold Bluff excitement broke out in 185 hurried in crowds up the coast in the expectation acquiring sudden wealth. A traveler coming dow the coast one fine morning, at low tide, discovered belt of golden sand. Dismounting, he filled his sa dle-bags and blanket, and hurried down to Humbol Bay to announce the discovery. The first mini *hegira* on this coast followed. At one time the were three thousand adventurers at Trinidad a in the vicinity, a large town was laid out, corner l sold, a theatre and race-course projected, and mat rials for a daily paper ordered. With the collap of the Gold Bluff excitement the crowd disappear but the discovery of rich placers on the Trinity a Salmon rivers made Trinidad a brisk little tradi post. In four years these placers were exhauste the Indians became annoying and dangerous, a Trinidad for some years past has been well ni depopulated. The last time I was there its popul tion numbered eleven lumbermen, four half-bre Indians, and one married woman. In justice to t lady I will add that she possessed a scolding capaci ample enough for the whole town, were it dense peopled.

Just below Trinidad lies Humboldt Bay, on whi are located Eureka and Arcata — the former growing business town — the latter delightfully cated on an elevation overlooking the quiet inla waters. The Presbyterian church at Arcata is u der the care of Rev. J. S. Todd, a young man whom his present congregation speak in high ter of commendation.

Eureka is becoming noted for the manufacture lumber — more being sent to San Francisco fr that town than from any other point in the Sta

Below Eureka are Mattole and Eel River valle The former was the scene of the petroleum, or " excitement" of 1865. The speculation — for su it was — collapsed suddenly.

Eel River Valley, however, has the elements a substantial growth and genuine prosperity. T land is unsurpassed in productive capacity, the c mate is finely tempered and healthy, and the lan are being occupied by a class of industrious and telligent farmers. Good schools are established, a already a Congregational and a Methodist chur have been organized — the former under the char of Rev. C. H. Pope, and the latter under that Rev. Mr. May. The upper part of the vall abounds with the finest forests, and when the p jected railroad to Humboldt Bay shall be built, t valley of the Eel River will be one of the most d sirable sections on the Pacific coast. Victor.

Letter from Southern California.

Los Angeles, April 9th, 1868.

After a ride of ten days on horseback from Mo terey, I reached here last Monday. This would regarded in the Eastern States as making good tim since the distance is nearly four hundred mil Here, however, it is looked upon as moderate trav ing. It is the most favorable season for making t trip by land, as there was no annoyance from eith dust or heat, and only one interruption by rain.

Los Angeles, is in a scenographic point of vie the most attractive, charming inland town I ha seen in California. It is nearly ninety years sin it was founded, and twenty since it was captur

from the Mexicans. It then had 2,000 inhabitants. During the era of placer diggings, the town remained stationary, but for six years past has grown rapidly. It now has a population of 6,500. The location is delightful along the banks of the erratic Los Angeles River, and under cover of the San Fernando Mountains. On the northwest side of the town is a summit one hundred feet high, from whence one can get a bird's eye view of the valley. There are about 6,000 acres around the town covered with orchards and gardens exclusively, and just at this time clothed with "living green."

One feature which at once attracts the notice of the visitor, is the *Zanjas*, or Canals filled with water taken from the river five miles above, and without which, the gardening would be a failure. Then, the fences consist of willow trees, planted from ten inches to two feet apart, and which in addition to their value as forming secure inclosures, in summer add greatly to the comfort and beauty of the town.

This neighborhood is the great grape raising section of the State. In truth, there is no spot on the Continent which equals it in the production of this fruit. There is also an abundance of the peach, pear, plum, pomegranate, olive, orange and lemon. Los Angeles County is the paradise of lovers of fruit. Half of the population are Mexicans; but many Americans are now settling, not merely in the town, but in even the most remote valleys of the County. I visited yesterday, the cottage home of a Marylander, who came here in 1860. Having less than two hundred dollars, he worked as a day laborer for two years, and six years ago bought the romantic little nook where he now resides, eleven miles north of the town. Since then he has surrounded his house with shrubbery; has a fine young orchard; fountains playing in his yard, and cattle, horses and sheep on the adjacent hills. I must not omit what is most important in his schedule of possessions, the mention of his excellent wife and two children. I am strongly inclined to agree with his statement when he says that with a limited amount of capital, a man can, in the rural districts of this County, surround himself with a greater number of comforts and luxuries than in any other part of the world.

Still, there are some marked deprivations in such a life. There are no school or church privileges, except in Los Angeles itself. The Roman Catholic influence predominates; most of the American and European families have no fixed religious opinions, and the prevailing habits of the population are loose and irregular.

Yet a better period is dawning, and emigration will bring with it improved schools, and more refined customs. A Congregational church is about completed, and to be occupied. The next twenty years will see a great improvement in this part of our State.

G.

CONTRIBUTIONS.

How Shall the Sermon be made more Interesting?

A very worthy minister belonging to our denomination told an excellent anecdote in the hearing of myself and several others, not many years since, which made quite an impression upon both the intelligence and risibilities of the company. The story was about an old woman who, coming from church one bright Sabbath day, exclaimed,

"What an excellent sermon we had to-day! Never heard such a sermon before in my life!"

On being asked what the subject and text were, she could give no information, but finished her eulogium by saying,

"How beautifully he pronounced that word Mesopotamia!"

Not long since your correspondent catechised a very intelligent lady on her return from church in a similar manner, and secured only a similar amount of information respecting what she had heard.

Now, this anecdote and fact serve to suggest the point that we wish to discuss in this hasty contribution. Instead of casting the blame upon the old lady for pronouncing such a ridiculous, unmeaning eulogy, we feel that she was comparatively guiltless, and place the blame — where it ought to be — upon the ignorance of the sermonizer. "Like people, like priest," is a phrase of deep significance. Our people wander home from our churches without being benefited with false notions or no notions at all, of the sermon, because it has failed to be what it ought always to be — an intelligently impressive discourse.

The history of the church comes to our support. During the early centuries what was it that gave such vigor of intellect, such comprehensiveness of views, such devoted piety to the followers of the Savior — a piety whose faith failed not amid the flames of persecution, and which has placed upon the brows of uncounted thousands around the throne of God the sparkling crowns of martyrdom? Mainly the fact that the early church had her pulpits adorned not only by a pious but an intelligent ministry. Go to the land of John Knox and a host of other noble defenders of the faith of Jesus; examine the history of the cantons of Switzerland; look at our own country fifty or sixty years ago, when the judges and great men of the nation were among the most devoted sons of the Church, and you will find in each case that the pulpits of the land rose like so many towers of strength and intelligence, to which infidelity, as well as the piety of God's children, was attracted. Seek for the glory of the Protestant Church at this time in all the large cities of Christendom, and you will find it chiefly in the vigorous, sanctified intelligence of the men who stand up to preach the Gospel to audiences that have become interested and well informed and capable of judging of the merits of a sermon, because it is all glowing with thought as well as piety.

Now, the minister's desire and purpose to do good, and his devotion to his calling being assumed, there is no need of further proof that he must make his sermons thoroughly intelligent if he would have them interesting to the people. We do not plead for that intelligence which, though sparkling like the north star, remains as cold as the region over which that luminary sheds its beams. It is the intelligence of him whose whole heart is under the warming, sanctifying influence of the Holy Ghost that should abound in all our pulpit performances. And we plead for this because of the immense power of the pulpit. Where ignorance has prevailed among the clergy — as in the days of Queen Elizabeth — or profligacy — as in the times of Archbishop Laud—the masses of the people have become ignorant and profligate. And certainly if, in the ages gone by, there was need that sermons be both instructive and spiritual, there is special need of such sermons now. As our material globe has been casting off its primeval chaos, putting on the various forms of beauty, and, as some scientific men tell us, is marching on until it shall be adorned with all the grandeur of the new heavens and the new earth, so is there evidence that the average intelligence of the race is on the advance. Men are waking up from the sleep of ages. They are planning out systems of education and philosophy. They are examining the foundations of the Christian faith and trying the great doctrines of Holy Writ by the severest tests — orthodox and heterodox. Scientific investigators are putting forth all their efforts, on the one hand to build up, on the other to destroy, the edifice of truth. Surely if the time ever was when the ministrations of the pulpit should glow with the radiance of a superior intelligence, that time is upon us now. Let the sermon, then, be philosophical, surcharged with important thought, logical, archæological, argumentative, poetical, oratorical, full of an unction conveyed by the Holy One, and manly in all its vindications of truth, as the time, the occasion, and the subject may dictate. Let the eyes of the minister be open to the great meaning of his text and the magnitude of his work. By this means the pulpit will continue to be without a rival in point of power and spiritual influence; infidelity will hide its head; ignorance be banished from our congregations, God honored and souls saved from death.

M. A.

Bloomfield, March 20th, 1868.

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Current Literature.

RECENT PUBLICATIONS.

FEMALE SOCIETY AT WASHINGTON. By James Elwell. Boston: Henry Lewis & Co. Pamphlet Edition.

This little work, made up of a series of letters from the Capital to a Boston daily, is a readable little pamphlet of sixty pages. We only allude to it by way of introducing a very brief sketch of the matrons who have presided at the White House.

It is a matter of historical congratulation that whatever may be said of the Presidents, no woman has ever occupied the Presidential mansion against whom even partisan bitterness has breathed any reproach. The wife of General Washington was at the head of the "Republican Court," as it was called, and she was at home in her station, which was then much more aristocratic than it has been in this century. John Adams' wife, if not so graceful a lady as Mrs. Washington — "Lady Washington," as the snobs of that departed day would call her — was a woman of sense and intelligence. Mr. Jefferson is charged with having vulgarized Republicanism by the course he adopted. He put an end to the "Republican Court," and made everything around him hard as boxwood, and, his opponents would have said, as ungainly as himself. The reason of his conduct, it was whispered, was the consciousness of his own deficiencies in the graces. But Mr. Jefferson was by birth, by education, by station, and by experience, a gentleman. Few Americans, even of the highest social position and the longest tenure of office, had better opportunities to become acquainted with "high life" than he. He was Minister to France in the very last days of the old monarchy, and lived in the center of the most polished society that the world had seen — "a civilization that was rotten at the core, though most glorious in the complexion." The only effect of this, and of what he law in other parts of Europe, was to make Mr. Jefferson more democratic than ever; and the simplicity — his enemies said the coarseness — of his Presidential life was owing to his dislike of everything that resembled the display of European Courts. He was a widower, which made the change from the Washingtonian mode the easier.

Mr. Madison succeeded Mr. Jefferson, and had a wife who adorned her station, and whose fame is fixed as an accomplished woman. Mr. Monroe was, we believe, a widower. Mrs. J. Q. Adams was a sensible, matter-of-fact woman. Gen. Jackson was a widower, and so was Mr. Van Buren. President Harrison was in office but a month, and his wife had not an opportunity to restore feminine social rule. He was succeeded by Mr. Tyler who was a widower, but who took a second wife toward the close of his term. Mr. Polk's wife had the reputation of unusual fitness for her place, and during her time there was an atmosphere of social ease and enjoyment which has been unknown since at the Presidential mansion.

President Taylor was married, but Mrs. Taylor took no part in social life during her brief stay at Washington. Mrs. Fillmore was a quiet woman and an invalid. Mrs. Pierce was a most exemplary and amiable woman, and lived mostly retired. Mr. Buchanan was and is a bachelor, and the only bachelor that ever was President — and it is observable that he carried his hostility to marriage so far as to help the rebels to dissolve the Union, a species of divorce on the largest possible scale. We think no bachelor should be President, as he gives no "hostages to fortune," and had Mr. Buchanan been a husband and father, he would not have allowed the secessionists to have their way, and to make so many widows and orphans. The wife of Mr. Lincoln had less of character and reputation than any of his predecessors. The wife of Mr. Johnson is said to be a woman of worth, but has been in ill health for several years. None of the Presidents have taken large families to the White House, and Presidents Washington, Madison, Jackson, and Polk were childless.

RECORDS OF NOBLE LIVES. By W. H. Davenport Adams. London: T. Nelson & Sons. San Francisco: H. H. Bancroft & Co.

The author has given a short and very interesting biography in this book of some of the most worthy men England has produced. The selection was made with a desire to illustrate noble traits of character, and noble deeds in life, as these may be viewed in the various positions which eminent men may occupy, and its general effect on the reader is inspiring and elevating, while each record is a careful and just tribute to its subject.

Sir Philip Sidney, as the brilliant Christian gentleman, Sir Francis Bacon, as the profound philosopher and statesman, Robert Blake, as the ever true patriot on the land and on the sea, William Penn, as the distinguished philanthropist, are representative men, whose history may be studied with profit by all, and the lessons the author draws from the record of them he has given are practical as well as beautiful. We can gain the best idea of what he designed the book should be from his own statement respecting the value of biography which we find in his notice of Penn.

"The value of biography consists of the examples which it affords of men who have become great and good by their devotion to truth and beauty, and the warnings it inculcates by painting the careers of the vicious, the unstable, and the profligate. The errors of a great man, as well as his virtues, may be turned to advantage by thoughtful observers, who will also find in the nobility of his character a splendid incentive to excellence, and will derive from it a constant inspiration. Goethe was wont to remark that it was good for every man to see once a day a fine statue, or to hear a sweet strain of music, or to read a wise book, but it is even better that each one of us should always keep before him the examples of men who have deserved well of their fellows, and from whose lives he may learn the most advantageous lessons. It is difficult, I think, to gaze upon a noble picture without wishing one were a great painter, or to listen to a grand lyric without feeling how admirable a thing it is to be a good poet. And so the perusal of the biography of a wise, just, and generous man has a tendency, I believe, to make the reader in love with wisdom, justice, and generosity. Infinite is the value of biography; it teaches so much, and teaches so plainly. Sum up all that may be gained from a study of the lives chronicled in these pages, and see what a wealth of wisdom and experience it represents! It is of such men that Wilson finely says: 'Their glories shine far beyond the limits of their daily walk in life; their odors are wafted across the boundaries of unfriendly societies; their spiritual seed is borne away, and takes root, and bears manifold fruit, in fields far distant from the gardens of the Lord where they were planted.'"

EDUCATIONAL.

Prematureness.

At the age of fourteen William Pitt had written a tragedy. This is still preserved, and it displays the maturity of his tastes, if not of his understanding. It is so unyouthful that it contains no love. The whole plot is political. Pitt died in his forty-seventh year of over-work and over-anxiety, as First Lord of the Treasury. Similar is the record of a modern philosopher. At the age of nine, having been permitted to witness a military muster, he was asked what he had seen to interest him. His answer revealed the fact that he had forgotten the soldiers, while taking part with two old men whom he had found debating on election and free-will. The man afterward became, in succession, a Presbyterian, a Universalist, a Unitarian, and the attempting founder of a new sect altogether; but has finally entered the Church of Rome, and is now a zealous advocate of tradition. From cases such as these, one conclusion, at least, seems to arise almost spontaneously, to wit: it is not an unpromising circumstance if we discover in boys a certain amount of boyishness. Paul, surely, had a great intellect; but he, when he was a child, spake as a child. The mind prematurely occupied with serious things, is apt to grow up without a relish for restful pleasures, and so tend to over-work — as in the case of Pitt; or, having no relish for legitimate recreation, and yet craving variety in some form, it tends to find it in the follies, extremes, and changes of opinion — as in the case of Brownson. C. R. C.

Pictures.

A young lady taking a ride upon the Bay, came in sight of the Receiving Ship. She at once remarked its resemblance to the *Jersey* prison-ship of the Revolution. The circumstance revealed the fact that the illustrations of her school history had been carefully observed and memorized, and had not passed before her eyes as so much mere typographical ornamentation. And this is as it should be. The illustrations of the text-book should not be disregarded, for they are both a means of strengthening the scenic memory, and of impressing valuable knowledge. But neither should they be passed over too cursorily. Photographing takes time, whether upon the sensitized paper or upon the tablet of memory. A well-filled mental gallery is too good a thing to be secured without deliberate and energetic effort. As Pycroft says in his *Course of Reading*, "*Nihil sine labore* is true even of looking at pictures. Unless we read and reflect on the scenes we contemplate, and are contented to look only at a few at one time, we shall soon perceive that we have become more confused than informed." C. R. C.

One Hundred Years Ago.

The world a century ago was in many particulars a different world from what it now is. There were no steamers traversing rivers, and crossing the wide ocean; no railways carrying their crowded trains halfway across a continent in three-score hours; no telegraphic wires sending messages with lightning speed around the world; no lucifer match had superseded the use of flint and tinder; no photographist had learned to portray the family group, or picture the landscape as truthfully as life itself; "oil on the brain" was a disease unknown among the maladies, and the tallow candle had not given place to the gilded astral.

One hundred years ago and this nation of thirty-seven States consisted of a few scattered, dependent English colonies, scarcely named or known in the civilized world. Washington was a rustic landholder on the banks of the Potomac, Jefferson an obscure lawyer, and Franklin a busy type-setter.

One hundred years ago there was not an independent government on the western continent — the Pacific slope was an unbroken wilderness, and on the soil of California no white man, not even the Spanish Jesuit, or Mexican pioneer, had built his cabin. This little nook of land where now stands the city of San Francisco, was a lonely, wild landscape, verdant in spring, brown and barren in au

tumn. Elk abounded on the adjacent lowlands, and deer skipped on the eastern mountains. The Indian, undisturbed, paddled his canoe on the waters of the Bay, kindled his fires on the sand-hills, and enjoyed the few scanty comforts of savage life.

One hundred years ago boys were content to be *boys* till they were men grown. No boy, then, thought it dignified and manly to chew and smoke tobacco, drink whisky, and tell dirty stories. Young America was not then born. Girls of fifteen were not ashamed to be found washing the dishes, sweeping the room, or cooking the dinner.

In some respects mankind have not improved since 1768, but in the aggregate, I think I like to live in the world of to-day, better than in that of "One Hundred Years Ago." ALICE.

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On the Ferry.

On the ferry, sailing over
To the city, lying dim
In the mellow mist of evening
By the river's further rim!
On the ferry, gazing outward
To the ocean calm and cold;
Where the blue bay dips its waters
In the sunset's fleeting gold.

On the ferry, gazing outward,
O thou ocean deep and wide,
Every pulse is beating measure
With the rythm of thy tide!
Loving waves kiss warm and eager;
Motionless the great ship stands,
While above each pendulous pennon,
Lures me with a beckoning hand.
Calm on the uneasy waters
Lean the sunset bars of flame,
Like the legendary ladder
On which angels went and came.

In another summer evening,
On a little way before,
I shall reach another ferry,
Seeking swift a dimmer shore.
I shall cross a wider ferry,
Crossing to return no more,
Sailing for a fairer city,
Waiting on a lovelier shore.

Life may touch the soul so gently,
We can hardly call it rough;
Yet we'll all say in its closing
Our brief day's been long enough.
Thus I stand with gathered garment,
Ere the deeper shadows fall;
O my heart, drop thy last idol,
Listening for the boatman's call.
Come! and by my spirit's sinking,
By my shrinking fears untold,
Bear me gently o'er these waters,
Charon, boatman, calm and cold.

Olden Time Spelling Schools.

The northern part of Ohio was, in some localities, settled at quite an early day. Forty years ago our township had become quite populous and thrifty, and there came into it a down-easter, an industrious and well-informed man. I can recall the benevolent, yet sad expression of his face, for it was said that he had met with bereavements before coming to the west. He was a carpenter, and straightforward and systematic in his habits. The neighborhood became quite attached to him, and he was employed to teach our winter school. Working at his trade in summer, he continued our instructor in the winter for several years. We did not grow tired of him, and he did not appear to get weary of us. We were probably not mistaken in thinking that he took an interest and a laudable pride in our improvement, for he was painstaking and laborious in his instructions.

In those days there were few public amusements in that farming region. The era of negro minstrels, panoramas, and miscellaneous lecturing had not dawned — at least upon that retired locality. The recreation most enjoyed, and in my recollection the most memorable, was the winter spelling-schools. These occurred on every Wednesday night of the winter term, when there was clear weather. It is pleasant to recall one of those long winter evenings when the boys and girls gathered at the old-fashioned school-house.

The afternoon school had closed, and the teacher had appointed a stout boy to see that the fire-place was kept full of blazing wood. Just after dark, as the bright moon came up, a dozen sleighs and cutters came up loaded with living freight. After these came a huge double sleigh with an abundance of hay, and at least half a score of small specimens of humanity, picked up from a half dozen houses, and all as merry as kittens. And the bright eyes and cherry lips that one caught a glimpse of under the warm buffalo robes —— ah! who shall forget them?

The school-house destined to be the scene of the conflict has been swept and garnished. Pellets of chewed paper have all been swept from the ceiling, and two pails of water — a wise provision for the warm room — are placed on the bench in the entry. The boys have fed the fire till the old chimney fairly roars. Amid the bustle, down comes the ferule of the teacher on the desk. What the roll of the drum is to armies, this "rule" is to this whispering, laughing young company. The challengers take their place on one side of the house, the challenged are arrayed on the other. Back seats, middle seats, low front seats, are all filled. Some of the fathers and grandfathers have come in as spectators, and occupy the bench of honor near the desk. Now come the preliminaries. The reported best speller on each side chooses. They begin:

"*Susan Brown!*" Out comes a little round-eyed creature, blushing like a rose. Such a *little* thing, and chosen first!

"*Moses Jones!*" Out comes Moses — an awkward fellow with a terrible shock of red hair surmounting his broad brow. The girls laugh at him, but what he doesn't know about the "elementaries" isn't worth knowing.

"*Jane Murray!*" Out trips Jane, fluttered as a bride, and takes her place next to the caller. She is a pretty girl, but a sorry speller. Don't you hear the whisper around the house: "Why, that is John's sweetheart!" John is the leader, and a battle lost with Jane by his side would be sweeter than a victory won without her.

And so they go on calling names until the opposite benches are empty, and the contest begins. Down goes one after another, as words of three syllables are followed by those of four, and then come the tough, knotty words picked out of Webster's Unabridged. Forty minutes pass away, until at last Moses and Susan remain alone.

The Dictionary is well nigh exhausted, and yet there they stand. By and by the village doctor gives out a thundering word, and Moses comes down like a tree — and Susan flutters there still, like a little leaf aloft, that the forest and the fall have forgotten. By and by she hesitates a breath or two — and fails. Little Susan sinks into the chink left for her on the crowded seat, and there is a lull in the battle.

Other exercises follow — but they are brief. The main battle has been fought. Then comes the hurrying, and bounding, and whispering, and glancing — the pairing off and jumping in. There are hearts that flutter — mittens that cannot be worn — hopes that are not realized — looks that are not fondly returned. There is a jingling of bells at the door. One after another the teams drive up and receive their nestling freight and are gone. The teacher covers the fire and pinches the smoking wicks between his thumb and fore-finger. We wait for him. The bells ring faintly in the far-off wood. They are gone. The school-room is dark and tenantless, and we are alone with the night! Merry, care-free company! Many a year has since gone by. Some of them are sorrowing. Some are dead — and all, we fear, have changed. Spell! Ah! the *spell* that has come over that crowd of young dreamers — over you — over me — over all of us!

Irritable Christians.

There is too much truth in the following, from the *Religious Magazine:*

There was a clergyman who often became quite vexed at finding his little grandchildren in his study. One day one of these little children was standing by his mother's side, and she was speaking to him of Heaven.

"Mamma," said he, "I don't want to go up to Heaven."

"Don't want to go to Heaven, my son!"

"No, mamma, I'm sure I don't."

"Why not, my son?"

"Why, grandpa will be there, won't he?"

"Why, yes, I hope he will."

"Well, as soon as he sees us, he will come scolding along, and say, '*Whew! whew! whew! what are these boys here for?*' I don't want to go to Heaven if grandpa is going to be there."

There is no doubt that many Christians bring a reproach on religion, and disgust the young with serious things, by the moroseness of their tempers, their perpetual fretting and fuming when anything goes not to suit them. The young are ready to say, if religion makes its possessors so unlovely, "I never want it." Cheerfulness, kindness, pleasant looks, and pleasant words are the fruits of grace. The religion of Christ is love, and though it does not instantly root out all the evil propensities of the human heart, it must gradually transform the natural character until the Christian reflects the image of Him from whose lips the language only of kindness fell.

Ivory Inexhaustible.

New Siberia and the Isle of Lakon are, for the most part, only an agglomeration of sand, ice, and elephants' teeth. At every tempest the sea casts ashore fresh heaps of mammoth tusks, and the inhabitants are able to drive a profitable trade in the fossil ivory thrown up by the waves. During the summer innumerable fishermen's barks direct their course to this isle of bones; and in winter, immense caravans take the same route, all the convoys, drawn by dogs, returning charged with the tusks of the mammoth, each weighing from one hundred and fifty to two hundred pounds.

The fossil ivory thus obtained from the frozen North is imported into China and Europe, where it is employed for the same purposes as the ordinary ivory, which is furnished as we know, by the elephant and hippopotamus of Africa and Asia. This isle of bones has served as a quarry of this valuable material for export to China for five hundred years. And it has been exported to Europe for upwards of one hundred years. But the supply from these strange mines remains undiminished. What an accumulated number of generations does not this profusion of bones and tusks imply!

Obstructions as Aiders.

Difficulties exist to be surmounted. The great heart will no more complain of the obstructions that make success hard, than of the iron walls of the gun which hinder the shot from scattering. It was walled round with iron tube for that purpose, to give it irresistible force in one direction. A strenuous soul hates cheap successes. It is the ardor of the assailant that makes the vigor of the defender. The great are not tender at being obscure, despised, insulted. Such only feel themselves in adverse fortune. Strong men like war, tempest, hard times, which search till they find resistance and bottom. They wish, as Pindar said, "to tread the floors of hell, with necessities hard as iron." Periodicity, reaction, are laws of mind as well as of matter. Bad kings and governors help us, if only they are bad enough. In England, it is the game laws which exasperate the farmers to carry the Reform Bill. 'Tis what we call plantation manners which drove peaceable, forgiving New England to emancipation without phrase. In the Rebellion, who were our best allies? Always the enemy.—*Emerson, in January Atlantic.*

Nature is sanative, refining, elevating. How cunningly she hides every wrinkle of her inconceivable antiquity under roses and violets, and morning dew! Every inch of the mountains is scarred by unimaginable convulsions, yet the new day is purple with the bloom of youth and love. Look out into the July night, and see the broad belt of silver flame which flashes up the half of heaven, fresh and delicate as the bonfires of the meadow-flies. Yet the power of numbers cannot compute its enormous age — lasting as space and time — embosomed in time and space. And what are they — time and space? Our first problems, which we ponder all our lives through, and leave where we found them; whose outrunning immensity, the old Greeks believed, astonished the Gods themselves; of whose dizzy heights all the worlds of God are a mere dot on the margin; impossible to deny, impossible to believe.—*Emerson.*

In our daily intercourse, we go with the crowd, lend ourselves to low fears and hopes, become the victims of our own arts and implements, and disuse our resort to the Divine oracle. It is only in the sleep of the soul that we help ourselves by so many ingenious crutches and machineries. What is the use of telegraphs? What of newspapers? To know in each social crisis how men feel in Kansas, in California, the truly wise man waits for no mails,

reads no telegrams. He asks his own heart. If they are made as he is, if they breathe the like air, eat of the same wheat, have wives and children, he knows that their joy or resentment rises to the same point as his own. The inviolate soul is in perpetual telegraphic communication with the Source of events, has early information, a private dispatch, which relieves him of the terror which presses on the rest of the community.—*Emerson in Atlantic.*

I was once walking a short distance behind a very handsomely dressed young girl, and thinking, as I looked at her beautiful clothes, "I wonder if she takes half as much pains with her heart as she does with her body."

A poor old man was coming up the walk with a loaded wheelbarrow, and just before he reached us, he made two attempts to go into the yard of a small house; but the gate was heavy, and would swing back before he could get through.

"Wait," said the young girl, springing lightly forward, "I'll hold the gate open."

And she held the gate until he passed in, and received his thanks with a pleasant smile as she went on.

"She deserves to have beautiful clothes," I thought, "for a beautiful spirit dwells in her breast."—*Little Corporal.*

THE YOUNG FOLKS.

Counsel to Boys.

RELIGION.

It is not my province to tell you which church or creed is superior to all others, nor yet to argue that all of them are equally good, nor that belief and unbelief are of no practical account. On this head I will only say, generally, that the good son of virtuous, intelligent parents will be very apt to abide in their faith and communion until he is quite sure that his understanding is mature, and his knowledge as to facts and principles at least equal to theirs. What I would wish to urge is this — that one essential, fundamental base of a noble career, in my view, is a firm, clear, living conviction that the universe is no accident — no casual product of fate, or chance, or the fortuitous concussion of atoms — but the creation of an omnipresent, omniscient, omnipotent Will.

No man is old enough, or wise enough, to solve all the problems presented to finite minds by what we see and know. If the universe has a Creator, must there not have been a time when it did not exist? If God made all things but Himself, must He not have previously existed alone? And must not Infinity have been enlarged by the subsequent calling of the material universe into being? Thus, question after question may be asked, to which no satisfactory answer can be given, and with reference to which we can only say, with Tennyson,

> "I sink upon the altar stairs,
> That slope through darkness up to God."

But, when we quit the dreary domain of speculation, all is simple, cheerful, certain. We are *not* the waifs of Chance, the slaves of Necessity. "Though we now see through a glass, darkly," we can yet see enough to render it certain that we are children of an infinitely powerful, wise, and good Parent — too wise and too loving to permit us to defy His laws with impunity. He must punish every aberration from the straight and narrow path of righteousness — that is, Rectitude. He would not be absolutely good, if He did not. To permit us to do wrong with impunity — to break His laws and secure thereby seeming personal advantage or gratification, at the expense of general injury — would be to resign His benignant scepter, and allow the world to drift helplessly toward Chaos and the unfathomable abyss.

The vital truth is tersely summed up by the Psalmist, in the statement, "The fool hath said in his heart, There is no God." That is the one great, fatal mistake, which covers our globe with misery and woe. But for this, there could be no libertine, no thief, no drunkard, no heinous transgressor. The conceit that God's justice may somehow be evaded, circumvented — that the pleasures of sin may be enjoyed, and its penalties somehow escaped — is a form of qualified Atheism, immensely more prevalent and more baleful than any other. It is the omnipresent prompter of greed and lust, and indolence, and knavery. Less palpably absurd than the notion that nothing originated everything, it is more widely cherished, more vastly injurious.

Let no one harbor a doubt of the universality, the inexorable, unavoidable certainty of Retribution! In spite of all deceiving appearances, we reap as we have sown, and receive as we have deserved. The succession of effect to cause is not always instant or obvious — appearances may often seem to ignore or defy it as plainly as the sun seems to revolve around the earth; but the truth is only obscured, never subverted. God reigns; that is the great, first truth. He does not merely contemplate and oversee; He designs, directs, and decrees, and is never disconcerted, nor disappointed. What to us are aberrations, defeats, disasters, are to Him, who foreseeth the end from the beginning, but steps toward the fulfillment of His transcendant, beneficent purposes of Universal Good.

Young friends, I do not intend to preach to you, and you will probably hear no more from me in this precise vein. But every plan of life and duty must find anchorage in some fundamental idea; and the one truth which seems to me most essential, is that which the fool's heart denied when he said, "There is no God."—*Horace Greeley in the Little Corporal.*

How to Get an Education.—Boys say often, "we want to get an education, but we are poor, and father is poor, and we can't get it; so we are going to learn a trade, or go into a store or do something else." Now let me say, every boy that wants an education, if he will bend his force to it he can get just as good a one as he wants. The way is open. Education does not come through academies and colleges and seminaries; these are helps, but it comes by study and reading, and comparing. All the schools, and colleges, and seminaries in the world, will not make a scholar of a man without these; and with them a man will be one if he never sees a college The same is true of girls, and what is true of this pursuit is true of any other. The force must be from yourself and you must develope it. It is that indomitable "I can" that sets a man astride in the world.

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PACIFIC COAST ITEMS.

As farming, the mechanical trades, and manufacturing are not likely to give employment to the numerous emigrants now arriving on this coast, some of our cotemporaries advise the more robust of the new comers to seek the placer diggings of this State. The floods of the past winter have probably laid open much wealth in the old placer counties. These diggings are easily reached. Mining tools and provisions are cheap, and the favorable season is just beginning.

An "Old Oregonian" sends us an entertaining sketch of his first experience in that State, having reached there in 1845. There was no money in the country, and his first contract for work was the splitting of 3,000 rails for thirty bushels of wheat — then the only legal tender. He had to travel a mile through fern high as his head, and his food was mush, without salt or seasoning. The first day he split fifteen rails. They had a tough time — the early settlers of Oregon.

The people of Sonoma County are vigorously canvassing the merits of the two proposed railroad routes between Russian River Valley and San Francisco. Both routes start from Healdsburg — one coming by way of Petaluma, the other by way of Vallejo. The county is authorized to aid one route to the extent of $5,000 per mile, and the voters are to decide which one. Hence the spirited campaign now going on.

There is hardly a homestead in California which would not be improved by setting out shade trees, and shubbery. Horace Greeley used quaintly to say, that the daughters of farmers who had their houses surrounded by trees, and their orchards abounding with fruits, would much more readily get good husbands. Certain it is that he who plants a tree, erects to his memory a monument for years to come.

The *Call* aptly says that there have been two eras of emigration to California — one the "golden era," and the other "the agricultural era." The former extended from 1849 to 1853. It gave wealth to other lands, but left our own poor. The latter era is now in progress, and instead of leading to waste and ruin, will strengthen and elevate our people.

The steamers *Sacramento* and *Nebraska*, which left on Tuesday and Wednesday for Panama, were both filled with cabin passengers. The unusually low fares of the present season account for two-thirds of the travel to the Atlantic States. Probably five-sixths of those now leaving will return within twelve months.

The tannery at Corvallis, Oregon, is furnishing this market with some extra qualities of leather, and the Santa Cruz leather has for several years commanded the highest prices. There is no reason why Eastern leather, like Eastern butter, should not be driven from the Pacific Coast.

Henry Comstock, who came from Mexico to California in 1853, and discovered the far-famed Comstock lode in January, 1859, is now "exploitering" in Montana. He discovered the lead at Virginia by noticing "the queer-looking dirt in a gopher-hole."

Humboldt Bay, 228 miles above San Francisco, is a fine locality for ship-building, especially for the small class of vessels needed so much on this coast for local traffic. Within ten years it will grow into an important business.

The fine weather of the latter part of this week has given fresh vigor to business in this city, and pleasant faces to the gardeners, fruit-raisers, milk-carriers, and men-of-leisure in the suburbs.

It is stated that there are more papers published in San Francisco with its 125,000 inhabitants, than there are in London, with its three million souls. Our city abounds with newspapers.

The corner-stone of the Young Men's Christian Association building will be laid to-day, on Sutter Street. Address by George Barstow, and oration by Rev. A. L. Stone, D.D.

No less than five California papers have changed proprietorship this month. The latest we notice are the Healdsburg *Standard* and the Red Bluff *Independent*.

The steamer for Alaska this week took Company G. Second U. S. Artillery, Lieut. Huggins, which is to occupy a new post on the island of Kodiak.

The Cornell University of New York has offered $15,000 for the collections of shells which have been made by Dr. W. Newcomb, of Oakland.

Signor Farini and Mark Twain have been occupying Platt's Hall this week. Both have marked ability in their respective callings.

Instances of insanity and attempts at suicide continue to be frequent in this city. Most of the persons affected are new-comers.

Flint, Bixby & Co., of Monterey County, Cal., have a flock of 75,000 sheep, and a pasturage range of 200,000 acres.

Thirty-seven deaths occurred in this city last week, against forty-one in the corresponding week of last year.

A valuable mine of iron ore is said to have been discovered five miles from St. Helena in Napa County.

In 1852, the cost of living in California was $3 per day. Now it ranges from sixty cents to a dollar.

The rain-fall in this city has now almost reached thirty-nine inches.

The State election in Oregon takes place the first Monday of June.

TELEGRAPHIC SUMMARY.

Eastern.—Three women were killed, and others injured at the Catholic Cathedral in Chicago, from an accident occasioned by a fire alarm....The Indians are dying of starvation on the Plains....Indian troubles have broken out in Florida....The New York Democrats disavow any interest in the Presidential impeachment, save a fair and impartial trial....Gen. Halleck is *not* ordered to the East.

Congressional.—The Impeachment trial drags its slow length along. Gen. Thomas has undergone an examination, and Gen. Sherman has been upon the stand without any important evidence being elicited....The Senate will limit the time of arguments of the counsel after the close of the examination....Mr. Washburne continues to stultify himself on the Alaska question, by practically denying his former statements.

Foreign.—Frenchmen at Paris are seeking American citizenship to escape military service....Quiet prevails in England, both Liberals and Tories awaiting the "progress of events in Abyssinia and Ireland."....Cassius M. Clay has resigned his post as Minister at Russia. There are unfavorable reports of his conduct.

WEEKLY MARKET REPORT.

San Francisco Cattle Market.

Wednesday, April 15, 1868.

There are no features of special interest to report. Quotations are essentially the same as last week.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 10@10½c ℔ lb.
do 2d do 7@9c ℔ lb.
Veal—Ordinary to choice, 8@12c ℔ lb.
Mutton—Easy at 6@7c ℔ lb.
Lamb—More plentiful at 9@10c ℔ lb.
Pork—Undressed, grain fed, 7@8c; dressed, medium range, 9@11½c ℔ lb.

Produce Market.

Flour—The steamer *Nebraska*, for Panama, this morning, carried away 4,000 bbls in transit for New York. Sale of 1,000 bbls Albany (Oregon) Extra, private, but understood to be a little off from the ruling rates. We quote best descriptions of Oregon Extra at $7 37½@7 25, and city brands of California as follows:

Superfine, hf sks, ℔ 196 lbs	$6	62½@6 87½
qr sks	6	87½@7 12½
Extra, hf sks	7	37½@7 62½
qr sks	7	62½@7 87½

Wheat—Market quiet. Sales include 712 sks Oregon white, $2 45; 500 sks do, $2 47½. We quote fair to good shipping at $2 40@2 45, and prime milling at $1 50. At the close, 2,400 sks choice, in two lots, $2 50 ℔ 100 lbs.

Barley—Very little demand. The nominal rates are $1 90@1 95 for light to good feed, and $2 ℔ 100 lbs for brewing. At the close, 1,000 sks brewing, in lots, $2 ℔ 100 lbs.

Oats—Sale of 240 sks light, $2 50. The nominal range of the market is $2 50@$2 70 ℔ 100 lbs.

Potatoes—Choice descriptions are in demand at $1 30@$1 50 ℔ 100 lbs, weak at the outside figure; second quality dull at nominal quotations.

Corn—Quotations are as follows: Red, $2 25; pale Yellow, $2 30; deep Yellow, $2 35@2 40; and White, $2 50 ℔ 100 lbs.

Rye—Nominal at $2@$2 05 ℔ 100 lbs.

Buckwheat—Dull and nominal at $1 75@2 ℔ 100 lbs.

Onions—Stock moderate; jobbing at 5½@6½c ℔ lb.

Beans—Sale of 200 sks small White, private. Quotations are as follows: Bayo, 3¼c; Butter, 4⅜@4½c; Pea, 5¼@5½c; small White, 5@5½c; Pink, 2½@2¾c; and Red, 2⅜@2½c ℔ lb.

Bran—The price has been advanced to $32 50 ℔ t with orders in advance of supply.

Middlings—We quote fine steady at $50, and feed d criptions at $35@40 ℔ ton.

Oil Cake Meal—The mill price remains at $30 ℔ ton

Hay—Sales of about 70 tons fair to good within the ran of $17@$24 ℔ ton.

Dairy Products—Are in active demand Fresh r Butter is quoted at 30@32½c, the latter figure for very choi California firkin Butter, 31@32½c for store and ranch-packe Cheese, 16@17c ℔ lb; Eggs, 32@34c ℔ doz.

Poultry—Under limited supplies, prices have advanc to high figures. This scarcity is supposed to be only tem rary; hence, lower rates may soon be expected. Live T keys are to-day quoted at 19@21c, and dressed do at 22@2 ℔ lb. Hens and Roosters, $7 50@8; Spring Chickens, f grown, $7 50@8 50; Broilers, $5@6; Ducks are less sal ble at $5 50@6 50 ℔ doz; Geese are dull at $2 25@3 75 pair.

Provisions—Cured Meats are generally quiet. Calif nia-smoked Bacon commands 15½@16c; Oregon do, 13 14c; California Hams, 17@18c; Oregon do, 16@17c; La 14@15c for California, and 13½@14½c ℔ lb for Eastern.

Wool—The receipts continue moderate. Some of t lots of spring which have thus far come forward are of e cellent quality, while other lots have been excessively dirt The last named descriptions are generally credited to se tions of the State where, from copious showers on low land the mud has been too widespread to be avoided by the shee The market for spring clip has not fairly opened. Owing limited supplies, dealers do not care to press, nor are buye anxious to operate; nevertheless, exporters are steadily pic ing up available lots of clean shipping grades of spring 16@16½c. There is no fall clip offering; last quotatio were 11@12c for best grades. Sales since last Wednesd (not before reported) aggregate about 61,000 lbs, spring ar fall at current rates.

Hides—The demand is is light and receipts moderat About 200 Mexican dry, just at hand by the steamer, realiz 13c. The range for this description is 12@13½c. Sales California dry since last Wednesday aggregate 790, usual s lection, at 14@14½c ℔ lb, tha market closing weak at the ou side figure.

Tallow—Continues in fair demand at 7¼@7¾c ℔ lb, f ordinary to choice Beef and Mutton.

—*S. F. Bulletin.*

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The Occident.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

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Current Topics.

The Joint Committee of the two Assemblies to consider and report a basis for union between the Old School and New School branches of the Church met in Philadelphia last month. Some manifest changes had been effected in the feeling of the committee, and of the Church at large, since their report last May. Still it was doubtful whether they could agree upon a basis that all would accept. They conferred together for two days before they reached a satisfactory position, and the doctrinal points furnished the most serious occasion for debate, all claiming to be orthodox, while the N. S. members insisted that "liberty" be allowed them, so far as the illustration of their views and the methods of their working may be concerned. On the third day they devised a mode of settling the whole question through a proposition of Dr. Gurley, of Washington, that while the recognized standards of the Church should be held in their integrity and in "their fair historical—that is, the Reformed or Calvinistic sense," full liberty be granted to both sides in "explaining and illustrating" those doctrines of the Gospel. This proposition was adopted *unanimously*, and all felt that there could be no other serious bar to union. Then discussion closed, and all gave themselves up to the tide of feeling that could hardly be restrained in the circumstances. Prayer was uttered in the midst of weeping, and thanksgiving was universal, and the meeting was closed by all standing, joining hands, and singing the doxology,

"Praise God, from whom all blessings flow."

We trust the result in the Committee may be prophetic of what will be witnessed in the Assemblies, and we cannot doubt that the spirit there manifested will prevail in the Church.

Can any one tell why the impression is so universal that editors and ministers of the Gospel are under obligation to keep a free intelligence office? It has seemed to us for some time that we shall be compelled to have an assistant for this department of our business, and, should it increase in the present ratio, he will have no leisure. We are disposed to do all in our power for the information of those who make reasonable demands of us, but really we receive some letters that test our good nature no less than they tax our patience. Neither editors nor ministers are omniscient or omnipresent—nor have they nothing to do but to write letters to save those who wish them to do this a little trouble and a few shillings. By the way, we received one letter of the scores lately sent us with inquiries, to which we call attention as a remarkable exception. It had in it a postage stamp for the answer! We do not remember another instance of the kind for months past.

Nothing is more hopeful, as bearing on the future, than the increasing interest manifested in all parts of the world respecting the education and welfare of children. In France while no public school system exists, there have been recently formed such schools for the poor, in addition to those before supported, as must greatly change the condition of the next generation. In Spain a remarkable advance has been made within the past year in popular education. In England the long-continued oppression of children employed in the manufactories has been brought to an end by a law that went into effect last January, by which they are released from such long terms of work each day, and their employers are obliged to furnish them means of instruction a certain number of hours each week. In China a new interest is felt respecting schools of such character that the pupils may gain a knowledge of science and art as known in other parts of the world. In Japan this interest has been more marked, and large quantities of books have been sent there from this country for use in their schools. In our own land, the purpose to care for the children, those of the vicious and degraded, as well as those of the better classes, the black and the white, the native and the foreign, by public schools, and industrial schools, and schools supported by benevolent contributions, and Sunday Schools, has been more general and effective since the war than ever before. No one can know these facts without a conviction that they speak with mighty emphasis respecting the time to come. They are lifting the pall of darkness from a multitude of minds, and beginning to roll it back. Such increase of light and knowledge never fails to produce blessed results.

The work of reconciliation between the whites and blacks in the South seems to be making but little progress. The reason for this is undoubtedly to be found in the unsettled condition of national politics. Each party in the South, with its sympathizers in the North, expects great advantages from the success of its own theory of reconstruction in the coming Presidential election, and when the result of that contest shall have been settled, the work of reconciliation which for months has been at a stand-still, will take a fresh start. It is possible that on both sides too much is expected from national legislation. Neither the success of any political party nor any political measure which may be adopted at Washington, can of itself complete the work of reconstructing Southern society. It is the duty of Congress to protect all classes in their rights; but the work of actual reconstruction must be performed by the parties themselves. They must learn to regard their interests as identical, and to work together for the furtherance of those interests. There is perhaps a disposition on our part to throw too much blame on either the freedmen or the whites at the South for the bad feeling which exists between them, while neither are worthy of unqualfied blame. The blacks have very few wants and those easily supplied without continual labor, and their highest idea of freedom is undoubtedly to work when they choose. Their elevation must come by time and by the growth of artificial wants. Neither is it strange that the whites should not immediately look with favor on the new order of things. Let us hope for a future change in some of the ideas of both classes.

The desire of the Cornell University to get possession of a collection of shells now owned in California, is evidence enough that we should not permit it to be removed from us, if it can be retained for any fair sum. Dr. Newcomb has been engaged for years in gathering his specimens, and has arranged them with great care and skill, so that conchologists agree that the collection is of uncommon value, and we learn that he prefers to dispose of it to some institution in this State. There is no opportunity for our new University to obtain it until the Board of Regents shall be appointed, but we would suggest that a number of gentlemen become security for its reasonable value if there is need of immediate action, and that then either the University, or the City College, or some other College, purchase of them. There could be little risk in doing this, since there would be no other source of supply for the demand in this direction, and the demand increases with the increase of Colleges. An exorbitant price should be the only reason why an Eastern University should take such a collection from us at this time.

A remarkable decision has been made by the Court of Appeals in Kentucky, to the effect that men regularly chosen as Ruling Elders in the Presbyterian Church are not officers of the Church—annulling their election. Verily, we have fallen upon strange times if our civil Courts are to pass action on purely ecclesiastical affairs, and set up one and put down another in our churches, at their pleasure. The decision is wholly at variance with those of Courts in other States, and if it abides, it takes away the foundation of all church organizations. A worse form of Church-and-State arrangement it would be difficult to conceive, and this is not the country for a very successful experiment in that direction.

The practical working of the eight-hour law, in its application to minors, is creating considerable dissatisfaction in this city. Apprentices who are willing and anxious to work more than eight hours per day, have been in some instances discharged, because, by keeping them at work the employers would, according to their construction of the law, be liable to fine and imprisonment. If this is the true interpretation

of the law, the dissatisfaction is well founded, and injustice is done to those minors who wish to learn trades, and to their parents. To protect apprentices by law against over-work and the employers who may exact it, is wise and just, but a law that an apprentice may not voluntarily and with the consent of his parents, work more than eight hours per day, is absurd. The President of the Mechanics' State Council, has written a letter, in which he gives to the law a very different, and as it seems to us, a true meaning. He understands the law to provide simply that minors shall not be *forced* to work more than eight hours. If this interpretation prevail, this ground of objection to the law is removed.

RELIGIOUS INTELLIGENCE.

PACIFIC COAST.

THE Presbytery of Benicia will hold its next semi-annual meeting in the Presbyterian church of Healdsburg on Friday, the 8th of May, at 7½ o'clock, P.M. The services to commence with a sermon by the retiring Moderator, Rev. James Wylie.

A. FAIRBAIRN, Stated Clerk.

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Young Men's Christian Association Building.

A large number of gentlemen and ladies were assembled on Saturday last to witness the ceremony of laying the corner-stone of the building intended for the use of the Young Men's Christian Association, which is being erected on Sutter Street, between Montgomery and Kearny. A. L. Chamberlain, Chairman of the Building Committee, called the meeting to order, and called on George Barstow, President of the Association, to preside, and to make the opening address. Want of space prevents us from publishing in full the eloquent address of Mr. Barstow, but from it we gather the following information concerning the building. It will be of brick, two stories and attic in height, with deep basement; will have a front of fifty-four feet on Sutter Street by a depth of 121 feet, and will undoubtedly be an ornament to our city. It will contain a free library and reading-room, together with extensive apartments for social gatherings and innocent recreation. The cost will be $54,000. There will be a debt of $45,000, of which $16,000 are yet to be provided for. The value of the whole property will be $90,000.

After prayer by Rev. Dr. Scudder, Rev. Mr. Lathrop, of the Church of the Advent, was called upon to lay the corner-stone, which he did after placing in it a copper box containing reports of the Association, copies of the various city papers, etc.

After the singing of a hymn, Rev. Dr. Stone was called upon and delivered a brief but eloquent and appropriate oration.

A poem written for the occasion by Miss H. Satterlee, was read by Mr. Piercy. The Doxology was then sung by the choir, and the interesting and impressive ceremony was closed by the benediction pronounced by Rev. Dr. J. B. Thomas, of the First Baptist Church.

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WE are surprised by the information that reaches us through the Eastern papers, to the effect that Rev. Dr. Eells of the First Church in this city, has decided that he cannot be useful on the Pacific Coast, and will soon return to his former associations. No intimation of this kind has been expressed on this side of the continent, and as we may be presumed to know, we will say that Dr. Eells expects to remain in his present position for a time, if his people are willing, and try to find a field in which to be useful in this wonderful region, which he has not been here long enough really to survey. The truth is not always learned from letter-writers, who are able to manufacture items, if they cannot gather them.

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WE are pained to learn that the venerable Chancellor Ferris, of New York University, has been very ill, and fears were entertained that he would not recover. Later intelligence gives hope, however, that he will be slowly restored again to perfect health. There are few men living for whom more persons would sincerely mourn, were he to be taken away, than for Dr. Ferris, and the prayer of not a few on these distant shores is that he may hold his place of honor for years to come.

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THE last mail from the East brings the sad news that two of the ablest jurists and most useful Christian men of our country have recently died. They are Daniel W. Lord, of New York City, and Henry Welles, one of the Justices of the Supreme Court of the State of New York. Both passed the bound of three score years and ten, but they were eminently useful in their advanced age, and as officers in the Presbyterian Church they were honored as among the most wise and prudent.

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SANTA FE.—The Rev. D. F. McFarland appeals from the capital of New Mexico for funds to erect a church edifice and enlarge school accommodations. He says: A deep sense of duty compels to this course. "One year ago last November, a church was organized of twelve members, a Sabbath-school of eight scholars and three teachers, and a day school of twelve pupils. The church now numbers twenty-one, the Sabbath-school has thirty in attendance, with six teachers, and the day school thirty-four pupils. It will cost about $4,000 to build a respectable house of worship. The leading Americans in Santa Fe have pledged themselves to raise $1,500, if such a building will be erected early in the coming Spring. The amount may be increased to $2,000 if suitable encouragement is given."

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RELIGIOUS SOCIETIES, who are in debt, are in many places about to celebrate the coming May Day with festivals and evening fairs, using the proceeds to liquidate their liabilities.

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THE Unitarian Society recently organized at Sacramento have chosen Rev. W. H. Brown pastor, and hold religious services in the Senate Chamber.

EASTERN.

THE NEW PRESBYTERIAN CHURCH IN HARTFORD.—About eighteen months ago, Mr. Warburton, a member of the Centre Congregational Church of Hartford, Ct., unsolicited, pledged $5,000 to the Presbyterian church in that place, if the society would undertake the building of a new house of worship. The church is now entirely free from debt. The society numbers 143 communicants — ten having been added to the church at the last communion; 150 children attend the Sunday School. The congregation has been steadily increasing for the past two years, and the speedy erection of the church edifice is now imperatively called for.

COLORED STUDENTS ADMITTED.—The Board of Trustees of the Wesleyan University at Delaware, Ohio, have decided that there is nothing in the charter or laws of the University against the admission of colored persons; Rev. Robert Grattan, of unmixed African descent, has been admitted into the senior preparatory class.

REV. DR. N. L. RICE, formerly of New York City, is now in St, Louis. He has rapidly regained his health since going to the West, and is just now assisting his successor, Rev. Mr. Niccolls of the Second Church, in revival labors. He preached the communion discourse on the 1st ult., when about fifty were received on profession of their faith. Another account, however, says "Dr. Rice's strength has so far failed that his working days may be regarded as well nigh over; but his name will ever be precious to the Church."

YALE THEOLOGICAL SEMINARY.—The authorities of Yale College have determined upon the erection of a building for the Theological Department of that institution, on the corner of College and Elm streets; and Hon. Wm. E. Dodge of New York, whose noble-hearted liberality to every good cause is so well known, has given $10,000 towards its erection. He has also given permission to have all the stone required for the building taken from his quarry at Ansonia.

THE New York *Evangelist* says, that the good people of the First Church of Brooklyn, late Dr. Robinson's charge, have been following the example recently set by the Classon Avenue Church, and at a large meeting held last month, moderated by their late pastor, they had the good sense (and likewise the presumption) to vote an unanimous call to the pastor of the Mercer Street Presbyterian Church of that city to come over and serve them in the Gospel.

RELIGIOUS STATISTICS OF ILLINOIS.—The church membership of the different denominations in this State is given as follows: Methodists, 80,000; Baptists, 52,000; Presbyterians (of every name) 30,000; Congregationalists, 16,000; Episcopalians, 5,000; Universalists, 5,000; Unitarians, 3,000; Campbellites, 10,000; Lutherans, 6,000. There are various other lesser sects, in all probability numbering 25,000.

IT is estimated that 120,000 Jews live in New York and Brooklyn. They support 39 synagogues. Those of German origin are the most numerous; but there are also Dutch, Polish, Portuguese and French Jews. The latter have but one synagogue. It is highly creditable to this part of our population that till 1850 no Jew was ever convicted or tried, in this State, for a capital offence.

ORDINATION OF A WOMAN.—The first instance in the history of the religious denominations of Massachusetts of the ordination of a woman to the work of the ministry occurred on the 19th ult., at Hingham, when Mrs. Phebe A. Hanaford was publicly set over the Universalist church in that place.

REV. JOSEPH H. ROBINSON, pastor of the Presbyterian church at Cornwall, N. Y., died at that place on the 4th inst., in the 33d year of his age. He was a brother of Rev. Charles S. Robinson, D.D., who has just resigned the charge of the First Presbyterian Church, Brooklyn.

DURING the past winter the German Branch of the Young Men's Christian Association in New York has fed from 400 to 600 persons daily at their rooms, No. 69 Ludlow Street. The members have raised the necessary funds, and have given relief without reference to nationality.

REV. J. L. MCNAIR is greatly encouraged in his work as pastor of the Old North Reformed Church on Fulton Street, New York City. The congregation, Sabbath School, and all other parts of the general interest are increasing in numbers and activity.

REV. WM. H. A. BISSELL, D.D., rector of Trinity Church, Geneva, N. Y., a native of Vermont, and an Alumnus of the University of Vermont, was elected Bishop of the Diocese of Vermont, by the Diocesan Convention at Burlington, on the 11th ult.

THE N. Y. *Observer* states that there have been 570 revivals reported in its columns since 1868 began, and that in these revivals 9,000 persons have been hopefully converted, or a little more than an average of fifteen persons at each revival.

REV. DR. PADDOCK, of Detroit, declines to accept the appointment of Missionary Bishop of Oregon, tendered to him by the House of Bishops.

On the first of March, eighty-five persons were added to the Cohocksink Presbyterian Church, Philadelphia, of which Rev. Mr. Muchmore is pastor. Of this number, seventy-seven were additions on profession of faith.

The North Broad Street Presbyterian Church, of Philadelphia, have extended a unanimous call to the Rev. Peter Stryker, D.D., of the Thirty-fourth Street Church, of New York City.

We learn that Rev. Dr. Mattison, of the York Street Methodist Episcopal Church, Jersey City, has accepted the position of Secretary of the American and Foreign Christian Union.

Rev. M. H. Hutton, pastor of the Reformed Church, Mount Vernon, N. Y., has received and accepted a call to the pastorate of St. Peter's Presbyterian Church at Rochester.

Many of the Methodist families in Philadelphia have requested that, during the next session of Conference, no preachers be sent to them who use tobacco.

The Cumberland Presbyterian Church of St. Louis, on Sixteenth and Carr streets, reports about fifty hopeful conversions.

FOREIGN.

Madagascar.—This island has been one of the great centres of interest, in the field of the London Missionary Society. A few years ago it was the scene of the cruelest and most bloody persecutions to which the Christians of our day have been subjected. There still stands in Madagascar, near the capital, the fatal rock over which the Christians were cast. The change is indeed great. * * * * * * * Where Christian men and women fled to the rocks and caves to hide themselves, there are now thousands who glory in the one Name given under heaven whereby men can be saved. Within the capital city of that island there are now eight congregations with 12,400 hearers. These congregations have more than 200 communicants each, and the whole population of the capital is only 30,000. Within the villages of the country sixteen other churches have been founded; and a public treaty has been concluded between England and Madagascar, establishing religious liberty and full protection for Christian worship.

A Presbyterian Orphan Society.—In Belfast, Ireland, there is a Society whose object is to take care of the orphans of ministers and others connected with the Presbyterian Church. The second annual meeting of the Society was held on the 13th of February, and was largely attended. It appeared from the annual report that the total income of the Society for the year 1867 was over $20,000; the number of applicants for the benefits of the Society was 320 of which number 217 were accepted. Forty of those accepted had lost both parents, and the others had lost their fathers. There was a balance in the hands of the treasurer at the end of the year of over $12,000.

University for Women.—A bold movement for the establishment of a genuine University for Women, on the plan of Oxford, is begun in England. The design is to raise £30,000 for the erection of a collegiate building, which will be officered by women of experience, while the teaching will be conducted by instructors of both sexes. "It is hoped, that for about £80 per annum, including all expenses, young women who feel the desire or the necessity to pursue their studies as far and earnestly as young men do, may have the means placed within their reach.

English Church Rates.—Mr. Gladstone, the former Chancellor of the Exchequer, is making another attempt to settle this question. He has introduced a bill into Parliament doing away with the compulsory payment of these rates, except in cases where persons enter into a voluntary agreement to pay them. In such cases payment may be enforced in any court of law or equity. This would be an improvement on the present system, but we believe that the present tendency in England is to their entire abolition.

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The Occident.

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THE PRESSURE OF THE PRESENT.

There is strange power in a present good which is seen sometimes in all classes, and in respect to all subjects. Offer a child his choice between one apple placed in his hand and twenty to be received to-morrow, and not one in fifty will give up the one that tempts his taste just now. Prove to a youth that the gratification which he may enjoy for a few days will diminish his life so that *years* of what might prove rational enjoyment will be taken from its *end*, and very rarely will he forego the immediate pleasure for the sake of the remote. Give the man of mature years the opportunity to add a thousand dollars to his fortune to-day, and at the same time a pledge of ten thousand in ten years if he will let the thousand pass from between his fingers, and not many will have the nerve to relax their hold and see the treasure before their vision pass away. And if the old man is offered alleviation of present sorrows, or relief from much greater sorrows which are certain to come upon him in a little time, with hardly an exception, he will seize with eagerness the good that is proffered *now*.

This is one great reason why so much evil is being wrought in the world. It is not generally because men prefer to do evil, but because there is some present tempting reward which they are not willing to surrender. One is engaged in some business which requires him to do violence to his convictions of justice, or to disregard some of the commands of God, yet which brings him *daily profits*. You may portray to him the ill effects of his course in the clearest light, you may arrange the benefits that would result from its abandonment, so that he will see them most distinctly for the moment, but those dollars dropped into his hand each day will rise before his vision and shut out of view the greater good that is further removed.

Here, too, is found a reason why the *spiritual* interests of men are so much neglected, and the positive commands of God that they repent of sin, and serve Him in their lives, are so steadily disregarded. This world rolls between the soul and the world to come, and its attractions, and claims, and interests eclipse whatever pertains to that other world, because they are ever *here*, and pressing themselves upon us; just as a mote upon the object-glass may hide a planet from the view of one who is looking through a telescope. Could eternity and time run parallel — could the future and the present be alike able to impress the spirit — could the body and the soul stand in their relative proportions at the same distance from the eye, there would be far less disposition to treat them so inequitably. When we reach the limit of time and eternity's verge, we have no difficulty of this kind, for there what has been neglected becomes near, and what has been sought fades into the distance. Then the great, the awful, the unknown future is felt to be *at hand*. The pottage is no longer preferred to the birthright. The momentary is no longer more important than the abiding. He is wise who tries to anticipate the judgment he will then form — who refuses to be cheated by what dances before his eyes — who takes within his vision eternity as well as time.

Use of Water as an Emblem of Purification.

I propose to trace, in a few articles, the ritual use of water in the different religions of the earth as a symbol of spiritual purification, until it reaches its perfect development in the Christian sacrament of baptism.

A consideration of the religious rites of mankind in all ages will develop two prominent ideas — expiation for sin, symbolized by blood; and purification of life, symbolized by water. These two ideas, walking hand-in-hand, travel the whole earth and pervade all time, having their allotted part in the service of every shrine and temple. The one dates from the time of Adam, when, in the acceptance of Abel's sacrifice, the principle was promulgated which has exercised a controlling power in all religious services since, that "Without the shedding of blood there is no remission." The other probably grew out of the fact, handed down in the traditions of all nations, that the world was once purified from all sin by the waters of the deluge. Purification by water, however, says a late writer, seems an emblem so naturally suited to that mental purity with which we ought to approach the Deity, that it scarcely requires the supposition of a Divine tradition to account for its being adopted as a religious ceremony among people unenlightened by revelation.

In the classics we find frequent reference to the lustrations common among the Greeks and Romans. Candidates for initiation into the Eleusinian mysteries washed their hands in holy water, and at the same time they were instructed to present themselves with minds pure and undefiled, without which the external cleanness of the body would not be accepted. Thorough washings, sometimes of the person, sometimes of the houses, and sometimes of the whole city, were a part of the regular and appointed lustrations of the Greeks and Romans, and were accompanied with dignified and impressive ceremonies. The religious rites of Eastern nations abound in purifications. To wash in the stream of the sacred Ganges is the height of Hindoo aspiration. The pollutions of a whole life are cleansed by its purifying flood, and those who sail upon its stream have their senses continually shocked by the sight of the floating dead bodies of the devotees who have cast themselves into the waters of the sacred river, that dying they may go to Paradise with every stain of guilt removed.* I am informed by a missionary lately returned from India, that near his residence in that country was a sacred pool of the Hindoos, to which the people at certain seasons resorted in great numbers. Rushing down towards the water as soon as they come in sight of it, and wading in up to their knees, the pilgrims throw the water over their bodies, dipping it up in their hands. This missionary also informs me that the Hindoo, when he returns from his day's work, first purifies himself in the water and then proceeds to wash his clothes and person; but the purifying act is always performed first.

The religious rites of the Mohammedans present a continued series of ablutions. At various times the voice of the muezzin is heard from the mosque calling the faithful to prayer, and these devotions are accompanied by frequent ablutions. So punctilious are the Mohammedans on this subject that the Arabs of the desert, where no water can be obtained, perform their prescribed ablutions with sand, rubbing it upon their bodies in place of water.

The Rev. Mr. Loomis, our missionary among the Chinese, informs me that the Budhist system also has its holy water and ablutions — a pillar hollowed at the top, in which holy water is contained, standing at the entrance of all their temples, and that when a Chinese convert from Budhism was about to join the mission church, he came to him previously to inquire what were the customary ablutions, considering it highly improper to enter this new rel tion without a thorough purification by water.

Just as the ancient Greeks and Romans were a customed to purify their houses and cities with tho ough lustrations — first with water, and afterwar with sacrifices — so the Chinese at the present da in our own city, at the close of each year, make thorough purgation of all that pertains to the washing off and cleansing away the filth of the yea so as to commence the new clean from all defil ment.

We have a sad illustration of the error of an u enlightened and superstitious faith, in the prostit tion of this custom in the case of Pilate, but still o extract vividly illustrates the power which the beli in the efficacy of water as a purifier had on t heathen when "Pilate took water and washed h hands before the multitude, saying, 'I am innoce of the blood of this just person. See ye to it.'"

We come next to consider the prevalence and u of this idea among the Hebrews. F. B.

* To such an extent do the Hindoos carry their ideas the efficacy of the Ganges, that even in bathing in anoth stream, if the devotee invokes the purifying power of the s cred waters, it will be accepted, and no matter how outrag ous a Hindoo's conduct may be — thief, adulterer, murder if his daily appointed ablutions are performed, his guilt the other respects is more than balanced by the merit of purifications.

ABSTRACT OF A SERMON,

BY THE REV. DR WADSWORTH, ON LAST SUNDA

"He that winneth souls is wise." Prov. 11th ch., 30th ver

On next Sabbath morning the anniversary of o Sunday School takes place. In view of the fact has been suggested that it would be appropriate make some reference to Sunday Schools in the app cation of my text to-day. There are some gre lessons to be drawn from our text in its special a plication to our Sunday school. First, that it is o duty to win souls to Christ; and secondly, that doing this we will reap our reward in growing wis and better. It is a very difficult work to win sou to the Savior. It requires practical wisdom, and one can have power to do so of himself alone; must come from God. As in taking a fort or storn ing a stronghold, we must set about it with deliber tion and care, understanding well what we have to d and how we are to do it, otherwise we will fail; s in the Sunday School, we must proceed with a fu sense of the importance of our work, a just feelin of our responsibility.

To win a soul, you must first secure its attentio and perfect confidence. It must be persuaded leave its sinful ways. This is very hard to do. W shall meet with strenuous opposition at every ste This we ought to expect and be prepared for. Abov all Satan sets himself against this work, because h knows that every soul that is given to Christ is some thing taken from his realm. To win the judgmen and the affections in spite of all the oppositions tha we encounter is an arduous task; but we must no be discouraged. Though but one be converted, w would be repaid for our labor. The great Lock talked and wrote eloquently, and yet how few cam under his influence. How much is done for the con version of men; what patient ministrations in th church, in the Sunday School, everywhere, and ye how few are cared for, in comparison with the grea number who have no religious instruction. If ther be any truth in philosophy, it is that it is a most dif ficult thing to draw souls to Christ. There is n greater error than to suppose that it is only necessar to bring the knowledge of the truth to the souls o men. Something more than this is needed; you must deeply interest them in the Bible and in th Church.

In dealing with children, you must teach them with love and kindness. One word spoken rightly will be more effectual than a thousand careless u

terances. We ought to seek men as the physician does his patients, with a kind look and pleasant word, and conversation adapted to the nature of their disease. So should we, when we would act upon adults or children, do so with great kindness, with a knowledge of their wants, and the treatment suited to them. We cannot be too discreet. By a wrong manner of approach many men have all the belligerent elements of their nature aroused, and instead of being convinced, are further estranged than ever from Christ. Gentle words draw souls to us, and win them to His fold. Truly, he who would win souls must be wise. The indifference of teachers is one of the greatest difficulties experienced by the Sunday School.

To be successful, it is needful that you should gird yourselves up to the work. Every one can do something. Every little child can bring some one into the Sunday School if he will try. God never forgets His promise. He will bless those who work for Him in behalf of others. There is nothing so well tending to strengthen the soul as Sunday School labor. One who teaches children, studying the Bible that he may teach its truths to them, will bring his mind every week into closer communion with God. The man who studies the Bible to teach it to others will be constantly growing wiser himself. He may sleep over a sermon, but cannot sleep when he prepares to teach others. Every one of the Christian graces seems to grow in this work of the Sunday School. We would like to bring all men and women to engage in it. Then indeed there would be a great revival. God has opened in the Sabbath School a great gymnasium for the exercise of all that strengthens the soul.

In every city the great body of the converted are Sunday School children. Eight-tenths of all the additions to our Church have come from thence. This would not have been the case under the old Puritan system, which made people church-goers. It would be better for us if that system still prevailed. Most of our people never come into the church. Perhaps it is not attractive enough. If we turned our churches into theatres, men would come to hear the music. In this church most of those who are here to-day would not to-morrow be able to tell me about what I have been preaching. It seems impossible to bring the great mass of people into church. Hence the Church cannot do without the Sunday School. It is a blessing to the country and is worth more than all other influences. It is a matter of history that our Protestant religion has been the basis of our free institutions. Upon the Bible rests our hope for the future. We are fast becoming a nation of atheists. There is no reason why the American mind should not come to be truly religious. For a young State like this there is no hope but in evangelical influences. A class of those here, as in the East, do not go to church, and yet consider themselves respectable. There is no public sentiment here, as there, which forces men to attend religious service. Our only hope is to get hold of the children. We must train up these souls for the Savior. This work is the great hope of the nation. Go forth and try to bring children into the Sunday School and church. What can be compared to the responsibility which gives into your hands the great work of teaching the children of this city? What teacher who has begun the work will ever think of giving it up? Teachers, your work is apostolic. Work with earnest hearts, for you will receive a reward both great and sure.

CONTRIBUTIONS.

Reading for Children.

Virginia City, April 20, 1868.

I have often thought I would like to call the attention of the readers of The Occident to the *Youth's Companion*, a child's paper, published by Perry Mason & Co., 151 Washigton Street, Boston, Mass. I have taken the *Companion* for the last five years for my children, and would not deprive them of it now for three times its cost. I have taken some pains to become acquainted with other papers published for youth, and, in my judgment, there is no child's paper published in our country which is superior to the *Companion*.

The articles are so varied that the paper is adapted to interest and instruct children and youth from six to sixteen years of age. While it is free from denominational tendencies, its moral tone is unexceptionable. It takes a wider range than most Sabbath School papers, which, though excellent in their way, do not generally meet all the wants of older children.

The *Youth's Companion* is a weekly sheet, neat in appearance, and costing only $1 25 a year, in advance. Its low price brings it within the reach of almost every family, while its intrinsic value commends it as one of the best papers published for the young folks. I know that most religious family newspapers of the present day have a "Youth's Department," and I regard it as at once the most important and the most difficult department of a paper. The idea that anything will do for children is fast passing away, and the sooner it is abandoned the better.

I have been much pleased to see that The Occident has, from the first, reserved a place for "The Young Folks." I only regret that the present size of the paper does not allow of a larger space for this important department.

I usually read with especial care what is written in any paper for the children, for I think that every parent ought to strive to acquaint himself with the mental and moral pabulum which is furnished from week to week for his children. That which is written for more mature minds may contain fallacy and error, but the maturity of the reader may enable him to detect the one and avoid the other; but that which is offered to the young is likely to be accepted as written. T. E. T.

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Correspondence.

Letter from New York.

Brooklyn, L. I., March 24, 1868.

I regard it as one of the signs of the times that The Occident should, so far as the religious press is concerned, be an organic union, or a united organ, of the two great branches of the Presbyterian family, shewing that on our grand Pacific border the watchmen see eye to eye, and lift up their voice together. With all the difficulties which here and there seem to impede the progress of this great movement towards a reunion of the two bodies, and the fears which some express that the time has not yet come — the watchword of the Church is Union!

The work which originated at St Louis has steadily advanced ever since the appointment of the Joint Committee, and though not crowned with immediate success, has resulted in showing to the world that there is a disposition to accomplish the object, and a willingness to make concessions for this purpose. The great convention held last fall in Philadelphia was of great service in many respects. The key-note was then given and has since been caught up by many similar conventions, until the song begins to be loud, and clear, and distinct, that will soon grow into a grand chorus in which our whole united Church will join —

"Behold how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell."

Early in this month the Joint Committee held another session in Philadelphia, all the members but three being present. Dr. Patterson of Chicago, having arrived from Europe the week previous, delayed his return home that he might be at this important meeting. It is not perhaps proper that I should speak at length of the results of their deliberations until they are first communicated to the General Assemblies. But there are some facts of which I may freely write.

The results of their conference were such as to inspire all with hope that a basis of union is now prepared which will be acceptable to all. Four days were spent in serious and prayerful deliberation over the whole subject, and all shades of interest, and feeling, and principle were represented. There were times when it seemed as if nothing could be accomplished which would meet the wishes of the Church at large. But at length the Committee came to a unanimous and hearty conclusion, and the final vote upon the doctrinal basis and all other points at issue was taken standing, and without a sign of dissent. It was a scene well worthy the hand of an artist. The result was so satisfactory and the vote so heartily unanimous, that the feeling of joy was almost oppressive. Many an eye was moistened with tears, as spontaneously joining hands and forming a circle around our venerable and beloved Moderator, Dr. Beatty, we sang together our thanksgiving to God.

The citizens of Philadelphia manifested the deepest interest in the deliberations of the Committee, and laid themselves out to make them welcome. Entertainments in princely style were given by Messrs. Brown, Benson, McAllister, and Newkirk, at which the most distinguished pastors and laymen of the Presbyterian Church of Philadelphia were present. On one of the tables was a beautiful piece of confectionery, surmounted with a shield having in golden letters the word "Union," and surrounded with belts of clasped hands.

While I am not at liberty to state the terms of reunion, I may say that the Committee were greatly indebted for their doctrinal basis to the Philadelphia Convention, and the vexed questions of seminaries and the publications of the Church are settled in a way which surely ought to give satisfaction to all.

While the Committee was in session, telegrams and letters came from many parts of the country, announcing special seasons of prayer for re-union, or the unanimous conclusions of some Presbyterian Convention. Let us hope and pray that after May, 1869, there will be but one General Assembly of the Presbyterian Church of the United States, and that the two streams which have for thirty years flowed in separate channels will again mingle their waters and form one grand and majestic river, which will bear on its bosom abundant blessings for our land and world. Surely there is a magnificent future for our Church when we shall have again become one. God hasten the day.

Your own State will feel the beneficial results of such a union. Standing as you do, face to face with the heathenism of Asia, your work is to be one which will require the combined effort of all the churches. I wonder sometimes if even you who are privileged to lay the foundations of religious institutions upon the Pacific Coast, are fully aware of the grandeur of the work to which you are called. Two years more and the great thoroughfare of the nation will be opened across the Rocky Mountains, and then a change in commerce and civilization will rapidly take place, of which now we do not even dream. Is the Church ready for the work which will then press upon it, when communications with Asia will be as frequent and common as they are now with New York and Europe? It will be no time then to be quarrelling over unimportant points of church polity, or differences of manner in illustrating or explaining the same doctrine. There will be serious work to be done, and for its accomplishment all must be united. O that we may yet see the prayer of our Divine Head answered, "That they all may be one!"

I do not know that I ought to close this letter without referring to matters at home that may be of interest even to your readers upon the Pacific Coast.

The First Church of this city has met with a loss in which we all sympathize, in the resignation of its pastor, Dr. Robinson. He has endeared himself not only to his church, but to the whole city, and will bear with him wherever he goes, the prayers of his brethren for his welfare.

Dr. Duryea has commenced his pastoral work successfully in the Classon Avenue Church. The Second Church is still vacant.

Here and there are indications for good in the evident presence of the Holy Spirit with His people. This is specially true in the various mission efforts among the poor, which are singularly sharing in the Divine blessing. Several of our churches have received important additions to their number from among those who have been reached mainly by mission schools and prayer-meetings. God's blessing has followed those who have gone into the lanes and streets of the city to extend to the poor and the needy the invitation: "Come, for all things are ready." And many of our churches are now doing a noble work in this direction, which is bringing to them its own exceeding great reward.

You have already heard of the great conflict in the Episcopal Church between Stubbs and Tyng. Some wag facetiously remarked that, "Good Catholics kissed the Pope's toe; but that the Episcopal Church had *stubbed* its toe against an old canon in the bogs of New Jersey." It is worthy of notice that at the very hour in which the prelate of New York was rebuking a young clergyman for preaching the Gospel in a Methodist meeting-house, the Joint Committee in Philadelphia were singing praises to God in view of the results they had been enabled to accomplish, and the hope of a re-union of a once divided Church. Which act was most worthy as an expression of worship and praise it is not very difficult to decide. Many here predict a division in the Episcopal Church; but I do not believe that any such result is to be looked for. At all events, God reigns, and against His Church the gates of hell shall not prevail. J. E. R.

Letter from New Hampshire.

Salisbury, April 1st, 1868.

Spring opens on the Granite Hills early and cheerily the present season. It is often among these highlands that runners are used during the first week of April on all the retired roads, but now only the mountain summits are flecked with snow. From the window where I am writing is a full view of Kearsarge Mountain — one of the few isolated peaks of central New Hampshire, towering nearly three thousand feet above the surrounding country. In outline and height it resembles Mount Diablo, and its name has become widely known from its association with the naval achievements of Capt. Winslow off Cherbourg. It lies twenty-five miles northwest of Concord, and around its base are rough farms covered with granite bowlders. The soil is productive, but hard to cultivate — such as a California farmer would utterly repudiate. In summer the scenery is attractive. The fields, surrounded with gray stone fences, are covered with stout timothy and red-blossomed clover, with here and there a a patch of tasseled Indian corn. The pastures, covered with loose, round rocks, drifted at some remote epoch from the north, are skirted with thrifty groves of rock maple, with now and then a thicket of dark spruce and hemlock. Large and fat cattle are raised here, but it requires care and labor to make them such, since half the year they must be fed and sheltered in the stall. More especially are the slopes of this mountain famous for superb flocks of merino sheep, such as, in these days of fancy blood stock, bring the best of prices and yield the heaviest of fleeces. Down from the summit come rivulets of clear, cool water, widening and deepening as they reach its base, and often disappearing under some huge bowlder, or hiding in a copse of thick alders. These crystal streams are the home of the agile, timid trout. In the hot days of July they are seen in the shaded pool, lying motionless, and watching the spray as it dashes from the ledge above into the basin.

Such is a brief outline of the scenery about this grand old mountain. It is a landscape not peculiar to itself, but such as is found in every section of Maine, New Hampshire, and Vermont. It is a picture that will be recognized by every New Englander in California. There are the same green declivities — the same bold summits — the same spurs of old forests standing out upon the hills — the same valleys with gravel-bottomed brooks, the same enclosures of orchard-land and fields of corn, the same waving meadows, the same peaks of gray granite cropping out stiffly — stark through secondary, tertiary, and alluvium.

Farmers and their Homes.

Then there are the same quiet farm-houses dot-

ting the hill-sides, the same square, box-like timber structures as everywhere mar the landscape in the rural districts of New England. There is the same fenced-up nest of out-buildings; you catch sight of a sled by the roadside; a pile of wood lies almost in front of the house; you see a group of children, you hear a barking dog, you have a glimpse of the busy house-wife at the low, narrow window. The people of this hilly region are not as demonstrative as the French or the Celts, yet they will give you a heartfelt greeting if you are an acquaintance, and hospitable treatment if you are a stranger. There is a quaintness, a quiet reserve, which reminds you of what you have read about the Massachusetts Puritans of two centuries ago. They are used to hard work, and the farmer delves away among the rocks month after month of each season in cultivating his cornfield and a few patches of grain so narrow and meagre that a Sonoma or Santa Clara farmer would turn from them in contempt. Such is farming upon the hard soil and amid the fitful climate of the Granite Hills.

THE SUGARING-OFF SEASON.

A week ago I met with an old schoolmate, one by the side of whom years ago I used to sit on the oaken bench of the old school-room, and who for twenty years has owned a farm high up the eastern acclivity of Kearsarge, in the good old town of Salisbury. An offer to attend a "sugaring-off" at his home was readily accepted. There were still broad patches of snow all through the woodlands. It was late in the afternoon when I reached the grove where in the open air the maple syrup was seething and bubbling — just ready for graining into sugar. A group of young and old were gathered around, and the enjoyment of the occasion can only be appreciated by those who have engaged in these sylvan repasts.

Just at sunset I ascended further up the mountain and reviewed a scene which a score of years ago I had surveyed with younger eyes and a more ardent imagination. Far to the southeast stretches the valley of the Merrimack, beyond the plains of Boscawen and among the lofty elms of Concord. To the southwest rises the summit of Monadnock, the rival of Kearsarge, while to the north, a hundred miles away, gleams the white, peerless crest of Mount Washington.

FIRESIDE REMINISCENCES.

But the shadows of night are gathering around, and I hasten down to the hospitable house, where, around the glowing fireside, are gathered a group of children — one of those old-fashioned families now so rare to be found in New England. How singularly have the Anglo-Saxon stock in the Eastern States depreciated in the size of their families within the memory of the present generation. Forty years ago there was an average of fifty school children in each district of this State. To-day the average in the same districts is less than twenty. The work of "multiplying and replenishing" has passed away from the descendants of the Puritans, and is now monopolized by the Irish and the Germans.

The evening passed quickly away. The young folks listened intently to our narrative of incidents on the Pacific Coast — the culture of grapes at Los Angeles, the hunting of bears on Eel River, the cutting of the huge redwood at Humboldt Bay, the camping with the Indians on the Klamath, and the toilsome journey over the Siskiyou Mountains. On the hearth, before the blazing hard-wood fire, were a pitcher of cider and a large dish of baldwins and russets with that flavor peculiar to the apples raised on the Granite Hills. As the hour neared eleven, the young people retired, and my friend and I were left alone. We talked of the events of the past, of successes and disappointments, of sunny days and dark hours. Above all, did we recall the loved ones — they who are "over the river," and who have left to us the example of their generous, unselfish, noble lives. At length the clock struck one, and we were soon asleep, and dreamed of scenes on the far-off Pacific shores.

NEW HAMPSHIRE AND CONNECTICUT ELECTIONS.

The elections in these two States have excited a deep interest, inasmuch as they indicate the popular feeling as to the approaching Presidential canvass. In New Hampshire the Republicans elected their Governor by a majority of 2,500 in a vote of 76,000 — a loss of a few hundred from last year. The Governor elect is not popular, and is really not the man a majority of the voters would prefer. But the voters of the Granite State will never allow a party with such a platform as that upon which the Democratic party stood in the late contest to triumph; and had its leaders the sagacity which once governed its councils, it would long since have abandoned the dead issues and worn-out heresies of the past, and achieved victory by advocating impartial legislation, and retrenchment and reform in the management of the General and State governments.

The re-election of Gov. English — a war Democrat — by an increased majority, while the Legislature is Republican, has not a little significance. The masses are growing too intelligent to be led by mere party names, and no political organization can long hold power which is false to its professions, and to the welfare of the country. Yerba Buena.

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CURRENT LITERATURE.

RECENT PUBLICATIONS.

PUTNAM'S MONTHLY MAGAZINE for April is before us. Its three previous numbers we had noted carefully, and readable as they were, on perusal, we find the April number surpasses them. The best of its articles are "Yedo," "The Pope and the Temporal Sovereignty," "A Paper on Paper," and "Among the Poor Girls." The last named article we commend to the perusal of every considerate matron whose eye falls upon this notice. The following extract exhibits a phase of life not unfrequent in other cities besides New York.

Until you have lived the life of the working-girl, lady, reading this page, you cannot know what their temptation is — how hard it is to keep away sin and shame. By all the doors at which temptation can enter to you, it enters to them; and by many other doors of which you know nothing by experience. It comes in the guise of friendship to them, who are utterly friendless in the world. It comes in the guise of love — and do you think the poor girl never yearns for the caressing touch of love's palm on her aching brow? never longs to be folded in the comforting embrace of love's strong arms? Ah, *she* knows the worth of love! It comes, too, through womanly vanity, as it does to her happier sisters, who sit higher in the social scale. But, in addition to these, temptation comes to the poor girl through the tortures of a hunger which gnaws upon the vitals — of a cold which chills the young blood with its ice — of a weariness under which the limbs tremble, the head reels, the whole frame sinks prostrate.

If you were starving and could not otherwise get food, possibly you would steal it. I would. If hunger will rouse strong men to active crime, how easy must it be for it to lead the poor girl to a merely passive sin! Yet she struggles with a bravery which few would give her credit for — with this, as with all her temptations. There was Agnes ——, a beautiful girl of seventeen, who resisted the temptation that came to her through her own employer. He discharged her. Unable to pay her board, she was turned into the streets. It was a bitter day in January. For *four days* she wandered the streets, looking for work — only for work. "I envied the boys who shoveled snow from the side-walks. I would gladly have done their work for half they got." Hungry, she pawned her shawl. When that was gone, she went twenty-four hours without a crumb, shivering through the streets. At night she slept in the station-house — without a bed, thankful for mere shelter. Again and again she was tempted; but she did not yield. She found work at last, and leads her cruel life still, patiently and uncomplainingly.

There was Caroline G——, who came from the West to New York, fancying the great city would have plenty of work to give her. She, too, wandered the streets, and slept in the station-house. On the third day — which was the Christian Sabbath — mercy seemed to have found her. A gentlemanly-appearing person spoke to her, and learning her want, offered to give her a place as seamstress in his family. He lived a short distance in the country, he said, and took her to a hotel to stay till next day, when they would take the cars for his home. The hotel was an elegant one; the room given to her was hung with silk and lace; but she preferred the hard floor of the station-house that night to its luxurious state, for her "protector" was a wolf in sheep's clothing.

It is very dreadful to soil literature with such matters as these, is it not? "Really, now, *really* — there's *some* things musn't be talked about, you know," says the beast of prey we had in the thumb-screws.

There are worse things to be done in this world than soiling literature. It is a worse thing to shut our dainty eyes to the terrible evils that beset the path of the poor girl. It is a worse thing to confine charity to curing, forgetting the charity of preventing. There are two or three institutions in New York devoted wholly and exclusively to the rescue and reformation of fallen women. I cannot think of them without the dreariest of heartaches. The work they accomplish is smaller, in proportion to the efforts put forth and the money employed, than that of any other charity in the world. One at a time, with weary labor and care — as one might dip spoonfuls of water from the East River — a few abandoned women are gathered under its roof, of whom a minority are saved, while the majority slip back into their old paths. The whole work suggests nothing so much as the stone of Sisyphus. Back-sliding is so fatally easy in that direction.

I yield to no man in the leniency with which I look on the error, the sympathy I feel for the erring one — generally "more sinned against than sinning," more weak than wicked. But *prevention* is more needed in this quarter than cure. While you are rescuing one from out this slough, a score are entering it from the ranks of the poor girls, tempted as no other creatures on earth are tempted. They are at the entrance of the ghastly avenue of sin, which, with all its tawdry attractions, is drawing them with a fatal enchantment; while the fiends of Starvation, Cold, and Cruelty second and assist that enchantment by their goadings. Why do you stand far down this avenue, waiting to pick up, with painful effort, here and there one of the victims? Why do you not stand at the entrance instead? Here, a dollar will do more good than a hundred there. Here, no coaxings are necessary; the poor girls will fly to your protection with eagerness, with tears of gratitude; and here your work of salvation is a permanent one.

TIME AND TIDE. By John Ruskin, L.D.D. New York: John Wiley & Son. San Francisco: H. H. Bancroft & Co.

It will hardly be expected by any who are familiar with Ruskin's writings, that his views of the relation of labor to wealth, and of the different classes in society, would be received without some dissent and qualification by most of us. Yet, for the most part, his advice in these "Twenty-five letters to a working man on the laws of work," deserve attention. Some of his points deserve careful reflection and application in practical life. The letter on education, in which he discriminates between what is sought only as a means to success and what is essential to success itself; and that on the improper and excessive work of the lower orders in England; and that on the normal position and duties of the upper classes, are specially suggestive, and they must have influence. Ruskin should never be read without caution, for his sentiments are not absolutely reliable upon any subject, perhaps; yet he can be read with much profit by one who will think about what he says, and find his books rather stimulating than positively instructive. His style, his themes, his independence, his force oftentimes, render his books fascinating. The reader himself must render them profitable.

We have received:

THE CATHOLIC WORLD, for April.—Of which we can say, without being suspected of any sympathy with its religious and ecclesiastical views, that it gives high evidence of ability. The new story commenced in this number promises to be good. It is a cheering indication respecting the Catholic Church, that the intellectual character of its papers and periodicals is becoming more and more elevated.

THE CONGREGATIONAL REVIEW, for March and April.—We have not had time carefully to examine the contents of this copy, but the Table exhibits a variety of subjects and an attractive list of contributions, that excite the hope for more leisure for such reading soon.

THE AMERICAN QUARTERLY REVIEW.—We have not been familiar with this quarterly, but gladly welcome it to our table, and shall expect to read it with pleasure as a representative of the Episcopal Church.

THE FAMILY TREASURE.—An illustrated monthly, published in Cincinnati, and designed especially for the edification of Presbyterian households. This copy is good, and we hope it will have extensive patronage.

EDUCATIONAL.

Hills and Chills.

Gentlemen in San Francisco have sometimes thought that certain of their colds and lung weaknesses were due to their getting into a heat in climbing the hills where their houses were located, and then suddenly coming into the chill air on the top of those hills. And the friends of a young clergyman who died in California are inclined to think that his death was hastened by exposure without extra clothing, on the summit of the mountain called "Uncle Sam," near Clear Lake. These facts supply a hint to our young men, or young ladies, who may be ambitious of planting their feet on Mount Diablo, Tamalpais, or the Buttes. Such an ambition is not only innocent, but, to any discerning parent, very grateful. It shows blood, nerve, and enterprise Moreover, it is not wanting in the element of a certain suggestive sublimity. The youth treading with exultation the hard-won mountain-top is a symbol of nothing less than man's whole victory and supremacy over nature. So the stroke of the woodman's axe has prostrated the forests, and the echo of that stroke has swept the tribes of the wild beasts into deeper fastnesses. So the philosopher has harnessed the vapor of water to his machines, and the lightning of heaven to his messages. But, in valor, remember prudence. Unstrap the blanket and build the fire on the mountain-top, lest you remember afterward the evils of your achievement more vividly than its glories.

C. R. C.

Conversation.

It is much easier to pull down than to build up. Day laborers and volunteer firemen do the former, but it takes architects and master workmen to do the latter. This, of course, is a truism; but all truisms, as Coleridge says, acquire freshness when applied to individual cases. Applying this to the subject of conversation: It is easier to say, How unsatisfactory are the dialogues of modern society, than to say, Thus and thus you may make them more pleasing and edifying. But, occasionally, remarks of the latter nature do meet our gratified ears and eyes. Thus, in the "Recollections" of Samuel Rogers, is the remark of Plunket upon Grattan: "In conversation he gave results rather than processes of reasoning." And to this Rogers appends the note: "As I can say of all the eminent men I have ever known." Thus, also, we find the following in a letter from the poet Campbell, describing the astronomer Herschel: "Any train of conversation he follows implicitly; anything you ask, he labors with a sort of boyish earnestness to explain." These may serve as hints to those who would improve themselves, or direct others, in the important but neglected art of conversation.

C. R. C.

A VERY learned man has said: "The three hardest words in the English language are, 'I was mistaken!'" Frederick the Great wrote to the Senate:

"I have just lost a great battle, and it was entirely my own fault."

Goldsmith says: "This confession displayed more greatness than all his victories."

. The Church of England pays to maintain its establishment in Ireland for Archbishops, Bishops, Priests, Ecclesiastical Commissioners, etc., $3,485,000. Beside this it has 100,000 acres of land; $250,000 are annually paid to Trinity College, beside the students fees of $150,000. The membership is is 693,000. The Dissenters and Catholics number 5,800,000.

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A Country Walk.

BY J. B. ROGERS.

My heart rejoiceth in the country green,
I feel the warm blood tinge again my cheek;
A holy influence broodeth o'er the scene,
And fills my breast with thoughts I cannot speak.
Afar off looms the dim and smoky town,
Where clank the mighty engines night and morn,
Where wealth hath smiles, and poverty a frown,
And pride and scorn 'mid heaps of gold are born.
There hate or sorrow prompts too oft the word,
Here hymns of gladness from each bough are heard,
And falls the sunlight rich and dazzling down,
Like streams of glory from God's radiant crown;
Here scornless Nature works her peaceful ways,
And tunes the soul to meekness, love, and praise.

To-day.

Lo! here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

Out of eternity
This new day is born;
Into eternity
At night will return.

Behold it aforetime
No eye ever did,
So soon it forever
From all eyes is hid.

— *Carlyle.*

The Jews in New York.

Dancing, money-making, and church building turn our attention at this juncture to the Jewish element among us. Probable splendors of the Hebrew ball at the Academy of Music, increasing influence and capital of Hebrew merchants, magnificent structures for Hebrew worship, combine to impress us with the growing importance of this strongly interesting people. Perhaps we ought not to give the ball at the Academy so much prominence in this connection. But such festivity as this among the descendants of Abraham is very suggestive.

After ages of contumely and persecution in the Old World, they have found a place and a "time to dance" in the New. It is well known that the costliest fabrics and most brilliant jewels adorn the daughters of Judah; and those who have stood beneath the thousand flames that light the fashionable glories of Israel have beheld riches that "far outshone the wealth of Ormuz and of Ind." Doubtless a large portion of this gay company will feel entirely at home in "The German."

But the gorgeous assembly, with its starry diamonds beaming in nights of raven hair, its fleecy clouds of lace fringing horizons of every hue, is only an indication of the wealth and luxury of those who thus celebrate the joys of social magnificence, midnight music, unmeasured measures and personal display. We are told that some departments of the importing business are largely in the hands of our Jewish residents, and that the tendency is in this direction from year to year. This part of our commercial enterprise requires a great capital in active employment, and that is what we may expect the Jewish element to furnish.

Even an American with great capital is willing to withdraw from the labor and risks of continued business. But the instincts of the Jewish race lead to unceasing exertion in the "interests of trade." There is no limit to their patience, their endurance, their success. Their familiarity with foreign tongues and countries, their family and social connection in every quarter of the commercial world, give them special advantages in the trade between nations. We are not surprised, therefore, to hear that their well-known wealth is on the increase, and that if it is true that they are disappearing from certain humbler quarters, they are coming into places more prominent and influential.

The splendid synagogue in the upper part of Fifth Avenue, now nearly finished, is a monument of this remarkable prosperity. There are many other buildings for Jewish worship which will compare favorably with the ordinary Christian churches in the city. But this new temple commands attention and admiration, in the midst of the utmost that wealth has erected for the gratification of metropolitan pride and personal luxuriousness. We understand that this synagogue is built by a congregation of Jewish Liberals.—*N. Y. Observer.*

THE YOUNG FOLKS.

Oliver Cromwell.

BORN 1599; DIED 1658.

BY NATHANIEL HAWTHORNE.

Not long after King James the First took the place of Queen Elizabeth, on the throne of England, there lived an English knight at a place called Hinchinbrooke. His name was Sir Oliver Cromwell. He spent his life, I suppose, pretty much like other English knights and squires in those days, hunting hares and foxes, and drinking large quantities of ale and wine. The old house in which he dwelt had been occupied by his ancestors before him for a good many years. In it there was a great hall, hung round with coats of arms, and helmets, cuirasses, and swords, which his forefathers had used in battle, and with horns of deer and tails of foxes, which they or Sir Oliver himself had killed in the chase.

This Sir Oliver Cromwell had a nephew, who had been called Oliver after himself, but who was generally known in the family by the name of little Noll. His father was a younger brother of Sir Oliver. The child was often sent to visit his uncle, who probably found him a troublesome little fellow to take care of. He was forever in mischief, and always running into some danger or other, from which he seemed to escape only by a miracle.

Even while he was an infant in the cradle, a strange accident had befallen him. A huge ape which was kept in the family, snatched up little Noll in his fore-paws and clambered with him to the roof of the house. There this ugly beast sat grinning at the affrighted spectators, as if he had done the most praiseworthy thing imaginable. Fortunately, however, he brought the child safe down again, and the event was afterwards considered an omen that Noll would reach a very elevated position in the world.

One morning, when Noll was five or six years old, a royal message arrived at Hinchinbrooke, with tidings that King James was coming to dine with Sir Oliver Cromwell. This was a high honor to be sure, but a very great trouble; for all the lords and ladies, knights, squires, guards, and yeomen who waited on the king were to be feasted as well as himself; and more provisions would be eaten, and more wine drunk in that one day than generally in a whole month. However, Sir Oliver expressed much thankfulness for the king's intended visit, and ordered his cook and butler to make the best preparations in their power. So a great fire was kindled in the kitchen; and the neighbors knew by the smoke which poured out of the chimney that boiling, baking, stewing, roasting, and frying were going on merrily.

By and by the sound of trumpets was heard, approaching nearer and nearer; and a heavy old-fashioned coach, surrounded by guards on horseback, drove up to the house. Sir Oliver, with his hat in his hand, stood at the gate ready to receive the king. His majesty was dressed in a suit of green, not very new; he had a feather in his hat and a triple ruff around his neck; and over his shoulder was slung a hunting-horn instead of a sword. Altogether he had not the most dignified aspect in the world; but the spectators gazed at him as if there was something superhuman and divine in his person. They even shaded their eyes with their hands, as if they were dazzled with the glory of his countenance.

"How are ye, man?" cried King James, speaking in a Scotch accent, for Scotland was his native country. "By my crown, Sir Oliver, but I am glad to see ye!"

The good knight thanked the king, at the same time kneeling down, while his majesty alighted. When King James stood on the ground, he directed Sir Oliver's attention to a little boy who had come with him in the coach. He was six or seven years old and wore a hat and feather, and was more richly dressed than the king himself. Though by no means an ill-looking child, he seemed shy, or even sulky; and his cheeks were rather pale, as if he had been kept moping within doors, instead of being sent out to play in the sun and wind.

"I have brought my son Charles to see ye," said the king. "I hope, Sir Oliver, ye have a son of your own, to be his playmate."

Sir Oliver Cromwell made a reverential bow to the little prince, whom one of the attendants had now taken out of the coach. It was wonderful to see how all of the spectators, even the aged men, with their gray beards, humbled themselves before this child. They bent their bodies till their beards almost swept the dust. They looked as if they were ready to kneel down and worship him.

The poor little prince! From his earliest infancy not a soul had dared to contradict him; everybody around him had acted as if he were a superior being; so that, of course, he had imbibed the same opinion of himself. He naturally supposed that the whole kingdom of Great Britain, and all its inhabitants, had been created solely for his benefit and amusement. This was a sad mistake, and cost him dear enough after he had ascended his father's throne.

"What a noble little prince he is!" exclaimed Sir Oliver, lifting his hands in admiration. "No, please your majesty, I have no son to be the playmate of his royal highness; but there is a nephew of mine somewhere about the house. He is near the prince's age, and will be but too happy to wait on his royal highness."

"Send for him, man! send for him!" said the king.

But, as it happened, there was no need of sending for master Noll. While King James was speaking, a rugged, bold-faced, sturdy little urchin thrust himself through the throng of courtiers and attendants, and greeted the prince with a broad stare. His doublet and hose, which had been put on new and clean, in honor of the king's visit, were already soiled and torn with the rough play in which he had spent the morning. He looked no more abashed than if King James had been his uncle, and the prince one of his customary play-fellows.

This was little Noll himself.

"Here, please your majesty, is my nephew," said Sir Oliver, somewhat ashamed of Noll's appearance and demeanor. "Oliver, make your obeisance to the king's majesty!"

The boy made a pretty respectful obeisance to the king, for in those days children were taught to pay reverence to their elders. King James, who prided himself on his scholarship, asked Noll a few questions in the Latin grammar, and then introduced him to his son. The little prince, in a very grave and dignified manner, extended his hand, not for Noll to shake, but that he might kneel down and kiss it.

"Nephew," said Sir Oliver, "pay your duty to the prince."

"I owe him no duty!" cried Noll, thrusting aside the prince's hand, with a rude laugh. "Why should I kiss that boy's hand?"

All the courtiers were amazed and confounded, and Sir Oliver the most of all. But the king laughed heartily, saying that little Noll had a stubborn English spirit, and that it was well for his son to learn betimes what sort of a people he was to rule over.

So King James and his train entered the house; and the prince, with Noll and some other children, was sent to play in a separate room, while his majesty was at dinner. The young people soon became acquainted; for boys, whether the sons of monarchs or of peasants, all like play, and are pleased with one another's society. What games they diverted themselves with I cannot tell. Perhaps they played at ball — perhaps at blindman's buff — perhaps at leap-frog — perhaps at prison-bars. Such games have been in use for hundreds of years, and princes as well as poor children have spent some of their happiest hours in playing at them.

Meanwhile King James and his nobles were feasting with Sir Oliver in his great hall. The king sat in the gilded chair under a canopy, at the head of a long table. Whenever any of the company ad-

lressed him, it was with the deepest reverence. If he attendants offered him wine, or the various delicacies of the festival, it was upon their bended knees. You would have thought, by these tokens of worship, that the monarch was a supernatural being; only he seemed to have quite as much need of those vulgar matters, food and drink, as any other person at the table. But fate had ordained that good King James should not finish his dinner in peace.

All of a sudden, there arose a terrible uproar in the room where the children were at play. Angry shouts and shrill cries of alarm were mixed up together; while the voices of elder persons were heard trying to restore order among the children. The king and everybody else at the table looked aghast; for perhaps the tumult made them think that a general rebellion had broken out.

"Mercy on us!" muttered Sir Oliver, that graceless nephew of mine is in some mischief or other; the naughty little whelp!"

Getting up from the table, he ran to see what was the matter, followed by many of the guests and the king among them.

On looking in, they beheld the little prince Charles, with his rich dress all torn, and covered with the dust of the floor. His royal blood was streaming from his nose in great abundance. He gazed at Noll with a mixture of rage and affright, and at the same time a puzzled expression, as if he could not understand how any mortal boy should give him a beating.

As for Noll, there stood his ugly little figure, bold as a lion, looking as if he were ready to fight not only the little prince, but the king and the kingdom too.

"You little villain!" cried his uncle, "what have you been about? Down on your knees, and ask the prince's pardon. How dare you lay hands on the king's majesty's royal son?"

"He struck me first," grumbled the valiant little Noll; "and I've only given him his due."

Sir Oliver and the guests lifted up their hands in astonishment and horror. No punishment seemed severe enough for this little wicked varlet, who had dared to resent a blow from the king's only son. Some of the courtiers were of opinion that Noll should be sent prisoner to the Tower of London, and brought to trial for high treason. Others in their zeal for the king's service, were about to lay hands on the boy and chastise him in the royal presence.

But King James, who sometimes showed a great deal of sagacity, ordered them to desist.

"Thou art a bold boy," said he, looking fixedly at little Noll; "and if ye live to be a man, my son Charlie would do wisely to be friends with thee."

"I never will!" cried the little prince, stamping his foot.

"Peace! Charlie, peace!" said the king; then addressing Sir Oliver and the attendants: "Harm not the urchin, for he has taught my son a good lesson, if Heaven do but give him grace to profit by it. Hereafter, should he be tempted to tyrannize over the stubborn race of Englishmen, let him remember little Noll Cromwell and his own bloody nose."

So the king finished his dinner and departed, and for many a long year the childish quarrel between Prince Charles and Noll Cromwell was forgotten. The prince, indeed, might have lived a happier life, and met a more peaceful death, had he remembered that quarrel, and the moral which his father drew from it. But, when old King James was dead, and Charles sat upon the throne, he seemed to forget that he was but a man, and that his meanest subjects were men as well as he. He wished to have the property and lives of the people of England entirely at his own disposal. But the Puritans, and all who loved liberty, rose against him and beat him in many battles, and pulled him down from the throne.

Throughout this war between the king and nobles on one side, and the people of England on the other, there was a famous leader, who did more towards the ruin of royal authority than all the rest. The contest seemed like a wrestling match between King Charles and this strong man. And the king was overthrown.

When the dethroned monarch was brought to trial, that warlike leader sat in the judgment hall. Many judges were present beside himself; but he alone had the power to save King Charles, or to doom him to the scaffold. After sentence was pronounced, the victorious general was entreated by his own children, on their knees to rescue his majesty from death.

"No!" said he sternly; "better that one man should perish, than the whole country should be ruined for his sake. It is resolved that he shall die. When Charles, no longer a king, was led to the scaffold, his great enemy stood at a window of the royal palace at Whitehall. He beheld the poor victim of pride, and an evil education, and misused power, as he laid his head upon the block. He looked on with steadfast gaze, while a black-veiled executioner lifted the fatal axe and smote off the annointed head at a single blow.

"It is a righteous deed," perhaps he said to himself. "Now Englishmen may enjoy their rights."

At night, when the body of Charles was laid in the coffin, in a gloomy chamber, the general entered, lighting himself with a torch. Its gleam showed that he was now growing old: his visage was scarred with many battles in which he led the van; his brow was wrinkled with care, and with the continual exercise of stern authority. Probably there was not a single trait, either of aspect or manner, that belonged to the little Noll, who had battled so stoutly with Prince Charles. Yet this was he.

He lifted the coffin-lid and caused the light of his torch to fall upon the dead monarch's face. Then probably his mind went back over all the marvellous events that had brought the hereditary king of England to this dishonored coffin, and had raised himself, an humble individual, to the possession of kingly power. He was a king, though without the empty title or glittering crown.

"Why was it," said Cromwell to himself — or might have said — as he gazed at the pale features in the coffin, "why was it that the great king fell, and that poor Noll Cromwell has gained all the power of the realm?"

And, indeed, why was it?

King Charles had fallen, because, in his manhood, the same as when a child, he disdained to feel that every human creature was his brother. He deemed himself a superior being, and fancied that his subjects were created only for a king to rule over. And Cromwell rose, because, in spite of his many faults, he mainly fought for the rights and freedom of his fellow-men; and, therefore, the poor and the oppressed all lent their strength to him.

Noble Boys.—On Saturday last, the little daughter of Mr. J. Garvin while crossing one of the sloughs which run through the city, accidentally fell in and was rapidly carried down the stream. Two little boys, about twelve years of age, the sons of Mr. J. C. Bell and Mr. Neff, happened to be near at hand, and regardless of consequences, boldly plunged in, and at the imminent peril of their own lives, rescued the little girl from a watery grave. Such bravery is seldom equaled by boys so young. Their noble conduct entitles them to the highest praise.—*Stockton Gazette.*

A poor heathen nabob, going along the streets one day, was attracted by the sounds proceeding from a mission school, and he drew near to listen. The boys were reading the fifth chapter of Matthew. The eyes of the prince flashed with unwonted fire, and when they finished their lesson, he exclaimed:

"If you only live that chapter as well as you read it, I will never say another word against Christianity."

MISCELLANY.

We have been reading a little treatise by Dr. Barrows, of Reading, Mass., on Raffles and Lotteries in Charity and Church Fairs. He hits happily and effectively the vice of the system, its inconsistency with good morals, and, citing the laws of many States and countries, shows that the sentiment of the Christian world condemns it. Whenever any of our pious people propose to break the laws by raffling for religious purposes, we hope that some other people will send them a copy of Dr. Barrow's tractate; and if they persist in the gambling, then try the laws. If some good Presbyterian minister, or minister's wife, were indicted under the gambling act, it would open some people's eyes a little.—*N. Y. Observer.*

The Open Fire.—"I am a firm believer," said Dr. Cuyler, "in the moral and spiritual influence of an open fire. To make home attractive, there must be somewhere in the house a common family rendezvous; and that ought to present a more radiant attraction than a black hole in the floor, through which hot air pours forth from a subterranean furnace. Men will fight for their altars and their firesides; but what orator ever invoked a burst of patriotism in behalf of steam-pipes and registers? I never cease to be thankful that I was brought up beside the hickory fire of a rural farm-house."

An old lady once said, that her idea of a great man, was "a man who was keerful of his clothes; didn't drink spirits; kin read the Bible without spelling the words, and kin eat a cold dinner on washday, to save the wimmen folks the trouble of cooking."

When the Breton mariner puts to sea, his prayer is, "Keep me my God! my boat is so small, and thy ocean is so wide!" Does not this beautiful prayer truly express the condition of each of us?

Bishop Purcell said, at a church dedication, in Hamilton, Ohio, "Give me children until they are ten years of age, and I care not who takes care of them afterwards."

The readiest way to find access to a man's heart is to go into his house.—*Chalmers.*

When a man lives with God his voice shall be as sweet as the murmur of the brook.

A man may hide God from himself, but he cannot himself from God.

Babbittonian Pens.

One reason why the country is so flooded with poor Pens is, that they are generally made by mechanics, rather than by artistic and experienced Penmen, the only parties really understanding the requirements of a

GOOD ARTICLE.

THE BABBITTONIAN PENS, made in the most finished style, by skillful artisans, after models prepared according to the combined wisdom and experience of several amateurs and old Professors of Penmanship, are admirably adapted to meet the public wants.

I. THE BABBITTONIAN LADIES' PEN is one of the most exquisite little instruments, for delicate writing, ever constructed.

II. THE BABBITTONIAN EXTRA FINE PEN is pronounced, by a large number of elegant Penmen, to be more free, more durable, and more varied in capacity, for either fine or coarse strokes, than any foreign Pen whatever. Suitable for elegant writing, it is a great favorite with ladies and gentlemen.

III. THE BABBITTONIAN BUSINESS PEN, having great freedom and variety of movement, is unequalled for general business or school purposes. Somewhat coarser than the Extra Fine, it wears longer and moves more easily on paper.

Babbittonian Patent Penholder.

It is not only superior, but very much superior, to any now in use, possessing the following advantages:

1. It holds the pen outward from the stiff perpendicular, by a peculiar mechanism, causing it to glide more easily and smoothly on paper.
2. It has two scales of measurement—one of inches, and the other of decimal parts on the French Metrical System, which is being adapted over Europe, and which has already been sanctioned by the United States Congress.
3. It lets a pen in and out with the greatest ease.
4. It makes a good ruler for six or seven inches.
5. It receives pens for a long or short distance.
6. It will not clog up with ink and thus get rusty.
7. It is light and easily wielded by the fingers.
8. It is made of Steel, Japanned or Silver-plated.
9. It is made in one piece, firm, strong and durable.
10. It is never coming apart like a wooden holder.
11. It is not fragile, nor liable to bend like tin.
12. It is stylish in finish and beautiful in form.
13. It is self adjusting to pens of various sizes.
14. It is the most economical holder in the world.

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PACIFIC COAST ITEMS.

If we were interested in the study of the human face, and wished to produce thereon at will a mingled expression of virtuous indignation, pity, and contempt, probably the most expeditious method of bringing about that state of affairs, just now, would be to express in the hearing of a citizen of our sister city across the Bay, a doubt of the future greatness of Oakland, or the comparative insignificance of San Francisco. We express no opinion and take no risks, but we hear on good authority that the steamers from Panama and China will, for a few more trips, land their passengers on this side of the Bay.

The *Constitution* and *Nebraska*, arriving from Panama last week, brought nearly seventeen hundred passengers. Of these, we learn from good authority, that not more than half landed with funds sufficient to pay for six weeks board. This is well enough if they have the requisite energy, and habits of industry, economy, and sobriety. But we are sorry to hear that a considerable per centage are not of the class who add to the strength and prosperity of the community.

From Alameda County we learn that workmen are now engaged in extending the telegraph line from San Leandro to Haywood. At the latter place great improvements are being made in the way of new buildings and gravel roads. Its citizens claim that they have the most desirable location in the State. A clergyman of the place recently declared that if he owned all the land in the world he would not move his house ten feet from where it now stands.

A proposition is before Congress to form a new territory out of that lying west of Nebraska and Minnesota, and north of Colorado, on the line of the Union Pacific Railroad. This region is rich in mineral wealth, including the Sweetwater and Wind River mines, and as it has much land adapted to agriculture, and is easy of access, it must soon be thickly populated.

April is redeeming herself from the doubtful repute for fickleness she was acquiring two weeks ago. Two weeks of sunshine have deepened the carpet of green upon every field, covered many a hillside with golden and velvet blossoms, and dried up the unsightly pools of mud and water. The tourist upon our coast at this season views a landscape of matchless beauty.

The Managers of the San Francisco Female Hospital have fitted up the three-story brick building, corner of Clay Street and Prospect Place in such a manner as to insure the comfort of their patients. This is purely a charitable institution, established for the purpose of affording gratuitous medical treatment to females who have not the means to pay for it.

The *Times* says: "On Sunday night we saw two well-dressed boys, apparently about fourteen years of age, dragging between them a drunken companion at least three years younger. It was a sad sight and spoke volumes against the present system of moral training in California."

In addition to their excitement in favor of railroads, the people of the State are becoming very generally aroused to the necessity of constructing solid wagon-roads which shall afford communication between the different localities at all seasons of the year.

The average yield of wheat per acre in Utah is said to be much less than in former years, which shows that in the West, as in the East, land must be enriched and cultivated, or it will become exhausted—a fact which Californian farmers are apt to disregard.

The Silk Manufacturing Company at San Jose has voted to disincorporate. This coast is unsurpassed in its capacity for producing wheat, barley, grapes, oranges, and grain and fruit generally, but the era of profitable silk culture has not yet arrived.

Several new steamers are being built at the shipyard on the Potrero, among them a magnificent ferry steamer for the Oakland route.

The aggregate value of private buildings already erected in Stockton during the year 1868, is $200,000.

It is estimated that this year Santa Clara Valley will produce double the wheat crop of last year.

It is said that work will commence immediately on the Saucelito & Humboldt Bay Railroad.

The Central Pacific Railroad Co. want 5,000 laborers at $30 in gold per month and board.

A new paper is to be published at Suisun. It will be of the Democratic "persuasion."

According to the *Alta*, the value of the exports of California equals $120 for each inhabitant of the Pacific Coast, being three times as great, comparatively, as that of England, and ten times as great as that of the United States or any of the countries of Continental Europe. It is rapidly increasing.

The Vallejo *Recorder* says that the new track-laying machine which has lately been tried in that city is a success, having laid one-eighth of a mile of track in an hour and forty minutes.

The Martinez *Express* complains justly of the mail arrangements between that town and Benicia.

Considerable trouble with the Indians is reported from Arizona.

TELEGRAPHIC SUMMARY.

Eastern.—The elections are progressing quietly in Louisiana, Georgia, and South Carolina. The Constitutions are doubtless successful in all three States....Bishop Hawks, of Missouri, died on the 19th inst....The Virginia Constitutional Convention has adjourned....The correspondence between the Fenian lodges in New York and Montreal has been seized by the Canadian authorities....Senators and Congressmen have been elected in Arkansas, and will soon start for Washington to claim their seats....The rails have been laid accross the summit of the Rocky Mountains....Twenty-seven persons were killed by the late accident on the Erie Railroad....Dickens has sailed for Europe....Gold in New York has advanced to 1.39⅝.

Congressional.—The evidence in the impeachment trial was closed on both sides on Monday. The decision will not probably be reached until next week....Banks' bill for the protection of naturalized American citizens has passed the House; also, a bill to reduce the naval force....The Senate has rejected the name of M. H. Farley as Surveyor of California....Boutwell has closed his argument on behalf of the Managers in the impeachment trial.

Foreign.—Rebels and bandits are keeping Mexico in a constant turmoil. There are rumors of a new conspiracy. ....Lord Napier asks remittances for a long campaign. The tone of dispatches would indicate a check to the British forces....100 people per day are dying in Callao, Peru, of yellow fever....The Czar consents to wait a month for his pay for Alaska....The Prince and Princess of Wales are making a tour in Ireland.

WEEKLY MARKET REPORT.

San Francisco Cattle Market.

Wednesday, April 22, 1868.

Under a moderate demand, the market is dull at a general decline of 1@2c ℔ lb.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 8@9½c ℔ lb.
do 2d do 6@8c ℔ lb.
Veal—Steady at 8@12c ℔ lb.
Mutton—Favors the buyer at 5@6c ℔ lb.
Lamb—Plentiful at 8@9c ℔ lb.
Pork—Undressed, grain fed, 6@7c; dressed, medium range, 8@10c ℔ lb.

Produce Market.

Flour—The shipment to New York by the Panama steamer this morning was 4,250 bbls. Oregon brands of Extra are jobbing at $7 37½@7 25.

We quote city mills as follows:

Superfine, hf sks, ℔ 196 lbs.....$6 50@6 75
qr sks..... 6 75@7 00
Extra, hf sks..... 7 25@7 50
qr sks..... 7 50@7 75

Wheat—Sales include 500 sks good milling, private; 330 sks Santa Clara, $2 50; 1,200 sks Oregon, ex *Continental*, private; 500 sks do, $2 45. We quote fair to good shipping at $2 40@2 45, and choice milling at $2 50 ℔ 100 lbs. At the close, 700 sks Oregon, private.

Barley—3,000 sks choice, in strong bags for shipment to Arizona, private; 2,000 sks brewing, $1 95; 600 sks do, $2. We quote feed, $1 90@1 95, and choice brewing at $2 ℔ 100 lbs.

Oats—The nominal range of the market is $2 50@$2 70, though small lots are selling at $2 40@2 60 ℔ 100 lbs.

Potatoes—Stocks are large—mostly, however, second-rate quality. Sales include 250 sks Pigeon Point, $1 30; 400 sks Humboldt, $1 30@1 35. Bodega from wharf are quoted at $1 12½@1 25. We presume a fair range for best kinds of the various descriptions would be $1 12½@1 37½ ℔ 100 lbs.

Corn—Red is quoted at $2 25; pale Yellow, $2 30; deep Yellow, $2 35@2 40; and White, $2 50 ℔ 100 lbs.

Rye—Dull and nominal at $1 95@$2 ℔ 100 lbs.

Buckwheat—Without inquiry at $1 60@2 ℔ 100 lbs.

Onions—Very scarce; jobbing as high as 12½c ℔ lb for San Joaquin.

Beans—Market quite firm at the following rates from store: Bayo, 3½c for old, with sale of 200 sks at this figure; Butter, 4¼@4½c; Pea, 5½@5¾c; small White, 5@5½c. Sale of 400 sks Pink, private; held at 3c, an advance; Red, 2½@2¼c ℔ lb.

Bran—Is still quoted at $32 50 ℔ ton, with light supply.

Middlings—We quote fine steady at $50, and feed descriptions at $35@40 ℔ ton.

Oil Cake Meal—In fair demand at $30 ℔ ton from the mill.

Hay—The nominal range of the market is $16@$24, though some parties are offering cargoes of Oat descriptions at $14@16 ℔ ton.

Dairy Products—The market is well supplied with all kinds, and prices favor the buyer. Fresh roll Butter is quoted all the way from 25 to 32½c, weak at the outside figure; California firkin Butter, 30@32½c for store and ranch-packed; Cheese, 15@18c, the latter figure for Steele's and kindred qualities; S. Hough & Son's command 20c ℔ lb. Eggs are plentiful and dull at 27½@30c ℔ doz.

Poultry—The demand has fallen off considerably of late, and prices are a little easier than last week. Live Turkeys are to-day quoted at 18@19c, and dressed 20@21c ℔ lb; Hens and Roosters, $7@8; Spring Chickens, full grown, $7 50@8 50; Broilers, $6@7; Ducks, $5@6 ℔ doz; Geese, $2 25@$2 75 ℔ pair.

Provisions—California smoked Bacon, 15½@16c; Oregon do, 12½@13c; California Hams, 17@18c; Oregon do, 16@17c; California Lard, 14@15c, and Eastern, 13@14c ℔ lb.

Wool—The spring clip is coming forward more freely, and generally in good condition. It is thought that the clip will exceed that of any previous season, aggregating from 9,000,000 to 10,000,000 lbs; adding fall clip our Wool crop for 1868 is placed at 12,000,000 lbs—an increase of over 20 ℔ cent. over last year. Sales since last Wednesday aggregate 223,000 lbs. We quote clean shipping grades of spring clip at 15@16½c; spring burry, 10@12c. There is no fall clip in market; the nominal quotations are 11@12½ ℔ lb. The Panama steamer this morning carried 183,000 lbs in transit to New York.

Hides—Market quiet a 14@14¾ for usual selections of California dry, with sales since last Wednesday of about 700 within the range; Mexican are quoted at 12@13½c ℔ lb.

Tallow—Sales of 5,000 lbs in lots, private. The range of the market for fair to choice descriptions of Beef and Mutton is 7¼@7¾c, the medium quotation being 7½c ℔ lb.

Ripe Fruit—The Oregon Apples per *Continental* were in fine order, and sold at prices ranging from $1 50 to $2 50, the average being at least $2 a box of 40 lbs. The market is well supplied with Strawberries, which are now jobbing at 35@40c ℔ lb. Eastern Cranberries are jobbing at 80c in 10-gall kegs, and 85@90c in 5-gall kegs and tins.

—*S. F. Bulletin.*

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THE OCCIDENT.

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Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

The interests of the Pacific Coast are not a little affected by the despatch received last week that official reports render it certain that Indian hostilities will be resumed this summer. The position of the leading Indian tribes cannot be mistaken, nor can their purpose be doubted. They feel that they have been cheated, and are being dispossessed of the territory they have regarded as their own, and they are resolved on what they call justice, or on revenge. Treaties are of no avail with them which on examination they find to be a settlement of difficulties so that the whites have all the advantage. Nor are those promises to be relied on which they make under stress of urgent necessity. Nor will the tribes abide by the obligations assumed by their chiefs, when there is sufficient temptation to set them aside. There seems to be no alternative but such a vigorous war upon them as will compel them to feel the folly of repeated depredations and the necessity that they become friendly. A moderate policy only prolongs and multiplies the evils. There must be an exhibition of the nation's power through the interior, and the Indians must be made to feel it, and to know that it is relentless and terrible, then they will cease to interfere with our settlement of the continent, and come themselves under the influence of civilization. Mercy calls for vigor and force in our treatment of them as the only means of checking their hostilities and turning their thoughts to peace and quiet, and this mercy relates to the Indians as well as to those whom they seek to drive out of their country. We trust Gen. Sherman will not be content with any further temporary expedients and partial settlements, when so much depends on the fact that absolute safety from trouble for all the future may be relied upon by those who desire to make their homes along the railroads and those who desire to make these the great commercial arteries of the continent.

It is difficult to see on what principle of affinity it is that the Unitarians have formed an alliance with the African Methodist Church South. The terms of coöperation seem to be that the African Methodists shall disseminate the publications of their allies, and the Unitarians shall furnish the money and men for the theological schools of the Methodists. But why they seek each other, or how they can have fellowship together, or by what process either will gain any real profit from the union, does not appear. Even could they agree in other particulars, we should suppose that the African Church would hardly be willing that a Unitarian Professor should teach theology to the young men who are to occupy their pulpits. We believe in union of Christians of all names, so far as this is consistent with purity of doctrine and efficiency in service, but we confess that we are somewhat surprised by this alliance.

Is public opinion tending toward repudiation of our national debt? It is humiliating that the inquiry is even suggested, but the fact that repudiation is openly discussed, and has its advocates, shows clearly that it has made progress in the minds of the people. At the close of the war a proposition to repudiate our debt would have subjected its author to scorn and contempt. Now men favor it and claim to be respectable. We present no argument against it. "There are things, to argue which is treason against nature." It is a subject that should not be debated—with which the mind should not be allowed to become familiar. Human nature is weak. Human interests are strong, whether they be real or apparent. The burden of taxation resting on the American people is heavy, and the temptation will be great. Already we have touched the outer circles of the whirlpool, and are moving slowly on the current that may in time bear us into the vortex of repudiation and disgrace. The danger consists in the fact that the vortex is yet distant and the current too gentle to be felt.

If, as now appears probable, the farmers of California shall raise a surplus of 20,000,000 bushels of wheat this season, should the yield in the wheat-growing section of the States be also correspondingly large, and should Europe be favored with abundant crops—the price of wheat on this coast will drop to $1.25 per hundred, and perhaps less. In that event, the effect will be to lower the price of land, to curtail the cash income of the grain-grower, the commission dealer, and business men generally, and to quiet speculation. No disastrous result would follow, no one would suffer for want of food, and the cheapness of provisions would stimulate mining and manufactures.

By the decision of the court in a suit for libel, the publishers of one of our city papers have been subjected to a heavy fine for having committed an error in the report of a trial. Many of the papers of the State consider the decision unjust. This is natural, since their own interests are supposed to be involved. If, however, publishers were to be made responsible for errors in their reports, or even prevented from publishing the details of criminal proceedings at all, it is difficult to see wherein the public interests would suffer. Freedom of the press has been considered one of the crowning glories of American institutions, and so far as it consists in the free expression of opinion upon all subjects, limited only by the laws of honor and decency, it should be forever preserved intact; but it is possible that in the matter of reporting the criminal proceedings of our courts the liberty of our daily papers might be somewhat abridged, and still the spirit of our free institutions survive the shock.

"The Insane Asylum at Stockton," writes a correspondent to us, "will now compare favorably with the long established institutions at Worcester and Hartford." The grounds, we know, are admirably located—one of the most delightful spots in California. The new portion of the building designed for female patients, is rapidly approaching completion, and will be ready for occupancy the first of June. There are now in the Asylum eight hundred patients, about two hundred and twenty of whom are females. Under the superintendence of Dr. Shurtleff, each department receives constant, careful, and judicious attention. The complaints of a few years ago are no longer heard. Forty patients have been brought to the Asylum during the month of April.

It seems, at first thought, a small matter that a Protestant church has been organized in the city of Mexico, but a little study of the past, and a little knowledge of the present as bearing on the future, cause the fact to be most interesting and significant. A single line conveys the news, but in our own land and in Europe it will be read with a conviction that not the least of the revolutions by which that unhappy country is perpetually shaken is that which is now affecting the religious sentiment of the people. While some will lament that such signs of thought and liberty are beginning to appear where they have been wholly unknown, others hail them as heralds of a brighter and better day for Mexico.

Among the multitudes of fresh arrivals on our shores there must be not a few who are not especially inclined to get an honest living. Papers from the interior report more thefts and burglaries of late than we remember to have noticed at any time before, and in the city the number has not diminished of those who prefer these methods of support. There is need of more careful protection against robbers, and of more severe treatment of them when they are caught and in the hands of the law.

The members of the Chinese Embassy have been busily employed during the last few weeks in visiting and examining the different objects of interest in our city and the surrounding country. The wonders of the printing press, telegraph, and machine shops have been exhibited and explained to them, and a special train on the Alameda road has afforded them the new sensation of a ride behind the iron horse. Americans are accustomed to wonder at, without fully realizing, the great improvement in the mechanical arts during the last century. What, then, must be the sensations of these ambassadors, coming

suddenly from the darkness of Asiatic barbarism into the light of American civilization? They will behold greater triumphs of skill in the Eastern States and Europe, but their first and lasting impressions of civilization will be formed in San Francisco. The influence of these first impressions in shaping the future of the vast empire of China, or even that of our own city, cannot be estimated. If San Francisco ever reaches the position in the commerce of the world which she so proudly expects, it will be principally by means of the China trade; hence, the attention paid to our visitors by those who understand the true interests of the city. It will require much attention to counterbalance the knowledge which they must have of our treatment of their countrymen. We fear that it is to the importance of our commercial relations with China, rather than to the prevalence of just principles, that we must look for the removal of the selfish prejudice against Chinamen which exists in the minds of so many of our citizens.

Religious Intelligence.

PACIFIC COAST.

The Presbytery of Benicia will hold its next semi-annual meeting in the Presbyterian church of Healdsburg on Friday, the 8th of May, at 7½ o'clock, P.M. The services to commence with a sermon by the retiring Moderator, Rev. James Wylie.

A. Fairbairn, Stated Clerk.

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Anniversary of Calvary Church Sabbath School.—This Anniversary was held last Sunday morning. The interior of the church was decorated with flowers, and the children were seated in the galleries. The singing was performed by the members of the school, instead of the usual exercises by the choir. The annual report was made by Mr. J. B. Roberts, the Superintendent.

The address by Rev. Dr. Wadsworth had for its text the words of the Savior—"Behold the fowls of the air." These winged messengers of the air and sunshine teach many a lesson. They flit industriously through field and forest, pour forth their sweetest melody, are awake at early dawn, and have a provident forethought for the wants of the future. Other lessons taught by the animal creation were portrayed by the speaker, who closed by alluding to the importance of the position held by every Sunday School scholar. Children who are here to-day have reason to rejoice in view of the future awaiting them. Our coast is awakening to a new era of material enterprise and growth. But material resources alone do not make happy homes, or build up a State. The future posperity of our land demands of the young that they become good and strong men and women, who fulfilling their duty here, shall be heirs of the Heavenly Kingdom hereafter.

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We are much pleased to hear of the promising condition of the Church in that part of the city generally called Hayes Valley. This church was organized about one year ago, and many predicted that it could not exist in that neighborhood for even a year with any prospect of growth. Under the faithful and wise direction of Rev. I. N. Hurd, they have now a good edifice enclosed, into which they hope to move in two months, and the church has more favor in the vicinity than at any time. It is specially worthy of notice that though they are only a handful, this building has been erected without aid from outside individuals or funds. It makes known the vigor and health of the enterprise, which are prophetic of complete success.

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An earnest effort is being made to free Grace Church, corner of California and Stockton streets, from the debt which has rested upon it so long. The debt has already been reduced to $23,000, and in response to an eloquent appeal made by the rector last Sunday, the hearty coöperation of the vestry and congregation has been promised towards paying the debt in full. It is hoped that the payment may be made in season to enable the church to be consecrated before the departure of the Bishop for the East.

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At Vallejo, the Roman Catholics have just completed a large brick church—the largest in Solano County. The Presbyterians have a small but very neat church edifice, upon which a tower is to be built next month. The Methodist church of that town is procuring a new Sunday School library.

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Rev. J. G. Fackler, of the Central Presbyterian Church, has, we are glad to learn, so far recovered as to resume his active duties as pastor. The Central Church is prospering under his care.

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Some of the Congregational and Methodist churches are holding religious services each evening of the present week, and an unusual degree of interest is manifest.

EASTERN.

The *Atlantic Monthly* says: "Our Roman Catholic brethren are acquiring so great an estate in the United States, and acquiring it so rapidly, that it becomes a matter of public concern how they get it, what they do with it, and especially what they *will* do with it by-and-by, when it shall have become the largest property held in the country by or for an organization. Other organizations usually live from hand to mouth; but somehow the Catholics always contrive to have a little money ahead to invest for the future. The Catholic Church, seven-tenths of whose members are exempt from the income-tax because their income is under a thousand dollars a year, is a capitalist, and has the advantage over other organizations which a man has over his fellows who, beside earning his livelihood, has a thousand dollars to operate with. There are spots in the western country, over which the prairie winds now sweep without obstruction, that will be the sites of great cities. Our Roman Catholic brethren mark those spots, and construct maps upon which not existing towns alone are indicated, probable towns also. A professor of one of our western colleges saw, two years ago at Rome, a better map of the country west of the Mississippi than he ever saw at home, upon which the line of the Pacific Railroad was traced, and every spot was dotted where a settlement would naturally gather, and a conjecture recorded as to its probable importance. Five hundred dollars judiciously invested in certain localities now will buy land which, in fifty years or in twenty, may be worth $100,000,000. Thirty-seven years ago the best thousand acres of the site of Chicago could have been bought for $1 25 an acre; and there is one man now in Chicago who owns a lot worth $20,000 which he bought of the government for 15⅝ cents. Now, there are in the Roman Catholic Church men whose business it is to turn such facts to the advantage of the Church, and there is also a systematic provision of money for them to expend for the purpose.

The *Protestant Churchman*, speaking of the late Tyng trial, says:

"Humiliated as we are with shame at the attitude in which our Church is now compelled for the time to stand, we counsel constant agitation of the subject with a view to relief at the next General Convention. In this crisis we should be calm but firm, and our words those of discretion and charity. With abiding and unalterable faith in the rectitude of our principles, we are confident, even now—yes, more confident than ever, of their triumph. The conflict is to be waged *in* the ecclesiastical body with which we are connected. There is to be no secession; but we claim it as our right, in dutiful submission to authority, when it does not contravene imperative demands of conscience, to be and to act as the Liberal Branch of the Protestant Episcopal Church.

Rev. Dr. George Shepard, Professor in Bangor, (Me.) Theological Seminary, died in that city last month, aged sixty-six years. He was a native of Plainfield, Conn., a graduate of Amherst and Andover, became pastor of the First Congregational Church of Hallowell, Me., in 1828, and eight years afterward assumed the duties of Professor at Bangor, which position he has worthily filled since that time. The Bangor *Whig* says: "Dr. Shepard was strong in intellect, unassuming and amiable in his disposition, sound in faith, and devotedly pious. He had all the elements of a pulpit orator, and was undoubtedly one of the best preachers in the United States."

The Thirteenth Street Presbyterian Church of New York City, Dr. Burchard's, is now experiencing a delightful spiritual visitation. On a recent Sabbath, thirteen were received by letter and forty-eight on profession of their faith. Of the latter number several were heads of families, twenty-eight were from the Sabbath School, including several from the Bible class taught by the pastor.

Henry Morehouse, the London "boy preacher," is now holding services in one of the Baptist churches in Chicago, and is announced to speak on such subjects as the Atonement, Justification, and Sanctification. He will return to England early in April. *The Advance* speaks of him as a remarkable young man.

Three ministers were once supported in the town of Chesterfield, Conn., all within a stone's throw of each other. For three years past, Rev. Edward Clark has been the only clergyman there. Little is *said* about union, but it seems to be *practiced*, and a most desirable thing it is.

Rev. Chauncey Goodrich, of New Haven, died very suddenly, March 27th, of neuralgia of the heart, at the age of fifty. He was the grandson of Noah Webster, and has been largely engaged in editing and revising the various editions of Webster's Dictionary.

Rev. James A. Reed, late of the First Church of Wooster, Ohio, has been invited to supply, temporarily, the pulpit of the New York Avenue Presbyterian Church, Washington, D. C., in the absence of its pastor, the Rev. P. D. Gurley, D.D.

The church of the Puritans in New York, where Rev. Dr. Cheever preached, is now being dismantled and altered into a business warehouse, and the pulpit, pews, and other fixtures are offered for sale.

One hundred and fifty thousand persons in Chicago are without the influence of the Gospel as preached from any pulpit. Forty thousand of these spend the Sabbath in saloons and German gardens.

Rev. R. W. Patterson, D.D., of the Second Presbyterian Church in Chicago, has just returned from a foreign tour of nine months. Lieut. Gov. Bross also came home on the same steamer.

Several Roman Catholics, husbands and wives, have been hopefully converted, and have united with the Methodist Episcopal churches in New York and vicinity during the month of March.

Rev. Dr. Curtis, of Elmira, N. Y., has received a call to the First Presbyterian Church in St. Louis, that to which Dr. Nelson has ministered so well for the last ten years.

Ex-President Finney, of Oberlin College, now in his seventy-fifth year, has so far recovered from a long illness as to be able to preach again.

Rev. Theron H. Hawks, D.D., pastor of the Second Presbyterian Church in Cleveland, Ohio, has resigned his charge.

Rev. Joel. H. Linsley, D.D., pastor of the Second Congregational Church, Greenwich, Conn., died on Sunday, March 22d, in the seventy-eighth year of his age.

Forty persons were received to membership at Dr. Cuyler's Church, Brooklyn, on a recent Sabbath—twenty-four, mostly heads of families, on profession of faith.

Rev. J. A. Thome has resumed his pastorate at Cleveland, Ohio, after an absence of a year in Europe, in behalf of the American Missionary Association.

MISSIONARY INTELLIGENCE.

Missionaries in Asia Minor.—Previous to the massacre of the Christians in Syria in 1860, Mrs. Bowen Thomson, an English lady, vainly attempted to establish a native female school at Antioch. The influence of both Christian and Moslem priests proved an insurmountable obstacle, and she returned to England. The massacre made many, among the Christians, widows and orphans. Mrs. Thomson now renewed her efforts among the neglected Syrian female population. Prejudices disappeared before such disinterested philanthrophy. Mrs. Thomson's labors in Beirut have been crowned with such success that the people of Damascus are seeking to obtain, for their own women, the advantages they see their countrywomen of Beirut have derived from attending the English schools. Greek Christians, Romanists, Jews and some Moslems, all belonging to the respectable classes, sent a deputation to Mrs. Thomson, last September, with a formal petition renewing their entreaties for the establishment of an English girl's school. As a proof of their earnestness, many put down their names as subscribers for the free admission of the poorer girls.

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10	69 12	505 92	37	356 64	5105 28
11	69 12	575 04	38	356 64	5461 92
12	69 12	644 16	39	356 64	5818 56
13	82 94	727 10	40	427 97	6246 53
14	82 94	810 04	41	427 97	6674 50
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17	99 53	1092 04	44	513 56	8129 59
18	99 53	1191 57	45	513 56	8643 15
19	119 44	1311 01	46	616 28	9259 43
20	119 44	1430 45	47	616 28	9875 71
21	119 44	1549 89	48	616 28	10491 99
22	143 33	1693 22	49	739 54	11231 53
23	143 33	1836 55	50	739 54	11971 07
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San Francisco, Saturday, May 2, 1868.

FAR-REACHING FAITH.

Men do not find it difficult to believe what seems probable to them, or what accords with their wishes or experience. But faith respecting what they cannot comprehend, or what is so far in the future that they cannot see the relation of means to its accomplishment, or what appears to be opposed to their own interests, is an exercise which some men ridicule, some declare to be unreasonable, and few actually attain. It is hard to see the wisdom of that which hinders us, to trace any connection between what we cannot understand and the promise that "all things shall work together for good," so that we can admit that delay insures progress and defeat renders victory certain. It is no ordinary vision that can not only look upon the objects in the foreground of the picture of the future, but also upon the more distant features, which it makes real and glowing with the same light that beams on those which are near. Faith that needs no confirmation to the senses, and reaches over ages, or into Heaven, for that upon which it fastens; faith that does not waver, does not doubt, does not fear, yet rests upon testimony, and is intelligent because assured, is alone gifted with such vision. It was possessed by Abraham, when he went forth to sacrifice his son, on whom Jehovah had rested his promise. It was possessed by Noah when he wrought upon the ark during those many years, and when he sailed in it over a submerged world with no prospect save from the word of God, of anything other than final wreck and ruin. It is the belief that God is as worthy of confidence as men. It is a firm conviction that the word of God shall never fail. It needs no collateral support, but would as soon ask for proof that the arm which built the heavens will not be palsied in the lapse of time, or that the Eternal will not grow old and feeble, as that what He has said shall not come to pass.

Never has such faith been more ridiculed than in our day, yet never has it been more sublime or necessary. We cannot march on with Providence in the majestic procession of events by which this generation is to be distinguished, without implicit trust in *His word*. We cannot be in full sympathy with our Lord in the prophecies that are having their fufillment in these events, without such trust. And why do we question what God declares? Why is it foolish to take His testimony respecting what we eannot feel, or absurd to base our hopes on what He has promised? There is no *other rock* in this sea of conjecture, and speculation, and doubt on which we are afloat—why, when we climb upon it and feel that it is firm, should any seek to drive us from it again that they may see us beat the waves as hopelessly as themselves? Where shall we look for *assurance* if not to the simple, unshaken promise of God? Wherein is infidelity better, or more philosophical than faith? Why is it foolish, when we know not the path and cannot find it, to take hold of His hand who gives us proof that He can guide us out of the wilderness and bring us into a land where is no darkness at all? Angels traverse the wide fields that are open to their study to the limit of their powers, but when they reach heights of truth they cannot scale, they are helped up by God, through their faith in what He declares to them. And they are nobler, grander beings because of such trust. Is a man only to be despised who makes his pilgrimage through a world in which is so much that he cannot comprehend, confessing that he is guided by Him who helps the angels? When he is borne to the top of some Delectable Mountain, where the glorious prospect ravishes his spirit, and he knows that it is real, shall he be ridiculed because he erects his stone of grateful praise and writes on it, "Hitherto hath the Lord helped me?" As he walks in the light and sees light shining far over the way, is he to be pitied by those who stumble in darkness, and have no vision of the future to cheer and bless? No! There is greatness in the simplicity of such a trust. It involves the exercise of the highest faculties we possess, and it brings to us the noblest rewards. By it we walk with God, and are taught and encouraged, and elevated, till we are able to apprehend something of His designs, and to behold something of His glory. By it we are qualified to interpret much of the present and to forecast the future, till we come into that state of assurance which renders us serene in the midst of difficulties, and resolute and wise in the prosecution of our plans. Our theory as Christians is, that we live by faith, not that is blind, or impractical, or idle, but intelligent, and earnest, and powerful; nor should the confession cause us to feel that our manhood is dishonored when developed and controlled by such an influence.

There is no necessity that we make application of this theme in detail. To individuals in their experience, and to the Church in her plans and hopes, in a time like this, it furnishes lessons that may be studied with profit. To all who look around them with foreboding, and anticipate what may come with fear; to whose souls the grand announcements of prophetic vision bring no rapture, and the rising day of promised glory brings no hope for man, and who look forward to commotions and revolutions that shall end only in disaster and gloom, this inspiration of far-reaching, conquering, abiding faith should come with new interest and power!

Water as a Symbol of Religious Purification.

NUMBER II.

One of the earliest indications which we have in the Old Testament of the stress which the ancients laid upon the use of water as a symbol of religious purification is in Job, viii: 30: "If I wash myself with snow water and make myself never so clean." This passage is the more important when we consider the age in which the patriarch flourished. It was a prevalent belief among the Jews that Job lived somewhere near the time of the three great Hebrew patriarchs. Eusebius places him two ages before Moses, and to this the opinions of most Eastern nations consent. We have thus the existence of this religious idea carried back to a period of the remotest antiquity. Appearing thus early in the authentic history of the religions of mankind, we find the idea pervading all the religious notions and aspirations of the succeeding writers of Scripture. The Psalmist again and again refers to the purifying influence of water as a symbol of spiritual purification:

> "I will *wash* my hands in innocency,
> So will I compass thine altar, O Lord."

So David again, when defiled with the guilt of his adulterous connexion with the wife of Uriah, cries out in the bitterness of his anguish:

> "*Wash* me thoroughly from mine iniquity,
> And *cleanse* me from my sin."

And his hope of restoration to the favor of God finds utterance in the same strain:

> "*Purge* me with hyssop, and I shall be clean;
> Wash me and I shall be whiter than snow;
> Make to hear joy and gladness,
> That the bones which thou hast broken may rejoice."

So through the prophets also, this same idea of purification of heart, symbolized by the purification of the person by water, prevails: "Wash ye, make you clean; put away the evil of your doings from before mine eyes. Cease to do evil; learn to do well." "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah i: 16 and 18.)

"Oh, Jerusalem, *wash* thine heart from wickedness that thou mayest be saved." (Jeremiah iv: 14)

So also among the apostles, purity of heart is signified by cleansing of the person: "*Cleanse* your hands, ye sinners, and purify your hearts ye double-minded." (James iv: 8.)

INTRODUCED INTO THE TEMPLE SERVICE.

The use of water as a religious emblem, so fitly setting forth the need of purity of heart and life God employs most largely in the service of the temple, in the worship which He constituted for His own chosen people through Moses, the Divine law-giver. "For see, saith he, that thou make all things according to the form showed to thee in the mount."

God was thus pleased to introduce this ritual use of water into the worship of the temple. God chooses to draw His people by the cords of a man to let the order of His service run somewhat in the line of our human notions and sympathies, and the fitness of things, and the analogy of truth seemed to render the use of this purifying element appropriate in His sanctury to indicate the purity of heart and life essential to His favor.

There are three special and appointed ablutions in the Hebrew economy which deserve notice.

I. THE PURIFICATION OF THE PRIESTS.

"And Aaron and his sons thou shalt bring into the door of the tabernacle of the congregation, and shall *wash* them with water." (Ex. xxix: 4.) "And the Lord spake unto Moses, saying: 'Thou shalt also make a laver of brass, and his foot also of brass, to *wash* withal, and thou shalt put water therein, where Aaron and his sons shall *wash* their feet thereat. When they go into the tabernacle of the congregation they shall *wash* with water, that they die not. So they shall wash their hands and feet that they die not." The Hebrew word which in this case is translated wash is *rahats*, defined by Gesenius to mean wash, lave.

II. THE PURIFICATION OF THE LEPER.

I will condense in as brief a space as possible the Scriptural directions. The healed leper was to present himself to the priest with two birds alive and clean, with cedar wood, hyssop, and scarlet. One bird was to be killed over a vessel containing living (running) water. The priest was then to dip the living bird, with the cedar, hyssop, and scarlet, in the blood of the bird that was killed over the running water, and with this sprinkle the cleansed leper seven times, and pronounce him clean, and then let the living bird loose into the open field. "And he that is to be cleansed shall *wash* his clothes and shave off all his hair, and *wash* himself in water, that he may be clean." (Lev. xiv: 8.)

The Hebrew for dip is *tabal*, defined by Gesenius *dip, immerse*. The Hebrew for *wash* is *rahats*, as before.

III. PURIFICATION FROM A DEAD BODY.

"And for an unclean person they shall take of

he ashes of the burnt heifer of purification for sin, and running (Heb., living) water shall be put thereto in a vessel, and the clean person shall sprinkle upon he unclean the third day, and on the seventh day he shall purify himself, and *wash* his clothes and bathe himself in water, and shall be *clean* at even." The word for *wash* in both cases is *rahats*, in Hebrew, as before.

These several cases, and others which might be instanced, will serve to show, clearly and explicitly, how important in the services of the Hebrew economy was the ritual use of water in the purification of those who had contracted personal uncleanness under the ceremonial ordinances. The purification moreover, was to be made, not with standing, but with running, living water, and all the appointed ablutions were to be strictly observed, or the soul that was unclean would be cut off from the congregation.

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Correspondence.

Letter from Massachusetts.

Worcester, Mass., April 8, 1868.

Boston is the "hub" and Worcester is the "heart" of the Commonwealth of Massachusetts. The latter is a well built, thrifty town of thirty-five thousand inhabitants. In summer it is delightfully shaded and surrounded with gardens. Its mechanics embrace a large majority of the voters, and they are the most intelligent, enterprising, and independent class of men in the country. Few of them drink whisky or smoke cigars, and hence they have money to lend. They live in houses which they own, and can look everybody in the face and say: "I owe you nothing." They read their own newspapers, do their own thinking, and go to whatever church they think most orthodox.

MEDIOCRITY THE BEST STATE.

In a word, the Worcester mechanics enjoy the blessing of mediocrity—that middle state, neither rich nor poor, neither famous nor insignificant, neither fat nor lean, a fair sample of what men can be, enjoying all that humanity can enjoy. It is just the state which the reader, if a young and ardent Californian, is probably trying to avoid. He has not yet learned that wealth disappoints the hopes. Not that money has it not in its power to compass noble ends; it is the ladder by which we ascend into the heaven of spiritual as well as intellectual enjoyment It confers great privileges, but it is not everything. If a man expanded in heart as his purse swelled; if his intellect grew with his pocket; if his moral views expanded with his domains, a man should pray for riches as Solomon prayed for a contented mind. The young man yearns for a fortune, works for it, drudges for it, and has it. Where is he now, himself? He has contracted habits of body and mind which he cannot throw off. He has outraged nature, and lives and dies with a sordid soul.

WHY IS MASSACHUSETTS RICH?

Worcester is a manufacturing city. On every side you see the smoke of the foundry and the forge, and hear the clank of machinery. In this department no people on the face of the earth are so independent. Go into the parlor of the opulent merchant or retired capitalist. Every article of furniture, from the Chickering piano to the minutest curtain-loop, is the product of Massachusetts skill and industry. Go out upon the street and farm, and the same evidence of enterprise and skill meets you everywhere. A railway train rushes past you; every spike, beam, lever, and plank was manufactured within the county, and every part of it can be repaired and refitted within eighty rods of the depot where it halts. Here is the secret of the great wealth of Massachusetts. It is this productive power—this home capacity for manufacturing, which has enabled the people of the Bay State to cover her territory with a net-work of railways; to own half the banks, warehouses, and railroads of the Mississippi Valley; to hold a controlling share of the Government bonds; to furnish the sinews of war which crushed the Southern rebellion, and at the present time to dictate the policy of the General Government.

In this respect one finds a marked contrast between Massachusetts and the Pacific Coast. Visit the house of any thrifty California farmer. Every agricultural implement, all the household furniture, all traveling vehicles, except those of the ruder kind, nearly all the fabrics of cotton and woolen are from abroad. You cannot find a sofa, a chair, a sewing machine, a candle-stick, or clothes-pin—you do not see a reaper, a plough, an axe, a knife, a hammer, a nail, or even a hoe-handle, which is not the handiwork of a Yankee. This is the leading cause why, with an annual product of fifty millions of bullion, with a soil astonishingly productive, and a climate unsurpassed, the Pacific Coast is to-day destitute of the means needed to build her railroads, open her mines, and develop her vast agricultural resources. Of course a new region can not be expected to become a manufacturing country at once, and I dwell upon the existing state of things as I twelve months ago saw them, merely to awaken the reader to the importance of introducing manufactures on the Pacific Slope at the earliest practicable day.

THE SOCIAL PROBLEMS.

But in despite of their varied resources and abundant capital, the people of this State are greatly disturbed by some of the moral and social questions of the day. The question whether the "prohibition" or "license" system in regard to intoxicating drinks shall be the policy of this State excites great interest among our people. The Legislature has been in session over three months, and although the license party have a decided majority, no act has been framed which seems to be satisfactory. The question will go back to the people and will be the leading local issue next November.

Massachusetts has an excess of 150,000 female over the male population. In all the large manufacturing towns, Lowell, Lawrence, Lancaster, Fall River, and Holyoke, the female adults exceed the male two to one.

Aside from the great social evil of the day, this preponderance of females is regarded as involving a serious problem. Among the wealthy and well-to-do classes are many grown-up daughters who are supernumeraries, and are not needed in the community, and who are living with no object in life, and apparently to no purpose.

It cannot be denied that while modern civilization has elevated woman in a social and intellectual point of view, to an equal rank with man, it has as yet failed to furnish motives and occupation worthy of her powers. Every teacher of experience knows how difficult it is to appeal to the older class of girls with so strong an inducement to acquire an extended and thorough education as he has readily at command to stimulate their brothers.

For want of an object in life corresponding with her aspirations, a minor key of sadness has run through all the words and works of talented women. No man can speak of the position of woman so mournfully as she has done it for herself. Mrs. Hemans, Madame De Stael, Mrs. Browning, Charlotte Bronte, and, in truth, the majority of intellectual women have, from the beginning to the end of their lives, touched us to sadness even in their mirth. And the mournful memory of Mrs. Siddons, looking back upon the years when she had been the chief intellectual joy of English society, could only deduce one hope, "that there might be some other world, hereafter, where justice would be done to woman."

WOMAN'S RIGHTS IN THE TRUE LIGHT.

It is not in the great tragedies of life; it is more in the unseen and private sorrows; it is more among women that make no complaint than among the complaining, that we see the want of motives to effort in the position of woman. The life—the ordinary life of single women in the community—their life from sixteen to their wedding-day, what is it in tens of thousands of cases, but one long, petty tragedy? A life reputed blameless, indeed, but also aimless; a life without a noble hope, without a large enjoyment, without an earnest purpose! A writer in the *Atlantic Monthly*, a few months since, lamented that "the young women of this country, especially of the higher and middle classes, were wanting in solidity of character, were frivolous in conversation, and *blase* in their manners." How could it be otherwise when, especially among the wealthier class, society gives young girls, as the solid material of their lives, dancing parties, a crochet needle, the last new novel, and the occasional manufacture of rather indigestible sponge-cake? A well endowed mind demands an object, or it languishes. This emptiness of life has again and again led to premature decline for which the doctors could find no sufficient reason. Again and again, says Dr. Holmes, have I been asked by women, almost with tears in their eyes, "Do not merely preach to us resignation, but point out to us some object for existence." How hard it was to answer.

What is education—what all the varied culture of modern times to a perplexity like this? It is only giving wings to a caged bird. "It is a sad thought to me," said an accomplished female teacher, "to watch my fine girls, after they leave school, and see the intellectual expression die out of their eyes for want of an object to employ it." I remember to have heard a mother once say, "I have not thought much on this subject, but I know this: My daughters are more gifted than my sons, more cultivated, have higher aspirations. Yet if my sons lived, all the year round, as unoccupied and listless as my daughters—who, from the usages of society, are compelled so to do—I should be ashamed to have brought them into the world."

This question, in the future, will doubtless find its proper solution. It is a transition age. The old employments of women are passing by. Lowell does the work of the spinning-wheel. The sewing-machine is annihilating the needle, and society is to solve a new problem in the position and occupations of woman.

Monadnock.

Contributions.

Sunday School Instruction.

The moral influence of the Sabbath School teacher is incalculable. After all that has been said of the paramount importance of fireside teaching, it may well be questioned whether that of the Sunday School is not almost commensurate, if pursued for a term of years with the same class; especially when we consider all the impressive attendant circumstances of the Lord's Day; its public and comely associations; its prayers and songs, as well as the wonderful power of example, and of healthful, rousing mental competition.

A teacher of a recent Sabbath School gathering in this city said that he once placed a stone in the fork of a tree. A year or two afterward he returned out of curiosity, and discovered that the branches had so grown around it that it was impossible to dislodge the stone. So a principle well planted in the mind of a child becomes at length immoveable. A wave of sound, a word, a note of music, disturbs the atmosphere, vibrating on forever, as some suppose certainly far beyond all trace of finite faculties. Moral conduct, having to do with spiritual existences, thus reproduces and perpetuates itself to an infinite extent, and no human mind can fully measur

its momentous consequences in the spirit world. We are unconsciously writing out characters that will be terribly or gloriously legible in the projected sphere of eternity.

Another remarked, that teachers should endeavor to study the minds and characters of those entrusted to their care. In order to acquire a commanding, lasting influence over them, they should continue to retain the same class. One scholar requires a firm, stern treatment; another can only be controlled and influenced by gentleness of manner. Access there is to every mind, if the right method is adopted for the study of character. For this, time is requisite.

A case in point was cited in proof of the need of study and perseverance. When the French took possession of the Spanish Inquisition, they entered a large room floored with marble. For a considerable time they vainly sought to discover what was underneath it. The soldiers tried the seams of the floor with their weapons. They stamped and beat upon it, determining, if possible, to break through, but failed. Finally an officer suggested the shrewd expedient of pouring water upon it, which was done. The outflow showed where was the secret trap-door, which, by hidden springs, yielded to effort, exposing to their astonished eyes the gloomy, appalling chamber of torture, where lay the dead and the dying. The survivors were rescued by this means. Thus was exemplified the need of effort in obtaining access to the youthful mind, which, whenever the true way appears, is quickly influenced; while the water suggested the searching and persuasive power of Gospel truth, in laying bare the depraved and wretched condition of the natural heart.

Education has been happily defined to be the formation of character. How much of the education and character of coming generations, of States, of governments, depends upon the teachers in the Sabbath Schools! They have more responsibility than secular teachers, since they have to do almost exclusively with the moral nature of the child—with that part which peculiarly allies him to the Deity, and which preëminently exalts him in the scale of intelligence. None can be too much alive to the privileges and responsibility of Sabbath School instruction. Angels might well covet such opportunities as it affords for extending Immanuel's Kingdom, and rescuing souls from eternal destruction.

The duties of the teacher are, chiefly, the study of the Word of God, prayer, and self-sacrificing devotion to his work.

1. He should daily, diligently, systematically search the Scriptures. No other qualification can take the place of this. If he studied nothing else, it would be enough, though other studies would give freshness, variety, and force to his teachings of the Bible. But if, on the contrary, he were to study everything else, to the exclusion of the Scriptures, his labor would be worse than vain. He must compare Scripture with Scripture, history with prophecy, proverb with poetry, doctrine with biography. He ought to be able to concentrate upon a given statement, of fact or of principle, all the lights and the cross-lights of inspiration. If competent, he should not rest satisfied without constant reference to its original languages—without vigorous and refreshing draughts at the fountain-head. He cannot, indeed, know enough of this source of spiritual light and of truth. A little, even, of regular, systematic examination of the Word of God, is of much more value than great desultory application.

2. Prayer alone gives vitalizing force to Sabbath School efforts. Without it, study is vain. Prayer should precede and follow the examination of the lesson, in order successfully to apply and enforce the truth. The teacher should pray for himself, that he be not a stumbling-block or rock of offense; pray for the good-speed of what is taught; pray for a proper knowledge of the characters under his control, and pray that he may employ just the right word at the right time. Foolish, untimely words might undo the labor of a life. Since the work is like writing out books for eternity, careful should we be to preserve a clean page for God's scrutiny. If souls are to be saved, there must be ceaseless prayer.

3. Devotion must seal all such active endeavors. The truly devoted are the only successful reapers in the Master's harvest. A lifeless, dull teacher may do infinite mischief. His life and manner throw a cloud of skepticism over the doctrines he professes to inculcate. He could hardly expect his pupils to credit what affects him so feebly. Devotion makes a man forcible and impressive. Unless the heart is engaged, the work of converting the youth of a school can never go on. H.

A Suggestion.

It is with pleasure we read of the commendable forethought of the citizens of San Francisco in organizing societies for the aid and advice of the incoming population bound to the Golden Land. Strangers are often at a loss, even regarding temporary homes, in a country heretofore unvisited. It is a generous and thoughtful spirit which prompts the action of the citizens in this respect, as well as self-protection. For a community can illy afford to have a swarm of idle, or unemployed persons clogging its business activities. Idleness is too surely "the parent of vice." Many men, and especially young men, are led into evil through the simple fact of having nothing to do, and acquire a taste for habits inimical to industry and virtue, from being led astray in unemployed moments.

The thought suggested itself whether the Young Men's Christian Associations, both in San Francisco and Sacramento, could not prepare a circular letter, addressed to business men remote from the cities, inquiring what opportunities for employment are to be found in their respective localities. In some of the mining districts, we have heard, mill owners and others interested in mining operations, complain of the want, and often of the inefficiency, of help. And now that the work of the farmer is commencing, many persons might find employment in agriculture at remunerative wages. A recent letter to the writer from Santa Barbara, speaks of the steady employment of carpenters and other mechanics there, and of the demand for still more.

Domestic help is also very scarce, except in the cities, China *men* taking the places of servant girls almost universally in the mountains, and at the same average wages. Too often, however, we see advertisements with the intimation that "a *short* distance in the country would not be objectionable." If those who come to California are possessed with the idea that they must necessarily remain near cities; or that money is more easily to be obtained without labor here than elsewhere, the sooner they are made aware of their mistake the better.

The *conditions* of labor only are less exhaustive here, owing to the favorable influences of climate and soil, but the God-ordained mandate, "By the sweat of man's brow he shall gain his bread," has never been annulled. And in all varieties of labor, whether of hands or head, it continues in force. I recently conversed with a young man "just arrived," who said there were two classes of persons composing the bulk of the passengers on the ship in which he came — day laborers from the Eastern and Western States, and Southerners. The last, he informed me, "were not calculated to work; they might teach, or become professors in colleges, but, never having been used to manual labor, were totally unfitted for it;" and besides, he remarked, "they feel it to be degrading."

In the early days of pioneer privation, and heretofore unexperienced hardship, many a man, who was fitted by education and social position, for a higher grade of occupation than manual labor, gladly and willingly accepted such opportunities as were open to him, rather than remain a "cumberer of the earth." And generally such reached their own social plane all the more readily from the very manliness which prompted their acceptance of conditions unsuited to their tastes or former pursuits.

"Necessity knows no law," and if individuals coming to California expect to reap the advantages of a better state of things than the pioneer of '49 encountered, they must have as willing hands, and as energetic natures to surmount obstacles and bear discouragements.

The prices of labor, it would be well to bear in mind, are not so remunerative as formerly; neither are the conditions of labor so hard. The rates of rents, clothing, and provisions are greatly reduced, and with the advantages of good schools, churches, and libraries, it might appear reasonable to suppose that industry and frugality would still result in competence and plenty. But the great misfortune is, that too many persons start for California with the idea that "somehow" they will obtain a fortune, and leave behind them the habits of strict economy and attention to business they pursued in the Eastern States. Having no definite plan of action, they are thrown into the hurried vortex of a new life, only to be taught the bitter lessons of reverse and disappointment. Extravagance and dissipation lead to the same results everywhere, and while all rational recreations are consistent with a life of business, and healthful and invigorating to the spent energies, it is pitiful to see the daring recklessness with which many of our young men spend money. We have seen young clerks dashing out to the Cliff House in expensive and showy turn-outs, when, if they had independence enough to enjoy the pleasure at the cheaper rates provided by car and omnibus, they could in time accumulate a traveling fund which would enable them to visit the different sections of the State, and perhaps locate themselves advantageously in permanent business, where the competition is not so great as in the large city.

The vitality of the atmosphere gives existence a tempting zest and color here, and its fascination generally becomes so imperative as to forbid a return to the more regular routine of life in the Atlantic States. So that we may expect those who come, to remain, as is generally the case.

Let us then turn our attention to the best "aids" we can give the strangers to self-help and self-respect, shielding them from the temptations to idleness, by the idea that it is better to seize any present opportunity of honorable occupation than to incur the question, "Why stand ye here all the day idle?" N.

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Sermon,

By Rev. J. S. Wylie.

(PREACHED BEFORE THE PRESBYTERY OF SAN JOSE, AT ITS LAST MEETING, AND PUBLISHED BY REQUEST OF PRESBYTERY.)

"Make full proof of thy ministry." 2 Tim. 4: 5th verse.

The valedictory counsels of any good and true man are valuable for those whose duty it shall be to succeed him, in the toils he is about to relinquish. Such counsels become more precious if they are the parting words of a faithful and laborious Christian minister, who, having arrived at the close of varied and trying labors, and being about to enter into his rest, is permitted to utter words of counsel and caution for those upon whom the mantle of his ministry must shortly fall. Especially is this value increased if the speaker be an inspired apostle, and the words are falling from lips long accustomed to proclaim the messages of life—if they are the essence of a life-work—if they flow from a heart throbbing in deepest sympathy for, and glowing with interest and devotion to, the cause. Under these conditions, the last words become sublime in their significance. Such an one, and infinitely more, was Paul the aged, when "about to be offered," and still eager to impart fidelity and courage to Timothy, his dear son in the Gospel. You behold him, the venerable apostle, solitary, diseased, a prisoner; his treasures and hopes in Heaven, but his thoughts and anxieties clinging to the cause and its advocacy upon the earth. In this spirit he charges, with the fervor of an angel and the wisdom of one inspired, the youthful minister, whose privilege it was to regard him as his father in the Gospel. He sums up, in the words of my text, the substance of these apostolic injunctions, laying a parting obligation as the cap-stone on all he has before written, when he says: "But watch thou in all things, endure afflictions, do the work of an evangelist; make full proof of thy ministry." This is the sublime charge conveyed by the venerable apostle—a charge worthy its heroic utterer, and fitted to dwell forever as the motto of action in the hearts of all "chosen of God and called" to take part in this ministry of reconciliation.

The theme I propose is expressed in these words: "The work of the ministry, a demonstration of personal fidelity." Viewed from any correct standpoint, the high and holy vocation of preaching Christ's Gospel must be regarded as an infinitely solemn and responsible work. No strictly temporal occupation can compare with it for might or responsibility. The themes discussed—the condition and necessities of those addressed—the far-reaching and immeasurable issues resulting from obedience to the message, on the one hand, or disobedience on the other; the dread hour of individual accountability floating in the ever-nearing future, when minister and hearer shall confront each other, either with joy or sorrow; these great facts which break in on the soul at times, like an overflowing flood, and which are never entirely banished from the thoughts of the devoted minister—these great facts tend to encompass this solemn work of entering week by week into the pulpit and speaking in the name of God to guilty men of their dangers and their deliverance—with the most awful and soul-subduing responsibility, and to forget it would be the greatest of crimes. But while this crushing obligation enters into every right conception of this responsible work, there is certainly a method through which its highest obligations are converted into the occasions of genuine and enduring recompense. That end is secured when a degree of conscientious fidelity characterizes the discharge of the work. A demonstration is thus furnished, before God and men, without which the ministry cannot be exempt from censure. The steward who strictly and unshrinkingly performs the duties of his office, can face the master without apprehension or shame; but the ministry is a stewardship of the "manifold riches of God." The ambassador who promptly and without deviation, follows the letter of his commission, thereby secures the approbations of the country or the monarch from whose court he went forth; and the ministry is an embassy; its commissions are sent from the high Court of Heaven.

If personal fidelity can be demonstrated before the eyes of the Master, then the welcome "Well done, good and faithful servant; enter thou into the joys of thy Lord," is to be hoped for in the great day. But without this, it is vain to anticipate approbation or reward. Here, as elsewhere, the commission brings with it the terrible condemnation of unfaithfulness, not less than the gracious sanction of a demonstrated fidelity. It is, then of primary importance to apprehend upon what conditions such a demonstration must rest. Unless the premise is correct, the demonstration becomes false. There may be a vast amount of labor expended on a superstructure, but if the foundation be of sand, it is liable to fall. Not every one putting out to sea shapes his course in a way that shall bring him to the desired haven. Unless the minister has the right message, his very fidelity must prove injurious to the Master and His cause. The first condition insuring a correct demonstration of ministerial fidelity resides in a proper apprehension of the work to be done and the message to be conveyed. This apprehension is formed from the study of God's Word. This blessed Book is the great credential. In it dwells the truth. From it the minister must deduce not simply his text, but the whole texture of his message. The truth he conveys is objective, not subjective. He produces it, not like the spider, from the spinnings of his own invention, but as the busied bee gleans her sweet treasures from the flowers God's hand has made.

Human theories are not the substance of this Gospel message; there must be no modification or dilution, of the great things revealed in God's Word. Duty demands rather that the truth should be conveyed, simply, through the medium of the minister, and without coloring from its transit to the hearing and hearts of those to whom he speaks. The Word of God is the fountain of evangelical truth; from it the living waters flow forth. No man has the right to go outside or beyond its inspired utterances for themes upon which to speak before the great congregation. And not only so, but the peculiar characteristics of the Bible are to pervade and give color to these apprehensions of the ministerial message.

It is true that well nigh every shade of error claims to find its warrant from God's Word—so that it will not suffice simply to lay hold upon the half-truths of inspiration—this is what heresy usually does. A shadow and fragment of truth is made its foundation. But the great and distinguishing doctrines of God's Word are not half-truths. They constitute rather an organized and systematic body of truth, which, like the skeleton of the human form, supports and gives beauty to the Gospel plan. These grand cardinal doctrines are to be apprehended and woven into the very texture of the soul. And it is necessary for the ambassador of Christ conclusively and unqualifiedly to believe himself what he would convey to others. There is a power in deep personal convictions which speaks to the heart. It gives force and fire to truth, and renders men of one idea potent either for evil or good; and ministers of the Gospel should be men of one idea in the good sense of the term—able to say, with the apostle, "This one thing I do."

Again, we say, the truth must be apprehended, through the patient, persevering, and persistent study of God's Word. Mightiness in the Scriptures secured by ardent toil. And upon this the writings of those best qualified to elucidate and defend these glorious truths. In this labor the strength and fidelity of the Gospel messenger should be severely and persistently exercised.

It is the renown of that pulpit to which this Presbytery belongs that its occupants have ever been qualified and ready to proclaim and sustain those great doctrines of grace which Christ and His apostles, Augustine and Calvin, Farel and Turretine, Luther and Knox, Whitfield and Edwards, so nobly maintained; and now, as before, that renown can be preserved only by the faithful apprehension of those sublime truths which, treasured in God's Word, are to be deduced by patient toil, and set forth with conscientious fidelity. If the Presbyterian Church retains her position among the sisterhood of churches, it must be by the time-honored methods which have crowned her with glory in the past. These sublime doctrines of truth need no modification, but simply the vitality of living contact with the present wants of men. Received into the soul of the ambassador, they are to be reproduced, not under a modified form, but in their adaptations to man as he is, and as he has always been. Now as ever, these humbling truths are the only adequate remedy for sin—the "iron must enter the soul;" man must descend before he can hope to ascend.

But, in the second place, it is equally important that what has been duly apprehended should be, with corresponding fidelity, conveyed into the hearer's heart; the thorough demonstration of ministerial faithfulness requires the communication of the whole truth, and nothing but the truth—the Gospel of the great God and our Savior Jesus Christ, in all its length and breadth. The prophet received his commission from God in these words: "Proclaim unto them the words that I bid thee." Nor is that commission modified now. The miller who casts into his hopper all kinds of grain must necessarily behold an impure flour as the product; but he who grinds nothing but wheat will furnish food for kings. There is bread enough and to spare in our Father's house; what need, therefore, to go abroad, gleaning, for that wherewith his people may be fed? Evangelical truth furnishes a sufficiently wide range, from which to select, for the ministrations of God's house. This, then, is the substance of the Gospel message. The glorious revelations of God's Word, brought down to the comprehension of men, and urged home upon their consciences with "demonstrations of the spirit and with power." The few years the minister has to occupy are not sufficient to exhaust these sublime topics. On the contrary, they expand and deepen with study, as did the miraculous waters of the prophet's vision, until their depths afford a fitting opportunity for the swimmer to stretch forth his hands. And upon their nutritious substance, to change the figure from one Scripture metaphor to another, the sheep thrive and rejoice.

The important point here is to make the truth plain. Unless the fodder be brought within the reach of the sheep, it matters little how excellent its quality, they are liable to starve, while their hungry eyes gaze on the inaccessible food. Three things are especially needful in conveying the truth of God to men. They include the matter, the manner, and the spirit.

The matter should comprehend truth in its totality, without elimination, and without modification. God's command is "to proclaim the message that I bid thee," and it were cowardice and a crime to shrink from the duty. "I have not shunned," the apostle said, "to declare unto you the whole counsel of God," and neither should any who follow in his footsteps. Originality in this work does not consist in proclaiming theories God's spirit never suggested, but in so grasping and presenting what inspiration has provided as to make it effective in reaching the consciences of men. There is an infinite variety in the applications and adaptations of these sublime principles; they impinge upon the soul in every imaginable angle, and no substitute will effect the end they are designed of God to secure.

The manner of conveying these truths demands great plainness of speech. Inasmuch as men are not born theologians, familiar with the nomenclature of the schools, it is necessary to so present the truth that it shall not suffer in its presentation. Life should pervade the dry bones. The soul of the Christian orator should overflow in his words. Rigidity, dullness, cold didactic statement—these are the paralysis of efficiency. They inject drowsiness into the eyes, and congeal ice around the hearer's heart. But no man need fall into these errors un-

less he choose, and any man will without vigilance and effort. When we consider the fearful nature of the work, the momentous issues clinging to its results, and the sublime character of the truths themselves, when exactly understood and faithfully communicated, the most phlegmatic should become animated, the most thoughtless serious.

And then the *spirit* in which the message should be conveyed. What need has every messenger of Christ's Gospel of that spirit of which the sainted McCheyne inquired when he asked his friend, "Were you able to preach the doctrine *tenderly*?" The conscious presence of this tender yearning spirit will produce its effect on the hardest heart.

But once, more, to make full proof of the ministry requires a judicious *adaptation* of the truth to the special wants of the hearer addressed. The minister of Christ's Gospel need not relinquish the use of that ordinary common sense with which all men are more or less endowed, and which, in its proper place, will deliver any from a multitude of follies. Communicating God's truth, like every other employment, has its peculiar conditions. There are themes more appropriate on one occasion than others. It does not subserve the end of enduring success to dwell too exclusively on any single aspect of the truth, however important or essential it may seem. The skillful angler adapts his bait to the known tastes of the finny denizen of the brooks. If one artifice will not succeed, he adopts another with patient zeal. And he who fishes for men should be no less wise in his attempts to save their souls. It is utterly vain, for instance, to bring up old dead issues in the pulpit, and waste precious time in their discussion or refutation. The questions which lay hold upon men's present and admitted wants are sufficiently numerous and weighty to occupy the time and the energies. Let the antiquarian or the historian disinter these venerable skeletons of controversies long passed away; but for the pulpit of to-day there is "a more excellent way," and none can wisely sacrifice its influence for issues which fail to stir the popular heart. And generally it is safe to affirm that in these adaptations of God's truth to men's present wants, too little effort is made to bring home its realities to the conscience and convictions of the hearer. Truth is held up in a masterly way, like a marble statue, before the mind. Its glorious features are skillfully delineated, its sublime reality confirmed by an unanswerable array of arguments, and there the work is left, in the hope that men will take the demonstration home to their own souls. But the hope is vain; the bold finger of personal appeal must point, as did Nathan's to the guilty king, otherwise conscience will speak in vain. You may take it for granted, if escape is possible, it will be sought. Not until every outlet has been closed, and the hearer made to feel that these utterances of God's Word apply, and are designed to apply, to his condition and wants, will he cease from being an indifferent spectator of the scene. Adaptation, pungency, resistless appeal, these *rub in* the truth so as to make it *stick* where it falls. The hearer may go away apparently unmoved, but he conveys an arrow in the joints of the armor, and his very indifference only fixes it surer in his soul.

There are multiplied ways in which labors like these tend to demonstrate ministerial fidelity. *In the first place*, they secure the approving testimonials of one's own conscience. Where there has been conscientious fidelity in all things, expressed in the earnest desire to know God's will and the resolute endeavor to fulfill that will, regardless of sacrifices, labor, or result, the conscience must avow its approbations, and no approval is more precious to the man of God. If all is right within, it matters little how tempestuous the storms without. The servant of God, who can say, with Paul to the Ephesian elders, "I have not shunned to declare unto you the whole counsel of God," ought to be, and is, a happy man. Judged according to the standards of temporal success, his prospects may be limited; but tried by the testimony of his own conscience, he has been faithful in his lot.

Again: labors like these procure the acknowledgment of God's people, a blessing every servant of God must highly esteem. "The Church of Christ, the pillar and ground of truth," is built up and made strong where the Gospel has been faithfully and systematically proclaimed, and all who rejoice in the prosperity of Zion will hail the event with gratitude. The sincere approbation of one mature and experienced Christian, pronounced upon ministerial fidelity, is worth more to the laborious herald of the Cross than ten thousand resolutions unanimously adopted by those either tacitly or avowedly the enemies of Jesus. The sheep know the shepherd's voice, but an hireling they will not follow. Happy, therefore, that man upon whose labors the approval of the people of God rests. And whatever may be said to the contrary, labors like these best attain the sanctions of the ungodly and impious. It has ever been true that the vicious and profane flock to hear those who, like John in the wilderness of Judea, and Jesus wherever He came, proclaim the necessity of repentance and regeneration. An emasculated, rationalistic pulpit secures a prayerless church and indifferent auditors.

However much men of the world may announce themselves pleased with "smooth things" and a theory of religion which exhausts itself in glittering generalities, they tacitly evince their contempt for such imbecilities by thronging to hear men like Luther and Knox, Wesley and Whitfield, Chalmers and Spurgeon, who denounce sin in all its forms, and preach nothing but eternal misery for all who continue to neglect the duty of repentance toward God, and faith in the Lord Jesus Christ. Popularity in itself is certainly a poor criterion of fidelity, and yet, where it follows in the wake of fearless earnestness, and intense devotion to evangelical expositions of Gospel truth, we should assuredly regard it as the Divine method of making even wicked men the witnesses to the power of God's word.

And *last*, but greatest of all, the sanctions of the Divine Spirit rest upon labors like these with special and abiding power. When God is honored by the untiring use of those sublime instruments He has ordained for the furtherance of His Kingdom and glory, He withholds not the evidence of His presence and approval. "His word shall not return unto Him void." The workman may lie down and die, but the work pauses not in its glorious career. He who goes forth against the grim giants of an ungodly world, encased in the ponderous Saul's armor of a carnal wisdom, will assuredly give his glory to the foe; but the humble shepherd, clad in his native apparel, and carrying the smooth stones furnished of God from the brook by the way, shall smite the giant, while he hopes for victory without a struggle. "The weapons of our warfare are not carnal," but they are "mighty through God to the pulling down of strongholds." The Gospel warrior needs no new weapon of modern military invention with which to assault and overthrow the towers of error and sin. Snatching from its sheath that sword of the Spirit, "which is the Word of God," and bearing upon his arm the "shield of faith," and on his bosom "the breast-plate of righteousness," while within there glows the resolute purpose to employ these, and none but these, in the conflicts of God, he may rest assured, "there be more with him than any that can come against him," and though he fall down, slain upon the unconquered field, yet victory will surely crown the issues of the struggle, and his triumphant soul be a sharer in the distributions of the eternal reward. Take courage, then, oh, men of God! The eye of the King rests upon you. Remember the end, for it is near. "Make full proof of your ministry." "Endure hardness as good soldiers of Jesus Christ." Let His matchless love for a sin-wrecked world be the beginning and the ending of your message. In labors like these demonstrate before the presence of angels and men the sublime fidelity of your ministry, until at length the voice of God shall call you, with the faithful of all ages, to rest from your labors in the fruition of Heaven.

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Family Reading.

Daybreak.

A wind came up out of the sea,
And said, "O mists, make room for me."

It hailed the ships, and cried, "Sail on,
Ye mariners, the night is gone."

And hurried landward far away,
Crying, "Awake! it is the day."

It said unto the forest, "Shout!
Hang all your leafy banners out!"

It touched the wood-bird's folded wing,
And said, "O bird, awake and sing."

And o'er the farms, "O chanticleer,
Your clarion blow; the day is near."

It whispered to the fields of corn,
"Bow down and hail the coming morn."

It shouted through the belfry tower,
"Awake, O bell! proclaim the hour."

It crossed the churchyard with a sigh,
And said, "Not yet! in quiet lie."

—*Longfellow.*

"How Rich Ben Adam is."

Ben Adam had a golden coin one day,
Which he put out at interest with a Jew;
Year after year awaiting him it lay
Until the doubled coin two pieces grew,
And these two, four—so on, till all the people said,
"How rich Ben Adam is!" and bowed the servile head.

Ben Selim had a golden coin that day,
Which to a stranger asking alms he gave,
Who went rejoicing on his unknown way.
Ben Selim died too poor to own a grave;
But when his soul reached Heaven, angels with pride,
Showed him the wealth to which his coin had multiplied.

Ministers' Children.

Rev. T. Lightbody sends a well put article in refutation of the aspersions so often cast upon the children of ministers and deacons. We extract as follows:

I. Nothing ought to be *presumed* that seems to contradict the Bible. Let God be true, even if it should follow that all the clergymen in the land have been remiss in their duty.

II. It does not follow that children are properly trained, because they have good parents. Of one of David's sons it is recorded, "His father had not displeased him at any time in saying, Why hast thou done so?" And it is well known Eli was sadly deficient in his duty as a father.

III. Children are much more likely to follow their mothers than their fathers.

IV. If it were true that ministers' children were so bad, it might be traced in some measure to the unreasonable expectations some parishes have with regard to the minister's wife. If she must necessarily be much away from her little ones in their early years, the minister's children will stand but a poor chance of being well trained. If God had intended what some expect, He would never have caused it to be written in his word, "A bishop must be the husband of *one* wife." Besides the number required for the parish, one would have been allowed for himself and his children.

V. But is it a fact that the children of ministers and other good people do frequently not turn out well? If there be truth in the adage, "Figures do not lie," it is a gross slander. Take the first hundred biographies in Dr. Sprague's great work, and it will be found that over one hundred and ten of their sons became ministers; and a very large proportion of the remainder became ornaments and blessings to society.

From reliable statistics gathered in various parts of the United States, it is found that out of 5,548 children of ministers and deacons, over fifteen years of age, only fifty-four, or less than one in a hundred, could be said to have turned out badly.

Rev. E. Smith, in his work, "Nine Years amongst the Convicts," says: "For the past nine years in which I have had personal acquaintance with several hundreds of convicts, I have not found a son of a clergyman, deacon, class-teacher, steward, or church-warden among them, except one, and he was early adopted into a wealthy, but wicked family."

I contend then, that when children of ministers and other good people do not turn out well, the cases are taken notice of and spoken much about *because they are so singular.*

In the whale-fishery it is customary, where a whale has been discovered, for a harpoon to be cast at it. It frequently happens that after the fish has been pierced, it dives into the deep, but generally it is at length secured. And sometimes after godly fathers and pious mothers have done their utmost. the favored child may seemingly dive into the depths of sin. But in many—I believe in most cases—he is at length secured for God and goodness.

Fore-runners and Ghosts.

"Do you believe in fore-runners?" asked a nervous lady of old deacon J———.

"Yes, ma'am," replied the Deacon, "I've *seen* them."

"Bless me!" exclaimed the lady; "do tell!"

"Yes," continued the Deacon, fixing his eyes with a solemn stare on a dark corner of the room; "I *see one now!*"

"Mercy! mercy on me!" shrieked the lady; "where?"

"There! there!" said the Deacon, pointing to where his eyes were directed. "That cat, ma'am, may be called a fore-runner, for she runs on all fours!"

Speaking of apparitions: that is rather a forcible argument urged against the theory of their existence by one of the characters in "The Grimsby Ghost:

"Ghosts be hanged! It's too late in the day for 'em by a whole century; they're quite exploded; went out with the old witches. No, sir! Workmen may rise for higher wages; the sun may rise, and bread may rise, and the sea may rise, and the rising generation may rise, and all to some good or bad purpose; but that the dead and buried should rise, only to make one's hair rise, is more than I can credit. What should they rise for? Some say they come with messages or errands to the living; but they can't deliver 'em for want of breath, and can't execute 'em for want of physical force. If you come up out of your grave to serve a friend, how are you to help him? And if it's an enemy, what's the use of appearing to him if you can't pitch into him?"

Ah, my friend, between us and the other world there is an impassable wall—a wall of adamant, through which nothing can penetrate.—*Knickerbocker.*

The Living Dead.

It was a sad thing just now, in the gay and busy street, under a sunny, cloudless sky, with the healthful current of life coursing joyously in our own veins, to relinquish the feverish and wasted hand of a friend at whose door Death will call ere long, and walk with him through the Dark Valley. "I am going," said he, in a voice scarcely above a whisper; "I am fast going; I shall leave all this!" and he turned his glassy eye upward to the calm, clear heavens, and waved his hand toward the busy crowds that rolled through the street or pattered with hasty steps upon the pave; "I shall soon leave all this!"

"It is but too true!" thought we, as we turned to watch his slowly receding footsteps:

——"Yet a few days and thee
The all-beholding sun shall see no more
In all his course; nor yet in the cold ground
Where thy pale form was laid, with many tears,
Nor in the embrace of ocean, shall exist
Thy image."

May he be able to say, with joy, when the Last Messenger shall await his departure, "Come, Death, to this frail, failing, dying body! come the immortal life!"—*Carlyle.*

Character and Reputation.—A Western pastor having written a reply to some malignant newspaper attacks, sent it to a friend to be submitted to Dr. Wayland for his advice. The doctor read the article, considered it for a few moments, and said, in substance,

"Tell brother —— to take no notice of the attacks. A man's *character* will take care of his *reputation*, and he need not fear the malicious attacks of his enemies. It is never well for a man publicly to vindicate himself from charges which the whole tenor of his life contradicts. Those who know the man do not need the vindication, and those who don't know him will not care enough about it to read what he may write."

Our ministerial friend said he had lived long enough to be more thankful than he could express for the advice then given.

The Young Folks.

Song for the Children.

Come, stand by my knee, little children,
Too weary for laughter or song;
The sports of the daylight are over,
And evening is creeping along;
The snow-fields are white in the moonlight,
The winds of the winter are chill,
But under the sheltering roof-tree
The fire shineth ruddy and still.

You sit by the fire, little children,
Your cheeks are ruddy and warm;
But out in the cold of the winter
Is many a shivering form.
There are mothers that wander for shelter,
And babes that are pining for bread;
O! thank the dear Lord, little children,
From whose tender hand you are fed.

Come look in my eyes, little children,
And tell me through all the long day,
Have you thought of the Father above us,
Who guarded from evil your way?
He heareth the cry of the sparrow,
And careth for great and for small,
In life and in death, little children,
His love is the truest of all.

Now go to your rest, little children,
And over your innocent sleep,
Unseen by your vision, the angels
Their watch through the darkness shall keep.
Then pray that the Shepherd, who guideth
The lambs that he loveth so well,
May lead you in life's rosy morning,
Beside the still waters to dwell.

Gracie; or, the Bright Side.

Gracie always looks on the bright side. One day when she was just old enough to run about alone, and to prattle very pretty baby-talk, Bridget happened to break the handle off the covered China pitcher which was used for syrup at almost every meal.

"Mamma dit a new one," suggested little Gracie consolingly to poor Bridget, as she stood bemoaning her misfortune in true Irish fashion.

"Mamma, however, did not get the new one before the next meal; so the pitcher without a handle made its appearance at the breakfast table. It was rather awkward work handling it: so papa found, and even Gracie noticed, as he poured the syrup on her griddle-cakes; but never at a loss for the bright side, she looked smilingly into her father's face, lisping,

"We're dlad its dot a *nose*, ar'nt we, pa?"

So, thanks to Gracie, a ray of sunshine, reflected even from a broken pitcher, made light and warmth at the breakfast.

The little cousins, too, who were present, repeated the story at their home, where others were led by Gracie's bright example, saying with her as they tried to make the best of the unwieldy circumstances of life, "We are glad the pitcher has a nose."

Gracie has long ago laid aside her baby-talk, but never her happy faculty of looking on the bright side. At home, the very sound of her footstep is a token of joy. At school, the teacher smiles approvingly at the very thought of Gracie, and her schoolmates all love the one who has so much of that "charity" which "thinketh no evil," that she never looks on any but the bright side of their characters.

Did I say Gracie *always* looked on the bright side? Ah! there was a dark, dark day, when even Gracie saw no light; when she looked downward into the blackness of her own heart, beholding only sin, and upward to an angry God, beholding only condemnation. But soon the Holy Comforter whispered the

sweet name of Jesus in Gracie's sorrowing heart, and she fled quickly from the darkness of self and sin to the cross crowned with its bright halo of eternal glory. So Gracie is a joyful Christian now, ever looking on the bright, bright side, where Jesus sheds unfading light.

Happy Gracie! happy now, and happy forevermore.

I Will Try.

"Oh, dear! we have got to write a composition; and such a subject as Miss Williams has given us." So said my wide-awake little niece, Bessie.

"What is your subject?" I asked.

"'I will try.' What can I write about that?"

"What can you write? Why, what can you not write? I should think you would be, as the French say, embarrassed with the riches of your subject. 'I will try,' has done a great deal worth telling of, and the men who have enlisted under 'I will Try's' banner have been those to whom we owe nearly all our happiness and comfort. There was George Stephenson, born in a mining district, near Newcastle, England, and while a mere child, obliged to earn his own bread among the mines, principally by working on the machinery. He became a celebrated 'engine doctor,' as he was called, and thought himself well off when he earned twelve shillings a week. This poor boy, with no education but what he got in the little time that he could spare from his daily labor, and after he had mended the watches and clocks of his neighbors, saw his son a member of Parliament; became himself a rich man, and the greatest engineer in England. He made so many improvements in locomotives and railways that he has been called the inventor of railways.

"Then how many physical difficulties 'I will try' has overcome. Dr. Nicholas Sanderson, another Englishman, lost his sight when only a year old; but when he grew up he was a great scholar, and taught mathematics and optics at Cambridge University. Think of that—a blind man explaining to students how and why they could see. But all the men who have tried and succeeded are not Englishmen. It is told of the President of one of the first colleges in the United States, that he was, when quite young, reading the life of Benjamin Franklin, and said to himself; 'Here was a poor, ignorant boy, who had no one but himself to depend upon, but he rose to be a great and celebrated man; why may not I do the same? I will try.'

"How often must each of the poor soldiers who has lost his right hand, have had to say, 'I will try' before he learned to write with his left? That must have been a brave fellow who, when both hands were gone, learned to write with his mouth.

"The man who wrote the best account that we have of bees and ants, was blind. If a man who could not see could study and write about such little creatures, cannot you think of something to write about 'I will try?'

"'I will try' is like the steam in a great engine, it keeps all the machinery in motion."

"I will try," said Bessie; and she ran out of the room, and her merry voice came back to me from the stairway, as she sang,

"If at once you don't succeed,
Try, try again."

—*New York Observer.*

Cat and Kitten.

"Granny, granny! the air is full of canaries; it is, granny! Just like Miss Lilly's, in the cage—the cage, granny, that she rubbed my nose against because I just looked at it." And the Kitten stood with her back arched, her tail straight up, and her eyes as bright as stars and as round as beads.

"Nonsense!" cried the old Cat.

"Well, then, they are butterflies. Yes; they *are* butterflies!" said Kitty, lifting up one little paw for a start.

"Butterflies in December!" said the old Cat contemptuously.

"Then—then—then—they are——," cried Kitty, and off she scampered, without waiting to finish, and jumping up to catch one, fell backwards and over and over.

"They are nothing but dead leaves, granny!" she exclaimed, returning with an air of disappointment.

"Of course, they are dead leaves. I knew that," said the old Cat.

"Did you? Then why didn't you tell me?" asked Kitty, half affronted.

"Because, my dear," replied the old Cat, "young people are apt to set a higher value on what they have some trouble in learning than on what they get for nothing.

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PACIFIC COAST ITEMS.

The "Sweetwater Infatuation" has broken out violently in Idaho, and nowhere more so than among the farmers of Boise Valley. Nearly every day little squads of mules and packs are wending their way across the bridge eastward. Ask where they are going, and the answer is—"Sweetwater!" The Boise *Statesman* says: "We make no objections. Let every man go who feels inclined. He will be good for nothing if he stays, after once taking the "fever." A man who has Sweetwater or any other humbug on the brain, won't work. With land, team, seed and tools put in his hands, he wouldn't raise enough to support himself. Therefore, we, rather encourage all who are at all anxious to go."

A New York paper says: "When men come home from California they have a way of talking about 'the way we do things on the Pacific' that rather nettles Eastern men. There is more liberality and mutual confidence out there, they say, and not so many rogues, despite the loose way people have of dealing with each other. This is not very pleasant talk to hear; but what must we think about the facts of the case when we run plump against such a statement as that little San Francisco, with a hundred and twenty thousand inhabitants, pays more money into the internal revenue of the United States than New York City, with its eight hundred thousand? So it is however. *Are* the people honester out there?"

The Santa Cruz *Times*, speaking of the Salinas Valley, says: "In addition to grain husbandry, this valley sustains an important wool trade; the merino flocks of the Sausal Rancho, and the fine improved sheep owned by Messrs. Carr, Reiadon, Bardin and others number probably 30,000, and add materially to the wealth of the plains. The dairying business has received an immense impulse within the same period (two years), and the local establishments vie in perfection of details and quality of produce with the famed dairies of Clear Lake, Petaluma and Sonoma.

The Arizona *Miner* announces the departure of several citizens to the southern section of that Territory, and predicts their fortune thus: "Twelve months hence will find them in a little log cabin with the ground for a floor, breeches patched with flour sacks, watching a quartz claim of supposed fabulous richness, with a hole sunk on it about twenty feet deep, waiting 'to make a sale.' This is about an average of the 'luck' that has and will attend prospectors to the indefinate region of southern Arizona."

The San Jose *Mercury* says: "No large apple, pear or peach orchards have been planted in this section within the last five years, and but very few vineyards of native grapes; while our nurserymen have been unable to supply the demand for cherry trees, and the better varieties of foreign grape roots and cuttings. We regard this diversion in favor of the culture of the more costly varieties of fruit as a move in the right direction, and one which will enable our orchardists eventually to 'get even' on former losses.

The opening of the San Joaquin River to light draft steamers is likely to have a very favorable effect on the prosperity of the counties of Stanislaus, Merced, and Fresno, where the progress of settlement has in years past been hindered by the extreme difficulty of bringing produce to market. The steamers are doing already a large business, large tracts of arable land have been taken up, and this seems likely to become one of the prominent agricultural regions in the State.

A correspondent of the Stockton *Independent* speaks as follows of one of the growing cities in San Joaquin Valley: "San Joaquin City rivals San Francisco in space to build on. We presume that the citizens have been induced by the beauty and mildness of the climate to dispense with houses, which usually mark the sites of other cities, and the citizens themselves appeared to be absent, no doubt on important business."

A grand entertainment was given at the Lick House, on Tuesday night, in honor of Hon. Anson Burlingame, the Chinese Ambassador, and his suite. Gov. Haight presided. Speeches were made by the Chairman, Gen. Halleck, Mr. Burlingame, Delos Lake, Edward Tompkins, and Newton Booth. The Embassy left for Washington on the steamer of Thursday.

At the recent celebration of the steamship pioneers, Thomas H. Selby, Esq., said that the present prosperity of California, and the increased value of real estate, arose from the fact that our State had become self-supporting. He thought that during the past year we had retained in the State $30,000,000. He believed that in fifty years San Francisco would become the financial centre of the world.

The Oregon City *Enterprise* says: "In no other country, that we can speak from a knowledge of, are salmon and trout such ordinary dishes that the laboring man will even turn up his nose at them. The delicacies of other lands are common food in Oregon—oysters, fish, game and every product under the sun, may be had here in abundance."

The surveys for the Ione Valley, San Joaquin, and Sacramento Valley Railroad have been completed. It will start from a point on the Sacramento River opposite Rio Vista, and will intersect the Western Pacific Railroad at Woodbridge, in San Joaquin County, passing through one of the most fertile sections of the State.

A wharf is to be built immediately at Saucelito for the landing of materials for the construction of the Railroad. Ferry-boats will soon begin to make regular trips from this city. This will afford facilities for forming twenty-five or thirty new homestead associations.

A car is being made for the San Jose Railroad which is to be used exclusively for the purpose of bringing to market strawberries and other delicate varieties of fruit, so liable to be injured by the ordinary method of transport.

A Chinaman has been naturalized in Boston. California would perhaps be willing to naturalize *one* could she thereby get rid of the rest. Our people, especially the Celtic portion of them, are strangely averse to the Asiatics.

The Santa Clara *News* says: "Great excitement exists in this community about emigrating to the fertile lands of the lower country. We hear of a large number of persons who are intending to leave immediately."

Cutting Logs.—Much activity prevails along the coast the present season in the lumbering business. Large numbers of men are employed in the woods cutting logs.

The new Giant Powder seems not to have succeeded so well in the mines, as the result of experiments in this city and elsewhere seemed to indicate that it would.

James Brooks, for twelve years editor and proprietor of the *Golden Era*, has closed his connection with that paper. He is succeeded by Charles S. Capp.

A farmer near Paradise City has recently purchased thirty-five tons of wheat sacks for the coming harvest at a cost of $11,800.

The Reese River *Reveille* speaks of the existence of a turquoise mine in the Columbus District which may prove valuable.

The valley of the Willamette, in Oregon, contains the largest compact body of cultvated land on the Pacific slope.

The Southern Pacific Railroad Company has commenced work at San Jose.

Strawberries and green peas are becoming plenty in our market.

The haying season has begun in the upper San Joaquin Valley.

TELEGRAPHIC SUMMARY.

Eastern.—The Constitution has been adopted in Louisiana, Georgia, and North and South Carolina, by decisive majorities....Wm. C. Rives, formerly Senator from Virginia, died on the 26th inst., aged seventy-five years....The President has nominated Schofield as Secretary of War in place of Stanton removed. He declines the nomination....The revenue for the first five months of the fiscal year, especially from whiskey, falls far short of the estimates by the Commissioner....A Washington clergyman has been impeached and removed by his congregation.

Congressional.—In the Impeachment Trial, Butler, Boutwell, Stevens, and Williams, for the Managers, and Nelson, Groesbeck, and Evarts, for the defence, have concluded their arguments....Bills admitting North Carolina, South Carolina, and Louisiana have been introduced in the House, and referred to the Reconstruction Committee.... A dispatch to the *World* says the friends of the President are confident of his acquittal.

Foreign.—The Abyssinians were badly whipped at Magdala on Good Friday, and the town taken by the English forces. King Theodore was killed in the battle. The English people are greatly rejoiced at the victory....Prince Alfred, while on a visit to Melbourne and Sydney, was shot and dangerously wounded on the 12th of March. The would-be assassin has been arrested and condemned to be hung.... Barrett, of the Clerkenwall prisoners, has been found guilty, and the others acquitted.

WEEKLY MARKET REPORT.

San Francisco Cattle Market.

Wednesday, April 29, 1868.

Prices are essentially the same as last Wednesday. The only change we have to note is an advance in Pork, caused by a temporary scarcity in the supply.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 8@9½c ℔ lb.
do 2d do 6@8c ℔ lb.
Veal—Steady at 8@12c ℔ lb.
Mutton—In fair request at 5@6c ℔ lb.
Lamb—Plentiful at 8@9c ℔ lb.
Pork—Undressed, grain fed, 7@8c; dressed, medium range, 10@12c ℔ lb.

Produce Market.

Flour—Sale of 5,000 bbls Oregon, for export, private. We quote city brands nominal at the following figures:

Superfine, hf sks, ℔ 196 lbs.....$6 50@6 75
qr sks..... 6 75@7 00
Extra, hf sks..... 7 25@7 50
qr sks..... 7 50@7 75

Wheat—Sales include 600 sks choice Santa Clara, $2 50; 2,000 sks ordinary coast, for export, $2 30 ℔ 100 lbs.

Barley—Sales of 400 sks feed and 800 sks brewing, private; 300 sks brewing, $1 85. We quote the market dull at $1 75@1 85 ℔ 100 lbs.

Oats—The nominal range of the market is $2 54@$2 70, though prices are very weak, and round lots could not probably be placed above $2 50@2 60 ℔ 100 lbs.

Potatoes—Sales include 400 sks ordinary Tomales at $1; 100 sks good do, $1 12½; 200 sks choice Humboldt, $1 35. We quote the market dull at $1 12½@1 37½ ℔ 100 lbs for best kinds.

Corn—Is quiet at $2 25 for Red, $2 30 for pale Yellow, $2 35@2 40 for deep Yellow, and $2 25@2 37½ ℔ 100 lbs for White. The last named description is more plentiful at the decline noted.

Rye—Has advanced to $1@$2 12½ ℔ 100 lbs.

Buckwheat—Without inquiry at $1 60@2 ℔ 100 lbs.

Onions—Very scarce; jobbing at 12½c ℔ lb.

Beans—We give the medium quotations as follows: Bayo, 3½c for old; Butter, 4½@4⅝c; Pea, 5½@6c; small White, 5½@5¼; Pink, 3@3¼c and Red, 2⅛@2¼c ℔ lb.

Bran—In moderate demand at $30@32 50 ℔ ton.

Middlings—We quote fine steady at $50, and feed descriptions at $35@40 ℔ ton.

Oil Cake Meal—Moves off freely at $30 ℔ ton.

Hay—Is slack at $16@23 ℔ ton, with light sales.

Dairy Products—The market is well supplied with all kinds. California fresh roll Butter, 27½@32½c, with 30c as the medium; firkin, 30@32½c for store and ranch-packed; Cheese, 15@17c, the latter figure for Steele's and kindred qualities. Eggsare plentiful at 26@27½ for Hen, and 22½ ℔ doz. for Duck.

Poultry—Live Turkeys, 16@17c; dressed do, 18@19c ℔ lb; Hens and Roosters, $6 50@7 50; Spring Chickens, full grown, $8@9; Broilers, $6@7 50; Ducks, $5@6 ℔ doz; Geese, $2@2 50 ℔ pair.

Provisions—California smoked Bacon, 15½@16c; Oregon do, 12½@13c; California Hams, 17@18c; Oregon do, 16½@17c; California Lard, 14@15c, and Eastern, 13@13½c ℔ lb.

Wool—Sales since last Wednesday aggregate 200,000 lbs. We quote spring burry at 12½c, and shipping grades, 15@17c ℔ lb, the latter figure for choice clips.

Hides—Sales since last Wednesday of 600 California dry, usual selection, 14@14½c ℔ lb.

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—*S. F. Bulletin.*

MARRIED.

In this city, April 28th, by Rev. J. H. McMonagle, Neal L. Gerts and Anna M. Cahill, both of this city.

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

The success of the English expedition to Abyssyhia has been more complete, and more speedily reached, than was anticipated by any. The news that Theodore had been killed, that his army and strongholds had been captured, and that the captive British subjects had all been released, occasioned quite a reaction in the state of popular feeling throughout the Empire respecting the war, and the pride of success which has always been prominent in the English will tone down much of the dissatisfaction which had begun to find expression. There is one immediate result of the expedition which will be valuable in its bearing upon heathen nations that may be inclined hereafter to disturb missions established among them. It is, that no difficulties nor expense will prevent the government from which these missions are sent from protecting those whose lives or property may be in jeopardy. No doubt, also, the kingdom of Abyssinia will now be placed in the hands of some prince less opposed to the introduction of Christianity, and good may spring out of what was designed only as evil. God's purposes are wrought out by strange means, oftentimes, but they are never without proof of regard for the enlightenment and elevation of man.

A National Temperance Convention is to be held in Cleveland, Ohio, on the 29th of July next. The call for this Convention is signed by some of the most eminent temperance men in the country, and they invite delegates from all the various organizations, religious and secular, that seek to promote this reform. It is proposed that there be a full and free comparison of views, so that, if possible, some general expression of sentiment may be given, and some more effective means devised for the suppression of intemperance. We are rejoiced that such a convention is to be held, and hope it will be attended by representatives of all societies and orders, and from every part of the land. There is need of combined effort in support of a cause which now suffers from the belief that the various organizations that carry its banner are really antagonistic to each other. Temperance needs the moral power of such a united testimony in its behalf, and a new impulse will be given to its progress if such enthusiasm shall prevail in the convention as it is hoped may be awakened. The evils resulting from drunkenness are increasing, and more shameless than ever. Some new method must be adopted, or new vigor must be infused into the old methods, by those who would remove them, and this convention will afford opportunity for counsel, and the adoption of plans for coöperation from which much may be hoped.

Much comment is made in the Eastern papers on the interest manifested by certain prominent men, heretofore regarded as radical in their sentiments, in the college of which Gen. Lee is President. It is, certainly, a fact noteworthy and remarkable that Mr. Beecher, Mr. Greeley, and others like them, have made speeches and given money in support of an institution represented by the man they lately esteemed as worthy of the bitterest condemnation. What the effect will be upon the cultivation of good feeling, either at the South or North, can hardly be known at present, but the probability is small that it will have as much influence as these gentlemen seem to imagine.

The English, and other foreign papers would have us believe that the people of France, oppressed beyond endurance by the new military law and other despotic acts of government, are almost on the point of revolution, and that the Emperor is at his wits end to know how to stay the spirit of dissatisfaction and regain his fast waning popularity. We must remember, however, that there never has been a time when, according to English authority, Napoleon's popularity has not been on the decrease and France in a state of anarchy. Yet he has attained a hold on the hearts of the people unknown to other sovereigns, and the condition of the French people has been greatly improved under his reign. The people have confidence in their ruler, and endure with little complaint, measures that in other kingdoms would cause revolt. Napoleon shows by his acts that his life-study is the welfare of France; and whatever may have been his course with other nations, he has never deceived the French people. The agricultural and commercial prosperity of the country has been his special aim, and when we consider that he has had the dead weight of the Pope and the Romish church to support, the jealousy and hatred of all Europe to contend with, and an immense military force to maintain in order to preserve the peace he deems so essential to the success of his schemes, we must acknowledge that the country has made remarkable progress. Could our own rulers by their acts, inspire the people with confidence like that felt by the French in their ruler, it is probable that the way out of our present difficulties would be materially shortened.

Prince Lucien Bonaparte has been made a Cardinal. This, in the circumstances, is no ordinary announcement, and it is evident that it is regarded with great interest by the men who manage affairs at the head of the Romish Church. The Pope is old and feeble. The French Emperor and the Pope do not agree upon certain points of policy; yet the Emperor is a mighty power in support of the Church, whose continued and daily interest must be cultivated. The Bonaparte family has mighty influence in all Southern Europe. Prince Lucien would be a good representative of that family, and in sympathy with Napoleon, and, withal, not unpopular with the Ecclesiastics. Why may he not be Pope? At any rate, it can do no harm to have him within the range if he should be desired. If he is elected, we may look for some new developments in the Papal See within a few years.

During the last few months, no less than five different associations have been formed by our citizens with a view to relieve some of the wants to which humanity is subject. Most of these are already in successful operation, and are accomplishing a work which will, if continued, give San Francisco an enviable reputation for her charities. There are greater stimulants to charity in our city than in perhaps any other large city in the world, and not the least among these is the possibility of success. Abject poverty is a disease which has taken a firm hold of the older cities of the world, and from which it seems impossible that they can ever be relieved. In London, Paris and New York, the numerous benevolent associations, although the absolute amount of suffering relieved by them is immense, hardly make a perceptible impression on the sum total of misery. But San Francisco has grown with such marvelous rapidity, that this disease does not exist in its most malignant forms, or, at least, has not yet become chronic. It may be prevented from becoming so for a long time by the application of the proper remedies. As long as our fertile, but uncultivated valleys offer so inviting a prospect to our surplus population, and our yet uncompleted net-work of railroads calls for thousands of laborers, so long, at least, may the earnest efforts of our citizens keep back from our city the tide of suffering which forms so sad a phase of New York life. The movements of the past few months show that they are disposed to make the effort. Such prospects of success do not, perhaps, render charity a more imperative duty, but they certainly make it a more agreeable duty to perform.

"If you are pious, pray for me, for I have a mother whose gray hairs would go down in sorrow to the grave if she knew of my miserable fate." This is a strange request with which a burglar a few days ago closes a letter addressed to the lady of a house in this city from which he had taken some articles, but for some reason was moved to return them the next night to the door. It is hardly possible that the words do not express the real feelings of the man, for there are few who would not be honest when speaking thus of a mother's love for her wayward son. Yet, how sad a fact is made known by them! With trifling varations how many young men in California might speak as sorrowfully of the effect of their career on a mother's heart! There may not be many burglars who have a desire for prayers that they may lead a better life; but there are multitudes of those who are regarded as reckless,

wicked men, who in hours as serious as that in which this man wrote his letter, would crave no greater good than release from the bonds of habit or association that hold them to a life of sin. Whether they ask it or not, they should have the prayers of the good. Those mothers with gray hairs plead with unequaled eloquence for the sons whom they never forget. If there be a son of such a mother who shall read this paragraph, whose conduct would bow that honored form in sorrow to the grave, let him turn from his evil ways, and the prayers of all who prevail with God will aid him to be a better man.

RELIGIOUS INTELLIGENCE.

PACIFIC COAST.

WHERE IS DR. WILLIAM D. WICKES? Dr. Wickes is a native of Lockport, N. Y.; was a practising physician in several of the larger cities East and West—once Professor of Mathematics in Oberlin College, Ohio, and about ten years ago came to San Francisco. Since that time he has removed to parts unknown. His two sisters—Sarah and Mattie—now in San Francisco, are anxious to ascertain his whereabouts, or any information concerning their brother. Cannot any of our readers furnish this desired information? If so, please address Rev. F. Fox, San Francisco.

THE Sunday School of the First Presbyterian Church in this city, held its Nineteenth Anniversary last Sabbath morning. The day was not favorable, but the house was full, and the exercises were very interesting, the children having the principal part in the service.

The art of decoration with evergreens and flowers has been often beautifully illustrated by those who conduct this school, but they have never exhibited it in more perfection than on this occasion, and the strangers who had lately come among us from the East, were both surpised and charmed by the display of nature's exquisite ornaments. We will not give a detailed account of the Anniversary. The central feature was the emblem for the whole school, "The Garden of the Lord," on an arch over the pulpit, with lists on the sides of various plants and trees and flowers mentioned in Scripture, one of these being assigned to each class as its emblem. As these were announced in order, a member of the class would rise and repeat a verse containing some reference to the emblem, and at the close of this exercise, the whole school arose and responded to that representing the Garden. The music, the address of the Pastor, and the other services were in harmony with this central feature; and the testimony of all present was that the whole was as impressive and beautiful, as it was new. At the close of the exercises, Dr. Eells made a short appeal for the generous support of the School on the part of the Church, and from the collections in the morning and evening, $500 were given for an addition to the library and the current expenses.

We append the closing remarks and summary of the Superintendent's Report:

"To you, the members of this congregation, God commits this School as a tender plant in His vast garden. As you have fully and liberally bestowed your favor on it in the past, so care for it in the future, that as it grows in numbers, it may grow in strength, and bring forth much fruit to His glory. And you, teachers and officers, in view of the blessings which you have so abundantly received in the past, in view of what you are doing, and the blessed rewards that follow your labors, be faithful that you may be called "trees of righteousness, the planting of the Lord," and that these little ones to you entrusted, may, with you, be at last found flourishing in the eternal courts of our God.

There have been 182 books added to the library, and about 8,000 papers, testaments and books, have been given out in the School during the year. Two members have died. Ten have been admitted to the church on profession of faith. The average number in attendance has been 284, though the average is much higher for the latter part of the year. The amount of money contributed by the scholars for benevolent purposes has been $290."

THE effort which has been lately made to free Grace Church from debt has been, we are glad to state, entirely successful. On Sunday last the building was consecrated to the service of God by the Bishop of California, assisted by the Episcopal clergy of this city, who performed the usual consecration ceremony, according to the beautiful and impressive forms of the Protestant Episcopal Church. The interior of the building was decorated with flowers, and was crowded with people long before the ceremonies began. Bishop Kip made a short and eloquent address, congratulating the church on their success in paying a debt which has oppressed them so long, and reminding them that their freedom from debt imposes on them the duty of doing more than they have ever done for the relief of the poorer churches on the coast.

THE Baptist State Convention, lately in session in this city, voted unanimously in favor of introducing the Bible Union version of the New Testament into general pulpit use. Might it not be well to defer such a responsible step until the version is perfected considerably beyond its present state? Greatly improved it must and will be within a few years. It is only a highly perfected translation that should justify such a grave matter as turning out of common use a long tried version of the Scriptures. Otherwise we are likely to change our Bibles with every generation.—*Spare Hour.*

THE First Baptist Church, we learn, has purchased for itself a lot 70x120 feet, northwest corner of Bush and Stockton streets, fronting on the latter street. The lot, as it stands, with an expensive amount of grading yet to be done, costs $13,000. With this removal all the Baptist churches will be on the southern slope of the city. What is to be done for the north end?—*Spare Hour.*

A MEETING of the young men of all the evangelical churches was held on Wednesday evening at the City Hall in Stockton for the purpose of taking into consideration the propriety of forming a Young Men's Christian Association in that city.

THE SABBATH SCHOOL CONVENTION.—This body concluded its labors last week. There was a large number of ladies and gentlemen present to witness the exercises. The Rev. G. Beckwith delivered an address on the importance of the Sunday School, and Professor Kellogg spoke of the relations of parents and Church to the Sunday School. The Secretary, Mr. H. A. Palmer, then made his report, from which we learn that there are twenty schools in Alameda county, of which number seventeen have sent in reports. Of this number six are Presbyterian, three Methodist, three Union, two Congregational, two Baptist, and one Episcopalian. The number of scholars on the roll is 1,470; in the infant class, 292 (seven schools do not report the number in this class); number of teachers, 173; average attendance, 987; number of volumes in the libraries, 4,960. The Chairman, the Rev. B. T. Martin, was elected a delegate to the State Convention, to be held June 20th. G. W. Armes, R. E. Cole, A. L. Warner, Rev. B. N. Seymour, E. W. Playther, F. S. Page and S. A. Hastings, were appointed a Committee to arrange for quarterly meetings for the City of Oakland, and the annual meeting for the county.—*Oakland Transcript.*

IT gives us great pleasure to learn that in various places in the State, the churches of the Cumberland branch of the Presbyterian Family have enjoyed unwonted religious interest during the past winter. This denomination has facilities for marked church extension on this coast, and those who represent it should not fail to avail themselves of these to the full extent.

EASTERN.

THE following from the North Carolina *Presbyterian*, shows the spirit of the Church in the South:

"The *political* equality of the negro is already upon us. Force has fixed it on us for the present, at least. And the fact ought not to be overlooked that those who have secured this triumph will not be satisfied with what they have attained. Social and ecclesiastical equality are the next things in order; and there is every probability that there will be a persistent and determined effort to secure it. It therefore becomes those who believe this whole thing to be wrong in principle—that it will inevitably result in degrading white men and dragging them down to the position of the negro, without any perceptible elevation of the negro—to set their faces like a flint against this great iniquity. We do not hesitate to say, that the effort now making on the part of radicalism to bring about a *perfect equality in all things* between the races in the Southern States, is a sin against God—an effort to abolish the distinctions that he has established among men for wise and holy purposes. It is a criminal intermedling with what his word and providence both teach. And, in our view of the question involved, it becomes all good men to oppose these extremists at every point; and we regret exceedingly that any of our good people have been led to give any countenance whatever to what we conceive to be serious error, through the specious plea for the ecclesiastical equality of the negro."

THE world is outgrowing the old ascetic notions and supersitions, and no longer believes that human enjoyment is a snare of the devil. The Rev. Mr. Vincent, of Troy, has been advocating all the innocent and rational amusements that take the tastes of young people; and the Young Men's Christian Association, of the same place, has done a good thing in permitting games and plays to be carried on at their reading-tables. These games are played harmlessly, and the players turn to books or journals when they are tired of the former. Meantime, the young people are kept away from worse haunts and pastimes. This plan of providing well-regulated and agreeable reading-rooms for the people, is growing into a custom, and will soon be found to be the means of instruction and well-being.—*The Times, New York.*

THE Board of Education, is paying one per cent. per month for money to make good their promises to the beneficiaries. Two thousand dollars were appropriated by the General Assembly to this Board to aid the young men recommended by their respective Presbyteries. Not one-third of that amount has been received.

PROF. WILLIAM SMYTH, of Bowdoin College, the distinguished mathematical scholar, died suddenly at his residence in Brunswick, Me., Saturday afternoon, April 4th.

The religious interest throughout the country appears to have been on the increase during the last two weeks. While many accounts of the happy continuance of revivals already reported have reached us, it is with joy we announce the outpouring of the Spirit upon 120 more churches. The converts in these now number 4,550, of whom 4,354 are already members of the Church. Therefore, since January 1st, we have noticed the occurrence of 820 revivals, in the course of which 18,000 have been hopefully converted, and 10,000 have been added to the churches.

New Sunday Service.—For some time in the New England cities it has been a problem, quite difficult of solution, what should be done with Sunday afternoons. The Old South church, Boston, has inducted a service that so far works well. One sermon a day is delivered, and at the second service the pastor alternates in an exposition of the Word of God. Quite an interest attaches to the familiar and lucid exposition.—*Congregationalist.*

Rev. E. F. Abbott, of Andover, who left the Congregational church two years ago to enter the Universalist ministry, has returned again to his former belief, after an experience which excites the interest and inspires the confidence of his orthodox friends.

The Rev. Wm. S. Curtis, D.D., has resigned the Presidency of Knox College, to return to the pastorate. This ought to be welcome news to some of our prominent churches in need of a good minister.

Dr. Dix, it is said, is to be tried for false doctrine and Romanistic tendencies.

MISSIONARY INTELLIGENCE.

The Luther Monument at Worms.—The committee on the Luther monument at Worms, informs the Protestants in foreign countries, that the grand monument which is to be erected to the German reformer, Dr. Luther, in that city, is nearly completed, and that the ceremony of the uncovering and consecration of this monument will take place on the 24th, 25th, and 26th of June, 1868. The city of Worms is making the greatest exertions to render the ceremony a national festival for Germany.

There are now in active operation, in different parts of the world, eighty-six different Protestant missionary associations for the propagation of the Gospel in the unevangelized countries. These Associations are supporting about 1,500 missionaries; and the united receipts of these and kindred benevolent associations during the past year, exceed twelve millions of dollars. All the American Societies received some $4,750,000, or about three quarters of a million more than the last year's receipts of the New York and Boston theatres!

There is laboring in China about one ordained missionary to every four million inhabitants. Think of the United States containing only eleven clergymen! In the Ningpo District there are thirty foreign missionaries, four ordained native preachers, and 778 communicants. Nearly three-fourths of these are connected with American societies.

Mary, daughter of Rev. Jeremiah Porter of Prairie Du Chien, Wis., is soon to sail for China with Miss Mary Andrews of Cleveland. They will take charge of Mrs. Bridgman's school, and she is to return to this country. They go out with Mr. and Mrs. Hunt. He is to take charge of a mission printing establishment for Northern China.

Central Turkey.—Mr. Schneider gives an interesting account of a visit to Hassan Beyti, in the mountains; the formation of a church there, and a marked moral change among the people of the village, formerly noted for their highway robberies and wickedness.

Deserved Honor.—Rev. Dr. Schauffler, of Constantinople, has been made Doctor of Divinity by the united universities of Halle and Wittenburg, for his excellent translation of the New Testament into the Turkish language.

The Sunday Schools of France.—The first Sunday School in France was held in Paris in 1822. There are now in that city and vicinity fifty-one Sunday Schools and 8,000 pupils. In the departments there are 686 Sunday Schools, with 30,000 children.

Three Missionaries Ordained.—Three members of the last class in the Union Theological Seminary of New York, have been recently ordained as foreign missionaries, and expect to sail this month for Turkey, under the care of the American Board.

At Madison University, five-sevenths of the 142 students are studying for the ministry. Twenty-one are consecrated to foreign missions. Fourteen States and Denmark, Sweden and Burmah are represented among the students.

A new Presbyterian church is about to be erected in Valparaiso.

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SAN FRANCISCO, SATURDAY, MAY 9, 1868.

THE POWER OF SYMPATHY.

The heart is the fountain of the most powerful influences that are ever felt, and it would not be difficult to prove that those who accomplish most in the world are those who suffer the warm currents from this fountain to press them on. Creeds, perfected and beautiful, may be admired, but we gain little real inspiration from them. The mere conclusions of the reason, cold though satisfactory, often fail to move those who admit them. But when, in support of our creeds, and as the ally of reason, the heart is enlisted, we are conscious of a mighty power within us which makes devotion delightful and gathers charms around the whole path of duty. But not alone upon ourselves is this influence exerted. There is a strange power upon others in manifested feeling. It makes a highway from soul to soul; or rather, it binds soul to soul by those gentle yet resistless bands which we have all acknowledged when we have come within the magnetic reach of a truly *earnest* man.

There are some Christians who float in the currents of the Church, and sometimes get out upon the world's great sea, like isolated icebergs, whom all shun, and from whom no genial influences ever emanate. You find nothing beautiful on them, you can kindle no fire upon them, and you only wonder of what use they are. But when you see one who seems to live under the tropics of genuine devotion, who gives you blossoms and fruit at the same time, who mingles with others bestowing blessed contributions upon all, whose soul is full and overflowing with *love*, you are drawn towards such a man; he touches chords that vibrate everywhere, and from him you learn what is possible to one in whom dwells the *spirit* of our religion. Men have nothing to oppose to that spirit. God has made them so that they must be affected by it. Who does not remember the mild and affectionate *entreaties* of his mother? The stern commands of a father, or his threats in case of disobedience, have passed from the memory; but the tears, the words, the prayers of a tender mother, in which she poured forth all her heart, will never be forgotten. After she has lain long years in her grave, her spell remains upon her wayward son, as he seems to see her tearful face, in some thoughtful hour, and she chides his folly with the memory that such conduct would break his mother's heart did she but witness it. Yes, there is a fountain within every breast that is always stirred by a kind and gentle spirit, and while denunciation will rarely open the way for blessings, there are few who can be unmoved by one who comes with the invitation of love, "Come thou with us and we will do thee good."

Never does religion look so beautiful to those who have not known its power as when seen through the tears of its *earnest*—not its *unhappy*—professors. These are the lenses that reveal what cannot otherwise be seen, as the telescope or the microscope reveals new worlds of wonder that the eye alone could never know. Paul was a wonderful man, but we find added occasion for admiration when we see him weeping over souls to whom he came with the Gospel of Christ, and great as was his intellect, its most powerful ally, save the Holy Ghost, was his great, throbbing, devoted *heart*. We are sometimes told that those are the best illustrations of true religion who go through the world like a loaded wagon of sheaves, dropping off one and another *unconsciously*, for any who may thus be blessed by them. But those, rather, are the best who go with loads of sheaves *on purpose* to scatter them, taking conscious pleasure in the work. We are sometimes told that those pious acts are the most likely to be useful which are strewn like stray seeds in a garden, springing up and giving fruit without the *design* of him who dropped them. But those, rather, have the fairest promise which fall into the ground prepared by the hand of care, and are cultured with the hope and prayer which true devotion brings to *increase* the harvest. There is beauty, and there is worth in that piety which exhales its spirit, as the rose does its fragrance, till, though not aware of its influence, it has perfumed the atmosphere in which it blooms. But it takes on a nobler quality and a richer worth when, in addition to this unconscious blessing, it goes forth on errands of good, seeks out objects of love, and with positive, glowing *purpose*, obeys the Master's order.

Never was there a state of society, from its very composition, more in need of such illustrations of religion on the part of those who profess it than that in the midst of which we are. Here are thousands who are temporary residents, and feeling that they are strangers, they keep themselves aloof from Christian influences as confined to our churches. Here are thousands more from every part of the world, who have never felt any direct influence of the Gospel, and really do not know what it is, and never will while it is cribbed up, so to speak, in the hearts of Christians, or within the walls of churches. Yet never was there a more hopeful field for individual, earnest *heart-service* in behalf of souls. You will find those whom you may bless next door to you, on the same block with you, in the same store or shop with you. You will find them in palaces and in hovels; you will find them gay, and you will find them sad, intelligent and ignorant, infidels and believers, vicious and virtuous, of every order, and character, and state. Yet, to a degree never before so general, perhaps, all responsive to the tones of sympathy, and touched by the display to them of a warm heart. There may be marvelous results from such Christian interest as this, in the midst of such a population. There is urgent nred of an earnest ministry, and an earnest Church. There is a most inviting field for those who shall show that they *feel* as well as *know*, and never had the injunction that we "*Go* preach the Gospel" more emphasis than as it falls on our ears. Let none forget that the Gospel can be preached most successfully when we come so *near* those to whom we bear it that they can feel our hearts beat in proof that they have our sympathy and love.

ANNOTATIONS.

X.

GOOD OUT OF EVIL.

The belief in the maxim, that good comes out of all evil, has a dangerous tendency, if the maxim is accepted literally. It virtually takes away from evil its distinctive character, and transforms it into good. Dora Greenwell, in that remarkable and highly original book, "The Two Friends," thus sets forth the truth that is in the maxim: "All that evil can do, is *to make good manifest*; as oppression calls forth heroism, or, as in the family life, the selfishness of one member brings forth the excellence of another. Yet in the very instances where this is admirably shown, we may still say, 'that if one member suffer, all the members suffer with it.' All life is organic, and no individual ever regrets or violates a moral or social obligation, but a wound more or less directly felt, goes through the whole. The work of righteousness is peace; the natural tendency of good is to reproduce itself: even so does evil sow itself *ad infinitum*; unless through repentance it ceases to be evil, and even *after* repentance the seed beforehand cast unto the earth will come up. We see this in the life of nations. What confusion and anarchy result from forced appropriation and unequal laws. A life may slowly get over a great sorrow, but when does a country get over a great wrong? * * * What has Ireland been to England, or Poland to Russia, but a standing perplexity from age to age. What else is the African population now in America.

It is not only the wronged who suffer. The roots of humanity are so inextricably intertwined that we must grow together if we grow at all. Every war and cant tells upon the whole." There is truth in this which every Christian should understand. Repentance brings forgiveness; but the acts repented of must still work out their natural effects. It is both weak and vain to dream that it can be otherwise. That our guilt is pardoned and blotted out when we turn to Christ with faith and sincere contrition is enough—the consequences of that guilt we must be prepared to endure. The man, who after an aimless, frivolous or wicked career repents late in life, cannot change the disgraceful, useless past, nor call back the years that he has frittered away. Neither can he escape the natural results of his acts. Such a man can never be on earth what he might have been; he has lost opportunities that cannot be recalled nor repeated. Yet let him be resigned—yea, let him be thankful, that God will condescend to accept the poor remnant of a misspent life, "the feeble pulses of a heart that has spent its best hours not for Him, but for self and enjoyment." Let him be resigned, thankful, hopeful, courageous, for, in the beautiful language of Robertson, the spirit of Christianity draws over our life under such circumstances "not a leaden cloud of remorse and despondency but a sky, not perhaps of radiant, but yet of most serene and chastened, and manly hope. There is a past which is gone forever. But there is a future which is still our own."

Water as a Symbol of Religious Purification.

NUMBER III.

A PROPHETIC SYMBOL.

I enter now upon a very pleasant and edifying range in my investigations. The thoughts of my readers will revert, almost without my suggestion, to the lofty psalm of prophetic praise which David raised in honor of his divine Son, the future Messiah, which commences:

> "Give the king thy judgment, O God,
> And thy righteousness unto the king's son."

That portion of the psalm which symbolizes the vivifying and fructifying influences of timely showers, is aptly paraphrased in our psalmody:

> "As rain on meadows newly mown,
> So Jesus sends His blessings down;
> His grace on fainting souls distils,
> Like heavenly dew on thirsty hills,
> The saints shall flourish in His day,
> Drest in the robes of joy and praise;
> Peace, like a river from His throne,
> Shall flow to nations yet unknown."

Under the Messiah's gracious and powerful ministration, the hard and barren mountain rock shall become fruitful.

> "The handful spare of scattered corn
> Upon the barren mountain sown

Shall in the ungenial soil take root,
And shake like Lebanon with fruit."

So with the kindly and genial showers from Heaven, the wilderness and solitary places shall be glad at the Messiah's presence, and "the wilderness shall bud and blossom as the rose.

"Though in a bare and rugged way,
Through devious lonely wilds I stray,
Thy bounty shall my pains beguile;
The barren wilderness shall shine
With sudden green and herbage crowned;
And streams shall murmur all around."

So strikingly and beautifully suggestive are the timely rains from Heaven in the production of plant, flower, and fruit, of the genial influences of Christ's Spirit on the barren and unkindly soil of man's nature, in creating spiritual life, fruit, and beauty. If my readers, perchance, should think I draw too largely on the poetic element, I can only say that the theme naturally lifts the soul above mere prosaic essay, and when it can find voice for its emotions in the lofty utterances of the inspired Word by Watts and Addison paraphrased, it is meet and proper that it should thus declare itself.

From these more general manifestations of the divine influences symbolized by water, we come next to that class of prediction which foretells the inauguration of Christ's visible kingdom on earth, in which we find

THE SPIRIT'S INFLUENCE SYMBOLIZED BY DESCENDING SHOWERS.

"And it shall come to pass afterward that I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and the handmaidens in those days will I pour out my spirit. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered, for in Mount Zion and Jerusalem shall be deliverance as the Lord hath said, and in the remnant whom the Lord shall call." (Joel 2: 28, 29. 35.) Our readers will all remember how this prediction is applied by the Apostle Peter at the Day of Pentecost, and no further comment is needed from me.

But the purifying influences of water are used most distinctly and unequivocally to set forth not only the coming and kingdom, but the office of the promised Messiah.

CHRIST'S WORK SYMBOLIZED BY WATER.

"Behold my servant shall deal prudently; he shall be exalted and extolled and be very high. As many as were astonished at thee, his visage was so marred more than any man, and his form more than the sons of men. *So shall he sprinkle many nations.*" (Isaiah 52: 14, 15.) This symbol of Christ's work as a purifier is more fully developed in Ezekiel 36: 25–27. "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness and from all your idleness will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." This prophetic idea, which symbolizes Christ's work in the water of purification, after having been so clearly and definitely set forth in the earlier prophets, is not suffered to float off into obscurity and be forgotten in later revelations, but Malachai, the last of the Old Testament prophets, developes it again with a bright and startling vehemence. "The Lord whom ye seek shall suddenly come to His temple. But who may abide the day of his coming, and who shall stand when he appeareth, for He is like a refining fire and like fuller's soap, and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering of righteousness."

We see, from the above passages from the prophets, how, in most clear and unmistakeable language, the promised Messiah is exhibited in His work as a purifier, that through Him the people of God are cleansed, purified, sanctified; that having thus cleansed and renovated, God will perfect His work. It must be borne in mind that this perfection of the Christian character is secured in the divine ministry of the Messiah, through the emblematical agency of the purifying water. It is interesting to note, further, that in Isaiah this work of purification is in immediate connection with the Savior's suffering and crucifixion. "His visage was so marred more than any man, and His form more than the sons of men." So, declares the prophet, shall He sprinkle many nations, and the more extended prediction of the suffering and passion of the Messiah immediately follows. Let us here call to mind the close connection between the water and the blood, which we noted as apparent in all the religions of the earth. After the same manner appear plainly in Christ's work, as foretold by the prophets, the water of purification and the blood of expiation.

These two scriptural ideas in the prophets of expiation and purification, are both retrospective and prospective—*retrospective*, because in the one case they look back, and have their meaning filled out into more fullness and sharpness of expression as they reflect the sacrifices and ablutions of the temple service. *Prospective*, for they look forward and anticipate in their predictions the work of the Messiah, of the bloody sacrifice on Mount Calvary, and the fountain wnich was opened in Judea and Jerusalem for all sin and uncleanness, when from the pierced side of Jesus flowed that mingled stream of blood and water,

"To be of sin the double cure,
To cleanse from guilt and break its power."

Nor should it be forgotten, in this connection, that those which are of the hosehold of God are built on the foundation of the *prophets*, as well as the Apostles, Jesus Christ Himself being the chief cornerstone.

We are now brought in our discussion to the threshold of the new dispensation. F. B.

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Correspondence.

Letter from Solano County.

Vallejo, May 1st, 1868.

A pen-and-ink sketch of Vallejo and its adjacent hills and valleys may be of interest to the reader. They extend north and east from ten to twelve miles, comprising some of the choicest wheat-producing land in the State. With the exception of the Santa Clara wheat, that raised in this region is second to none in the State. The land in this vicinity is under the highest state of cultivation. The prospect for a good crop was never better than at the present time, with the exception of a few low places where it is too wet. The average yield now is from twenty to twenty-five bushels per acre. Formerly it was from thirty to forty bushels per acre. The cause of the decline is the continued succession of the wheat crop, thereby impoverishing the land for that kind of grain.

A great draw-back to the town and adjacent country has been the unsettled condition of the titles. But these having been at last settled, the people are making improvements in their homes, by planting orchards, and evergreens, and shrubbery.

The climate is one of the most healthy on this coast. It is free from the extremes of cold and heat. Those cold, dense fogs so prevalent in summer and autumn along the coast, are almost wholly unknown here, while a pleasant breeze springs up in the forenoon and makes the air cool and bracing for the rest of the day. The complaint of the doctor has generally been that "It was a remarkable state of health."

Our city contains about three thousand inhabitants, and they are rapidly increasing. There are no houses to rent. Many are building at the present time, and many more are to be built the coming season. Real estate, of course, has greatly advanced. Lots fifty by one hundred and thirty feet are worth from $300 to $5,000. Land in the vicinity of the city is selling for $200 to $500 per acre.

Every department of business has received a new impulse since operations have been resumed upon the railroad. They have over a mile of the track laid, and three engines up and in running order, and all the material on the ground with which to lay the track as far as Sacramento. It is the intention of the company to push the work forward as fast as possible and have it completed by the first of August.

Our churches are four in number; three of them are Protestant and one is Roman Catholic. The people of the latter Church have erected and are completing a fine, large brick building, which is an ornament to our city.

The Episcopalians intend to erect a house of worship this summer. They have service every Sabbath in the "Masonic Hall." By the efficient labors of the Rev. A. C. Treadway, a congregation has been gathered and a church organized, called the Church of the Ascension.

The Chaplain at the Navy Yard officiates every Sabbath afternoon in the Presbyterian church, where he is gathering the Baptists of the place, and expects, when "the way is clear," to organize a church of that persuasion. It is not to be of "the straitest sect" of the Baptists, but Open Communion.

The Presbyterian church has recently purchased a bell weighing over one thousand pounds, and intends immediately to erect a suitable tower for its reception. If they would provide a parsonage for their minister, they would be in good working condition and could do far more efficient service for the cause than is done at present. A worthy example is set them by our Methodist brethren, who have purchased a parsonage, and are making preparations for holding a festival in May to raise funds with which to pay for it. This is a subject worthy of the serious attention of all our country congregations, and it ought to be pressed upon their attention until they are led to provide suitable homes for their ministers. It would be better for the people and the pastor too. Please give this idea of parsonages prominence in your excellent paper. B.

Letter from Marin County.

San Rafael, May 2.

To "burn incense on the moustache" is the French phrase for praising a man to his face. Such an operation with your senior editor being physically impossible, I may be allowed to say to you that the lecture of Dr. Eells in this place, on Thursday evening, was a gratifying and improving occurrence. The best of all compliments has been paid to it, namely, actual quotation with approval by those who heard it. General praise might be doubtful; quotation is a species of applause not to be questioned. It was undertaken in order to supply the Sabbath School here (in charge of Mr. Dickson) with a melodeon, and the melodeon will soon be purchased.

The influx of strangers to this charming summer resort has already commenced. Indeed, the town is overflowing. It is to be hoped that the church members who resort here this season will be of the church-going sort—people who go to the sanctuary because it is God's house, and not because this or that distinguished preacher is expected to hold forth. The effect of a visitation of such Christians as can only go to church in the city, is sometimes depressing upon country churches and the interests of religion. It is a safe rule to go to church in a country place, even under circumstances which would keep you at home were you near your accustomed place of worship. We thus avoid the "appearance of evil." The world and Rome would desecrate the Sabbath in these suburban places by the fashion and the toleration of Sunday picnics, and Christians, who are such indeed, should do what they can to resist these forces of error by redoubled assiduity in religious duty.

San Rafael boasts as yet no Protestant church edifice, but we hope to see one begun before the summer is over. Let church members who visit the place express interest in the matter, and it will help considerably. C. R. C.

CONTRIBUTIONS.

The Cross Immutable.

Max Muller, in his "Science of Language," says: "It is a well known fact, which recent researches have not shaken, that nature is incapable of progress or improvement. The flower which the botanist observes to-day was as perfect from the beginning. Animals that are endowed with what is called an artistic instinct, have never brought that instinct to a higher degree of perfection. The hexagonal cells of the bee are not more regular in the nineteenth century than at an earlier period, and the gift of song has never, as far as we know, been brought to a higher perfection by our nightingale than by the Philomel of the Greeks."

And what holds in nature is true of grace. No improvement can be made upon God's method of saving the human soul; it is as true now as it was eighteen centuries ago, that Jesus Christ alone can deliver from the pit. What He did on Calvary was not simply to commence, but to perfect an atonement for a lost world. Salvation through the Cross is therefore a completed work. Standing out in its matchless excellence, it challenges the admiration of the universe. Every attempt of bad-hearted men to ignore the love of God's own dear Son must prove in vain, because what has been done once abides forever. Time cannot outlive, sin cannot overcome, the wisdom, and power, and goodness of God as these appear in Redemption through the Cross.

"If a man is not rising upward to be an angel, depend upon it he is sinking downward to be a devil. He cannot stop short at the beast; the most savage of men are not beasts—they are worse, a great deal worse."—*Coleridge—"Table Talk."*

The contemplation of human capacity for evil or good is calculated to deeply move the reflective mind. Not simply what man can be, but what he must be. If he does not ascend, he must descend. Progress is possible in either direction, and there are no limits to its reach. The melancholy end of a promising young man, who committed suicide recently in one of the interior towns of our State serves to illustrate this truth. A child of pious parents, religiously educated, his father a clergyman—in this land of dissipation he became the slave of vicious habits. Among others, the desperate vice of gambling gained a firm hold upon him, and to its imperious demands he sacrificed all his living. Friends in the East, hearing of his straitened circumstances, sent him funds sufficient to convey him comfortably to his home in one of the New England States. He received this money a few days since, and what was designed for his benefit proved the instrument of his doom. He carried it to the gambling-table, and staked it until all was gone, except a single half-dollar. This he invested in the poison which caused his death. He left his name and the names of his parents, with the declaration that he was not worthy to live.

We hear frequently of similar tragedies, showing us that if it is possible to reach exalted bliss and purity through God's grace, it is equally possible to descend in degradation and wretchedness beneath the beasts which perish.

Seeds of Thought.

There are seeds as well as full grown plants in the natural world. The former are in order to the latter. If the latter be of value, then the former should be prized. The more one exalts the tree as to its beauty, shade, fruit, or timber, the higher estimate should he place upon the seed from which all these may be developed.

The analogy holds true in the world of thought. There are seeds of thought, which are seeds also of life, because thought rules life. There are first truths, radical conceptions, primordial beliefs, from which all other thinking springs, as the trunk, branches, leaves, and fruit from the vegetable seed. Trace back human practice in its thousand forms to the original germs, and you find a few ideas simple in character and briefly expressed. Seeds are always small compared with the after-growth, and because they are small, and dry, and possessed of less beauty than the shrub or tree, are sometimes overlooked or despised. Yet emigrants, settling in a wild country, could hardly take with them anything equal in value to an assortment of field and garden seeds. The containing boxes might make but a small show beside their other goods, but the wealth of the future would really be hid therein.

If seeds are thus valuable, it is a pity that men do not always recognize them at sight, and that they frequently fail to distinguish between seeds of grain

and seeds of tares. In religion, true doctrines are seeds of right thought and holy life, because truth is a power of sanctification; false doctrines are seeds of error and sin, because falsehood misleads and depraves. A system of unscriptural beliefs is the germ of all manner of evil. "There will be no theology in our columns,' says the editor of a mammoth religious paper, trying to look very wise in the utterance. We do not remember to have heard a farmer say, "No seeds allowed on my farm;" nor to have read the prospectus of any agricultural paper which gave complacent notice that it would allow no discussion as to kinds of seed, and their comparative value. It is in religion that men make fools of themselves and others.

Doctrines are very dry subjects, says one. Yes, seeds are very dry affairs. We never could detect much of any moisture in them, especially in those which are the most common and useful—the various grains. Thefore, let us cease paying attention to seeds, and give ourselves to a juicier business! Ah, that will not do. Dry things have their uses, as well as the moister. Treat your dry seed properly; separate it from tares and chaff; plant it in good soil; be patient awhile; ere long you shall see life emerge, beauty, strength, food; you shall have verdure, flowers, fruit. True theologizing is spiritual agriculture. It separates truth from error by the test of God's word. It sifts out the chaff of mistaken philosophy and wrong method by the faithful use of the historic sieve, the accumulated experience of the Church in dealing with religious truth. It makes choice of the best varieties of even good spiritual seed, that the future harvest may be choice in quality as well as abundant in quantity. Let it not be despised. For all history shows that as dry seeds are full of life and contain the vast harvests of the future, so true doctrines make living churches, and false belief brings damage if not death.—*The Advance.*

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3	40 00	120 00	30	206 39	3115 02
4	48 00	168 00	31	247 34	3362 36
5	48 00	216 00	32	247 34	3609 70
6	48 00	264 00	33	247 34	3857 04
7	57 60	321 60	34	297 20	4154 24
8	57 60	379 20	35	297 20	4451 44
9	57 60	436 80	36	297 20	4748 64
10	69 12	505 92	37	356 64	5105 28
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13	82 94	727 10	40	427 97	6246 53
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19	119 44	1311 01	46	616 28	9259 43
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RECENT PUBLICATIONS.

TWENTY-FOUR VIEWS OF THE VEGETATION OF THE COASTS AND ISLANDS OF THE PACIFIC. Taken during an Exploring voyage, by F. H. Von Kittlibs. London: Langman & Co.

These photographic views, with explanatory descriptions translated from the original German, make up a choice volume of sixty-eight pages, of which the copy before us is probably the only one on this coast. It was obtained in London for the "Pacific Library of Reference," an exceedingly rare collection of books, owned by the Messrs. Bancroft, comprising everything ancient and modern, which has been published in English, French, German, Spanish, Italian, and Hawaiian, on the Pacific Coast. Many of these volumes, from their rarity, are not found in any public library.

This photographic volume contains a series of views illustrating the forests, mountains, shores, islands, and swamps on the coast of Alaska, Kamtschatka, the Phillippine and other islands of the Pacific. Not only are the bolder outlines represented, but the underwood, shrubbery, ferns, and grasses are exhibited almost as vividly as they appear to the traveler to these rarely-visited shores. The scenes about Sitka are well selected, though not the most striking that could have been chosen. They give a correct idea of the general aspect of that wild, wet, woody region—such as will be at once recognized by every one who has been there. The work is an unmistakeable proof of the value of the photographic art in giving to us at our firesides correct views of scenes remote and well nigh inaccessible.

HYMN-WRITERS AND THEIR HYMNS. By S. W. Christophers. London: S. W. Partridge. San Francisco: H. H. Bancroft & Co.

As the Church grows old, the hymns that become familiar from frequent use, and dear from the associations by which they are hallowed, are regarded with intense interest. Often they are appropriated without any thought concerning their origin, but there are some who would be glad to know by whom and in the midst of what circumstances they were written. The author of this book has evidently taken great pains to gain information upon these points respecting some of the most valuable old hymns used by the English Church. It is written in an easy, pleasing style, and its facts commend it to the study of all who take interest in such inquiry. It is to be noticed that some of the most tender and beautiful of these pieces were composed by persons unknown to fame, the poetry being the outflow of their devotion, the expression of the heart rather than of the intellect, and this fact may account largely for their warm place in the hearts of Christians. Some of the most cherished hymns of our American church music are the transcripts of hearts, of which we know nothing except these blessed effusions. We shall be grateful to him who shall tell us respecting these what this author has gathered respecting the English sacred songs. This subject suggests a word in reference to the "*Hymnal*," lately published by the Presbyterian Board of Publication, O. S., for use in the churches. We do not like to find fault with a work recommended by such high authority and approved by the General Assembly, but we are sorry this collection, both of hymns and tunes, is not better. There are several books now in use that are much more valuable than the *Hymnal*, and we hope it will be improved by some committee that shall be familiar with the wants and tastes of the Church, and another edition furnished before other collections shall be more generally introduced.

HINTS ON THE FORMATION OF RELIGIOUS OPINIONS. By Ray Palmer, D.D. New York: A. D. F. Randolph. San Francisco: H. H. Bancroft & Co.

This book was published some years ago, and is now republished in this country from plates of the English edition. It is worth reproduction, not merely on account of its intrinsic merits, but because it is particularly adapted to the wants of these days. The forms of error which are most insinuating and popular now are those which suggest doubt and cultivate it among the real believers of truth. They seek to awaken suspicion, rather than avow opposition, and the result is that many who have given the great themes of religion but little accurate and critical study, are disturbed in their faith, and sometimes almost persuaded to abandon it. Dr. Palmer, in these discourses, undertakes to confirm those who are thus affected in their convictions, and to give them instructions in regard to the best method of strengthening themselves against the invasions of infidelity. Of course, in popular speech there was not the opportunity for elaborate and condensed critical argument, but enough logic, and research and demonstra will be found in these "Hints," to satisfy almost any honest mind respecting the being of God, the inspiration of the Bible, and the value to the race of such a revelation. The book is beautifully bound, and is made very attractive by the publisher, who has peculiar taste in this direction. We would like to know that it will be read by every young man in California, while we hope that many in every class will be fortified and instructed from its pages.

The same publisher has also issued another little work of Dr. Palmer, different in material, but perhaps more exquisite than the more solid book of which we have been speaking. This is the "*Hymns of my Holy Hours, and other pieces*," in which are some poems and lyrics that compare favorably with those already contributed by this author to the Hymnology of the Church, and sacred in the memory and associations of thousands. The time will not be long before some of these will have a like consecrated place. In the meantime, they will be welcome in the charming volume now before us.

THE CHIMNEY CORNER. By Christopher Crowfield. Boston: Ticknor & Fields. San Francisco: H. H. Bancroft & Co.

It is an easy way of writing a book to give it in parts, from month to month, in a magazine. In some respects it is possible to make a book more practical and readable that is thus composed. Still we do not believe that when any particular author has written several books, some by sections in this way, and some by consecutive and continued work to the end, there will be any doubt that the last will be the most valuable, and will contribute most to his fame. Mrs. Stowe furnishes abundant proof that that is true. The little volume now before us has much in it that pleases, and her ideas respecting the position and duties of woman, and health, and the modes of rendering the family cheerful, and useful, and attractive to others, may be accepted by many with great advantage. Yet, in matter and in style, it is not equal to either of several works by which it was preceded.

"ECCE HOMO." By Hon. W. E. Gladstone. London: Strahan & Co. San Francisco: H. H. Bancroft & Co.

The articles in review of the remarkable book that introduced so many of the "Ecce" order, which appeared in the "Good Words," are given us in this very neat and inviting volume. That they were written by Mr. Gladstone is a pledge of their interest and their worth. In addition, we will only say that he seems to have a more just apprehension of what the author of "Ecce Homo" intended to accomplish in his exhibition of our Savior, than has any one of the multitude who have undertaken to criticise him. The book reviewed did us real service, and the review has interest in itself, and because of its connection with the themes it makes more clear and free from the objections many have urged against them as presented.

We have received, with thanks:

Putnam's Magazine for May, which is a capital number of that excellent monthly. The article on San Francisco, and the letter from the ship *Great Republic*, will have special interest for those on the Pacific Coast.

Hours at Home. We are glad to learn that this magazine is having increased circulation among our people.

The Twenty-first Annual Report of the American Missionary Association.

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EDUCATIONAL.

Bodies Little; Memories Long.

There is something startling in the idea that what remains with children, in their intercourse with their elders, is not so much their present opinions of those elders as their observations and experiences. Your looks, your tones, your gestures, and your expressions—these are what are now engraving themselves upon your child's or your pupil's mind; and possibly in the future he will deduce from them some conclusion, or misgiving, respecting you which will be more true than flattering. His present opinion, derived from these same impressions, may be all that you would wish—wholly false, in fact. He may call your flashing eye righteous indignation, and your peevish word a just reproof, but this opinion will fade away, for his mind is framed to remember concretes and not abstracts. Wisely his Creator has given him a memory feeble for chains of reasoning and for conclusions, at a time when his reasoning and his conclusions must be so defective. But the grounds of that opinion, the phenomena and facts from which he drew his conclusions will abide, and perhaps will form the basis of an unwilling but irresistible opinion concerning you quite different from his early hallucination. There is something deeply monitory in the thought of our child growing up a thoughtful man or woman, recalling his parents or teachers—ourselves—and passing in review our looks and actions with the coolness and penetration of maturity and experience of the world. Let us be more careful of our conduct before the young. We are writing testimony for or against ourselves—our principles, our religion—which will be weighed with the wisdom of riper years and grayer heads than those which now, it may be, are sadly deceived in their estimate of our greatness, strength, and piety.

We are led into this train of thought by a passage in an article on "Early Education," in *Hammond's Quarterly Journal of Psychological Medicine* (Jan. 1868): "Instances have been known of the mature reason drawing correct conclusions from the experience of childhood, which, at the time of their occurrence gave rise to no such reflections. Perhaps every one can remember some incident of his earliest life which did not then excite any particular impression, but for which he can now clearly account. Nothing should be said or done in the presence of the youngest child which he could not be wished to understand or remember at any future time."

C. R. C.

One Hundred Years from To-day.

One hundred years seems a very long time. Between May, 1868, and May, 1968, what a multitude of events will happen! How many pleasant weeks will intervene, and how many days of sorrow! One hundred years from to-day San Francisco will number its million and a half of people—twelve times its present population. Towns will be thickly clustered around the Bay, and across the inland waters will gleam the hundred spires and costly edifices of Oakland. Instead of muddy and, in winter, almost impassable thoroughfares, stretching across the country, every valley of our State will be traversed by the railway. At six o'clock each morning a train will leave the spacious depot on Market Street, and an hour later the passengers will reach the plaza at San Jose—a beautiful inland city of one hundred thousand inhabitants. At mid-day the train will cross the Tejon headlands, and at sunset the traveler will be quietly taking his tea in Los Angeles.

One hundred years from to-day the solemn old forests which cluster around the northern mountains and eastern Sierras will have fallen by the relentless hand of the chopper, and the stately pine and redwood will be found only in remote cañons and upon far-off hill-sides. Valleys, which have now only here and there a cabin, will be densely peopled with farmers. Over the bald hills and shrubbery-belted summits, where the deer, elk and bear now roam unmolested, many a thousand herds and flocks will be scattered, and many a happy home will be nestled in nooks and dells which now rarely, if ever, echo with the human voice. News from the "Orient" will not be brought by the slow monthly steamer, but on each morning's breakfast table will be laid the *Daily Times* or *Alta*, containing last night's dispatches from Japan, China, and Australia.

Such are some of the inevitable mutations of the future. But there are other things which a century to come will not change. There will be the same sun, moon, and stars. The grand old hills which stretch along our coast will remain unchanged. In our Bay, then, as now, will the waters flash brightly in the summer's sunshine, and frown darkly amid the winter's storms.

Populous as this city will then be, the visitor who shall walk out amid the hills will find in that silent community about Lone Mountain a congregation destined to be larger than any other, whom neither the breath of morn, the busy hum of mid-day, or the stillness of evening shall waken. Not one of us a hundred years from to-day will be alive. Others will walk these streets, and pursue their busy day-dreams, as we do now. The veil which hides the future we cannot penetrate. How far we shall be conscious of what takes place on earth a hundred years hence, no one knows save He from whom nothing is hidden. ALICE.

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4. It makes a good ruler for six or seven inches.
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6. It will not clog up with ink and thus get rusty.
7. It is light and easily wielded by the fingers.
8. It is made of Steel, Japanned or Silver-plated.
9. It is made in one piece, firm, strong and durable.
10. It is never coming apart like a wooden holder.
11. It is not fragile, nor liable to bend like tin.
12. It is stylish in finish and beautiful in form.
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Family Reading.

Kathrina.

(from dr. holland's last poem.)

"Teach me,' I said, "for I am ignorant;
Lead me, for I am blind. Explain the past,
With all its errors. Why am I so low,
And you so high?"

She pressed my hand, and said:
"You have been hungry all your life for God,
And known it not. You lavished first on me
Your heart's best love. You poured its treasured wealth
At an unworthy shrine. You made a God
Of poor mortality; and when you learned
Your love was greater than the one you loved—
The one you worshipped—you invoked the aid
Of your own imagination, to enrich
Your pampered idol, till at last you bowed
Before a creature of your thought. You stole
From excellence divine the grace and good
That made me worshipful; and even these
Failed on your heart at last, and ceased to yield
The inspiration that you craved. You pined,
You starved for something infinitely sweet;
And still you sought it blindly, wilfully
In your poor wife,—sought it and found it not,
Through wasted years of life.

"And then you craved
An infinite return. You asked for more
Than I could give, although I gave you all
That woman can bestow on man. You knew
You held my constant love, unlimited
Save by the bonds of mortal tenderness,
And still you longed for more. Then sprang your scheme
For finding in the love of multitudes,
And in their praise that which had failed in me.
You wrote for love and fame, and won them both
By manly striving—won and wore them long.
All good there is in love and praise of men,
You garnered in your life. On this reward
You lived, till you were sated, or until
You learned it bore no satisfying meed—
Learned that the love of many was not more
Than love of one. With all my love your own,
With love and praise of men, your famished soul
Craved infinite approval—craved a love
Beyond the love of woman and of man.

"Then with new hope, you apotheosised
Your cherished art, and sought for excellence
And for your own approval, with what end
Your helplessness informs me. You essayed
The revelation of the mighty forms
That dwell in the unrealized. You sought
To shape your best ideals, and to find
In the grand scheme your motive and reward.
All this blind reaching after excellence,
Was but the reaching of your soul for God
Imagination could not touch the hight;
And you were baffled. So, you failed to find
The God your spirit yearned for in your art,
And failed of self-approval.

"You have now
But one resource,—you are shut up to this:
You must bow down and worship God; and give
Your heart to him, accept his love for you,
And feast your soul on excellence in him.
So, a new life shall open to your feet,
Strown richly with rewards; and when your steps
Shall reach the river, I will wait for you
Upon the other shore, and we shall be
One in the life immortal as in this.
O! Paul! your time is now. I cannot die
And leave you comfortless. I cannot die
And enter on the pleasures that I know
Await me yonder, with the consciousness
That you are still unhappy."

Let the Forgiven Fear.

A soldier, whose regiment lay in a garrison town in England, was about to be brought before his commanding officer for some offense. He was an old offender, and had been often punished. "Here he is again," said the officer, on his name being mentioned. "Everything—flogging, disgrace, imprisonment—has been tried with him."

Whereupon the sergeant stepped forward, and apologizing for the liberty he took, said:

"There is one thing which has never been done with him yet, sir."

"What is that?" was the answer.

"Well, sir," said the sergeant, "he has never been forgiven."

"Forgiven!" exclaimed the colonel, surprised at the suggestion.

He reflected for a few moments, ordered the culprit to be brought in, and asked him what he had to say to the charge.

"Nothing, sir," was the reply; "only I am sorry for what I have done."

Turning a kind and pitiful look on the man, who expected nothing else than that his punishment would be increased with the repetition of his offense, the colonel addressed him, saying:

"Well, we have resolved to forgive you!"

The soldier was struck dumb with astonishment; the tears started in his eyes, and he wept like a child. He was humbled to the dust; he thanked his officer and retired—to be the old refractory, incorrigible man? No; he was another man from that day forward. He who tells the story had him for years under his eye, and a better conducted man never wore the Queen's colors. In him kindness bent one whom harshness could not break; he was conquered by mercy, and forgiven, and ever afterward feared to offend.

Shall the goodness and grace of God have any effect on us? Shall we continue in sin that grace may abound? God forbid. Let the forgiven fear, and O, let none offered a greater forgiveness, a pardon which cost God His Son, refuse so great a boon! Weigh well, I pray you, these solemn words: "He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?"—*Zion's Advocate.*

Why Prohibition?

The prohibitory law, rightly constructed and enforced, is essential to the safety of the majority of the intemperate. The attraction of an open bar is, to many, overmastering. A friend urging the writer to support a prohibitory law, used the following language:

"Sir, I am too weak to pass a rum-shop when a friend asks me in. For ten years I never knew what it was to be sober an entire week until the liquor shops were closed between my house and my place of business. *Habit took me there.* I was master elsewhere."

Another writes:

"Sir, I dare now come to a prayer-meeting. The open bars are closed between my house and the place of prayer."

This man is a hero. In fighting the claims of appetite, he has been compelled at times to place the table between himself and the door. The perspiration would flood his brows; his eyes would burn; his tongue seemed parched for rum, and yet he gained the mastery, but not until the constabulary helped to deliver him from evil. A widow enters the parlor, and tells this story:

"My husband was an excellent mechanic, a noble man, and a devoted father. But he loved rum. For months he would resist his enemy. He would clothe himself and his family, furnish the house, and all at once begin drinking. Once started, nothing could stop him. He would squander clothes and furniture, and at last be arrested and confined at Deer Island for six months, when he would come out of his intoxicated state, and be once more a man. Often has he said: 'Oh, wife, that I knew a place where no liquor is sold! I would go anywhere.' At last he begged that he might remain behind bolts and bars. It was impossible. He came out, struggled for a time, and went down amid the dark waves of dissipation."

Thousands beside him are subject to "uncontrollable fits of intoxication." We know the story of the mælstrom; whoever touched its outermost eddy was imperilled. Immediate escape was a duty, or ultimate death became a necessity. Think of the young man at Newton pushed over the stairs into the mill-race, floated down and drowned. Who has been arrested? A drunkard has died! Follow his soul. Think of his night of despair—and all because of an open rum-shop.—*Rev. J. D. Fulton.*

Unpopular Men.

Unpopular men, those who cannot get the attention of people to their writings or their speeches, are much inclined to disparage those who are more successful; to ascribe their popularity to certain elements of superficiality and weakness. They console themselves by the reflection that deeper thinkers, profounder minds, are not easily understood by the multitude, and cannot attract them, and must wait patiently till the cultivated portion of the public learns to appreciate them. In this there is, doubtless, a measure of truth. In the intellectual, as in the commercial world, the wares sell fastest which are most in demand, and those are most in demand which best meet the immediate needs. He who discusses the questions of the day—those which come directly home to the hearts of men—will find more readers or hearers than he who deals with the dead questions of the past, or speculates respecting the remote future.

But it by no means follows that the popular man is a weak man, or even superficial. He may be, in many ways, quite in advance of his age, and yet have so many points of contact with it, that his contemporaries shall recognise his greatness. Indeed, the speaker, be he preacher, or lecturer, or statesman, must be heard and understood, or they are lost. If he have not immediate influence, if he cannot control the public mind and direct its present action, he may as well be silent. Speakers speak in order to move men, and their popularity is a proof that men do hear them, and are in greater or less degree moved by them.

It is impossible that any man, to whom the public listens for years with eager attention, can be a weak man. He may not be great in the large sense of the term, but he must have certain elements of attraction and power. Men will not long pay attention to a fool, even if his folly be amusing. There must be a measure of intellectual or moral strength in that speaker whom men throng to hear, even if the critics find nothing in him to praise.—*The Churchman.*

THE YOUNG FOLKS.

A Glimpse in the Rear.

A STORY FOR BOYS.

"So you would like to be office-boy, for a few weeks," said lawyer Steele, looking up from his paper.

Ury Sliter turned his cap in his hands, with downcast eyes.

"I should, sir, but I was speaking for Davie Simmons; he heard about the place first."

"And is Davie as nice a boy as you are?" said the lawyer with an approving glance at Ury's trim figure and clean collar.

"He's a very nice boy," said Ury, hesitating.

The sharp lawyer was quite sure he was keeping something back.

"Well, is he strong, and handy, and quick? Why didn't he come to see me himself?"

"He is lame, sir," said Ury with regretful candor, "and it tired him to walk so far, so I said I'd come for him."

"Lame!" exclaimed lawyer Steele sharply. "Well, that's the end of the matter. What did the jackanapes suppose I wanted of him—to perch him on a shelf for an ornament? No I want a pair of legs that can run errands from morning till night, if necessary."

Ury looked distressed.

"I think you would like him, sir."

The lawyer shook his head. "You are a good, true friend," said he more pleasantly, "but Davie would be of no use to me. I should like to engage you in his place."

Ury hesitated and demurred.

"I don't know what Davie will think. Perhaps if he had come himself——"

"It would have made no difference," interrupted lawyer Steele. "So shall we call it a bargain? Here, take an orange, my boy, while you're making up your mind."

"Thank you," said Ury, "I won't eat it now. I will take it to my little brother he is so fond of oranges."

The old lawyer beamed upon him more genially still.

"Here's another for your brother, my fine fellow,

and as for that matter, you may as well take one to lame Davie, too. Now good morning. You may come to-morrow, bright and early."

Ury bowed very respectfully, and thanked him; but he wiped his face with his red-bordered handkerchief, faltered something about "poor Davie," and went out seeming more grieved over Davie's crushed hopes, than elated with his own good fortune.

"A fine boy," said lawyer Steele to a client.

"A promising boy!" returned Squire Upton absently.

But Mr. Fred, the lawyer's son, looked after the retreating figure, and said nothing, but thought a great deal.

The fact was that Fred, who had been out of town on some business for his father, had that morning just returned by rail. During the course of his travels he had been whirled through a great many places, some large and some small, and as is generally the case in this mode of traveling, had made acquaintance with a great many back doors and kitchen gardens.

Now this he had found very curious, and far from uninteresting. The houses seemed to have thrown off their masks and their company manners, and revealed themselves in their real life and true characters. What hypocrites some of them were! For instance, how was he astonished when he whirled past Mr. Baker's house, in the next town! He knew it by its cupola, and a side glimpse of the grand bay-windows, the most pretentious house within ten miles. And he remembered that on the street, it stood in a spotless, white dress, with its brown granite feet planted decorously and neatly before it, its shutters bowed, and fringed curtains drooped like eyelids in the langor of most genteel repose. But ah! in the rear, what a contrast? What chaos and confusion, glimpses of ash-heaps, rubbish of broken glass and rusty nails, crops of burdock and thistle, crazy fences, and general discomfort.

Fred smiled in spite of himself. He should never drive up to that smooth front again without thinking what an old humbug it was.

"Ah," sighed he, for he was studying with his father to be a lawyer, "if there were only some way of getting a glimpse at *people* in the rear."

He was still revolving this idea as he came into the office just in time to hear the talk between Ury and his father, and, very strangely, this frank, self-sacrificing boy—this trim, decorous little building not made with hands, reminded him of Mr. Baker's double-faced house.

"We've only had a front view of Ury Sliter, I'm almost certain," he said to himself, leaning from the window; and then, with a sudden impulse, he seized his hat and hurried after the boy.

"I'm sorry my father was so hasty about Davie," he began. "I knew a lame boy once who jumped around as spry as anybody, and was the most faithful fellow in the world. Now don't despair, you seemed so broken-hearted about the decision that I've made up my mind to intercede for you both. I've a great deal of influence with my father, and I'm pretty sure I can make him take Davie, yet."

There was a great commotion in Ury's smooth face. He turned away his head, but not quite quick enough. It seemed as though a window had been suddenly raised, and Fred's keen eyes saw that a great load of disappointment, selfishness and anger was being hastily carted into the rear.

When it was all safely dumped out of sight as Ury hoped, he turned again to Mr. Fred.

"You are very kind sir," he, faltered, "if it won't give you too much trouble—"

"Not the least in the world! When I see a boy so generous and unselfish, I want to encourage him all I can."

Ury smiled in a sickly way.

"Ah, see that poor woman with her baby by the hedge!" cried Fred suddenly. "She looks as if she hadn't tasted a morsel to-day. How delighted she'd be with one of those oranges!"

Ury colored. "Yes but one is Davie's, you know, and one is—"

"Yes," interrupted Fred, "I was so pleased when you wanted to give yours to your little brother! But you forget father gave you *three*; one is your own yet, and you can do whatever your own good heart tells you to. You forgot that, didn't you?" said Fred brightly, as if he were making the most delightful suggestion.

"Yes," said Ury faintly, his face red with the effort to stow away a little ash-heap of meanness as he laid the orange in the woman's hand.

Fred laughed. "How pleasant it is to do a kind action," said he; "your whole face is glowing! I will let you know about Davie this afternoon," and they parted at the corner of the street.

As Fred returned an hour later, the common with its trees and shaded walks tempted him to turn aside. It was a warm day, and Fred was something of an idler; so he bent his steps to a little clump of woods he well knew, and threw himself upon the grass. He was just losing himself in a day-dream, when the sound of voices very near him caused him to raise himself on his elbow and peer through the trees.

"I declare," said he with a low laugh, "if there isn't my generous friend Ury Sliter, and Davie and the little brother with him. And if I am not very much mistaken I am about to be favored with a glimpse in the rear!"

"And he wouldn't have me at all?" said a mournful, shaky voice, which was Davie's.

"I said all I could for you," said Ury, "you may ask Squire Upton. But you see, he just seemed to take a great fancy to me and would not hear of any one else. I hope you don't think I wasn't fair?"

"O no," sighed Davie, "but you don't know how I hate to go home, mother and Susy were so sure I would get it," and he drew his worn sleeve across his eyes. "Susy thought we'd both have some new clothes this summer, but the old ones will have to do," and he gave a little nervous laugh, trying to be manly.

"Here," said Ury, uneasily, "have a piece of orange!" and taking out one he cut a generous quarter each for Davie and the little brother, reserving the half for himself.

"It is so good, Ury," said the little one, smacking his lips, "isn't there any more?"

"No!" said Ury, shortly.

"What is that big bunch in your pocket?"

There was a disturbance in the ash-heap, the dust began to fly!

"Don't bother!" cried Ury, threateningly.

But the hungry little brother rushed on to destruction.

"It looks just like an orange. May be you forgot it; just look, Ury, I only want a little piece, a little, little piece."

Ury got up with a flaming face, boxed the small brother's ears, and shook him till if the little soul and body hadn't had the strongest kind of a grip of each other, they would certainly have parted company.

Davie interfered and rescued the child, but neither he nor the little brother who sat down to sob very quietly to himself, seemed in the least surprised. It was quite evident that Ury did not very often honor them with a front reception, and that they were quite used to being hurt with the rusty nails and broken glass of anger and selfishness that lay in the rear.

After a few minutes Ury sauntered away, followed by the lagging little brother, and Davie was left alone.

Then Fred went up gently to the poor boy, who was sobbing with his face to the grass.

"Have you been lame a great while, my poor fellow, and can't you be cured?

Davie looked up in such bewilderment that Fred repeated the question.

"I've been lame, if that's what you call it, sir, since yesterday," said Davie. "I was at the new building, and a heavy stone fell on my toes. It almost kills me to walk to-day, but mother thinks I'll be all right in a week."

"Oho!" thought Fred, "what a candid, truthful boy is Ury. Who would think so much rubbish lay behind that small, one-story building?"

Davie spent no more time sobbing on the grass that day! Mr. Fred had a long talk with him, looking keenly all the while in his honest, patient face; and in the end he engaged him to come to Lawyer Steele's the very first day his foot would permit, and dismissed him with a quarter for Susy.

That afternoon Ury received a little note:—

"Mr. Ury Sliter: Knowing your great anxiety, I hasten to inform you that your most ardent wishes are realized, and your friend Davie will come to our office in a few days. It is very singular, but a little circumstance you forgot to mention, namely, that Davie's lameness was only temporary, has entirely removed my father's prejudices against him. If you had only known at the time that such a trifling fact would have made it all right, how much anxiety you might have been saved. My father is very eccentric. Hoping you may have equal success in all your generous undertakings,

I remain yours, etc.,

FRED STEELE.

—*Springfield Republican.*

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PACIFIC COAST ITEMS.

The dedication of the new Presbyterian church on Howard st., between 21st and 22d sts., will take place on the ensuing Sabbath, at three o'clock, P. M. Sermon by the Rev. Chas. Wadsworth. D. D. All friends are cordially invited to be present.

The San Bernardino *Guardian* says: "The orange, lemon, fig and grape flourish here as well as in Italy; the mulberry grows luxuriantly, and there is no reason why Southern California should not become tho Italy of America, and furnish the States east of the Rocky Mountains, fruits, nuts, wines and silk, instead of importing them from the ports of the Mediterranean. We dream no idle dreams, nor engage in visionary speculations. The past twelve or fifteen years of California history and advancement in agricultural and horticultural pursuits and in manufactures teach us what the future has in store for us. Let us profit by the experience and begin to lay the foundation in the present, that the future may bring us its reward of a noble prosperity."

There is a prospect that the custom of shipping grain in bulk will soon prevail in this State. The objections to that method are probably of less weight than has generally been supposed, and the necessity of buying sacks each year has long been a heavy tax upon the farmers. They will gladly welcome a change. A company has been formed at Vallejo, with a capital of $500,000, for the purpose of erecting warehouses and a grain-elevator, with the modern improvements, such as are in use in the Western Atlantic States.

Californians have not yet recovered from their mania for locating new cities. Nearly every paper in the State points out some place of great commercial importance which is sure to be built up in connection with some of the new railroads. There can be little doubt that such places will spring up, but probably a trip through the country in ten years from now, will show their location more precisely than a careful study of the State papers at the present time.

The California Sugar Manufacturing Company has been incorporated, with a capital of $600,000. The company will commence operations in Santa Clara County. A contract has been made to plant one hundred and fifty acres in sorghum, imphee, and sugar beets, on a farm near Alviso, where a mill will be erected this summer, capable of working the product of five hundred acres. That number of acres would be planted this season but for the want of seed.

The California Labor and Employment Exchange has been in operation for two weeks. A large number of persons have applied for employment, and of those who really wish to work a majority have been directed to persons who wish to obtain their services. Many who wish to be employed as clerks cannot be furnished with positions by the Society since the supply of this kind of laborers, as usual, far exceeds the demand.

It is said that a colony of three hundred Swedes will settle in our State if satisfactory arrangements can be made. The Swedes are an honest and industrious people, and if they conclude to make their home in some of our fertile valleys, they will doubtless better their own condition, and add greatly to the prosperity of California.

The new steam plow, now being constructed at Martinez, is to be finished and at work in a few weeks. The success of the trial of a similiar but greatly inferior machine, a few months since, gives the proprietors ground to hope that the introduction of this plow will mark a new era in the agriculture of our State.

Some of the companies who invested largely in the petroleum speculation in Santa Barbara County a few years ago, which turned out a complete failure, are likely to make a fair profit on their investment after all, on account of the immense rise in the value of land in that region for agricultural purposes.

A gentleman who has just visited Yosemite Valley, reports to the Mariposa *Mail* that that famous locality has received rather rough usage at the hands of winter. The snow at the foot of Yosemite Falls is nearly three hundred feet deep. Califonia is ahead, even in the matter of snow drifts.

The *Rocky Mountain News* says: "The coal question, which has had an important bearing upon our railway interests, seems to be definitely settled. Three large veins of coal have been discovered near the line of the Railroad."

The Imperial Government has agreed to share equally with British Columbia the expense of establishing a line of steamers between Victoria and this port.

A curiously arranged system of electric signal bells has been introduced in the Savage mine in Nevada, by means of which the engineer is in perfect communication with the workmen in all parts of the underground works.

The people of Southern California are agitating the matter of establishing a college for the education of their youth. A good movement, but possibly a little premature.

The peach crop in Siskiyou County will be a failure this season, the intense cold of the early part of April having prevented the trees from coming to blossom.

TELEGRAPHIC SUMMARY.

Eastern.—Jefferson Davis has given a new bail bond of $100,000, headed by Greeley, Vanderbilt, and Gerrit Smith, for $25,000 each....In Georgia, the Republicans have elected their Governor and a majority of the Legislature. The white Republican vote was 44,000....Eleven persons were killed by the explosion of a steam boiler at Buffalo, N. Y., on May 1st....The Treasury Department has ordered all the distilleries in New York to be closed, owing to the fact that they sell whisky at less than the excise tax....Governor Brownlow is about to call out the militia in Tennesee to suppress lawlessness in that State....Arrangements are being made to hold a National Soldiers' Convention in Chicago, about the time of the Republican Convention.

Congressional.—In the House, a resolution arraigning the Managers of the Impeachment Trial in reference to the Alta Vela case, was indefintely postponed, after a bitter personal debate....The report of the Commissioners for the Collection of Mining Statistics has been received by the House. It recommends artesian wells for supplying the Western plains with water, speaks of the discovery of coal along the Eastern base of the Rocky Mountains, and discusses the best methods of reducing the rates of transportation west of the mountains.

Impeachment.—Evarts, Curtis, and Stanberry have concluded their argument for the defense. They proceed mainly on the ground that the House is influenced by partisan motives in the impeachment of the President, and that the President has a right to disobey a law, in order to test its constitutionality....There is a rumor, probably sensational, that if Johnson is removed, his Cabinet will refuse to resign... Bingham is making the final argument for the Managers.

Foreign.—The Cretans have gained a great victory over the Turks....In the British House of Commons, the Liberals, on third reading, passed Gladstone's resolution for disestablishing the Irish Church, by a majority of sixty-five, which is a gain of five votes since April 4th....In the Canadian Parliament, a protest from Nova Scotia against the Union was voted down by a large majority....Complaints are made of outrages on American merchants at Monterey, Mexico, perpetrated by the local authorities....The allies are achieving new successes over the Paraguayans in South America....Burke and Shaw, of the Clerkenwall prisoners, have been found guilty and sentenced to long imprisonment. ....A new eruption of the volcano Mauna Loa, in Haiwaii, is reported, accompanied by violent shocks of earthquake, causing great loss of life and property.

WEEKLY MARKET REPORT.

San Francisco Cattle Market.

Wednesday, May 6, 1868.

The demand is quiet, and prices easier to the buyer, the decline since last week being fully 1c ℔ lb.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7@8½c ℔ lb.
do 2d do 6@7c ℔ lb.
Veal—Plentiful at 7@10c ℔ lb.
Mutton—Steady at 5@5½c ℔ lb.
Lamb—Plentiful at 7@7½c ℔ lb.
Pork—Undressed, 5½@8½c; dressed, 9@12c ℔ lb, as to quality.

Produce Market.

Flour—The Panama steamer this morning carried about 5,000 bbls in transit to New York, mainly on owners' account.

We quote city mills as follows:

Superfine, hf sks, ℔ 196 lbs	$6 25@6 50
qr sks	6 50@6 75
Extra, hf sks	7 00@7 25
qr sks	7 25@7 50

Wheat—Sales include 2 000 sks Oregon, in lots, private. We quote the market quiet $2 15@2 30. At the close, 1,600 sks good shipping, $2 25 ℔ 100 lbs.

Barley—We note a slightly improved demand. Sales of 500 sks feed $1 40; 400 sks brewing, $1 50 ℔ 100 lbs. Buyers are of the opinion that the market has reached its level.

Oats—Sales include 400 sks fair, $2 12½; 334 sks good, $2 25. The range of the market is $2 10@$2 50 ℔ 100 lbs, the outside figure being considered a nominal quotation for small jobbing lots from store.

Potatoes—Sales of 1,000 sks Humboldt, private. The heavy arrivals of late have further depressed the market, so that now $1 15 is considered an outside quotation for best lots; other kinds range from 75c to $1 ℔ 100 lbs.

Corn—The various descriptions are quoted as follows: Red, $2 25; pale Yellow, $2 30; deep Yellow, $2 35@2 40, and White, $2 25@2 37½ ℔ 100 lbs.

Rye—Last sales from wharf were at $2, and from store, $2 12½ ℔ 100 lbs.

Buckwheat—Demand light at $1 60@2 ℔ 100 lbs.

Onions—None in first hands; new crop expected inside of a fortnight.

Beans—The jobbing rates are as follows: Bayo, 3¾c; Butter, 4½@5c; Pea, 5½@6c; small White, 5½@5¾; Pink, 3@3½c, and Red, 2⅛@2¼c ℔ lb. For round lots from wharf, prices are about ¼c less.

Bran—In moderate demand at $25 ℔ ton.

Middlings—We quote fine at $47 50@$50, and feed descriptions at $35@40 ℔ ton.

Oil Cake Meal—In fair request at $30 ℔ ton.

Hay—About 75 tons sold within the range of $15@22 ℔ ton.

Dairy Products—Under a moderate demand, supplies have accumulated. Fresh roll Butter is quoted at 27½@30c, occasional lots of very choice, 32½c; California firkin Butter 30@32c for store and ranch-packed; Cheese, 15@16c, the latter figure for Steele's and kindred qualities; S. Hough & Son's dairy, (large size) 18c; Eastern dairies, 21c ℔ lb. Eggs are in moderate supply at 32½@35 ℔ doz.

Poultry—The demand is light for all kinds. Live Turkeys are quoted at 15@16c, and dressed, 17@18c ℔ lb; Hens and Roosters, $5 50@6; Spring Chickens, $6@7; Ducks, $5@5 50 ℔ doz; Geese, $2@2 50 ℔ pair. These figures show a general decline from last week's quotations.

Provisions—The market rules steady. California smoked Bacon is quoted at 15½@16c; Oregon do, 12@13c; California Hams, 16@18c; Oregon do, 15@16c; California Lard, 14@15c, the latter figure for small tins, and Eastern do, 12@13½c ℔ lb.

Wool—The local mills are buying but little, though there is a good demand for shipment. Under the stimulus of recent Eastern orders, prices have advanced fully 1c ℔ lb. Desirable lots are quickly taken immediately upon arrival at full rates. Sales since last Wednesday aggregate about 400,000 lbs spring clip as follows: 150,000 lbs at 16@18c; 148,217 lbs at 16@17½c, and 80,000 lbs at 15@18¼c. A fair range for general lots of clean shipping grades may be stated at 16@17½c; for exceptional lots of very choice, 18@18¼c has been paid. Spring burry is quoted at 10@13½ as extremes, though the more popular range is 11@12½c ℔ lb. The shipment to New York by the steamer this morning amounted to 258,000 lbs.

Hides—The demand is fair at full figures. Sales since last Wednesday 516 California dry, fair to choice selection, 14@15c; 500 do choice, 15c ℔ lb. The steamer to-day carried 2,000 in transit to New York.

Tallow—Small sales of very choice have been made as high as 8c. The general range of the market for fair to choice Beef and Mutton is 7¼@7¾c ℔ lb.

—*S. F. Bulletin.*

MARRIED.

In this city, at the First Congregational Church, by Rev. A. L Stone, D.D., on Thursday, May 7, Ford H. Rogers and Miss Eva C. Adams, both of San Francisco. No cards.

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

The most terrific natural phenomena that have been witnessed during the century—so far as we remember, the most terrific in some of their peculiarities of which we have any record—are described in the papers lately received from the Sandwich Islands. The details have been so widely copied by our journals that it is not necessary to give them in our limited space, but there are some general facts connected with them which have special interest. There was marked resemblance between the prominent features of this agitation, both of land and water, and that of the West India Islands, a few months ago, on the same parallel of latitude and on the opposite side of the hemisphere. There was an addition to the island on which the commotion was greatest, from the depths of the sea, of the same nature as the rest of the land and the general formation of regions that are supposed to have had volcanic origin. The surface of the country in the vicinity of the eruption, and over which the lava flowed, was greatly changed. These and other facts, well understood and readily explained by geologists, may be observed by those who have not made such phenomena a study, with other feelings than those of mere curiosity. They speak volumes respecting the origin of these coast mountains, whose appearance was at first so strange to us. They suggest the possibility of further vast tracts to emerge from the Pacific in the ages to come, as the result of throes of which Nature thus shows herself to be capable. They oblige us to feel how utterly defenceless we are when only a little of the "hidings" of His power is revealed to us, whose amazing resources could rock the creation at His will. "He taketh up the isles as a very little thing," and continents and seas are in His hand. This truth may well awaken our awe, while it gives assurance of safety to those who are His friends.

The impeachment trial has been protracted beyond the expectation of the public, and it is now announced that the vote of the Senate will not be taken until to-day. The result is still doubtful, though men on both sides of the question are confident, and every appliance will be resorted to that can change a vote on either side. In our view, this is one of the most sad features of the case. We hoped a dignified trial would determine the facts, so that the honest men of the nation might have no doubt respecting them, and that if the President should be found to be guilty, he would be removed; if innocent, he would be sustained, without regard to the political issues of the day. But this now seems impossible, and none can predict the effect of the trial upon the country, or upon political parties, however the points involved may be decided.

The particulars of the recent horrible disaster on the Erie Railroad are sufficiently dreadful, but even when we read of disfigured corpses, and mangled forms from which life had not been instantly crushed, we are not so much shocked as by the statements of the Superintendent, in his last report, respecting the condition of that road upon which thousands were tempted to travel. He says: "The iron rails have been broken, laminated, and worn out beyond all precedent, until there is scarcely a mile of good road, except that laid with steel rails, between Jersey City and Salamanca, or Buffalo, where it is safe to run a train at the ordinary passenger-train speed." When it is remembered that almost all persons travel on our thoroughfares only because they have confidence in those who manage them, and are wholly at their mercy, a statement like that is fearful indeed. The wonder is that any train passed over the road without disaster, and the very words seem freighted with groans, and blood, and death. The laws can hardly be too stringent in regard to these thoroughfares, and manifestly there should be other supervision of them than that of the Directors and officers.

Some time since we called attention to the fact that several Christian men of this country have established and partially endowed a college in Syria. The college has flourished beyond the expectation of any, having had an average of about one hundred students a year, and having gained in general influence until it is now proposed to add to it a medical department. The missionaries represent that facilities for instruction in this direction would greatly increase the popularity and usefulness of the institution, and that they should be supplied without delay. A meeting was held in New York with reference to it, which excited much interest among those who have favored this phase of missionary progress, and there seems to be little doubt that in New York and London the amount of money necessary for the endowment of a medical school will be contributed. All who take a wide view of missions, and of the means adapted to win for Christianity a permanent place in heathen lands, must be rejoiced at such proof that light is welcomed, as they believe this is but the harbinger of the coming day.

While the tide of emigration continues to be full from the eastern coast to the Pacific, the indications are abundant that a tide no less full is pouring upon that coast from the other side of the Atlantic. The number increases, we are told, of those who are seeking a home in our own country, from the continental nations rather than from Great Britain, and they are largely of the class who desire to buy and cultivate our lands. The reasons for this increase may be found both in the state of things in Europe and in the attractions furnished by America, and now that reliable information can be conveyed even to the lower classes of European residents respecting the great interior and western districts that we can offer as their home, we may expect colonies, rather than individuals, to flow into these fertile and inviting regions. No country but our own could bear the strain upon its framework of so large an influx of foreign elements, and there is danger that we shall suffer from it, unless means are provided for the assimilation of these people, so that as rapidly as possible they may become Americans. Especially should facilities for education, of the higher and lower grades, be multiplied in the new portions of our territory, so that the next generation may be prepared, so far as intelligence is concerned, for the responsibilities of citizenship.

Lord Brougham is dead. The time was when this announcement would have caused excitement in all nations, for Brougham was once a mighty power. Now we are obliged to consult the past for a knowledge of his greatness, and no more is involved in the dispatch that makes known his death than the mere fact that an old man, ninety years of age, has passed from earth. How soon are the most prominent succeeded by others, who move on the affairs to the administration of which they seemed essential! How soon are the most distinguished almost forgotten, as one generation cometh and another goeth! Nevertheless, Lord Brougham has left his mark on the national policy, as well as history of Great Britain, and many of the schemes with which he was identified, both political and educational, will abide in their influence for good, though he has gone. Not many statesmen have been more renowned than the late Lord Chancellor of England.

Judge Provines has confirmed the opinion of those who knew him best, when they said he would decide in favor of the existing Sunday law. No important principle was urged by its opponents, and only personal and political influences were brought to bear upon him, with hope that they might be sufficient to determine the case in favor of those who desire to do their own pleasure on the holy day. Still, those who have been called upon to withstand these influences, when they come in so heavy a tide, know well that they are very difficult to resist, and Judge Provines deserves the hearty commendation of all lovers of good order, because of his firmness. It is not probable that any appeal will be taken, for it is pretty well understood that the Supreme Court would affirm the decision.

The anticipations of the public in regard to the Labor Exchange have been more than realized. No benevolent association, for such the Exchange may really be called, has ever accomplished in its infancy so great a work for the welfare of the State. The

announcement of its success will give a new impulse to the already active spirit of emigration in the East, so that as its facilities for work shall increase, it will have an abundance of material on which to expend its energies. Although employers throughout the State have hardly had time to become acquainted with the object of the association, already in some departments of labor demands are made which the Exchange cannot supply. The establishment of branch agencies in different parts of the State is being generally discussed, and will undoubtedly be effected at an early day. The time seems near at hand when no able-bodied man need want remunerative employment in California. Our fertile lands will no longer remain uncultivated, and the wonderful productive capacity of our State will be developed as more attractive than ever.

Religious Intelligence.

PACIFIC COAST.

The edifice erected by the Calvary Church, on Howard St. for the accommodation of their Sunday School, and for public services under the direction of Rev. Mr. Marr, was dedicated last Sabbath afternoon. Dr. Wadsworth preached the sermon, which was eminently appropriate to the occasion, and the exercises were of more than usual interest. The prospects of this enterprise are very encouraging, and the young minister has a growing and inviting field in which to labor. We understand that public worship will be maintained now regularly, in the new building.

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We chronicled the departure of Rev. T. Frazer for Oregon. Some untoward circumstances have attended his visit. He was detained six weeks at Astoria by ice in the Columbia River, and then on his release and arrival at Portland, was disabled for a month by sickness. Since then he has preached and the congregation has grown. But the church is in a position calling for the prayers of those who remember such matters before God. New churches have been started recently which have naturally taken off some of its members. The pastor elect the Rev. Mr. Lindsley, has not been heard from, and his movements are unknown. Besides, Mr. Frazer desires to return to Santa Rosa, not merely for domestic reasons, but with reference to building a new church there. He feels the necessity, however, of sacrificing much for this principal church of the Presbyterian order in Oregon, and will remain several weeks longer.

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Churches in Stockton.—There are, all told, twelve churches in Stockton, some of them very fine buildings. In addition to these, there is a Congregational assemblage that meets for worship in the south end of the Court House, in the District Court Room. These twelve congregations are as follows: Catholic, one; Baptist, two; Presbyterian, two; Jewish Synagogue, one; Campbellite (otherwise called Christian Church), one; Methodist, three; Episcopalian, one. There is also one church where the colored people worship, but to what denomination they belong we have not been informed. One of the Baptist churches also belongs to the colored. A close observer passing through Stockton would not be struck with the pious zeal of its inhabitants, if he was to judge from the exterior appearance of some of their places of worship. Several of the finest churches in the place sadly need repairs. The Baptist church, a fine building, has a tin roof on it that has never been painted, and, judging from its looks, will not go a great while longer before it will not be worth it. Perhaps our church people are afraid of being ranked with a certain class, of whom our Savior said: "Ye are like whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones, and of all uncleanness." —*Stockton Gazette.*

—

The *Christian Inteligencer*, the organ of the Reformed (Dutch) Church, comes to us with a card from Dr. E. S. Porter, containing his resignation as its editor-in-chief. We are not surprised by this information, though we much regret that duty compels Dr. Porter to leave a position he has held so honorably and so long.

Sixteen years he has represented the sentiment and maintained the interests of the venerable Church with which the *Intelligencer* is connected, and it will be difficult for any one to fill the vacancy his resignation occasions.

—

Mr. E. Z. C. Judson has arrived in San Francisco, having accepted an invitation from the Sons of Temperance to labor for a time under their auspices. Mr. Judson was warmly welcomed at a reception attended by many friends of temperance, on Tuesday evening last, and there is no doubt he will do among us what he has done with success in the cities on the other side of the continent. He will need constant and active coöperation, however, and we trust this will not be withheld by any who love the cause he so ably advocates.

—

On Thursday of next week will commence the two General Assemblies of the Presbyterian Church —the O. S. in Albany, the N. S. in Harrisburg. In addition to the ordinary business, both bodies will, no doubt, give much time to the questions connected with reunion, as presented by the Joint Committee. No more important crisis has occurred in the history of our Church since the memorable year of disruption, and the result should be anticipated with interest and prayer.

—

This evening a festival in aid of the church in Hayes Valley invites all who are interested in the promising work of that little company of earnest Christians. They want help in the completion of their edifice on Fell Street, between Octavia and Laguna, and both their own sacrifices and the cause for which they have made them, call for sympathy and coöperation.

—

The church of Contra Costa is flourishing under the care of Rev. H. R. Avery, who is now beginning to reap the harvest of seed sown in years past. Last Sabbath six persons were added to this church on profession of faith, and there are several more who will soon be received.

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A letter from Healdsburg says: "There is quite an interest in the church in this place. Six persons have been added to its membership, and others are anxiously inquiring."

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We learn that the Rev. J. E. Braly, of Santa Clara, has started for the East, He is a delegate to the General Assembly of the Cumberland Presbyterian Church.

EASTERN.

At the late Union Convention, held at Morristown, N. J., Rev. Mr. Gallagher, pastor of an Episcopal church in Brooklyn, and undeterred by the fear of Stubbs and Boggs, though on the inviolable soil of New Jersey, being called to the floor made a very graceful and effective speech. He said that he would not insult his brethren by even saying that he considered them ministers of Christ truly and fully. He referred them to the interesting fact that in the First Presbyterian church of Morristown, which stood where we are now in session, Washington, an Episcopalian, once joined with those who worshipped there in the communion service. He read some striking words written by Washington on the subject of Christian unity, and recalled the noble speech [article] of Dean Alford, in which he recently took such open and hearty stand for reciprocal recognition among all Evangelical ministers.

A Strong Presbyterian County.—A correspondent of the *Presbyter* writes from Central Ohio: "At Wooster we have the largest Presbyterian Church in the Synod of Ohio; and in this region Presbyterianism prevails more than in any other part of the State. In Wayne County, there are fourteen O. S. Presbyterian churches, with a membership, in the aggregate, of over fifteen hundred. Besides these, there are four churches within fifteen miles of Wooster, which were once in the county, with an aggregate membership of three hundred. Taking Wooster as the center of a circle, with a radius of fifteen miles, we have in the circle, eighteen O. S. Presbyterian churches, and eighteen hundred Church members.

The people here do not believe that ministers' children are worse than other people's. Here lived Rev. T. E. Barr, five of whose sons entered the ministry. And here yet lives Rev. A. Hanna, whose eleven sons and sons-in-law are, or were, either ministers, elders, deacons or trustees in the Presbyterian Church.

From seventy churches we have received revival intelligence during the last two weeks. These churches have received to their communion, 2,780 persons—an average accession of nearly 40 to each church. Of the seventy revivals reported, 23 have prevailed in Presbyterian churches, and have thus far succeeded in adding to their membership, 800 converts. From many places, too, information, additional to that already published in our columns, has reached us of the continuance of the blessed work of the Spirit. A friend writes to the *Examiner* from New Albany, Ind: "The churches in this city have been greatly revived. The four Methodist churches, have had over 600 added to them; the Presbyterian about 200, and the Baptist not as many. The Presbyterian churches (two of them), have immersed, at their special request, several that have united with them."

A poor woman, on the evening of "Holy Thursday," went to a Catholic church in this city, carrying in her arms her infant child, only ten days old. The babe died during the service, and the unhappy mother, discovering the melancholy fact, and unable to restrain her feelings, shrieked aloud in her distress, and ran to the sacristy, and subsequently into the street, where she was arrested on the charge of disturbing a religious meeting, and sent to a police-station, with her dead child in her arms. She was kept all night a prisoner. The recklessness and even cruelty often exhibited in the treatment of the poor under circumstances like these are frightful.—*N. Y. Independent.*

The Council of the National Conference of Unitarian and other churches, sent a letter to the New England Methodist Conference, expressing an earnest interest in the great work done by the Methodist Church in America and other parts of the world, and offering assurance of their prayers and hopes that, under the guidance of the Holy Spirit and of the Great Head of the Church, like success might attend their plans and efforts for the future. The letter was conveyed by Rev. James Freeman Clarke, one of the most eminent of the Unitarian clergy, who was cordially welcomed and invited to address the Conference.

Rev. R. De Baptiste, baptised a short time since and admitted to the fellowship of the Olivet Baptist Church (colored), in Chicago, a colored woman who is one hundred and fifteen years of age, and now makes a profession of her faith in Christ. She remembers General Washington passing through Maryland, in which State she was then residing, and the great excitement of the people on his coming.

REV. BENJAMIN F. JACKSON, of Charleston, S. C., writes that Congregationalism is increasing to such an extent in the Palmetto State that there will probably be fifty churches of that denomination in its boundaries in three years. His church, the Plymouth, has 225 members, and a Sunday School of 448 scholars.

PRINCETON COLLEGE. — Dr. William Henry Green, D.D., Professor of Hebrew in the Presbyterian Theological Seminary, at Princeton, and an accomplished scholar, was on Tuesday last, 7th inst., unanimously elected President of Princeton College, in the place of Rev. Dr. Maclean, resigned.

REV. DR. P. D. GURLEY, of the New York Avenue Presbyterian Church, Washington City, who has been compelled, by severe ill-health to retire for a season from his pulpit and people, will take, we understand, a trip to California in the hope of being permanently restored.

IN Danville, Pennsylvania, a remarkable work of grace is in progress, and 600 have been received by the different churches during the winter. One hundred and twenty of these joined the Baptist society.

CHURCHES.—"A Presbyterian church was organized Sabbath, March 8th, at Beavers' Falls, Minn., seventy miles beyond any of our churches or ministers preaching in the English language."

REV. E. P. PARKER'S society in Hartford have increased his salary, and are so urgent for him to remain with them, that he declines the call of the Memorial church, Springfield.

REV. WILLIAM HART, of Malden, N. Y., has accepted the call to the Assembly's church, Washington, D. C. He entered upon his new field of labor on the 15th of April.

THE Brooklyn Young Men's Christian Association has closed an engagement with Rev. Wm. M. Martin, late of Virginia City, Cal., to act as their chaplain.

THE Young Men's Christian Association of Bethelem, Pa., has erected a building for its use, at a cost of between $15,000 and $16,000.

FOREIGN.

DISSENT in Ireland is practically extinct, though thirty years ago both Methodism and Congregationalism may be said to have flourished. In a very large portion of the country, however, Protestantism will totally disappear with the downfall of the Church, and the handful of Protestant whorshippers be left without any religious ministrations whatever. Whether they will suffer by this is, however, more than doubtful, as the ministers paid by the state to instruct congregations of this size are very rarely of much value from a spiritual point of view. In fact, the Irish clergy, except in Dublin and one or two other large cities, have themselves been for long years a standing illustration of the badness of the system to which they belong. What with their want of intelligent society, their unfortunate relations with their Catholic neighbors, who look on them as the outposts of a foreign army, their close connections with the Protestant gentry, whose relations with their Catholic neighbors are nearly as bad, and the demoralizing influence of a false position, they may be said to have done nothing for religion, and little or nothing for learning. A more deplorable history than theirs, considering what the state has done for them, from a literary point of view, no body of clergy in Europe has to show. The Irish bishoprics, too, have, when not given to Englishmen, been generally bestowed as rewards for political service of a low order, rendered by the appointee's relatives. One or two great houses may be said to have had bishoprics in the family. In fact, taken for all in all, a viler abuse, one with fewer redeeming traits, fewer historical claims to the sympathy or consideration of any intelligent human being, than the Irish Church, has never fallen before the reformer's axe.

SEVERAL years ago an important measure was adopted by the Prussian government relative to the observance of Sunday, by restricting on that day the ordinary work of the post. By this means a great number of postmen were enabled to enjoy the rest granted them by God, and to serve God according to their conscience. This same measure was last year accorded to the new provinces annexed by Prussia, and since November, 1867, it has been in vigorous operation, without having called forth, as it appears, any violent opposition, or produced any commercial derangement.

THE Central Protestant Evangelization Society of Paris has been established twenty-one years, and has established Christian worship in one hundred and sixty-three localities. It sustains thirty schools, and employs ninety-three agents, of whom forty-eight are preachers. To supply a great need felt by the churches, it has established a preparatory theological school, which has in fifteen years given sixty-five pastors to the churches, and is now training fifty-two students.

DR. LIVINGSTONE.—All doubts of the safety of Dr. Livingstone, the African explorer, are now dispelled. Sir Roderick Murchison, April 8th, received a letter from the distinguished traveller, which came by way of Zanzibar. Dr. Livingstone writes that he is in good health, that his journey of exploration has been successful, and that he will soon return to England.

REV. MR. SPURGEON'S Church at the Tabernacle numbers now 3,634 communicants. His Theological school is also sending out a company of thoroughly evangelical and promising young men into the ministry. He recently received anonymously $10,000 for his operations.

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The Occident.

San Francisco, Saturday, May 16, 1868.

USEFULNESS GOD'S MEASURE OF EMINENCE.

Men differ widely respecting what they call elevation, greatness, eminence, in their relations to one another. One makes it depend on what he gathers around him, by which he may be distinguished. Another, on what may be within him which causes him to be unlike his fellows. Another on the accidental position he may reach through some favoring influences. There are few who measure eminence by what is desired, or done, for the good of others. Yet this is the test by which God estimates us. It is the test which He invites us to apply to Himself—to all the declarations He gives us respecting His character and attributes, adding proof from what He has done.

Study the wonders of creation, as they have been more and more revealed by science, and everywhere teems the evidence that while "for His pleasure they are and were created," that pleasure is fulfilled in the happiness and welfare of the beings He has made. The infinite greatness of the Maker is seen in the uses of what He has formed, their mutual and reciprocal adaptation and worth. Turn to the control of Providence in the natural and intellectual departments of His creation, and you are most amazed, not at the grandeur of the order that everywhere appears, and the majesty of the rule that has such sweep and sway, but at the tokens on all sides, which further study only renders more abundant, that Providence is moved by the wish and purpose to *do good*; that laws, the application of principles, the regulation of forces, physical and moral, have no other end than the best interests of all to whom God is pleased so wonderfully to minister.

Turn again from these exhibitions of His perfections in exercise, to that theater of their display furnished by the invasion into the normal condition of things effected by sin. Examine the plan for the recovery of the fallen, as proposed in the counsels of the Godhead. They contemplated the manifestation of God's glory, but this was to be in the new display of His purpose to accomplish some good for man. They were jealous for the holy law, but the very provision for its continued honor was essential to the restoration of the transgressor to his estate of holiness. Follow the adorable Redeemer, who came to execute that plan, and in every sentiment and act and purpose; in His life, His character, and His death, can be traced the truth of His own words with which He epitomized the whole: "The Son of Man came not to be ministered unto, but to minister."

Wherever God is seen, is seen the proof of some service for His creature. In this is the most sublime demonstration of His divinity. Could we conceive of a Deity with only *passive* infinite attributes, doing nothing, simply existing, though it might be in the complacency of supreme satisfaction with Himself, He would not have the glory of the God we worship. Our God thrills us with amazement, fills us with gratitude, provokes our homage, at times oppresses us with awe, because He has not been passive, but *active*, bending His incomprehensible powers to our advantage, finding pleasure in doing good, and awakening anthems of praise over the universe, through discoveries of His usefulness.

Having thus exhibited His greatness to us, He demands that we prove our right to elevation in like manner. Usefulness to our fellows, devotion to His service, ever accompanied by reliance on the Lord Jesus for pardon wherein we fail, are God's tests of greatness, and it is the duty of every one to make himself, in this sense, as eminent as possible. Were some difficult or burdensome requirement laid upon us, there might be *excuse* for not a few. But every one can *serve*, in his own measure and within his own range. There can be no excuse for failure to rise when the helping hand we reach out to others, so far from keeping us down, will really bear us upward. By such means each one may strive to be *chief*. Selfishness has no place among these motives, but God turns all our thoughts beyond ourselves, above, on every side, beneath, as He commands us to grow, by work in His vineyard, and doing good to all.

We should admit the influence of such holy emulation, and have no wish to do less than we can, for He who in mercy gave us the rule, first adopted by Himself, will judge us by it at the last, and He only will determine our work. How will human estimates be reversed at that final assize? The vast company who value themselves in proportion as they are served by others, proud, haughty, self-sufficient, and outraged unless some new attention is bestowed on them each day, will fall back. Then, from the various paths of self-denial, toil, obscurity it may be, will come up those who shall take the highest rank in that vast assemblage of our race. Then it will be "enough for the servant that he be as his Master, enough for the disciple that he be as his Lord," and they will be glorified together.

Commendation.—We should be less human than we are were we not cheered and pleased by the frequent expressions of approbation which reach us from different directions respecting The Occident. Having had no experience in editing a newspaper, we were well aware that in attempting to adapt one to the wants and feelings of Presbyterians generally, and others who might desire such a family paper, we could hardly expect to avoid merited dissatisfaction at times, and should not have been surprised by occasional censure. In place of these, however, we have been constantly stimulated by the kind words of those whom we are willing to believe sincere. Often have we been blamed because we were unwilling to publish some of these kind words, but have not felt that this was really modest or necessary, and we only yield to the desire of others in printing the following note just received from some unknown subscriber.

BETTER AND BETTER.

Oakland, May 11, 1868.

I feel like saying just one word about The Occident. I have read carefully and with interest each number, from the beginning. The first numbers, though creditable to all concerned, and indicating future improvement, gave evidence that there was a large amount of reserved power, which would reveal itself when the proper occasions might make the demand. Thus far it has had a modest but vigorous growth. It is justly entitled to be called a true branch from the Tree of Life. Already it bears not only blossoms, but very luscious fruit. It has become better and better weekly, and, to change the figure, the last number, particularly, was a casket of jewels. The Occident ought to be in every family in the State.

Very respectfully and gratefully yours,

Paterfamilias.

We have been anxious to make such a paper as our friend describes The Occident to be, but can not yet agree with him in his judgment of its merit. We hope to satisfy ourselves, as well as others, after a time.

Water as a Symbol of Religious Purification.

NUMBER IV.

We now come to consider the use of water in the religious rites of the New Testament. The lowest in the scale is that which is exhibited *in the traditionary ablutions of the Jews.*

These were extra judicial and superstitious. Mark probably being a Hellenist, describes with much particularity the process: "For the Pharisees and the Jews, except they *wash their hands oft*, eat not, holding the traditions of the elders; and many other things there be which they have received to hold—as the *washing* (Greek: *baptismos*) of cups, and pots, and brazen vessels, and of tables."

For the purpose of separating his people from the heathen world, and teaching them the necessity of purity of heart, God imposed upon the Hebrews the rites of the ceremonial law, prescribing many ways in which they contracted uncleanness, and ordaining certain rites for their purification. The later Jews added to the weight of the law heavy burdens, multiplying the causes of impurity, and giving a corresponding unnatural efficacy to their ablutions, exposing themselves to the sharpest of the Savior's rebukes for their hypocritical regard for external ceremonies, while they neglected the weightier matters of the law, justice, and judgment. Even the Apostle Peter, having never eaten anything common or unclean, had to be enlightened by a miracle before he would violate the traditions of the Jews.

Mark notes first the diligence of this *hand-washing*, then the scrupulousness of the Jews in their ablutions when they came from market, and the attention paid to the washing (*baptismos*) of pots and cups, and brazen vessels. The disciples of Jesus, however, taught better by his precept and example, disregarded these vain ceremonies, and hence the rebuke of the Pharisee: "Why walk not thy disciples after the traditions of the elders, but eat bread with *unwashed hands?*" What importance the Pharisees attached to this ceremony will be seen by the following extracts: "A man shall *wash his hands* in the morning so that it shall suffice him for the whole day, and he shall not need to *wash his hands*, as often as he eats, which holds, if he do not avert his mind another way—that is, go abroad, or meddle with business, or *go to market.*" (Maimonides). "R. Aquiba, being in prison, and not having water enough to drink *and wash his hands*, chose to do the latter, saying, it was better to die of thirst than transgress the traditions of the elders." "The separation from the vulgar conduceth to the purity of the body from evil works, and the purity of the body from evil works conduceth to the separation of the soul from sinful affections, and the sanctity of the soul conduceth to the likeness of God." (Jewish writers.)

Nothing can be clearer from the above extracts than that the Jews expected by these ablutions to protect themselves from external defilement, and that they depended on these external purifications to secure purification of the heart and acceptance with God. But if anything more were necessary, we have the reproof of the Savior, who could not be mistaken in the meaning and intent of these rites: "Now do ye Pharisees *make clean the outside* of the cup and the platter, but your inward part is full of ravening and wickedness." No one can read these

passages, in Matthew, Mark, and Luke, and resist the conviction that these *baptismoi* were scrupulously observed by the Jews for the purpose of securing themselves in ritual *purity* and *cleanliness*. John has a casual but pertinent reference to these usages in chap. 2: 6: "And then were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece."

BAPTISM OF JOHN.

We come next to the baptism of John, the forerunner of the Messiah. My readers are too familiar with the facts and intent of John's baptism to need discussion on this matter. He himself shall declare its nature and intent: "I indeed baptize you with *water unto repentance*." "All Judea and Jerusalem and the region about Jordan, went out to him, and were baptized of him in Jordan, *confessing their sins*." The exhortation to the subjects of his baptism was, "*bring forth therefore, fruits meet for repentance*," or answerable to amendment of life, as it reads in the margin. The baptism of John was, therefore, an external purification, indicative of purification of heart and amendment of life. "His baptism implied that the whole people were unclean, and, in their present condition unfit for the Kingdom of Heaven. So far as the Jews were concerned, the rite originated in the Levitical lustrations provided for the unclean, but bore analogy, also, to the symbolical purifications by water and other ways, common to the other nations of the world and to the Jewish proselytes." (Lange.)

We receive additional light concerning John's baptism from the incident mentioned in the third chapter of the Gospel of John. There arose a discussion between some of John's disciples and the Jews about *purifying*. The dispute became so interesting that they must needs have the matter settled. To whom should they go as an arbiter on the subject but to the Baptist himself, showing most conclusively the connection in the minds of the Jews of that day between *baptism* and *purification*, and corroborating by this incidental illustration the view hitherto taken of the design of baptism administered by John *as a purifying ordinance*.

Before concluding this article I desire to refer to a passage in Hebrews all important in this investigation, because by apostolic hands it links together the purifying ablutions of the Old Testament with the work of the Lord Jesus in the New. We read in Hebrews: "Which was a figure for the time then present in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience, which stood only in meats and drinks and *divers washings* (Greek: *baptismois*) and carnal ordinances imposed on them until the time of reformation." (Heb. 9: 10, 11.)

The apostle then proceeds to single out one of the *baptismoi* to illustrate and confirm his position: "For if the blood of bulls and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the *purifying of the flesh*, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, *purge your conscience* from dead works to serve the living God."

The only use I intend to make of these passages at the present time is to show how by the unerring guidance of the Holy Ghost in the inspired Word the idea of purification in the shadow of heavenly things efficacious to the *purifying* of the flesh, passes to the substance, in the more efficacious, exalted, and comprehensive work of Christ *purging* the conscience from dead works.

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PARIS AND LONDON.

Paris and London! You cannot compare them. Paris, light, cheerful, clean, and clear of coal-black. Its public buildings combining immensity, solidity, splendor; their collossal facades perfect in detail; filled with innumerable statues; standing in vast open squares; looking upon monuments, gardens, and fountains. Paris with the Louvre, its origin wrapped in obscurity; a royal hunting-seat in the days of the Merovingian kings, standing at that time in an immense forest, and supposed to derive its name from the wolves (*louvres*) which swarmed around it; from the days of Francis I, who pulled down the old castle, and commanded the erection of the present edifice, until now, exhausting the resources of the sovereigns, architects, and the decorators of each succeeding generation! Paris, with the Louvre, in its present glory, the monument of Napoleon I, and Napoleon III, occupying four sides of an oblong, and covering sixty acres! The graceful Seine, running through the city "as if for its own amusement, rather to adorn and entertain Paris than to be useful to it;" crossed by twenty-seven stone bridges, of beautiful architecture, one would think that the river was the work of a landscape gardener and architect combined, the wealth of a great empire for centuries lavished on its adornment! The principal streets laid with a concrete, smooth and hard, over which wheels roll as over a marble slab, swept each night—not a straw, nor a paper shred allowed to lie during the day on either sidewalk or carriage-path; the water in the gutters looking limpid enough to drink; the shops of a general uniform aspect, at once durable, tasteful, and filled with all that in material, shape, and color, can attract the eye or lead captive the mind, whether gold and silver, gems, silks, laces, gew-gaws, pictures, prints—whatever is available for human use, or conceivable by human imagination; things needful and needless, arranged only as a Parisian knows how to arrange them.

The men sitting on the side-walks in front of the countless cafés, reading the papers, smoking, sipping the Arab berry, with all the ease of complete leisure, looking happy as if they never felt a pain, and wise as if they had solved all the problems of life. Scores of spruce, busy, stirring girls and women, neatly arrayed, passing you at each moment with uncovered heads and pretty caps; to them apparently committed by the men all the business of this working world; the feminines, the shop-keepers, the book-keepers of Paris. Order, courtesy, sobriety, comfort, splendor in the streets; no beggars, no drunkenness, no rowdies. Paris the Magnificent, with the best police on earth; Paris made for this world, with so much decency and taste pervading it as to persuade you, in spite of yourself, that this world is vastly better than it is!

Paris, to a stranger, like a huge, resplendent palace, bazaar, café, garden, and theatre combined, where pleasure chases pleasure, and some new excitement is ever driving away the last. To the student of science throwing open its universities, and schools, and its lectures; to the lovers of art offering free its unsurpassed treasures; a half-mile of rooms opening into rooms, containing all the different schools and ages of painters, and illustrating each of them by the work of masters. Paris, its libraries among the largest, the choicest, the rarest collections of books in the world. Paris, where enthroned sits the most ambitious dazzling monarchy of earth, grasping Europe and more than Europe in its plans for power; hesitating at no prodigality of cost to captivate the imagination of its subjects, and fire them with gorgeous dreams of the glory of France; creating new streets where the city was densest and its lanes narrowest; demolishing acres of houses and shops this year in order to open the view to the palaces, and monuments, and gardens, it caused to spring up last year, by demolishing previous acres of houses and shops! Paris of to-day is new to the eye that saw only the Paris of five years ago.

But London! London, with its more than three millions of inhabitants! London, with its fogs and its coal-smoke; its dingy, brick, and crowded streets! Sombre and dull to the mere pleasure-seeker, but like the English character, somewhat repellant until you get at the heart, and then noble within. For you must remember that France is centered in Paris. But the Englishman loves the country. There he is at home; there he lavishes his affection, his wealth, his taste, his labor. London is spread out over all England, and no nation can vie with her in the princely beauty, magnificence, and multitude of her rural homes.

The grand buildings in London are not concentrated, but scattered over this giant city. No entire streets and rows of houses have been removed, as in Paris, to create fine sites for palaces, monuments, and public squares. Herein is illustrated the difference between despotism and freedom. English associations are sacred. The past is respected. Accordingly architectural effect in London has been left to individual effort, and marks the slow and gradual elevation of public taste. In Paris it is decreed and instantly created by the throne. It disseminates good taste among the people, but does not result from it.

The parks of London have been reserved for the multitude. Vast in their extent, they comprise nearly 1,300 acres of green grass and woods within the precincts of the crowded city. Hyde Park contains three hundred and eighty-eight acres; St. James, ninety-one acres; Green Park, sixty acres; Regent's Park, four hundred and seventy-two acres; Victoria Park, two hundred and sixty-five acres. The Thames, unlike the Seine in Paris, is a most important thoroughfare, on which hundreds of boats at all hours, for a penny or two, transport you miles. Its rising tide brings in purity and freshness from the sea. The city is cleanliness itself, compared with New York. The immense tide of life that daily pours through the great avenues is rarely obstructed, and the tumult and clamor that mark the stoppage in Broadway are unknown.

London is not behind Paris in its libraries and collections of science and art. The British Museum, with its wealth of antiquities, manuscripts, and books, thrown open to the public, worthy of the resources of the British Empire! London, with its colleges, inns of court, hospitals, institutions of charity, and churches—multitudinous in number, royal in endowments! The edifice of the Bank of England covering four acres! St. Paul's Cathedral, a vast pile, would rank among the finest churches in Europe, were two defects supplied—the lack of space around it, that it might be seen, and the lack of decoration and color to fill up and warm its cold and blank walls. The Tower of London, dating back to Julius Cæsar, and bathed in a history of tears and blood, transmitting in monumental voice the crimes and the sufferings of traitors, the prayers and the constancy of martyrs; consecrated by bishops who suffered and died for the faith; immortalized by Raleigh, Russell, and Sydney! Among the saddest of the sad spots of earth, there in the square enclosure is the block of stone on which Anne Boleyn and Lady Jane Grey laid down their heads to die. There carved on the wall of the prison of the Beauchamp Tower, and cut in the solid stone with such rude tools as prisoners could command, is the name "*Jane*," and near it that of "*Dudley*," her husband. What weeks and months of sorrow, in that cold, dark room, must have been consumed in printing these letters of the heart on the rock! But enough. Paris can be seen and appreciated in days and weeks. London needs months and years.—*The Hartford Churchman.*

Moral Culture of Life the same for All.

We are prone to imagine that our temptations are peculiar; that other hearts are free from secret burdens that oppress our energies, and cast a cloud upon our joy; that life has for others a freer movement, and a less embarrassed way. But in no one has God made the human heart to carol its thoughtless song of joy; and the shadow of our moral being rests darkly upon us all. We cannot take the world as it comes, enjoying what it offers, and passing by its sufferings and its burdens with our lightest touch; we get involved in the deep questions of conscience and duty, and the sense of responsibility stills the carol of the spirit, and suffers no man to repose without a trouble on the bosom of life.

Infinite are the ways in which the devices and aims of the moral nature break the instinctive happiness that lives for the day, and forgets the morrow; but effectually this awakening of dheper and sadder life takes place in all; and struggle, fear, disappointment, the partial feeling of an unfilled destiny, the restless wavings of uncertain hopes, are in the heart of every man who has risen but a step above the animal life. The more we know of what passes in the minds of others, the more our friends disclose to us their secret consciousness, the more do we learn that no man is peculiar in his moral experience—that beneath the smoothest surface of outward life lie deep cares of the heart—and that, if we fall under our burdens, we fall beneath the temptations that are common to man, the existence of which others as little suspect in us as we do in them. We have but the trials that are incident to humanity—there is nothing peculiar in our case—and we must take up our burdens in faith of heart that, if we are in earnest, and trifle not with temptation, God will support us, as, in the past fidelity of His Providence, He has supported others as heavily laden as ourselves.

The New Life.

Christianity in the soul is, in the strict and literal sense, a NEW LIFE. And by this we mean, not merely a new course of action and conduct, but the formation of a new vital principle. As the temporal life of a man or animal consists not merely in outward actions, but also in an invisible principle by which those actions are prompted; so the spiritual life consists, not merely in new efforts and actions, but in the possession of a new principle, out of which these actions naturally flow. The striking analogy of the spiritual life to the temporal life appears in many particulars. * * * As our earthly existence is divided into rest and labor, repose and action, night and day; so the spiritual life consists of alternations of faith and works, trust and obedience, prayer and labor, quiet waiting and active obedience. In our temporal life we are surrounded by Nature; by sky and earth; mountain, forest, and ocean; drifting clouds, falling rains, the vegetable and animal worlds, and the speaking face of man and woman. In our spiritual life we are surrounded by a spiritual world of holy truths, gentle affections, far-reaching hopes, noble aims, and sympathies wide as the world. As the vital principle of plant or bird shows itself especially in the fact of growth, so one characteristic of the spiritual life is development and progress. * * * Man's soul is developed, as regards this life, by the various objects which attract his desires and passions. Just so the spritual life is the development of the spirit by the attractions of eternal things, which awaken love. "All life," says Fichte, "is love. He who loves most, lives most."—*J. F. Clarke.*

The Harmonies of the Soul.

I READ a story of a church in the old country, the organ of which was accustomed to be played at the evening service by a very poor player, but he being laid aside by sickness one evening, a stranger offered to conduct the services, and as the twilight fell, he sat himself down at the instrument and played the simple airs that the service required. When he had completed that, he began to feel his way along the keys with such strange and hitherto unknown power that the instrument seemed to those who listened to be something different from what it ever had been before. He, forgetful of himself, went on, opening sweeter and sweeter harmonies, until every one was amazed, and no one knew the organ because it was so played upon.

When the day comes that God's hand shall play upon the key-board of man's soul, and he shall bring out that long delayed melody, and those wonderful harmonies which we cannot compass, but of which the mind is capable, then methinks Heaven will stop to listen and hear the song of redemption—brought out, not in one, but in according hearts innumerable, in the kingdom of God's glory. We do not know what we are, nor what we are capable of becoming; and we shall not know until we stand in the full experience of it in the plenitude and blessedness of our Father's Kingdom.—*Beecher.*

MISCELLANY.

It is related of Napoleon, that when Marshal Duroc, an avowed infidel, was once telling a very improbable story, giving his opinion that it was true, the Emperor remarked:

"There are some men who are capable of believing everything but the Bible."

This remark finds abundant illustration in every age. There are men all about us at the present day who tell us they cannot believe the Bible; but their capabilities for believing everything which seems to oppose the Bible are enormous. The greediness with which they devour the most far-fetched stories—the flimsiest arguments—if they only appear to militate against the Word of God—is astonishing.

A country schoolmaster, preparing for an exhibition of his school, selected a class of pupils and wrote down the questions which he would put to them on examination day. The day arrived, and so did the hopefuls, all but one. The pupils took their places as had been arranged, and all went on glibly until the question of the absentee came, when the teacher asked,

"In whom do you believe?"

"In Napoleon Bonaparte," was the answer quickly returned.

"You believe in the Established Church, do you not?"

"No," said the youngster, "the boy that believes in that church hasn't come to school to-day."

The following anecdote used to be related by the late William Hazlitt. He was out visiting Mr. and Mrs. Basil Montague, when Sir Anthony Carlisle came in, apparently in a state of more than his usual self-complacency, having just received a flattering testimonial from the Apothecaries' Hall. In answer to the inquiries of Mr. Montague, he said, very pompously and somewhat profanely,

"Madam, the glorious Company of the Apothecaries praise me!"

"But," retorted Mrs. Montague, what say the noble army of martyrs, your patients, Sir Anthony?"

Sir Anthony was so nonplussed by this witty rejoinder that he somewhat suddenly took his leave.

A Cheerful View of Things.—"How dismal you look!" said a Bucket to his companion, as they were going to the well.

"Ah!" replied the other, "I was reflecting on the uselessness of our being filled; for, let us go away ever so full, we always come back empty."

"Dear me! how strange to look at it in that way," said the Bucket. "Now, I enjoy the thought that, however empty we come, we always go away full. Only look at it in that light, and you'll be as cheerful as I am."

Abernethy once gave a patient the following prescription:

"Let your servant bring to you three or four pails of water, and put it into a wash-tub; take off your clothes, get into it, and rub yourself well with soap and a rough towel, and you'll recover."

"This advice seems very much like telling me to wash myself," said the patient.

"Well," said Abernethy, "it may be open to that objection."

An usher in an English school, seeing one of the boys with a thick lump in one of his cheeks, asked:

"Quid est hoc?"

To which the lad, spattering out a large piece of chewing tobacco, replied, "Hoc est *quid*," for which repartee the master forgave him.

Drinking water neither makes a man sick nor in debt; nor his wife a widow.

Blessed is the man that maketh a short speech; he shall be invited to come again.

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1	$40 00	$40 00	28	$206 39	$2702 23
2	40 00	80 00	29	206 39	2908 63
3	40 00	120 00	30	206 39	3115 02
4	48 00	168 00	31	247 34	3362 36
5	48 00	216 00	32	247 34	3609 70
6	48 00	264 00	33	247 34	3857 04
7	57 60	321 60	34	297 20	4154 24
8	57 60	379 20	35	297 20	4451 44
9	57 60	436 80	36	297 20	4748 64
10	69 12	505 92	37	356 64	5105 28
11	69 12	575 04	38	356 64	5461 92
12	69 12	644 16	39	356 64	5818 56
13	82 94	727 10	40	427 97	6246 53
14	82 94	810 04	41	427 97	6674 50
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16	99 53	992 51	43	513 56	7616 03
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18	99 53	1191 57	45	513 56	8643 15
19	119 44	1311 01	46	616 28	9259 43
20	119 44	1430 45	47	616 28	9875 71
21	119 44	1549 89	48	616 28	10491 99
22	143 33	1693 22	49	739 54	11231 53
23	143 33	1836 55	50	739 54	11971 07
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Current Literature.

RECENT PUBLICATIONS.

Robert Carter and Brothers have attained the enviable reputation as publishers that their imprint is a guaranty that the book which bears it is worthy to be read. Many Sunday School books, and those that deserve a place in household libraries, are sent out from their presses every year, and when one has not time carefully to examine a work before wishing to commend it, he will run little risk if he finds the name of the Carters on the title-page. Of the recent books issued by this house, and for sale on this coast by Bancroft & Company, San Francisco, are

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Sequel to the Peep of Day—designed for quite young readers, and having the same general purpose with the last.

The Weaver Boy; or, a description of the course from childhood of David Livingstone, whose name has been so prominently connected with both missionary and political investigations and explorations in Africa. Such biographies as this are very healthful, and there is no form of instruction more likely to benefit the young.

MASSACRE OF ST. BARTHOLOMEW. By Henry White; with illustrations. New York: Harper & Brothers. San Francisco: H. H. Bancroft & Company.

So fearful were the scenes connected with the history of the French during those years, of which the massacre of St. Bartholomew may be regarded as the central event, that we do not weary of a multiplication of books that recite them. Some of these books have been unreliable, because of the prejudice of those who wrote them. Some have drawn upon fancy for their materials, when one would suppose the facts would have more thrilling interest than any productions of the imagination. And there is, after all have been read, a degree of uncertainty as to the details of that wonderful history which pertains to few other eras as prominent as that through which it extends. This volume appears to be a plain statement of these details, and bears internal evidence of being truthful, while its accounts are of such a nature that they must be interesting. The author does not make pretension of superior rhetoric, but writes for the people, and his book will have very general circulation. It is beautifully bound, and its whole appearance is attractive.

THE PUPILS OF ST. JOHN, THE DIVINE. By the author of the "Heir of Redclyffe." London: McMillan & Co. San Francisco: H. H. Bancroft & Co.

These publishers are issuing a series of books which they call "The Sunday Library for Household Reading," of which this volume is one, and the titles of the others promise much for the series. Certainly, this book deserves a position on a list designed for the profit of a family. It has much in it that parents may read with advantage, much that Sunday School teachers may carefully study with interest, while children will be pleased with the style and matter, more than will be true of most books of this nature.

AUTOBIOGRAPHY OF ELDER JACOB KNAPP. New York: Sheldon & Co. San Francisco: H. H. Bancroft & Company.

Those who have heard the distinguished man presented to us in the portrait and pages of this book, will have a pretty good conception of its subject-matter. The same style which is so peculiar in the pulpit is found in the print, and the account of a life that has been so prominent in its relations with the Baptist Church has interest that attaches to but few. There are some who object to the Elder's mode of preaching, but none, perhaps, who doubt his sincerity and desire to do good, and his narrative of his own career will be more generally welcomed than would be a biography of him written by any other person.

ANNUAL OF SCIENTIFIC DISCOVERY. By Samuel Kneeland. Boston: Gould & Lincoln. San Francisco: H. H. Bancroft & Company.

The title of this work suggests its contents, and its worth. It is a catalogue of the discoveries and prominent improvements in all departments of science, made during the year 1868. One has no idea of the number and importance of these tokens of progress until he sees them gathered in such a collection; but after a review of this book none will doubt that there are a multitude of men who move the world by their thinking.

The Pacific Medical Journal, for May.—This number closes the first volume, and has a variety of matter, equal to that of any of the preceeding numbers. The editors allude, with much satisfaction to the proofs of interest in the *Journal*, furnished by the medical profession of the coast, and begin another volume with cheering prospects. They have every reason to be encouraged.

The Family Treasure, for April.—This monthly has a pleasing appearance, and though we have not read its contents, the names of the editors and, the subjects presented are a sufficient pledge of its worth.

We learn, with much pleasure, that A. Roman & Co contemplate the publication, in this city, of a first class literary magazine. We see no reason why it should not be as good as any of the list now issued in various parts of the land, and we shall welcome its appearance.

EDUCATIONAL.

Conversation with Elders.

Conversation with elders is an important means of improvement to the young. Especially do the facts of history, when illustrated by the reminiscences of the aged, take lasting hold upon the mind. Near us at the present moment is a man of sixty-three, with whom we have been conversing. His father was born 1757, and died in 1844. Consequently their combined lives, although they overlapped, cover ten years more than a century. His father had seen Washington, and been befriended by Lafayette; had trembled before, and been reckless, as usual, after the first shots at White Plains; had been assigned to the reserves, and so compelled to witness, without sharing, the glories of Bunker Hill; had entered an American privateer, been captured by the British, but rescued by the French under De Grasse, in time to witness the surrender of Cornwallis at Yorktown. Then the son saw General Scott during the war of 1812, and heard the guns sounding from end to end of the Erie Canal when it was opened. Of course, for the accuracy and completeness of our historical knowledge, as well, in fact, as for the very power to put leading questions, we must turn to our books. But conversation with our elders imparts a certain reality to such facts, well fitted to assist the imagination and secure the memory. C. R. C.

Knapsacks of Books.

Carrying school-books in little knapsacks is a custom which seems to have come to us from Germany. An observant tourist in that country puts the following query: "Does this youthful carriage of the knapsack adapt boys for military service, and does it account for the high shoulders of many Germans?" (*Rob Roy Canoe on the Rivers.*) This query suggests matter for observation on the part of teachers and parents. The smallest matters, in themselves, assume importance when they are shown to influence, even in the slightest degree, the bodily habits or mental tastes of youth. C. R. C.

AGRICULTURAL.

Kindness to Animals.

Professor Youatt gives the following interesting fact in one of his valuable works:—

"A horse in the depot at Woolwich had proved so unmanageable to the rough-riders that at length no one among them durst even mount him. His mode of throwing or dismounting his rider consisted in lying down and rolling over him, or else crushing his leg against some wall, or post, or paling. All means to break him of these perilous tricks proving unavailing, the animal was brought before the commanding officer with the character of being '*incurably vicious*,' and with a recommendation, on that account, that he should be sold. Colonel Quest, hearing of this, and knowing the horse to be thoroughbred, and one of the best actioned and cleverest horses in the regiment, besought the commanding officer to permit him to be transferred into the riding troop. This was consented to, and the transfer was no sooner made than Colonel Quest determined to pursue a system of management directly opposite to that which had been already attempted. He had him led daily into the riding school, suffered no whips even to be shown him while there, but petted him, and tried to make him execute this and the other manœuvre, and as often as he proved obedient rewarded him with a handful of corn, or beans, or a piece of bread, with which bribes his pockets were invariably well supplied. In this manner, and in no great distance of time, was the rebel not only subdued and tamed, but rendered so perfectly quiet that a little child could ride him. He became, at length, taught to kneel down while his rider mounted, and to perform several evolutions, and dances, and tricks in the *menage*, which no other horse in the school could be brought to do. In fine, so great a favorite did he become, that his master gave him the apellation of 'The Darling.'"

Co-operative Farming.

Coöperation having proved so successful in other departments of industry, it is not surprising that in England it should have been tried in connection with farming. A society called the Agricultural and Horticultural Association has been formed, and at a recent meeting of the society in Islington, a report was read of a highly encouraging nature. The managing director stated that the society had so far accomplished everything which it had undertaken. The principle of their association is a limited share capital, by which all liabilities are limited to the amount of £1 per share. The members are to be supplied with the best description of implements, cattle-food, seeds, etc., at trade prices, without the intervention of agent's profits; but, in addition to their securing good and unadulterated articles, the whole of the profits, minus the small charge for working expenses, which do not average more than four per cent., will find their way into the pockets of the members. They will receive a dividend of seven and a half per cent. on the capital and the profits upon their purchases, minus the working ex-

penses, the amount returned in the average of existing coöperative associations being six-sevenths of the profits. At present the manufacturers allow a commission of something like twenty per cent. to the agents who sold the goods, and in the event of the farmers availing themselves of the advantages of agricultural coöperation, the commission will be saved.

At this meeting Mr. Thomas Hughes, who is a a member of the society, spoke in favor of coöperation, and said that it enabled him to save from twelve to fifteen per cent. in his household expenses. The amount of capital invested in coöperative enterprises in England is £1,846,310; the amount lent on deposit, £113,023; the aggregate profit derived from such enterprises last year, £372,317; and the average returns to the individual stockholder, thirty-six per cent.—*Newark Sentinel.*

LITTLE NEGLECTS DESTROY FARM PROFITS.—By neglecting to lock the stable-door, the horse was stolen; by leaving a lot of rubbish in the barnyard, one colt broke his leg and another got a nail in his foot; in neglecting to spend half an hour in battening up the sheep-fold, a pair of twin lambs froze to death; by carelessly tying the bull, the ox was gored and died; by neglecting to kill the ticks on the sheep and lice on the cattle, the sheep became poor, shed their wool, gave no milk, and the lambs died, and a fine stock of cattle, in high condition when they came to stall, lost all their flesh before spring—some were helped up by the tail and survived, while others were snaked off by the neck, a sort of retributive justice to their owners, always attached in some way to human transgression.—*Vermont Farmer.*

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MISS BUCKMASTER, Principal,
San Mateo, California.

Family Reading.

The Warbling of Blackbirds.

When I hear the waters fretting,
When I see the chestnut letting
All her lovely blossoms falter down, I think, "Alas the day!"
Once, with magical sweet singing,
Blackbirds set the woodland ringing
That awakes no more while April hours wear themselves away.

In our hearts fair hope lay smiling,
Sweet as air, and all beguiling;
And there hung a mist of bluebells on the slope and down the dell;
And we talked of joy and splendor
That the years unborn would render,
And the blackbirds helped us with the story, for they knew it well.

Piping, fluting, "Bees are humming,
May is here, and summer's coming;
Don't forget us when you walk, a man with men, in pride and joy;
Think on us in alleys shady,
When you step a graceful lady;
For no fairer day have we to hope for, little girl and boy.

Laugh and play, O lisping waters,
Lull our downy sons and daughters;
Come, O wind and rock their leafy cradle in thy wanderings coy;
When they wake, we'll end the measure
With a wild sweet cry of pleasure,
And a 'Hey down derry, let's be merry! little girl and boy!'"

—*Jean Ingelow.*

Forgiveness.

My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong;
So, turning gloomily from my fellow-men,
One summer Sabbath day I strolled among
The green mounds of the village burial-place;
Where, pondering how all human love and hate
Find one sad level; and how soon or late,
Wronged and wrong-doer, each with meekened face,
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none depart,
Awed for myself and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling I forgave!

—*Whittier.*

Being and Doing.

We are no advocates of indolence; we believe that willingness to labor as long as life lasts is necessary to happiness as well as prosperity; but the feverish haste which seeks to do in one year the work of three; which undermines health and overcasts the comfort of too many homes, is not diligence, but its counterfeit. It is an evil which will tell on the next generation far more than on the present. Children are being brought up to seek constant excitement, either in work or play; on week days they are crammed with twice the amount of science which their minds can digest; on Sundays there is too little of the quiet home-life which makes so powerful and holy impressions on the youthful heart. A Sunday School is nothing if it is not "lively;" there must be stirring addresses and sensation songs, dialogues, and "interesting" books, for the sake of which accessions the Bible lesson is endured patiently. How much reverence for God's Word, and thorough understanding of it, our Sunday Schools, as ordinarily conducted, are likely to produce is a question for the thoughtful.

So in the Christian life. Activity and effort are too often the main points of exhortation to recent converts; doing and not being; work as a means of faith. We do not say this thoughtlessly; we appeal for confirmation of our words to any who are familiar with the common style of exhortation among revivalists; good men who have not always a zeal according to knowledge, and who have the spirit of the age in excess. We look at the ministers broken down by overwork, to supply the demand of ambitious congregations for eloquent sermons, and extra services; at men of all professions and employments, prematurely infirm, or taken away in the prime of life—and we feel that we cannot protest too earnestly against such violation of the laws of nature.

We took up, the other day, a little book containing the memoir of a young and lamented preacher, lately deceased. It was the too common story of a life crowded with work, from boyhood to its close; without one interval of rest, till, too late, disease enforced it; a life of usefulness indeed, but of usefulness how abridged, by disregard of health. A little timely attention to bodily infirmities might have prolonged an existence dear to many, and given incalculably greater opportunities for the service of the Master. We doubt not that it was with the utmost conscientiousness that this young man persevered in his self-immolation; that he verily thought he was doing God service in despising and neglecting the body; but does not this impression, becoming prevalent among Christians, savor too much of that spirit which we censure in the devotee of a superstitious faith? Is God pleased that we should destroy the temples which he has built for us to labor in? If we do impair or destroy them for our own selfish ends, for covetousness of wealth or power, we unquestionably commit sin; if we do it for the sake of religion, are we not, to say the least, mistaken?

In matters temporal and spiritual there are, of course, risks which we may lawfully run; times in which we should be recreant to our honor if we did not forego all thought of self, but we are not speaking of emergencies, but of the common routine of life. And we are more deeply convinced year by year that he who would work well must sometimes rest; that anxiety and over-vexation are the worst enemies of true accomplishment, and that such examples as we have mentioned should not be held up to the young for imitation.—*Springfield Republican.*

The Use of Stimulants.

It is quite true that after a man has gone through a day of severe and harassing labor—whether in the city, or in seeking patients, or getting up briefs and cases, or in any other way—he feels very much refreshed and restored by the bottle of champagne which he has been recommended to take with his dinner. But the restoration is only for the moment. No process of real enduring reparation takes place. One effect of the temporary exhilaration is a readiness to renew the labor from which he only desisted an hour and a half before. The stimulant supports him for two hours' more work, and the result is that the last state of that man is worse than the first.

There is another way of recruiting the flagging system to which doctors are also very fond of resorting. If you feel wearied at any time, or faint, they say in a sympathetic manner, "Take a little brandy and water." This is more fatal than the other. As the teetotalers say, it makes men a prey to the demon of alcohol. The intervals between the periods of faintness grow small by degrees and beautifully less. The dimensions of the refreshment decrease with a proportionate rapidity, and a man becomes a steady, if an unostentious, tippler before he knows that he has left the domain of the most rigid temperance. Common language misleads him. A man is not called a drinker unless he drinks till he is drunk. Now the barrister, or merchant, or doctor—for the doctor is no wiser than his own prescription—who thus recruits himself several times a day, never does drink until he is tipsy. He takes a sufficient quantity to make him so but he takes it with discretion and judgment. He can do an immense amount of work without ever feeling anything like severe exhaustion, and he is naturally confident therefore, that it is all well with him.

It is not necessary to trace the gradual source of things, after the manner of a tract, or an itinerant advocate of total abstinence. Whatever advantages the system of brandy-and-water, taken in small but frequently repeated doses, may have in helping a weakish man through some period of emergency or pressure, it is conformable both to analogy and experience to believe that in the long run it most be ruinous. No doctors differ as to the ultimate consequences of such a habit, if it becomes chronic and settled. Their theory is that it never does become chronic—a theory which reposes upon a very thin delusion indeed. It is not the business of a layman to teach the skillful leech the physical deterioration which must ensue from repeated stimulants, however small each of them may be. A man need not be a very subtle physiologist to discover this The moral consequences are just as certainly evil. The most important of all these is that it helps an overworked man to overwork himself still more. It facilitates the growth of the very vice whose results it was supposed to mitigate. Instead of soothing a harrassed mind, it only increases a man's capacity of bearing to be harassed. Whether this is a kindness to him is not much of a question.—*Saturday Review.*

THE YOUNG FOLKS.

The Half-Eagle.

"Uncle, see what I have found!" said Henry Morgan, as he came running home from school one pleasant summer afternoon. "It is gold, and it is money; how much is it?"

"It is a half-eagle," said Mr. Morgan, taking the coin and viewing it carefully.

"How many dollars is it worth?"

"How many dollars are there in an eagle?"

"Ten."

"How many in a half-eagle?"

"Five."

"Never ask a question that you can answer yourself. Where did you find it?"

"In the middle of the road at the foot of the hill. There was nobody in sight."

"So you don't know to whom it belongs?"

"It belongs to me because I found it."

"Suppose the owner should come along and claim it?"

"I suppose I should be obliged to give it to him. Do you think it is likely that he will come along?"

"Not very."

"There is cousin John: I must go and show it to him."

Away he ran to the orchard where John was; and before he got near him he cried out:

"John, I'm rich! I've got five dollars!"

"Counterfeit money, I dare say," said John.

"Real gold! See here!"

John examined the coin more narrowly than his father had done.

"It's gold, if it isn't brass or something else."

"It's gold. Your father says it is gold, and don't you think he knows?"

Boys are very apt to affirm that a thing has been said, when in reality, only something like it has been said.

"What are you going to do with it?"

"Buy things."

"You may find the owner for it."

"I shan't try very hard."

"If you had a piece of gold of your own, and should happen to lose it, would you not want to find it?"

"Of course I should."

"Suppose some one should find it and should keep it a secret?"

"If he knew I lost it, he would be as bad as a thief."

"I agree with you."

The boys walked to the house in silence. John had given Henry something to think about, and did not disturb his thoughts by any remarks.

Henry began to see that his desire that the owner of the money should not be found was not a very honest desire. The first impulse he felt on finding it was to keep it a secret, so that he would not have to restore it to the owner, should he appear to claim it. That he had not yielded to that impulse was owing partly to excitement, and partly to the fact that he did not see how he could account for having so much money. The more he thought of the matter, the nearer he became being convinced that he had felt like a thief.

That was not a very comfortable feeling. At supper, Mr. Morgan asked Henry:

"Have you made up your mind what to do with your money?"

"Yes, sir."

"Well, let us know."

"I shall put it in your hands to keep for the owner if he turns up; and, when you think there is no chance of his appearing, you may let me have it, and I will divide it with John."

"John didn't help you find it."

"That is true. But he helped me to think about it."

A blush followed this last remark, which Mr. Morgan noticed, and deemed it wise to say no more.—*Child at Home.*

Key to Character.

"Ned Jones is a capital fellow," exclaimed little Arthur, whom Ned had been drawing upon the ice with his chubby, wide-awake brother.

"What makes Ned so good?" inquired his mother, to whom Arthur addressed his words on his return from play.

"He drew Charlie and I on his sled while he was skating, and Nelson Holt wouldn't do it. Nelson said that he wasn't going to spoil his fun to please two little brats like Charlie and I."

"Just what I should expect of Nelson," responded his mother. "He is an unmannerly, selfish boy, and he cares only for his own pleasure; but Ned was always a manly, thoughtful boy. There is more manhood in Ned's little finger than there is in Nelson's whole body. Be like Ned, my son, and not like Nelson."

Now here we find representatives of two different classes of boys—the kind and generous, and the selfish and mean. On every skating-ground these two classes of players meet, and the observer can readily distinguish them. The Neds are noble-hearted, generous, and high-minded, while the Nelsons are wrapped up in self, and value pleasure, and everything, only as No. 1 is promoted thereby. With the latter class it is a word and a blow. They can't withstand much. Being selfish, they are jealous of their rights, and construe innocent annoyances into intended invasion. Poor, weak, niggardly souls; they don't know what is really manly! How many such boys there are. You have seen them, reader. We hope you belong to the other class, who seem to know that some other people live besides themselves. But you have seen these burly, testy, unkind boys, who are the bane of the play-ground, whether skating, coasting, fishing, or what not. Mark them closely, for they will become uncomfortable men. They will become to the human race what wasps and hornets are to the insect tribes. We never thought that wasps and hornets could be much respected among butterflies and humming-birds. They may be on good terms with mosquitoes and bed-bugs, though we rather doubt it. Put the selfish creatures together, and they will soon have trouble with each other. Two Nelsons like the foregoing would fight much sooner than one Nelson and one Ned together. The former cannot quarrel with the latter, because the latter *won't.*

But draw a little closer to me, reader, while we look closer at this Ned—the big boy who is kind enough to draw the little "brats" on his sled as he glides over the ice. It is a small act, apparently, and yet it is the key to Ned's character. Behold him on the pond, enjoying the skating as hugely as any of his comrades, and at the same time making two little urchins, much younger than himself, equally happy. A youth who will do that is nobler than a multitude of boys whom we meet. His head has wiser thoughts, and his heart has kindlier feelings—he has higher aims and purer motives—he will do other good things. I will tell you some good things that he will do. He will obey his parents—he loves his mother—he is a good boy at school—I don't believe he swears; in short, he will not do a mean thing—he has too much respect for himself and God.

Thus it is that a small act on the play-ground becomes the key to a boy's character. Remember that, reader, and never despise a good deed, even if it is to be performed for the tiniest child. If no one else beholds how much it proclaims about you, God does.—*Merry's Museum.*

"Mother," said Jane Wiley, "is Robert Wickes a Christian?"

"I hope he is. I believe he is. He is very young to join the Church; but his pastor and friends thought he gave evidence of being a Christian. Why do you ask the question?"

"Because he plays with the other boys every day when school is out."

"Does he play like a Christian, or like a wicked boy?"

"I don't know, mother. I only know that he plays with the other boys."

Jane thought a Christian must always be very sober if not sad. Her idea was a mistaken one. God wishes us to be happy. He is as willing that children should play as their parents are. He requires them to play as Christians,—that is, that they avoid all wickedness in playing.

A Whole Day to Do Nothing.

"If I could only have a whole day to do nothing—no work and no lessons—only play all day, I should be happy," said little Bessie.

"To-day shall be yours," said her mother. "You may play as much as you please; and I will not give you any work, no matter how much you may want it."

Bessy laughed at the idea of *wishing* for work, and ran out to play. She was swinging on the gate when the children passed to school, and they all envied her for having no lessons. When they were gone, she climbed up into the cherry tree and picked a lapful for pies; but when she carried them in, her mother said:

"That is work, Bessie! Don't you remember you cried yesterday because I wished you to pick cherries for the pudding? You may take them away. No work to-day, you know!"

The little girl went away, rather out of humor. She got her doll and played with it awhile, but was soon tired. She tried all her toys, but they didn't seem to please her any better. She came back and watched her mother, who was shelling peas.

"Mayn't I help you, mother?" she asked.

"No, Bessie; this isn't play."

Bessie went out into the garden again, and leaned over the fence, watching the ducks and geese in the pond. Soon she heard her mother setting the table for dinner. Bessie longed to help. Then her father came back from his work, and they all sat down to dinner. Bessie was quite cheerful during the meal; but when it was over, and her father away, she said, wearily,

"Mother, you don't *know* how tired I am of doing nothing! If you would *only* let me wind your cotton, or put your work-box in order, or even sew at that tiresome patchwork, I would be so glad!"

"I can't, little daughter, because I said I would not give you work to-day. But you may find some for yourself, if you can."

So Bessie hunted up a pile of old stockings, and began to mend them, for she could darn very neatly. Her face grew brighter, and she presently said,

"Mother, why do people get tired of play?"

"Because God did not intend us to be idle. His command is, 'Six days shalt thou labor.' He has given all of us work to do, and has made us so that, unless we do just the very work that he gave us, we cannot be happy."

He has hard work who has nothing to do.

A Good Resolve.

"Mamma, when I am a man, I will begin to love Jesus."

These words fell from the lips of a fine little fellow, scarcely six years old.

His mamma had endeavored, time after time, to impress on his youthful mind the necessity of early piety; but, hitherto, all her persuasions seemed in vain. When he uttered these words she said,

"But, my dear, suppose you do not live to be a man?"

He remained silent for some minutes, with his eyes fixed on the ceiling, as if in deep thought; and then, with a resolute countenance, added,

"Then, mamma, I had better begin at once."

Now, my dear young readers, will you follow Eddie's example, and "begin at once?" There is no time like the present for serving the Lord. If you put it off a little longer, you will, perhaps, find that you have put it off a little too long. You have been frequently reminded, perhaps, by incidents occurring around you, that the youngest is not too young to die. But neither are you too young to give your heart to Jesus. If you go to Him now, you will not regret it when you become men and women; but, on the contrary, will find God's care and protection to be over you at all times, and that He fulfills His promises in ways that you cannot fully understand.

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PACIFIC COAST ITEMS.

The Sacramento *Union* urges the people of Sacramento and San Joaquin valleys to devote a part of the money they are so freely giving to the railroad companies, to the improvement of river navigation, as the only means of forcing the railroads to reduce their rates of freight. One of the principal advantages expected from our railroads is the facility which they will afford to our farmers for bringing their produce to market. It is claimed that this method of transportation is liable to be placed entirely beyond their reach unless the railroads are prevented from charging exorbitant rates by an active river competition.

A correspondent of the Portland *Oregonian* gives the following account of business on Puget Sound: "Government has not yet established a navy yard on the Sound but at several points new vessels are being built. At Port Madison a bark is being completed which will be the largest vessel ever built on the Pacific Coast up to this time, but one of greater capacity still is on the ways at Port Ludlow. Many other smaller vessels are being constructed. The manufacture and shipping of lumber to San Francisco and various foreign ports is the chief business of the Puget Sound country, and is at present carried on largely and with considerable profit."

The Seniors of the College of California, five in number, having completed the studies of the course, are now supposed to be busily engaged in writing their commencement parts. Commencement day will be Wednesday, June 3d, and on account of the steps which may be taken at that time in the organization of the University, it promises to be an occasion of unusual interest. Rev. J. A. Benton will deliver the college oration. The oration before the Associated Alumni will be delivered by Rev. J. E. Dwinelle, and Chas. W. Stoddard will be the poet of the occasion.

It is reported, by the *Commercial Herald*, that six first class screw steamers are being built by the Peninsular and Oriental Company of London, to be placed on the route between this city and the China and Japan ports. The business on this route will be immensely increased when the Pacific Railroad is completed, and a new line of steamers in opposition to the Pacific Mail Co. will not probably prove injurious to the commercial interests of our city or of the world. Both lines will eventually have enough to do.

The *Alameda Gazette* suggests to persons looking for desirable and pleasant locations for homes that they visit the beautiful town of San Leandro. Improvements are being made on every hand, giving evidence of a rapid and substantial growth. A large number of new houses are being erected and the streets are being graded and ornamented with trees. There is a prospect of several extensive manufactories being started in a few weeks, which will make things lively.

We learn from the *Times* that an expedition has recently left this city for San Luis Obispo County, for the purpose of surveying and eventually dividing into small farms a large tract of fertile land in that region, which is owned by San Francisco capitalists. This movement will be greatly for the convenience of those who may wish to settle in that part of the State.

The San Mateo County *Gazette* says: "Many parties have already commenced cutting their grass, and it will not be long before new hay will be plenty in the market. The general opinion seems to be that the hay crop of the present season will exceed that of any former year. The crops generally, both of hay and grain, never looked better in San Mateo County than at present."

The Owyhee *Avalanche* states that a company is being organized for the purpose of running a tunnel through War Eagle Mountain, from Jordan to Sinker Creek. This will be the most extensive mining operation ever undertaken, since the tunnel will be over two miles in length.

The *Record* says: "We understand a contract has been made for one thousand Chinese laborers to work on the Oregon Central Railroad. The contractors pay $36 per month, and the Chinamen board themselves. They offer white men the same wages and board in addition."

The election in Sonoma County, to decide between the Petaluma and Vallejo routes for the railroad, took place on Saturday last, and resulted in favor of Petaluma by about five hundred majority. The citizens of the latter city are greatly rejoiced at the result.

The building lots sold at auction in Reno, the new town on the Truckee, in Nevada, which is attracting so much attention, brought from $250 to $1,000 each. There seems to be reason for the confidence which is felt in the future importance of this place.

A correspondent of the Stockton *Independent* advocates a plan for producing artificial showers during the summer months, and thus preventing the ague and bilious fevers by which a large proportion of the inhabitants of that city are attacked each summer.

The Yreka *Journal* says: "We understand that there is a constant stream of emigration into the Klamath Lake country, and that many farms have been taken up and cultivated for the first time this spring."

A ghost in Minnesota predicts the loss of one of the Panama Steamers, but we have not heard that the price of tickets has been affected by the prediction.

Ned Buntline has lately arrived in this city, and is lecturing on temperance, under the auspices of the Sons of Temperance.

A steamer is about to be built to run on the Stanislaus River, which is said to be navigable for fifty miles from its mouth.

The Sweetwater excitement seems to be dying out. There is some reason for considering it a humbug of the first order.

From the vine growing regions of the State we learn that the prospects for the grape crop are very flattering.

James Gordon Bennet is said to contemplate the publication of a daily paper in San Francisco.

The first shipment of cherries for the season was made from Marysville on May 5th.

The prospects for the wheat crop in the East are not so favorable as in this State.

At Denver, Col., farm hands can be hired at from $15 to $25 per month and board.

The steam ferry-boat is now making regular trips between this city and Saucelito.

On May 24th Victoria is to be proclaimed the capital of British Columbia.

The peach trees in Alameda County have been struck with "curled leaf."

A new Democratic paper is to be started in San Leandro in June.

There is a great demand for dwelling houses at San Rafael.

Apples are selling at three cents per pound in Oregon.

TELEGRAPHIC SUMMARY.

Eastern.—The Texas Convention will meet on June 1st. ....The Illinois Republican Convention met on May 6th, nominating Gen. Palmer for Governor, and Gen. Logan for Congressman, and passing resolutions against the President and in favor of Congress....The jury in the Cole-Hiscock murder case failed to agree....The N. Y. *Herald* has, as usual, accounts of another conspiracy....Twenty miles more of the Union Pacific Railroad have been completed....It is believed that Seward will demand redress for the outrages committed on Americans at Monterey....The bill abolishing the State Constabulary in Massachusetts has passed the House over the the veto of the Governor....McCulloch has quarreled with the President.

Impeachment.—The arguments on both sides have been concluded and Chief Justice Chase has declared the case closed....At the close of Bingham's argument, the galleries were cleared and much of the business done since has been with closed doors....On Tuesday, the 12th, the Senate remained in session until midnight, and we have partial reports of proceedings. Long speeches were made by many Senators. ....Many of the Republicans declared themselves against several of the articles....Fessenden and Trumbull indicated that they would vote aganst all the articles....The final vote was postponed till Saturday, the 16th, on account of the illness of Senator Howard....Great excitement exists in Washington....The Managers of the impeachment are discouraged....The feeling against Fessenden and Trumbull is very strong. The Maine and Illinois delegations demand that they shall vote according to the wishes of their States or resign....It is said that Wade will resign as President of the Senate to vote for conviction.

Congressional.—Mr. Schenk reported a bill to reduce to one act and amend the Internal Revenue laws, which was ordered printed and recommitted....Mr. Price reported a joint resolution declaring that American iron shall be used in repairing the Pacific Railroad. Also, a resolution regulating fares on the same road; which passed....Forney has resigned as secretary of the Senate....The bill admitting the Carolinas, Louisiana, and Alabama will be the special order for Monday next....The bill for the admission of Arkansas passed the house by 110 to 32.

Foreign.—The English have destroyed Magdala and returned to the Red Sea....Lord Brougham is dead, at the age of ninety years....Napoleon has broken off diplomatic relations with Tunis.

WEEKLY MARKET REPORT.

San Francisco Cattle Market.

Wednesday, May 13, 1868.

We have this week to note a still further decline in prices, coupled with a continued light demand. The extremes for Beef are 4 to 8c and for Lamb 7 to 9c, the latter showing a slight improvement. Veal and Mutton are substantially the same as last week. Dressed hogs are quotable at 8@10c for grass fed and 11@12c for grain fed.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 6@8c ℔ lb.
do 2d do 4@6c ℔ lb.
Veal—Steady at 7@10c ℔ lb.
Mutton—In fair request at 5@6c ℔ lb.
Lamb—Ranges from 7@9c ℔ lb as extremes.
Pork—Undressed, 5½@8½c; dressed, 9@12c ℔ lb—outside figure for best quality grain fed.

Produce Market.

Flour—About the usual quantity will be shipped by the steamer to-morrow. Another vessel has been taken to load for Sydney.

We quote city mills as follows:

Superfine, hf sks, ℔ 196 lbs	$6 25@6 50
qr sks	6 50@6 75
Extra, hf sks	7 00@7 25
qr sks	7 25@7 50

Wheat—Sale of 800 sks good shipping, $2 12½. We quote fair to choice grades at $2 05@2 15 ℔ 100 lbs.

Barley—Sale of 800 sks choice brewing, $1 80; 400 sks ordinary feed, $1 72½. The market ranges from $1 70 to $1 70 ℔ 100 lbs.

Oats—Round lots from wharf are quoted at $2 15@$2 45; jobbing from store at $2 25@2 50 ℔ 100 lbs.

Potatoes—Prices have assumed a wide range, according to description and quality—say 50c@$1 10 ℔ 100 lbs, the latter being considered a full figure for choice from store.

Corn—Prices are steady. We quote Red, $2 25; pale Yellow, $2 30; deep Yellow, $2 35@2 40; White, $2 25@2 37½ ℔ 100 lbs.

Rye—Sale of 200 sks from wharf $2 ℔ 100 lbs.

Buckwheat—No demand; quotations nominal at $1 60@2 ℔ 100 lbs.

Onions—The new crop has not yet made its appearance, though expected soon.

Beans—The jobbing rates are as follows: Bayo, 3¾c; Butter, 4¾@5c; Pea, 5½@6c; small White, 5½@5¾; Pink, 3@3½c, and Red, 2½@2¾c. Round lots from wharf, about ¼c discount.

Bran—Is freely offered at $22 50@$25 ℔ ton.

Middlings—We quote fine at $47 50@$50, and feed descriptions at $35@40 ℔ ton.

Oil Cake Meal—Sells at $30 ℔ ton from the mill.

Hay—No sales; quotations nominal at $15@22 ℔ ton.

Dairy Products—Supplies continue to accumulate, with but little improvement in the demand. Fresh roll Butter is quoted at 27½@30c, as the medium range, with 32½c demanded for extra choice lots; California firkin Butter 30@32½c for dairy-packed, and 28@30 for store-packed; Cheese, 15@16c for ordinary to choice dairies, and 18c ℔ lb for S. Hough & Son's; Eggs, 30@32½c for Hen, and 25@37½ ℔ dozen for Duck.

Poultry—Live Turkeys 15@17c, and dressed, 17@19c ℔ lb; Hens and Roosters, $6@6 50; Spring Chickens, $5@6 50; Ducks, $5@5 50 ℔ doz; Geese, $1 75@2 ℔ pair.

Provisions—California smoked Bacon 15@16c; Oregon do, 12@13c; California Hams, 16@18c; Oregon do, 16@17c; California Lard, 14@15c; Eastern, 12½@13½c ℔ lb.

Wool—The inquiry is mainly for shipping, for which there continues to be a good demand, absorbing the supplies of choice grades as soon as received. Sales since last Wednesday aggregate 500,000 lbs as follows 200,000 lbs spring clip, clean grades, 15½ @18c; 20,000 Pulled, private; 40,000 lbs shipping, spring clip, 16@18c; 214,000 lbs do do. 16½@18c. The extremes of the market are 15½@18c for fair to choice shipping and 11@14c ℔ lb for inferior to burry.

Hides—The demand is steady. Sales since the 6th inst., aggregate 1,200 California dry, usual selection, 14@15c; 100 do choice, 16c; 115 Mexican, as is, 12½c ℔ lb.

Tallow—Sale of 1,200 lbs fair Beef, 7½c. The market is quiet at 7½@7¾c ℔ lb for ordinary to choice Beef and Mutton.

Ripe Fruit—Eastern Cranberries are jobbing at 75@80c in 10-gallon kegs; 85c in 5-gallon kegs, and 80c in 5-gallon tins; Strawberries, 15@20c; Gooseberries, 18c ℔ lb.

—*S. F. Bulletin.*

MARRIED.

At Sutter Creek, Amador County, Cal., May 12th, by Rev. H. H. Dobbins, at the residence of J. M. Randolph, Mr. Wilmer Palmer and Miss Mary C. Cross.

THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

Some months since, the Roman Catholic Bishops of New York published a tract which had very general circulation, entitled, "Is it Honest?" This tract contained eight questions, the object of which was to awaken sympathy for the Catholic Church, on account of the misrepresentation of Protestants, and the style and apparent candor with which it was written were well calculated to gain favor among those who are not acquainted with the facts. As if pleading the cause of a persecuted people, the Bishop asked if it is honest to insist that Romanists refuse the free distribution of the Bible; commend the worship of the Virgin Mary and the images of the Saints; favor the persecution of heretics, etc., when the quotations he gives, and the sentiments he announces as making known the spirit of their Church, teach quite the reverse. The challenge thus given to discuss the questions propounded has been eagerly accepted by several able writers, who rarely have such an open door through which to make an exposition of Romanism, and the result is not likely to be to the advantage of the Bishop. It is a new movement on the part of those whose strength has been in masterly silence. Discussion has never been the forte of the papacy, yet a willingness to provoke it has in it a sign of progress. Did the Bishop know, when protesting so earnestly against the charge that they are opposed to the circulation of the Bible, that all Europe is open to those who would give it to the people, except Papal Rome and Spain? Or did he think his readers did not know it? we shall hail the day with thanksgiving when "honesty" will permit us to *believe* all that this tract would have us *infer* respecting the Roman Catholic Church.

Now that Dickens has returned to England, the question may well be asked, what was his motive in this visit to our country? He could hardly have come for money, for he had enough before the journey, and he might have taken back much more than he has, had he been so disposed. He could hardly have been desirous to extend his fame, for he was already as widely known as even ambition would have wished. May not his motive have been that to which he made allusion in his speech at the farewell dinner given him in New York, viz: that he might have an opportunity to set himself right respecting our people and land, so that history shall be able to detract nothing from his fame? He was convinced before leaving his home that he had misjudged in what he had published about America, but he could not declare this until he had been among us again. Now he can do us full justice, and it is manifest that he will hasten to do it. For his sake, and for our own, we may rejoice that he has been here. He has been kindly, generously received, and he has occasion to believe us worthy of his praise.

The news brought from Japan by the last steamer is of such a character that we hardly know whether to regard it as favorable or not to the designs of the Mikado in reference to intercourse with other nations. The Daimios, or provincial governors, are manifestly unwilling to accept the new order of things without resistance, and they are making the policy proposed as unpopular as possible. The people, however, as has been true in many instances before where such great national changes have been effected, seem to be in advance of the rulers, and many of them, urged by their interests, are anxious to establish commercial relations with foreign governments. It is not improbable that civil war may work its bloody havoc in the different provinces before any settled and fully defined change shall be determined upon, and we may expect to hear almost anything from Japan within the next few months, except that the exclusive policy heretofore prevalent has been again adopted. This can never be, and it will be cause for gratitude to the God of providence, as well as of grace, that the Japanese themselves open their ports to commerce with the world, and welcome the civilization, of which they have only just begun to learn.

Evidence has accumulated, from the time of his accession to the throne, that the Emperor of Russia is a remarkable man. His ability as a Ruler was soon apparent, and the features of his policy have a bearing which constantly excites the other Powers of Europe, while they are likely to revolutionize his own country. Not the least influence which has gone forth from the Capital is that which has modified the Greek Church, and it may not be too much to hope that some real life may yet be infused into the forms which millions call their religion. The Emperor has recently printed a large edition of the Bible in the spoken language of the people, at his own cost, and has caused it to be distributed in the army and among the government officials, free of expense.

The Senate having failed to convict the President on the charge in the eleventh section, the feeling is general that he will be acquitted on the others. Of course, this probability is received with various views of its justness and effects upon political affairs and the state of the country, but the sentiment prevails that it was unfortunate that the trial was commenced, if this is to be the result. Another unfortunate thing is the manner in which some of those Senators who are in favor of acquitting the President have been assailed by those who do not agree with them. There is such a quality as honesty, conscientiousness, abstract regard for justice, without reference to questions of policy, and it will be a blessing to the country when it is understood that politicians, in any number, are possessed of this quality. We know not that its possession, on the part of these Senators, was the occasion of their vote, and possibly there may have been other influences by which they were affected, but while we might not have agreed with them in their judgment had the responsibility been upon us, it is a very sad commentary upon the state of public morals when it is assumed that because men in high station do not pursue the course we prescribe for them, they are false to right and duty. No worthy citizen would have the President impeached at the sacrifice of honor and justice in the decision of the high Court before which he is tried.

One feature of the annual report of the Secretary of the San Francisco Benevolent Association deserves special consideration by those who are paying large sums of money in support of that most excellent institution. He states that thirty-five per cent. of the destitution relieved by the Society during the last year was occasioned by the drunkenness of parents, and twelve per cent. by the desertion of those who should be the supporters of the dependent, which may undoubtedly be assigned to the same cause. When a fair proportion of that occasioned by sickness, and by the fact that the persons aided were widows and orphans, is added to the amount thus definitely stated, it is within limits to say that certainly sixty per cent. of the $25,459 contributed by our citizens during the year for the relief of the poor who were reached by this Association was used for the temporary aid of those who were the victims of intemperance. When general statements are made by temperance men in respect to the relations of drunkenness to pauperism and suffering among our people, the reply is given that they are not reliable, not supported by figures. Here are figures given by the acting officer of a Society deservedly regarded with great favor by our citizens, and we commend them to the study and reflection of those who think we have no interest directly affected by the general sale of intoxicating liquors.

The Committee on Foreign Affairs in the House, through Mr. Banks, the Chairman, has reported a bill in favor of appropriating $7,200,000 for the purchase of Alaska. This, of course, is in execution of the treaty with Russia, and although the bill will meet with heavy opposition, there is little doubt that it will pass. It will be believed by a large majority of the people that our treaty should be consummated in good faith, notwithstanding the views of some members of Congress.

Accounts from Mexico are not encouraging. The precise position of affairs at present it is very

difficult to ascertain, yet it matters little what faction may be temporarily in power, or whether this or that revolution has failed or succeeded—whether Juarez maintains his position in the capital, or has fled towards the Texan border. The fact that so many factions exist, that one revolt follows another, that the President is obliged to maintain his position by force against the attacks of his countrymen, whom he so recently delivered from a foreign power, shows only too clearly that the experiment of self-government by the Mexican people is again a failure. This experiment has been made under peculiarly favorable circumstances, with a leader who has shown himself by his acts superior in worth and ability to any who have preceded him, and hopes for its success have been aroused in the minds of all friends of liberty throughout the world. Its failure will do much to confirm the opinion that the Mexican people are at present wholly incapable of self-government, and that without the assistance of some foreign power, they must remain in a state of semi-barbarism. The probable future relations between the United States and Mexico cannot fail to excite in the minds of the people of California a deep interest in the progress of our unfortunate neighbor.

RELIGIOUS INTELLIGENCE.

PACIFIC COAST.

Presbyterian Mission Chapel on Howard St. between 21st and 22d Streets.

Mention having already been made of the dedicatory service of the new chapel, under the care of Calvary Presbyterian Church, Rev. Mr. Marr, acting pastor, we give in this number a fuller description of the building. We think it will interest many of our Church.

In style of architecture, the building is "early English," from plans drawn by Wright & Sanders, architects of this city. The dimensions are thirty-two feet wide by sixty feet long inside, and thirty-six feet high to the ridge of the roof, which is open-timbered and supported on light open principals resting on corbels at the side walls, which, together with the roof, are sheeted inside and varnished.

The building is lighted by five large two-light windows, with trefoiled heads, on each side, and by a double window with traceried and moulded head in front gable. The seats are open, and afford accommodation for two hundred and fifty persons.

The church is entered by a large double door and vestibule in front, having doors opening into two aisles four feet wide each, terminated by doors on each side of the pulpit, leading to the Sabbath School room and study in the rear, which are 12x15 and 11x12 feet respectively.

The exterior of the church presents a neat and characteristic appearance, having a high pitched roof and bracketed eaves and gables. For evening service the building is lighted with gas by means of star pendants suspended from the principal rafters. The acoustic properties of the building are good, and ventilation has been well provided for. The entire cost of the building was $4,000.

—

Central Presbyterian Church Anniversary.

Last Sabbath, 17th inst., was the Third Anniversary of the organization of this Church. At the close of the morning Sermon, the pastor, Rev. John G. Fackler, read a brief statement, showing the progress and prospects of the Congregation. It appears that the organization was effected in May 1865, with fifty-three members. Since then one hundred and twelve names have been added to the roll, making a total from the begining of one hundred and sixty-five. Of these, ninety were received on examination, thirty-five on certificate, from other churches in the city, and forty from churches elsewhere. The additions during the past year have been: on examination, forty-five, on certificate, seven; total for the year fifty-two. Since the organization, but two have died, and thirteen have been dismissed to other congregations. The present actual membership is one hundred and forty eight.

The Sabbath School was reported as steadily increasing in size and interest, with an average attendance of something more than one hundred and fifty. During the year, the debt of the congregation has been largely reduced, and it is hoped that, in a few months, it will be wholly extinguished.

The pastor reported, that he had been absent from the pulpit, from sickness and other causes, but five Sabbaths within the year, and that he had preached a total of one hundred and four sermons, besides conducting the services of sixty-four prayer-meetings, and attending to a large amount of pastoral work. The Lord has certainly been very gracious to this Church, and it is hoped that the present year will be one of still greater prosperity.

—

A CORRESPONDENT of the Alamo *Presbyter* writes as follows from Amador Valley:

"The Rev. W. W. Brier, of the Presbyterian Church, has maintained a regular monthly appointment in this valley for the last two summers. Aside from his appointment (which embraces a morning and afternoon service at two different points) there has been no regular means of grace in the valley.

Most of the lands have been brought into cultivation within the last three years, which accounts for this state of things. Consequently everything is new. A Sunday School was organized on the Sabbath of our visit, which promises very favorably for usefulness and success.

On the Sabbath of our visit, we heard the Rev. Mr. Brier preach a truly evangelical sermon, to the edification of the people, and the comfort of the Christians.

The Methodists are making arrangements to occupy this very interesting field. We also arranged for a monthly appointment, embracing morning and afternoon service, at different points. We found several Cumberland Presbyterians, and others whose sympathies lead them that way.

The valley is one of the most fertile and beautiful valleys in California—settled by a thrifty and enterprising population, and much wealth must eventually concentrate there. The railroad from San Jose to Stockton passes through this valley, and it is thought will be completed in time for the people to transport their grain over it in the fall."

—

THE Ninth Anniversary of the Industrial School was observed on Monday of this week. The day was rather unpleasant, but a large number of those interested in the institution attended the exercises. The President of the Board of Directors, Jacob Deeth, Esq., delivered an opening address, which narrated the facts of general interest connected with the School, and Rev. Dr. Eells closed the exceedingly satisfactory exercises of the children with the annual address of the occasion. It was pleasing to see so many of our prominent citizens, both ladies and gentlemen, willing to spend a day in exhibiting their regard for this excellent charity.

—

AT the regular communion season, observed Sunday, May 2d, at the Green Street Congregational Church, there were received into the church, by profession of faith, nineteen; and by letter, one. This accession is the good fruit of a happy revival of religion in the church and society, in the months of March and April. We are glad to know that this church is gradually surmounting its difficulties, growing in power, courage, and faith, and increasing in favor with God and with man.—*Pacific.*

—

SAN FRANCISCO BENEVOLENT ASSOCIATION.—The above named benevolent institution rendered assistance to 1,287 persons, at a cost of $4,000, during the months of March and April. The majority of those thus relieved were women and children. During the same period the Society assisted 142 persons to find employment. This organization is doing a great and noble work, in a most quiet and unobtrusive manner, and all who are in a condition to do so should contribute to its funds.—*Times.*

—

REV. J. A. HANNA, of Ashland, Oregon, has received and accepted a unanimous invitation to supply the Presbyterian church of Eugene City, Oregon. His post-office address is changed from the former place to the latter.

—

A FESTIVAL was held by the ladies of Vallejo last week, to raise funds to pay the debt resting on the parsonage of the Methodist church in that place. We are glad to learn that the effort was entirely successful.

—

THE Agent of the Board of Publication offers a premium of one hundred dollars for the best essay written in consideration of the question, "Why am I a Cumberland Presbyterian?"

EASTERN.

THE *Christian Register*, Boston, says: "The leaders of the Roman Catholic Church, if they are as wise as we think them, will do well to turn their attention to some of the follies committed by their subordinates, who are guilty of extravagances which will bring that Church into serious peril. A few days since a man was discharged from custody here by the Supreme Court, who has been three times tried for murder. On the second trial all the jury but two found him guilty. The other two, being Roman Catholics, refused to convict the prisoner, who was also a Roman Catholic. On the third trial one juror only was a Roman Catholic. He stated in the jury-room that he did not believe the evidence which satisfied the other eleven, and refused to join in the conviction on which the others agreed. The Governor's attorney stated to the Court that the preponderance was thus strong, and that the jurors were pointed out in advance of the trial as people who would refuse to convict. But the Court said it could not inquire as to what passed in the jury-room, and therefore this man, whom ninety-nine people in a hundred will call a murderer, merely on the facts that we have stated, was set free."

KANSAS.—The Papists are rapidly conquering the Great West. Their agency is the school. The property of the Romish Church, in the new city of Leavenworth, Kansas, is, from the published estimate, $475,000, while that of *all other* Christian denominations, in the same city, including our own, is less than $100,000. Sustained by all this wealth, the grand agency of the Romish Church for proselytism is the school, and especially the school for girls. Such a school is established in every large town, and these schools are chiefly supplied with scholars by the patronage of Protestants.—*Home Missionary for March.*

AT the late meeting of the Presbytery of Long Island, the Rev. Robert Davidson, D.D., was constrained, on account of ill health, to ask a dissolution of the pastoral relation between himself and the First Church of Huntington, which request was reluctantly granted.

A FEW weeks since the pastor of the Second Presbyterian Church at New Albany, Indiana, administered the ordinance of baptism by immersion.

THE Plenary Council of the Roman Catholic Bishops, held at Baltimore some months since, issued a pastoral, which speaks thus of round dances:

"We consider it our duty to warn our people against those amusements which may easily become to them an occasion of sin, and especially against those fashionable dances which, as at present carried on, are revolting to every feeling of delicacy and propriety, and fraught with the greatest danger to morals."

HUNTINGTON, Long Island, has been, and is still, blest with the most powerful revival that has ever been known on the island. The religious interest commenced in the Methodist and Second Presbyterian churches about New Year's, and has continued with unabated interest until the present time. On the 12th of April the Presbyterian church received fifty by confession. Previous to this the Methodist Episcopal church had taken in a number rather exceeding this, on probation.

A CORRESPONDENT of the *Congregationalist* writes from Nashville, Tenn.:

"A Congregational church ought to have been started here at the close of the war. Now many of us have become so connected with the Presbyterians, and so interested with them in their hard struggle, that we dare not weaken them by withdrawing."

REV. DR. LANDIS has left Wilmington to enter upon his duties as Professor in the Seminary at Danville, Kentucky.

Dr. Landis is succeeded by Rev. H. S. Huntington, late of California, and we earnestly hope that, under his labors, the good work begun may continue, and be greatly enlarged.—*Presbyterian.*

THE Presbyterian church at Rochelle, N. Y., which received seventy additions on the 15th of March, has since received thirteen more, ten of whom are heads of families, and the remaining three are active young men. This makes eighty-three additions in all, as the result of the revival, and others are yet expected.

REV. DR. SPEAR, pastor of the South Presbyterian Church in Brooklyn, N. Y., recently celebrated the twenty-fifth anniversary of his settlement, preaching a discourse appropriate to the occasion. Dr. Spear began his ministry in that church on the first Sabbath in May, 1843.

REV. H. KENDALL, D.D., Secretary of Home Missions, has sailed for a six months' visit in Europe. During his absence, the Associate Secretary, Rev. Robert Adair, will be in attendance several days in each week at the Presbyterian Rooms in New York City.

THE New Bedford *Mercury* says that at the late annual parish meeting of the First Congregational Society in that city the ladies not only voted, but were placed on nominating committees, and were made members of standing committees of the Society.

WE are informed that the First Baptist Church of Newport, Rhode Island, has withdrawn its fellowship from the open communion Second Church, of which the Rev. Charles Howard Malcom is the pastor.—*N. Y. Examiner.*

THE Presbyterian churches throughout the entire Southwest seem to be in a very depressed condition. Many of the ministers find it necessary to till the land for their support, to keep the churches open. —*Zion's Herald.*

REV. R. C. HOWELL, D.D., one of the most prominent ministers of the Baptist Church in the South, died at his residence in Nashville, Tenn., on Sabbath, the 5th of April, in the sixty-seventh year of his age.

THE First Congregational Society in Hartford, Conn., have purchased the house of the late Dr. Hawes, on Grove Street, for $7,500, for a parsonage, and are to put it into complete repair for that use.

THE number of communicants in the Moravian Church in the United States is 6,200.

REV. MR. ABBOTT, Unitarian minister of Dover, N. H., has lately renounced Christianity, and declared himself a pure Theist.

FOREIGN.

THE Governor-General of India has ordered that a room in a central position, but not in the barracks, to which the men in the English military service in India can resort for private reading and prayer, or for holding prayer-meetings and the like, shall be established, that the difficulties and inconveniences experienced by pious and well-disposed soldiers for the want of some such place of retirement may be obviated. Such a room hereafter is to be one of the recognized requirements in every encampment of British troops. A residence is also to be assigned to a "Scripture-reader" in the married quarters. This room for prayer is to be under the general control of the chaplain and commanding officer, and the men are to be allowed the utmost freedom and latitude so long as they avoid "sectarian and proselyting discussion."—*Congregationalist.*

THE Jewish Church is everywhere noted for its kindness to its own people. It is against Jewish principles to allow any of their poor to come upon the public. All the sick in poverty are cared for, and provision is made for the widows and orphans. Efficient societies, liberally provided with funds, supply the poor with food, help the old people as they need, and bury the dead. Some of the free hospitals in London have Jewish wards, but all the expenses of those wards are defrayed from the treasuries of Jewish organizations. If any able-bodied persons are out of employment, and need help, they receive no gratuity, but are accommodated with a temporary loan, and the cases are said to be rare in which these debts are not fully paid.

ONE of the English religious papers is making a raid, aided by troops of correspondents, on the wearing of moustaches by Methodist ministers.

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San Francisco, Saturday, May 23, 1868.

GUARD YOUR WEAK POINTS.

Nothing is more surprising to one accustomed to study the influences which bear upon us, than the little attention given by most persons to their *defects*, whether in disposition, or character, or attainments, and the slight sense of responsibility respecting such defects, manifested by those in whom they are the most conspicuous. A man will become the prey of some passion, whose ravages upon interests that should be sedulously protected by him, are the mournful witnesses of its rule, yet make no effort to become free from its power, and perhaps deny that he is to be blamed for its effects. Another will disavow obligations he ought to heed, because he has an aversion to the labor their discharge would make necessary, and think little of the fact that he is permitting his life to be a blank. Another will be false to all the sentiments of honor, and the suggestions of affection, at the instance of some overmastering temptation, and feel little compunction for the outrage, because the temptation assails him at a point where he assumes himself to be incapable of defense. Another will commit sin against God—it may be blaspheme His name, or set aside His authority—and resolve himself without guilt, because his temperament or circumstances make it impossible to avoid such transgression.

All these persons are none the less guilty on account of what they present as valid apologies for guilt. We are to resist base inclinations, not expect to yield to them; to reject evil influences, not foster them; to guard our weak points with special care and the strongest forces, not suffer them to become the widest entrances through which the Devil can make assaults upon us. We should study ourselves, not that we may learn what we must not be expected to become, or to do, but that we may know our deficiencies, and, so far as possible, remove them. A weak man should not be content, when he has determined what such a man ought to achieve. He must strive, by all the means he can employ, to make himself strong. A passionate man must not make his passions into as broad a cloak as possible, with which to cover the sins against God and his fellows, they have provoked him to commit. He must make ceaseless effort to control his disposition, and oblige it to be a power impelling to good, and not to evil. Whatever may be one's weakness, by patient study he should endeavor to ascertain it, then establish a guard at that point which cannot be overcome or bribed.

There are two reasons why he should do this. *First.* Because by marked execution of justice we are made to suffer from *distresses* that enter through these very doors we leave open for sin. The passions, the gratification of which seems so great a good, when gratified become the most relentless tormentors of one whom they rule. The follies that attract us till they have caused the sacrifice of what is noble in character, or valuable in attainment, taunt us with the loss they are unable to supply. As you have seen the avaricious man watch, with feverish anxiety, the demands upon his treasure, and turn pale with distress when he must part with a little of what he worships, have you not admired the order of Providence which obliged the very disposition that affords him the most joy to bring upon him the keenest pain he ever feels? And in other instances, have you not observed that often there is the visitation of evil by the very doors that were opened for unhallowed pleasure? These facts should teach us, and their most impressive lesson is, that we should fortify with perpetual care the points where we are most exposed.

The *second* reason is because, without such watchfulness respecting our peculiar frailties, we shall not be useful to others. The probability that one will not succeed in doing good is much increased by the *assumption* that he will not succeed. Let the attempt be made to accomplish anything, and expect to fail, and you will rarely be disappointed. The most useful men have not been those most free from defects, nor those who would have been selected by others as most likely to reach great success. The diaries of those who have left these records of their private conflicts and trials with themselves, make known their constant sense of imperfection, their daily struggles with besetting sins, yet their trust in God, and their unwavering resolution to bear down their opposition, and do what they could. Payson had peculiarities, that would have paralyzed his usefulness had he yielded to them. Henry Martyn would have been unknown as a missionary had he withdrawn his guard from certain weak points of his natural temperament. Luther would have beamed no such light on the darkness of the Middle Ages as introduced the day, unless he had ruled himself with an iron hand, and held in control the characteristics for which he was noted in his early life. Paul would have been a castaway, instead of the chief Apostle, had he not kept his body in subjection, and been constantly reminded of his need of God's grace. Defects need not render us useless; they may contribute to our greater success, because obliging us to watch, and neutralize, and transform, by divine assistance. Yet, no man can do much in any sphere of service who declines thus to prevent Satan's advantage of him at the *weak points* of his character.

Sit not down at ease, therefore, beneath the shadow of your deficiencies, and feel that they release you from obligation to work, nor think that because of them you may escape responsibility for sin. Obligation reaches, often, to what may never have been attempted by us, and responsibilty relates to what we *may be*, no less than to what we *are*.

THE TALMUD.

The prominent Jewish papers of this country are at present abounding in articles respecting the Talmud, the object of which is to throw discredit on Christianity by charging that much of the teaching of Christ was derived from this old Hebrew compilation. The statement is made that the Sermon on the Mount, the Lord's Prayer, and other portions of the Gospel, so closely resemble parts of the Talmud that they must have been suggested, at least, by that work. Yet the Talmud was not written until after the time of Christ, not being completed until the sixth century, and though it existed before in an oral form, there is no more evidence that Christ drew his doctrines from these traditionary statements than that those who gathered them into a book afterwards drew all those portions that are so unlike the rest from what had then been written as the Gospel of Christ.

The Watchman has an article in a late number containing the following short summary of a lecture delivered in Boston by Prof. C. E. Stowe, which is of interest to all readers of the Bible.

"Prof. Stowe, in his lecture on Christ's Sermon on the Mount, spoke somewhat at length concerning the Talmud, a compilation of Jewish laws and traditions, with comments on both.

There is a prayer in the Talmud which the Professor read in full, that holds a place in Jewish worship similar to that held by the Lord's Prayer in the English liturgy. It is said to be as old as the Captivity. It is highly prized, and its repetition is regarded as having great efficacy. It is written in Chaldee, instead of Hebrew, because, say the Rabbis, God didn't wish it to be understood by the angels, who know the latter language, but not the former. While several expressions of the Lord's Prayer are found here, yet what a superfluity of words. They are little grains of gold in a heap of common earth. How unlike are the two in simplicity, compactness, and beauty! It is very ancient, no doubt, but it has more or less changed, as is evident by comparing the prayer books of different countries; and it is evident that it may have been drawn from the prayers of Christ.

The Professor read from the Talmud another prayer, used when persons are dying, which contains, besides the expression, 'hallowed,' etc., the doctrine of the resurrection, and the renewal of the earth, These prayers are the most favorable specimens of Talmudic teaching, but are even these to be compared with the teachings of Christ?

An article on the subject in the London *Review* has produced a very singular impression, as if nobody had ever heard of the Talmud before! But Dr. Lightfoot, more than two hundred years ago, and Dr. Gill, the great Baptist commentator, thoroughly mastered it, and drew from it very largely in illustrating Scripture ideas and expressions; as has Dr. Clark, the Methodist commentator, whose quotations, however, are less satisfactory. *The Talmud is really an old subject.* But Jewish writers, just now are much excited about it, and are endeavoring to show that the Sermon on the Mount was taken from the Talmud.

There is a book written by a Jew, called 'The Biography of Jesus of Nazareth," made up from what the Talmud says of Christ. It admits His miracles, etc., but insists that He was a bad man, and was stoned and hanged as such."

Prof. Stowe has also written an article for the *Congregationalist*, in which he makes extended extracts from a Jewish book just completed from the Talmud, for the most part, which is called a Life of Christ, and the tenor and language of these extracts afford conclusive proof that those who wrote the Talmud must have been acquainted with the narratives of the Evangelists. It is remarkable that from a Jewish stand-point, so complete a life of Jesus can be made out, while it is so obviously modified to suit the purposes of the unbelieving Jews.

It is rather a cheering sign of progress, than evidence of conscious strength in the position held by the Rabbins for ages, that so much is said by Jewish writers now respecting Him who claimed to be the Messiah of God. The very bitterness with which they write has in it some tokens of promise, and the fact announced by them that 40,000 copies of the Talmud, in twenty-eight large volumes, with illustrations and commentaries, were sold last year, evinces a desire to read, and a purpose to think, among the mass of their people, from which no evil can spring. We have believed, for years, that Judaism will be Christianized, not absolutely and in form abandoned, and there are more indications that this will be at no distant day than there have been at any previous time.

Nameless Writers.—We receive pieces of various kinds, occasionally, intended for publication in The Occident, that are not accompanied by the names of those who write them. If such contributors will reflect a moment, they will be convinced of the necessity of the rule that no articles can be placed in the paper unless we are able to refer to their authors, if this is necessary, and therefore we hope they will send us their names. Sometimes we

might bring serious trouble on ourselves, unless we are thus certified of the authority upon which statements of fact, and of truth, are made to the public.

No Part of Life Frivolous.

Let none prevail with us to think that there is any period of life, or any sphere of our activity, or any hour of our rest, which can escape the range of right and wrong, and be secluded from the eye of God. Nothing can be more offensive to a good mind than the eagerness to claim, for some portions of our time, a kind of holiday escape from the presence of duty, and the consecration of pure affections; to thrust off all noble thoughts and sacred influences into the most neglected corner of existence; and drive away religion, as if it were a haggard necromancer, that must some time come, instead of a guardian angel that must never go. It were shameful to sanction the low-minded sentiment, which so often says of *early life* that it is the time for enjoyment, and makes this an excuse for dispensing with everything else. Under such guidance, life would have no secret unity; it would be no sacred epic, sung throughout by any constant inspiration, but a monster of incongruity; its first volume a jest-book; its second a table of interest; and its last a mixture of the satire and the liturgy. I can form no more odious image of the human life than a youth of levity and pleasure, followed by a maturity and age of severity and pietism. Both sights in this succession are alike deplorable; a young soul, without wonder, without reverence, without tenderness, without inspiration; with superficial mirth, and deep indifference; standing on the threshold of life's awful temple, with easy smile, without uncovered head, or bended knee, or breathless listening! Is that the time for enjoyment? Yes;—and for enthusiasm, for conviction, for depth of affection, and devotedness of will; and if there be no tints of Heaven in that morning haze of life, it will be in vain to seek them in the staring light of the later noon.—*Martineau.*

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Down the Coast.

MONTEREY, May 18, 1868.

At no time since the occupation of this coast by the Anglo-Saxons has the face of the country worn a more cheering aspect than at this time. Reaching San Jose Valley ten days ago, I found the tillage land everywhere under crop, with the promise of an unusual yield. It is believed that the barley fields will yield eighty bushels to the acre. The amount of wheat sown in Santa Clara County is beyond precedent, and the harvest bids fair to be proportionally large. The fruit orchards and gardens are also unusually promising. There are three hundred acres of strawberries within five miles of San Jose, bearing, on an average, three thousand pounds to the acre, or nearly a million of pounds in the aggregate. These give a gross income of about $170,000. The berries come into the market the last of April, and continue till the middle of July.

The Santa Cruz Mountains form a belt fifteen miles wide between San Jose Valley and the coast. Contrary to expectation, I found them by no means sparsely settled. The redwood timber first attracted the lumbermen, and the high price of land in the valley, and the uncertainty of titles, led many to look for homes amid the "fastnesses of the hills." In many a nook, and on many a plateau, near the summits of this range, are families who cultivate the vine and other fruits, sow a few acres of grain, keep a few cows, and a band of horses.

The grapes raised on these mountains have a finer flavor than those of the valley, and command a readier sale. Mr. Lyman J. Barriere, a pioneer among these mountains, having come here sixteen years ago, has a handsome income from his vineyard—the leading variety of which is the "White Muscat of Alexandria." Whatever surplus he has of them is dried and boxed, furnishing the best quality of raisins.

Mr. A. Hatler made last season two thousand gallons of wine, of a finer quality than is produced on the lowlands; and "Mountain Charley," widely known by this and no other cognomen, raises an excellent quality of the peach and apricot.

Formerly the grizzly was a dangerous denizen of these mountain woodlands, but is now rarely seen. But on no part of the coast are the quail, wild pigeon, and rabbit so numerous as here.

In the aggregate, these mountains are progressing as well as the average of our population. The chief drawback is the absence of school, church, and social privileges. As to health, no region is more favorable to longevity, and these people have a vitality in the atmosphere, and a beauty in the landscape, sufficient to compensate for many disadvantages.

Santa Cruz, lying on the coast at the base of these mountains, has an atmosphere and scenery reminding one of New England more than any other town I have visited. It has six churches, a large hotel, and more manufacturing than any other town of its population in the State. Its chief exports are lumber, lime, leather, and powder, all of which find a market in San Francisco. The town has over two thousand people, who are said to mostly live in homes of their own.

Soquel, Watsonville, and Monterey are the three other towns on the Bay. Watsonville has an agricultural vicinity of surpassing fertility, and is a prosperous town. Rev. A. J. Compton, the pastor of the Presbyterian church, came there five months ago, and is securing an influence among all classes.

Monterey retains its characteristics as the capital of the old Mexican province of "Alta California." Its houses are nearly all adobe, and a majority of its one thousand inhabitants are Mexicans. There is, perhaps, more of historic interest about this town than any other in California. It was here that the first American pioneers settled and engaged in commerce. Here the Spanish and Mexican Governors issued their manifestos, and it was here that our State Constitution was framed and submitted for adoption. G.

Letter from Sonoma County.

BLOOMFIELD, May 14th, 1868.

The Presbytery of Benicia met in the Presbyterian church of Healdsburg on the 8th inst., and was opened with a sermon by the retiring Moderator, Rev. James Wylie, from Genesis, 22d Chap., 18th verse. In an interesting and pungent discourse, the speaker pressed home with great power the duty of submission to the will of God, on the part of Christians and Christian ministers, in order to be made in their measure, like Abraham, a blessing to the world. The statistics of the various churches within our bounds gave us information of considerable prosperity—revivals in some quarters, and an increase in our membership of about fifty. Our Sabbath Schools and Bible classes have been numerously attended, and the Shorter Catechism committed to memory by a large number of children and youth.

It is with pleasure that we are enabled to report that some of our churches have adopted the plan of systematic benevolence suggested by our General Assembly, and are now contributing regularly to all the Boards of the Church, and we hope and pray that this may soon be practiced by all our churches. This custom established, our people taught the doctrine of benevolence, and practicing it to the extent of their ability, we should hear no more cries coming from our Boards of empty treasuries and financial embarrassment. Then our Church would go forth in the fulness of her strength to the accomplishment of her mission.

The wants of the field within our bounds, and indeed all over our wonderful coast, were referred to by the brethren present, making mention of numerous vacancies that ought to be supplied immediately, and consequently of the great need of more laborers; whereupon our Committee on Missions were instructed to collect facts and write to the Secretary of our Domestic Board, so as, if possible, to have our ministerial forces increased.

Much sorrow of heart was caused by the statement that we have not a single candidate for the ministry within the bounds of our Presbytery, and in view of this state of things, a resolution was adopted urging upon all our ministers and church members the duty of giving this subject their special and prayerful attention, so that some of the youth now joining our church may have their minds directed toward preparation for the work of the Gospel ministry, that we may thus be enabled to supply a want that we cannot hope to have fully supplied from abroad.

We had a most harmonious and delightful meeting, which continued over Sabbath, the 10th. The Sacrament of the Lord's Supper was celebrated, a large number of God's people communing. Several children were dedicated to God in the ordinance of baptism, this service being preceded by a most masterly vindication, by Rev. James Wylie, of the duty on the part of believing parents of thus offering their children to God in this holy ordinance.

For one, I would love to see this address of Bro. Wylie given to the public, and I am sure there are others with me in this desire.

Rev. Ben. E. S. Ely, pastor of the church in which we met, has great reason to be encouraged. He is highly esteemed as an able and faithful minister of Jesus Christ, and his labors have been very successful.

Healdsburg is one of the most beautifully located towns in the State. In the summer of 1857 there was scarcely a house to be seen, and no sign of a church—nothing but a forest of oaks, a few of which remain. Now, churches and handsome residences, and orchards, and gardens, and stores, and a population of about two thousand indicate what a change has been wrought in a few short years. And when civilization shall bring, as it soon will, railroads to the place, Healdsburg will doubtless be spoken of as one of the large and flourishing cities of the State. M, A.

Letter from Contra Costa County.

WALNUT CREEK, May 9, 1868.

The warmth of summer, for the past few days, has wonderfully developed vegetation in this vicinity. The beauty of our landscape is just now in its highest state of perfection, making this the most desirable season for the ascent of Mount Diablo, which is each year becoming more and more popular with those who enjoy panoramic views of nature. We have been looking forward with pleasurable anticipations to this season, in hopes that some of the metropolitan preachers who occasionally come here to seek relaxation from their labors, would come and enjoy with us our rural pleasures, and contribute to our improvement some of their carefully prepared discourses.

Last Sabbath was our communion, which was held in the new school-house near Danville, about seven miles south of this place. We had made arrangements to have the assistance of Brother Buel, but through some fault of the post-office department, we were disappointed and left single-handed in the conflict.

The congregations were large, notwithstanding the unfavorable appearance of the weather, and there were manifest indications of the presence of the Holy Spirit. Six members were added to the church on profession of their faith, although some of them had formerly been connected with other churches. One was baptised, and in the afternoon appointment at Dublin two infants were also sealed with Christ's seal of the covenant.

The Sabbath School was reorganized at Danville, and supplied with a good second-hand library, through the kindness of one of the Elders of the First Presbyterian Church of San Francisco.

The Sabbath Schools at all of my places of preaching (five in all), save one, have been reorganized, and promise more than usual efficiency. I trust that some of them will be represented in the State Sunday School Convention, next month.

ALEPH.

Men Possessed.

It is one of the great moral uses of insanity that we are so powerfully admonished by it never to surrender our self-keeping to any kind of impulse or dominating sway, outside of our own personality or self-active liberty. For it is a great and radical distinction of moral natures that they are to steer themselves by their own helm, and be responsible for what they may become—mere animals and things having no such high prerogative, and no capacity to be different from what they are made to be under the sway of causes not in themselves. Just here, accordingly, we discover a principal reason for that

proneness to insanity, which is the infirmity of men in distinction from the animals. It is that, as being in evil or sin, they so far and frequently surrender themselves to impulsions and enchantments outside of their own responsible self-keeping. The power that was given them to gather up their nature in due self-obligation, and centralize it in the supreme domination of reason, is weakened, and they fly asunder, so to speak, in a scattering, unkept habit that approaches, and finally becomes, insanity. They fall under a kind of possession, and are just so far dis possessed of themselves. In their zeal to get possession of money, money gets possession of them, driving them on past all bounds of reason, as if it were a demon. Instead of possessing their business, their business possesses them, shoving them on to all utmost overdoing, and finally to madness. Society possesses them, and so completely dominates in their habit that any coming short of its conventionalisms or fashions goads them to distraction; their own self-keeping force is so far taken away that their judgments themselves are reduced to a kind of insanity. They get possessed by other men in the same manner; one by some other that he thinks a hero or a genius; one by the name and successes of a great operator in the market; one by the fascinating airs and gayeties of a libertine; one by a charlatan or a quack; and another by a false prophet. Every soul of evil is under some kind of bad instigation or possession, that comes upon him as a gale of impulsion, swaying his objects and actions, and so far abating in him the sovereign keeping of his own right reason.—*Dr. Bushnell in Hours at Home.*

MISCELLANY.

A LADY noted for her hatred of tobacco, recently entered a well-filled car on the Napa railroad, and an accommodating gentleman politely made room for her by his side. Before accepting the seat, however, she asked:

"Do you use tobacco?"

"No," replied he, "but I can get you a chaw, if you wish."

A POOR woman, with want pictured on her face, and a little edition of the same sort resting on her arm, went from door to door in Bridgeport, Conn., with tearful, prayerful eyes, asking alms from the charitable. She wanted, if possiblr, to collect money enough to have the sweet little baby's photograph taken.

A CHILD desirous to regard the sanctity of the Sabbath, but not having learned to avail himself of the use of books, selected a very large one, and bringing it to his mother said, with great gravity,

"Is this a perfectly suitable volume for Johnny to read on Sunday?"

A BOY having complained to his father that his brother Bill had thrown the Bible at him, and hurt him on the head, the father replied:

"Well, you are the only member of my family on whom the Bible ever made the least impression."

"WILLIE, my dear, pass the butter."

"Thirtainly, thir; takthes me to pathe anything. Butter ith a common thubthantive, neuter gender, agreeth with hot buckwheat caketh, and ith governed by thugar—molatheth underthood."

A SON of Erin inquired at the post-office in San Francisco, last week, for a letter.

"What is your name?" said the clerk.

"O!" said he, "sure you will find it on the back of the letter."

A LITTLE girl, watching a cloud of dust in our streets, driven before the wind, exclaimed to her mother: "See, there is dust enough wasted to make several people."

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2	40 00	80 00	29	206 39	2908 63
3	40 00	120 00	30	206 39	3115 02
4	48 00	168 00	31	247 34	3362 36
5	48 00	216 00	32	247 34	3609 70
6	48 00	264 00	33	247 34	3857 04
7	57 60	321 60	34	297 20	4154 24
8	57 60	379 20	35	297 20	4451 44
9	57 60	436 80	36	297 20	4748 64
10	69 12	505 92	37	356 64	5105 28
11	69 12	575 04	38	356 64	5461 92
12	69 12	644 16	39	356 64	5818 56
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19	119 44	1311 01	46	616 28	9259 43
20	119 44	1430 45	47	616 28	9875 71
21	119 44	1549 89	48	616 28	10491 99
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Current Literature.

LANGE'S COMMENTARY.

In our notices of books that appear from time to time in The Occident, we have endeavored to give such a representation of their contents and design as may be relied upon by those who value our criticisms and desire to buy books for themselves and their families. There is no department of the paper in conducting which we have been more conscientious, or respecting which we have felt more responsibility, although our limited space has obliged us to be very brief in speaking of each book. There are some works, however, which cannot be thus treated, their own reputation and our estimate of their worth demanding that they receive special commendation. Such a work is the Commentary of Professor Lange, in connection with other eminent European divines, and translated from the German under the direction of Dr. Schaff. Several volumes of the Commentary have successively appeared, the two latest being upon a number of the Epistles and Genesis. We most heartily recommend it as one of the most valuable expositions of the Scriptures with which we have been familiar, and do not hesitate to say that it should be one of the first series of books purchased by a young minister, while hardly any older commentary already on the shelves of ministers more advanced in the profession can be regarded as rendering this unnecessary. We say thus much, not because we agree with all the views presented by the eminent men who have contributed to it, for we find some things to which we cannot assent, but because we have rarely found comments so suggestive and stimulating, and this is the chief value of a commentary, beyond the mere imparting of information concerning persons, and places, and customs. If the remainder of the series shall equal the volumes now published, it will be the best and most complete exposition of the Bible of which we have any knowledge.

We have an object in these remarks, in addition to that which relates to the work itself. There are many clergymen who long to possess it, who would be greatly profited by it, and whose people would share that profit were it in their libraries, but they are not able to buy it, nor can they take enough from the salaries they receive to add even less expensive books to the scanty list to which they are now limited. Why will not the churches to whom these clergymen minister place such valuable books in their hands? The answer may be given that ministers often change their places, and therefore soon the churches which have supplied them would no longer reap any advantage from their gifts. But this can be made permanent, whoever may be their pastor, if they will gradually collect a library of such expensive and essential books, to be owned by the church itself. Once established, it will be easy to add to the list any new work that may be published, and in the course of a few years a collection will be gathered of which the church may be proud, and by which all may be profited.

In a new country, this seems to be specially necessary; yet, so far as we know, it is not the habit of our churches thus to strengthen and cheer their pastors, and we trust some of them will set the example. The right kind of books for a nucleus can be purchased readily of our prominent booksellers, like Bancroft & Co., or Roman & Co., of San Francisco, and we assure those who may be interested in the suggestion that if they will practice upon it they will find their interest greatly increased.

When such a library is commenced by any church we doubt not "Lange's Commentary," published by Scribner & Co., of New York, will have a prominent place in it.

H. H. Bancroft & Co. have placed on our table:

David, the King of Israel; by that venerable, and always delightful author, Dr. Fred. W. Krummacher. Harper & Brothers, New York.

Words of Comfort; by Alfred Nevin, D.D. Randolp, N. Y.

Early Piety; by Thomas Guthrie, D.D. The name of the book, and the name of the author, are commendation enough for this charming little book. Strahan & Co., London.

Something about Jesus.

A. Roman & Co. have sent us:

The Three Little Spades; by Anna Warner; a beautiful and successful attempt to cultivate in children a love for flowers. Harper Bros., N. Y.

The Story of a Chinese Boy. An excellent and attractive Sunday School book. American S. S. Union, Philadelphia.

The School Girl in France. Robert Carter & Brothers, N. Y.

Norwood; by Henry Ward Beecher, of which we gave a notice some weeks since, but which has been read by us with more interest, now that we have been able to give it more time.

Magazines received:

Atlantic Monthly, for May; Ticknor & Fields, Boston. Sunday Magazine, for April; Strahan & Co., London. The Broadway, for May. Biblical Repertory; Peter Walker, Philadelphia. Catholic World; Catholic Publication House, N. Y. Hours at Home; Chas. Scribner & Co., N. Y.

EDUCATIONAL.

Diverting Attention.

Two young men went out to hunt near San Rafael. Seeing a deer, one of them quickly remembered, from a book of travels, a suitable piece of strategy. He ran away from his companion to another side of the same field. Here he lifted up his arm. The deer, catching sight of him, gazed in wonder; but while so doing was shot by the other. Again in a stable, in the same place, a horse seemed to bear the dressing of a hurt very patiently. The explanation was, that a twist had been taken in his lip, and his attention was called away from the wound to that. The diverting of the attention is an art which needs sometimes to be practised by teachers and parents, as well as by hunters and doctors. Subjects often arise in children's minds which we wish to expel; either because the imaginations they provoke are very unprofitable, or because they are beyond human power to explain. We wish to avoid any possible resemblance to the famous

> "Dr. Parker,
> Who made things darker
> That were dark enough before."

But, oftentimes, were we to attempt the expulsion of such subjects directly, we would only make matters worse; the unprofitable imagination, or query, would only the more resolutely adhere to the mind. The escape is, then, to divert the attention and engage the expulsive power of a new idea.

C. R. C.

Children's Dress.

We are all familiar with the damage which may be done by too tight a waistband. It not only impedes superficial circulation, but cramps the free movement of important interior organs—such as those of digestion and respiration. Hence, boys should always wear suspenders; although they may be excused from calling them by the grim appellation of "gallowses." But the waistband is not the only offender against youthful health; another culprit is the garter. The latter copies the former only too successfully in impeding circulation, and must be held responsible for many instances of injury from cold feet. Late writers recommend, in place of the garter, the stocking-supporter—an elastic band joining the child's stocking to his waistband. Where a simple device of this sort will at all contribute to so important an end as health, it would seem to be our wisdom and duty to employ it. C. R. C.

AGRICULTURAL.

Variety in Farming.

The tendency of farming in this country has been toward specialties. Before the war of the rebellion the South grew cotton; it bought its food, its clothing, its luxuries; individuals grew rich and the people and soil grew poor.

The prairie States raised corn, which was sold for ten cents per bushel, burned for fuel, and monetary panics became chronic in the West.

New England and the middle States practiced variety in farming, and the water-wheel and steam engine worked everywhere in sight of the plow and the reaper. With them flourished a stable prosperity, and they stood, best of all, the terrible drain of resources.

Looking the world over, in the past or present, we find those communities and nations which found their agriculture on the fewest varieties of products, likewise the least prosperous, powerful, and stable. The practice of devoting the farm mainly to the growth of a single product, is opposed to all principles of scientific and common-sense agriculture. The one-product system of necessity abstracts from the soil more than it can legitimately return; it demands continuously the same mechanical and chemical conditions of the soil, like elements of plant food, and the point may be reached where the single variety will fail altogether, yet leave the earth capable of producing other crops abundantly. Thus it seems as if nature herself declared against this system by refusing to support it any length of time in one locality. The one-crop farmer is also less independent than if practicing mixed husbandry, inasmuch as he is compelled to depend to a certain extent on the market to supply his family and the demands of his business. Neither can he conduct his labor with the same economy that he could if growing a variety of crops. At certain seasons he has little to do, and at others he is overwhelmed with work. His risks also are greater approximating to those of commercial transactions, without having the compensatory chances of equally large profits.

Variety of crops also makes variety of work, which relieves the tediousness of the business. In short, a mixed husbandry is the only scientific, common-sense, self-sustaining, and, therefore, permanent system of agriculture; it renders the farmer, the community, and the nation independent, and its fitness is recognized, in the light of the recent changes, both in the corn and wheat fields of the West and on the cotton lands of the South.—*State Capital Reporter.*

An Old Farmer's Slate.

Writing about improvements reminds me that a farmer does not always *think* of what is needful and may be done when leisure times occur, and it recalls to my mind the practice of a large and successful farmer, who at his death left his affairs in a prosperous condition, and his premises in complete order. His neighbors often wondered at the ease with which he conducted his operations; he never hurried, but the right thing was always done at the right time, and his work never lagged. Much of the improvement he made was in odd spells, when the routine of regular farm work was broken by rainy weather, or

after finishing the work on a crop, and while waiting for another to get to the proper stage. He kept a large slate hanging in the kitchen where all his workmen could see it, and whenever a job occurred to him it was noted on the slate. For instance, some of his entries ran thus: "Make a gate for the brook lot." "Clean out the open ditch in the wheat field." "Lay a new floor on the scaffold over the barn-floor." "Bury the large stone in the middle lot." "Get some white-wood trees to mill for making garden-fence pickets." "Plant shade-trees along the road-side." "Dig the alders out of the fence-corners, and look out for the wild mustard that came up where the threshing-machine stood in the field last year."

In this way his slate was filled, and if a leisure half-day occurred, his men all had plenty of work; and if the master happened to be absent, the slate told the workmen what to do. After a time it was his custom to lay out the day's work on the slate each evening previous, and when a job was finished the record was erased. To get the slate clean was the ambition of the workmen.—*Moore's Rural.*

Let Well Enough Alone.—When you have a good strawberry or raspberry, that suits your soil, don't throw it aside for any new sort with a high-sounding name and a high-sounding praise; but stick to it. If the new sort turns out to be a real acquisition, you can grow it, if you like, quite time enough to enjoy any good qualities it may possess. We know of persons who are always changing their varieties of small fruits—always experimenting—and are nearly always without a good supply. In our experience of a series of years we have found the "let-well-enough-alone" policy to be the best. When convinced that a new variety of this or that was an improvement, it was adopted and recommended, and our readers, we think, will vouch for us that we have not often been mistaken.—*Germantown Telegraph.*

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Family Reading.

The Evening Wind.

Spirit that breathest through my lattice, thou
That cool'st the twilight of the sultry day,
Gratefully flows thy freshness round my brow;
Thou hast been out upon the deep at play,
Raising all day the wild blue waves till now,
Roughening their crests and scattering high their spray,
And swelling the white sail. I welcome thee
To the scorched land, thou wanderer of the sea.

Nor I alone—a thousand bosoms round
Inhale thee in the fulness of delight;
And languid forms rise up, and pulses bound
Livelier, at coming of the wind of night;
And, languishing to hear thy grateful sound,
Lies the vast inland stretched beyond the sight.
Go forth into the gathering shade; go forth,
God's blessing breathed upon the fainting earth!

Go, rock the little wood-bird in his nest,
Curl the still waters, bright with stars, and rouse
The wide old wood from his majestic rest,
Summoning from the innumerable boughs
The strange, deep harmonies that haunt his breast:
Pleasant shall be thy way where meekly bows
The shutting flower, and darkling waters pass,
And where the o'ershadowing branches sweep the grass.

The faint old man shall lean his silver head
To feel thee; thou shalt kiss the child asleep,
And dry the moistened curls that overspread
His temples, while his breathing grows more deep;
And they who stand about the sick man's bed,
Shall joy to listen to thy distant sweep,
And softly part his curtain to allow
Thy visit, grateful to his burning brow.

Go—but the circle of eternal change,
Which is the life of nature, shall restore,
With sounds and scents from all thy mighty range,
Thee to thy birth-place of the deep once more;
Sweet odors in the sea-air; sweet and strange,
Shall tell the homesick mariner of the shore;
And, listening to thy murmur, he shall deem
He hears the rustling leaf and running stream.

—*Bryant.*

The Conversation of Women.

It is very well to call the talk of women trifling and frivolous; if it is pleasant and graceful, it is all that can be desired. Conversation should be the relaxation, and not the business, of life; and the moralists who require that it should always be of "improving" character have no true idea of its proper social uses. Improving! have we not books, lectures, institutions, and complicated educational machinery enough of all kinds to improve us all off the face of the earth, if nature did not oppose a little wholesome duncehood to this sweeping tide of instruction? Must the schoolmaster still follow us in our little holiday? If the "queens of society" will only give us talk which shall be bright without ill-natured sharpness, playful without silliness—if they will show us that affectation, vanity, jealousy, and slander are no necessary ingredients in the social dialogue, but that rather they give an ill-savor to the wittiest and the cleverest play of words—if they will remember that good-humor, sympathy, and the wish to please for the sake of giving pleasure, will lend a charm to the most common-place thoughts and expressions—their conversation will "improve" us, perhaps, quite as much as most popular lectures and some popular sermons. The talk that puts you in good humor with yourself and with your neighbors is not wholly profitless. If it has but made half an hour pass pleasantly, which with a less agreeable companion would have been spent in gloomy silence, broken by spasmodic efforts, resulting in disgust at your own and his or her stupidity, it will have effected one of the ends for which speech was given us.—*N. Y. Observer.*

Domestic Life.

I am afraid that our domestic life will not bear looking into. I fear that our houses will not be found to have unity, and to express the best thought. The household, the calling, the friendship of the citizen are not homogeneous. His house ought to show us his honest opinion of what his well-being consists in when he rests among his kindred, and forgets all affectation, all compliance, and even all exertion of will. He brings home thither whatever commodities and ornaments have for years allured his pursuit, and his character must be seen in them. But what idea predominates in our houses? Thrift first, then convenience and pleasure. Take off all the roofs from street to street, and we shall seldom find the temple of any higher god than prudence. The progress of domestic living has been in cleanliness, in ventilation, in health, in decorum, in countless means and arts of comfort, in the concentration of all the utilities of every clime in each house. They are arranged for low benefits. The houses of the rich are confectioners' shops, where we get sweetmeats and wine; the houses of the poor are imitations of these to the extent of their ability. With these ends housekeeping is not beautiful: it cheers and raises neither the husband, the wife, nor the child; neither the host, nor the guest; it oppresses women. A house kept to the end of prudence is laborious without joy; a house kept to the end of display is impossible to all but a few women, and their success is dearly bought.—*Emerson.*

The Ice and the Snow.

"You are as white as a sheet" said the ice to the snow. "You are falling; are you faint?

"My robe is spotless, my flakes harmless, and my fall noiseless," replied the snow.

"I think you lack firmness," quoth the ice, "and more solidity and weight would render you less the sport of wintry winds."

"We've more to fear from the sun, than from the wind," answered the snow.

"Indeed!" observed the ice. "I should pity your weakness on the approach of such a foe."

"I shall commend myself to his mercy, by my whiteness and purity," said the snow.

"I shall resist his power by my hardness and strength," returned the ice.

The sun now spread his beams on our two cold friends. The snow began to weep and the ice to melt.

"Where's your whiteness and purity now?" said the ice.

"And where's your firmness and strength?" inquired the snow.

"We are returning to water from whence we came," said the ice.

"Why 'tis not death but change," joyfully exclaimed the snow.

"By this change we are becoming one," said the ice.

"And seeking the lowest place," replied the snow.

"We can now ascend to heaven," said the ice, "whereas we never could while I retained my boasted firmness, and you your vaunted whiteness."

Death is not a destroyer, but a restorer to the believer.—*Southern Churchman.*

Honest.

In the good olden days, which our fathers tell us were so much better than these, two unlettered Christian men met to settle accounts, Mr. Smith found himself owing Mr. Jones fifty-seven dollars and some odd cents.

"No matter about the money, brother, no matter at all," said Jones; "I only wanted to see how we stood, and you can pay me just when you've a mind to."

"Well, I hav'nt the money by me," said Smith, "but I'll tell you what—I'll give you *my note*, and that will fix it all straight and sure."

"I ain't a mite afraid to trust you, without a note," quoth Jones; "but if you feel any better to give me one, why, you can, I suppose."

So, after whetting up a pen-knife, and converting a goose-quill into a pen, after pouring a few drops of vinegar into the dried up inkstand; after much rummaging for the disused "letter-paper;" and after studious consultation of an old arithmetic, as to the proper form of a note, the important paper was at last duly executed, and Jones, having deliberately looked over his friend's writing, and dried it before the open fire, handed the note back to the signer, saying, "Now brother, you keep the note, so for to see how much you've got to pay."

"Well," said Smith, "I guess I will, for I am the master hand to forget, 'specially if there are odd dollars and cents."

So Smith kept his own note, and when he was ready to pay it, took it to Jones and handed it over with the money, saying,

"And now, brother, you keep the note, so for to show you've got your pay."

Although we may not believe with Pope, that "an honest man's the *noblest* work of God," we would not resist the conviction that these were noble men, or fail to honor such nobility, whenever or wherever found.—*Herbert Newberry.*

The Young Folks.

How Truth got into a Well.

Once upon a time there were two grand families who set up house-keeping. I don't mean to tell you where—only that they were named Bogus and Japan. Bogus was a great stock broker, and had made money in a curious way, through two fierce animals he kept. One was a bull, the other a bear. Sometimes he made the bear growl, and frightened the people so much that they just gathered up their dollars and paid him to keep it still. Then he would let the bull out, and you should have seen the commotion he caused. Then he would shut them both up and spring a *mine* on the community; and credulous people would go too near it, and by-and-by it would explode and crush a good many of them. But Bogus managed to get all the money there was flying about. He would keep all snug for a little while, till the explosion was forgotten, and suddenly appear again, throwing dust into folks' eyes.

There was no end to the ways in which Bogus made money. He wasn't a swindler, nor a gambler. Indeed, he would scorn to be seen with such cheating fellows; but, as I said before, somehow, he got a good deal of other people's money. Yet he always said, they let him have it with their eyes open, and nobody was to blame but themselves, which was anything but comfortable for people to hear who had been bitten by his bear, or gored by his bull.

One thing, however, I must say: that very often he compensated their misfortunes by giving them quantities of stock certificates, which would be sure to come up in the market some day; to say nothing of good mining claims, and various unavailable property, in distant localities, not easy of access.

Japan was a dainty sort of a fellow. Everthing he had was lacquered—so that what *seemed* to be, never *was*. If he told you anything of importance, it dwindled to such a small item when the gilding was scraped off that you would not know it for the same story. And he had such a way of seeming to deal in realities, and, withal, such insinuating manners, that it was very hard to avoid being deceived, both in him and his wares. He had the queerest way of changing his business continually. One month he was in the dry goods line; the next in the hardware business. He had a great trade in patent medicines; and as for jewelry, and watches, it was wonderful how many establishments he owned.

Gift enterprises, and grand schemes for realizing a million of dollars from an outlay of a hundred, were his especial forte; and the very persons who had been most frequently attacked by the bull and bear of Bogus were the ones who fell victims to the trickery of Japan.

Well, as I told you, they went to housekeeping as next door neighbors. Bogus built a house with a swell front, to imitate granite, and got up extensive stables, and dashed about with fast horses, and gave dinner parties, and patronized art, according to his understanding of it, and altogether, got himself and his wife and daughters up regardless of expense. He had a coat of arms painted on the pan-

cls of his carriage, and a footman in livery to open the door. Bogus gave a good deal to churches, too. Sometimes he would donate a piece of land, at other times he would give several shares of "copper" stock, the mines being located in the mountains of the moon, and immensely rich. The land generally adjoined the mines, and would be nice for building-lots—some day.

Japan's religious idea was to help the missionary cause, and so he would send a large invoice of goods from his jewelry manufactory, for the "natives," that being his general term for all unconverted heathen. They were to buy these at very low figures, and all over and above a certain sum was to go to "the cause," though what Japan meant by "the cause" it was rather hard to understand.

The Bogus and Japan families had for neighbors the Shams. They, also, had a great house and called their place "Shamland." You ought to have seen the statues, and bronzes, and urns on the lawn—though people did say they were only imitations, made of painted wood. It was queer, too, how Sham talked about Bogus; and ridiculed Japan, and how the daughters of Bogus and Japan ignored the acquaintance of the Shams.

Poor little Mrs. Truth dwelt just opposite these great houses, in a neat painted cottage, with a pretty grass plat before the door, and a quaint little bird-cage hung out in the sun. She was just the tidiest little body that ever was seen, and yet, somehow, the great families over the way did not like her so near them. They had, it is true, called upon her in a patronizing sort of way, and Bogus told her his wife would be so glad to see her, only that she was ill just then, and perhaps it would be better to defer the visit until some company they had left them. The fact was, Bogus and his wife were a little ashamed to receive visits from any one so poorly clad as Mrs. Truth.

But I wish, my little girls and boys, you could have seen her—she was so beautiful. Her large, bright eyes never said one thing while her lips were saying another. She never sent off a half-fledged little "evil report," so that some one could teach it to fly, and when it came back, no one would know it from a great big Lie! She never pretended to be delighted and charmed to see people she did not care anything about. She had a whole drawer full of queer things, which she called "insinuations and surmises," and when anybody came to her house who she thought had dropped these things, she very gently told them what transformations they were capable of undergoing, and how they grew and swelled, and sometimes exploded just like a torpedo, doing a great amount of damage; then she had a big bundle of "suspicions" carefully tied up and put under lock and key, and these were just like lucifer matches, they were so easily set on fire, and sweet Mrs. Truth would shake her head over them, and sadly say, "Behold, how great a matter a little fire kindleth," and somehow those who had owned these articles, after spending a little time with Truth, would throw them away as the most worthless trash in the world.

I only wish I had time to tell you all about her, but somebody else will want a little room in THE OCCIDENT to tell the children a "story with a moral," and so I must hurry on and tell you how the neighbors—Bogus, Japan, the Shams and Truth—got on together.

In the first place, Bogus said he did not like over-the-way neighbors. He was sure Mrs. Truth was watching him, and somehow she seemed to find out all about his speculations, and just as sure as she did, they were frustrated. Japan agreed with him, and said he never saw anybody with such penetrating eyes as she had. She seemed to see right into the heart of things, and he didn't believe she was interested in "the cause."

Sham was more severe on her than the rest. He even said bad words about her, and told how she uncovered all his plots when he least expected it. Japan did not know whether he meant garden-plots or some other kind of plots, and so, by way of finding out, he adroitly said:

"Yes; she sprinkles her seeds wherever she can get a chance;" for Japan never asked anybody a direct question, or gave a direct answer—because the Shams said it was not polite.

How these three were annoyed with the proximity of Truth! The Misses Sham and Bogus, when they were putting on their chignons, and "respirators," and overlaying their cheeks with rouge and powder, fancied she was peeping at them through the shutters. But this was a very mistaken idea. When people are trying to deceive others, the consciousness of their deceit always induces them to believe they are watched, and renders them very unhappy. If they could only understand and feel that an unsleeping Eye sees their very thought, they would take little heed of what their fellow creatures might think concerning them.

It is no stranger than true, however, that when Truth was where they could see her, they always felt uncomfortable, for she carried about her such an atmosphere of moral purity that the Boguses, Japans, and Shams naturally shrank away from her.

Things went on in this way for a long while. Bogus never put his foot out of doors but what he spied her somewhere, and Japan would scream out, "There she comes!" while Sham had a way of taking off his hat and coat whenever she came near. Truth, however, went innocently upon her way—feeling sad often enough, and praying God to help her make the world happier and purer.

Sham, one night, proposed to Bogus and Japan to present Truth with a homestead lot ever so far out in the country, so as to get rid of her, and said he would build a house on it. But when they proposed it to her, with great seeming cordiality, to their surprise, she said she did not think the little birds, and wild flowers, and clear streams in the country needed her, and that she could do more good by staying just where she was. God had given her her work to do in the world, and among men and women, and it behooved her to work while it was yet day, and then she offered to show the trio who were so averse to her a more beautiful way than they had ever yet known—a way of pleasantness and a path of peace.

But alas! alas! they were wise in their own eyes, rich in their own conceit, and they left her—rebuffed and ashamed, it is true, but not overcome. The wicked three resolved to effect by stratagem what they could not otherwise accomplish, and so, one dark night, they met together, and going to the simple home of the lovely lady, they bound her hand and foot, and carrying her off, threw her into a deep well. She neither screamed nor resisted them, but when the morning came, her habitation also had disappeared, and these wretched people, thus deprived of their kind neighbor—who so often warned them by her very presence—fell into courses more and more repugnant to goodness and purity, and still go about the world, possessed with the spirit of the evi one, "seeking whom they may devour."

As for Truth, she escaped from the well, and wanders up and down the earth, clad in fair, white garments, loving and pitying even her enemies. But it is said the Shams, and Boguses, and Japans often steal out and look wistfully into the clear, deep waters, where they fancy her penetrating glance still meets theirs, and thus, when their children sometimes inquire for the sweet little singing-bird, and speak of the lovely garden, and wonder what has become of Mrs. Truth, their parents, with singular sadness in their tones say: "Ah, Truth lies at the bottom of a well," and it is so fated that they shall nevermore come in closer contact with one whom they thus attempted to destroy.

N.

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PACIFIC COAST ITEMS.

ACCORDING to the Contra Costa *Gazette*, the anticipations of a fine grain crop in some parts of that county may prove somewhat premature. There is complaint of a large amount of cheat, and the early sowed wheat does not grow so thrifty as usual on account of the packing of the soil by the heavy rains. An unusually large quantity of cheat is also found in Santa Clara Valley and in that part of San Joaquin Valley lying north of the Calaveras, where the Woodbridge *Messenger* estimates that the wheat crop per acre will be but little more than one-half the crop of last year.

AT the California end of the Pacific Railroad, tunnels, mostly through solid rock, succeed each other at intervals of a few miles. Taking the road from Sacramento, the first tunnel is at the distance of 76 miles, through Grizzly Hill, among the lower undulations of the Sierras. Like all the rest, it is 18 feet high and 19 feet wide. Its length is 500 feet. The second is 300 feet long, the third 300, the fourth 100, the fifth 100, the sixth—the great Summit tunnel—is 1,659 feet long, the seventh 100, the eighth 375, the ninth 216, the tenth 509, eleventh 557, twelfth 342, thirteenth 870, fourteenth, on the Truckee, 128, and the fifteenth 80—a total of 6,156 feet.—*Vallejo Recorder.*

A BEAUTIFUL CITY.—The city of Los Angeles is six miles square, and is built upon a level plain, with a slight decline towards the south. The population at present is about 7,000, and is rapidly increasing. The city is favored by miles of vineyards, and presents the appearance of a vast collection of gardens, in which all the semi-tropical productions grow and ripen. There are various kinds of fruit in their most luscious stages of maturity at all times of the year, while the perfume of myriads of plants and flowers diffuses itself through the air alike in spring, summer, autumn, and winter.

FLOWERS AND SHUBBERY.—Those portions of our city which are occupied by private residences, have presented for weeks past a most attractive appearance. The general practice of adorning the grounds around them with roses, is particularly pleasing. These consist for the most part of the most beautiful varieties, and seem to flourish in uncommon vigor. The humid condition of the atmosphere at this season, preserving the sweet odors that arise from the flowers, and the softness of the temperature, impart to our city just now a semi-tropical character.—*Stockton Gazette.*

FROM a gentleman who has been prospecting on the Humboldt River, we have obtained some particulars of the agricultural prospects of that region. He traveled up the river fifty miles above Gravelly Ford. He considers the valley a splendid place for stock, and at various points there are patches of very good agricultural land. As the mountains on either side of the valley at this point are almost destitute of wood, he says the few ranchmen already located there have had to build sod cabins—no other material being available. *Reese River Reveille.*

A LATE steamer brought to this city from New York one of "True's Potato Planters," which performs the labor of twelve men. We are acquainted with its merits, and are satisfied that its introduction will prove a great advantage to those parts of the State which are adapted to the cultivation of the potato.

A SAN FRANCISCO correspondent of the *N. Y. Observer*, to illustrate the diversity of language used in this city, says that he entered a shop to have his boots mended and said to the proprietor, an Italian: "You speak English?" The reply was, "Si, Señor—certainement—You bet!"

A TRIAL of the portable "Fire Extinguisher" at Haywood, which was made on the fair grounds at the close of the late races, is said to have been perfectly successful.

DURING the late heavy frost, the proprietors of the Forest House orchard prevented the failure of their peach crop by building fires under the trees.—*Yreka Journal.*

FRUIT GROWERS are much alarmed by the appearance of curled leaf on the peach trees of Sacramento, Santa Clara, and Alameda counties.

THE champion silver brick of Nevada, from the Wilson mine, Pine Grove, weighs 1,099 ounces, and is worth over 20,000.

THE time for the completion of the Western Pacific Railroad from Oakland to Stockton is estimated at ten months.

FRIEDLANDER'S grain warehouse just finished at North Point, is said to be the largest building in the State.

NINE ships are now on the way from New York to this port, the cargo of which consists chiefly of railroad iron.

ACCOUNTS from Boise City state that times are hard, business dull, and money scarce in that region.

A NEW quicksilver mine has been discovered in San Mateo County, near Redwood City.

THE Indians who murdered the Pierson family in April have been caught and killed.

IT is stated that the publication of the Salt Lake *Vedette* is soon to be resumed.

A STEAMBOAT is being built to run on Washoe Lake.

TELEGRAPHIC SUMMARY.

EASTERN.—There are sensational reports of a plot on the part of Chief Justice Chase and some of the conservative Republican Senators to defeat Grant, and give Chase the nomination....Other dispatches state that Chase will be the Democratic nominee....There is a report that Grant has written a letter declining the nomination.

CONGRESSIONAL.—A bill for the payment for Alaska has been introduced....The House refused the previous question on the bill to incorporate the Puget Sound and Columbia River Railroad....The House has agreed upon an investigation of charges of corruption against members of the Senate acting in the Court of Impeachment....The bill for the admission of Alabama, Georgia, Louisiana, and the Carolinas passed the House—108 to 35....Senator Grimes has been granted an indefinite leave of absence....Congress has adjourned till the 25th.

IMPEACHMENT.—The vote has been taken on the eleventh article. It resulted in 35 for conviction and 19 for acquittal. ....Seven Republican Senators voted with the democrats—Fessenden, Trumbull, Grimes, Henderson, Fowler, Van Winkle, and Ross....The 11th was thought by the Managers to be their strongest article, and there is but little doubt that the President will be acquitted.

FOREIGN.—Accounts from Mexico state that the Government is making progress in restoring order, the revolutionists having been defeated....The news from Japan is still warlike... Minister Adams took his final leave of England and the Queen on the 13th....The lower House of the Austrian Parliament has passed a bill granting the right of jury trial....Much trouble exists at *Port Au-Prince.* Many Americans have been shot, and Salnave threatens to burn the city. Several war steamers have been sent for. ...The yellow fever is raging at Vera Cruz.

WEEKLY MARKET REPORT.

Produce Market.

WEDNESDAY, May 20, 1868.

FLOUR—The Panama steamer this morning carried 2,000 bbls in transit to New York. Market quiet at the following rates for city brands:

Superfine, hf sks, ₱ 196 lbs	$6 25@6 50
qr sks	6 50@6 75
Extra, hf sks	7 00@7 25
qr sks	7 25@7 50

WHEAT—There was a further shipment of 100 tons to New York by the Panama steamer this morning. Sales of 1,000 sks good milling, $2 10; 500 sks fair, $2 05. We quote the range of the market at $2@2 12½ ₱ 100 lbs.

BARLEY—The demand is mostly for small lots, which ranges from $1 75@1 85 ₱ 100 lbs.

OATS—Sale of 250 sks good, $2 50. For round lots from wharf the range is $2 10@2 25, and for small lots from store $2 20@2 40 ₱ 100 lbs.

POTATOES—Old descriptions are selling for all sorts of prices, according to quality and condition. The sales reported to-day aggregate 1,500 sks in lots, 50c@$75c. New command $1 75@2 ₱ 100 lbs.

ONIONS—Small sales of new are reported at 2¼@2½c ₱ lb.

CORN—Red, $2 15@2 20; pale Yellow, $2 25@2 30; deep Yellow, $2 30@2 35; White, $2 25@2 30 ₱ 100 lbs.

RYE—Last sales from wharf were at $2 ₱ 100 lbs.

BUCKWHEAT—Entirely nominal at about $1 75 ₱ 100 lbs.

BEANS—Are jobbing as follows: Bayo, 3¾c; Butter, 4¾@5c; Pea, 5½@6c; small White, 5¼@5½; Pink, 3@3¼c; Red, 2½@2¾c. Wharf prices ¼c less all round.

BRAN—In moderate demand at $22@$25 ₱ ton.

MIDDLINGS—We quote fine at $35@47 50, and feed descriptions at $35@40 ₱ ton.

OIL CAKE MEAL—Sells at $30 ₱ ton from the mill.

HAY—One cargo of very choice sold this morning at $21. The general range is $15@20 for such samples as are usually received.

DAIRY PRODUCTS—As this is the packing season among dairymen, the supplies sent forward to market are moderate, and prices firm, with a hardening tendency. Fresh roll Butter is to-day quoted at 30@32½c; and California firkin, 31@32½c for store and ranch-packed, with sales of 50 firkins in lots; Cheese commands 14@15c for ordinary to choice California dairies, 18c for S. Hough & Son's, and 10@20c for Eastern dairies. Eggs are in fair request at 31@32½c for Hen, and 25@27½ ₱ dozen for Duck.

POULTRY—Live Turkeys 15@16c, and dressed, 16@17c ₱ lb; Hens and Roosters, $6 50@7; Spring Chickens, $4 50@5 for small size; Ducks, $5 50@6 ₱ doz; Geese, $1 75@2 ₱ pair. The quotations for Hens and Ducks show an advance of 50c ₱ dozen as against last week's prices.

PROVISIONS—Oregon Hams are a little off; otherwise the market is firm, at a slight advance for some descriptions. California smoked Bacon is jobbing at 16@16½c; Oregon do, 12¼@13c; California Hams, 16@18c; Oregon do, 15@16c; California Lard, 14@15c, with 15½ for small tins; Eastern do, 12½@13½c ₱ lb. Round lots from first hands, of course, sell less.

WOOL—Sales since last Wednesday have been considerable, aggregating nearly 400,000 lbs, mostly for shipment. Choice shipping grades spring clip are quoted at 17 @18c; medium do, 15@16c, and burry 11@14c ₱ lb. At the close, 30,000 lbs good spring burry, 14½c. The shipment to New York by the steamer this morning consisted of 176,000 lbs.

HIDES—The supply is more liberal. Since last Wednesday, 1,200 California dry have been placed at 14@15c for fair to choice selection.

TALLOW—Sale of 1,000 lbs choice Beef, 7¾c. The range of the market for fair to choice Beef and Mutton is 7¼@7¾c. At the close, 6,000 ₱s good Beef, 7½c ₱ lb.

RIPE FRUIT—Eastern Cranberries are jobbing at 75@80c in 10-gallon kegs; 85c in 5-gallon kegs, and 80c in 5-gallon tins.

—*S. F. Bulletin.*

San Francisco Cattle Market.

Since last Wednesday, the market has been very steady, the demand and supply having both been of a moderate character. The only change from last's weeks quotations that we have to note is a slight decline in dressed Pork.

We quote slaughterers' prices as follows:

BEEF—American, 1st quality, 6@8c ₱ lb.
do 2d do 4@6c ₱ lb.
VEAL—Steady at 7@10c ₱ lb.
MUTTON—In fair request at 5@6c ₱ lb.
LAMB—Ranges from 7@9c ₱ lb as extremes.
PORK—Undressed, 5½@8½c; dressed, 9@11½c ₱ lb—outside figure for best quality grain fed.

Obituary.

We take the following obituary notice from the Honolulu *Friend.* The Rev. Mr. Thurston was the father-in-law of Rev. T. E. Taylor, of Virginia City, Nevada, and had many friends on this coast.

DEATH OF REV. ASA THURSTON.—Another of the American Pioneer Missionaries to the Hawaiian Islands has passed away. The Rev. ASA THURSTON was born in Fitchburgh, Mass., Oct. 12th, 1787, and died in Honolulu, March 11th, 1868, at the advanced age of 80 years. He graduated at Yale College, in New Haven, in 1816, and at Andover Theological Seminary, in 1819. Among his class-mates at Andover, were his Associate, the Rev. H. Bingham; the Rev. Cyrus Byington, missionary to the Choctaw Indians; the Rev. Dr. King, missionary to Athens, Greece; the Rev. Dr. Orville Dewey, and several others who have become distinguished for their talents as divines and scholars. Soon after leaving the Seminary, he was married to Miss Lucy Goodale, of Marlborough, Mass., who has ever been his faithful wife and companion in all the toils, labors and privations of missionary life. They embarked at Boston, Oct. 23d, 1819, with their missionary associates, on board the bark *Thaddeus,* Capt. Blanchard. Before sailing Mr. Thurston made a farewell address in Park Street Church. The vessel reached the islands March 30, 1820, and Mr. and Mrs. Thurston were assigned to the station at Kailua, Hawaii, the old residence of the kings of the Islands. There they resided for more than forty years, until, through infirmities of age, they removed to Honolulu. Here he has spent the few closing years of an eventful life, respected and esteemed, honored and beloved. As a missionary of the American Board of Missions, he has ever labored with great usefulness and success. His knowledge of the native language and character was most thorough. As a preacher, he was ever much beloved by the native Hawaiians, as he spoke their language with great purity and idiomatic accuracy. In the early years of the mission, his labors as a translator were arduous and successful. In this great work, he was associated with Bingham, Richards, Bishop, Green, Andrews, Dibble and others. It fell to his lot to translate parts of Genesis, Numbers, Deuteronomy, and the whole of Samuel, 2d of Kings, and some other parts of the Bible. His funeral was attended on Thursday last, by both Hawaiians and foreigners, from the first Church in Honolulu. The following was the order of exercises; Prayer, in Hawaiian, by Rev. L. Smith; Address, in English, by Rev. E. Corwin; Address in Hawaiian, by Rev. L. H. Gulick; Prayer, in English, by Rev. S. C. Damon; Benediction, by Rev. H. Bingham, jr. The absence of the Rev. Mr. Parker, Pastor of the Church, was much regretted.

If space would allow, it would be easy to indulge in a train of remark, contrasting the present with the past. When our departed Father in the Ministry arrived, all was one wide, moral, heathen waste. Idolatry was abolished, but the work of reducing the language to a written form, and the endless toil of a missionary's life, was to be entered upon. Now, how changed the moral aspect! The deceased leaves a widow and three children and numerous grand-children to mourn his loss. All who were acquainted with the life and labors of the deceased are ready involuntarily to exclaim,

"Servant of God, well done,
Rest from thy loved employ,
And while eternal ages run,
Rest in thy Savior's joy."

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THE OCCIDENT.

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Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

The Governor has announced the names of those Regents of the University who were to be appointed by him. We are acquainted with but few of the gentlemen selected, but take for granted that they are able and willing to begin the really formidable work necessary to the organization of such an institution as is proposed. It will not spring up on the splendid site where it is to stand, at the command of those who are to have it in charge. It must be the product of much thought and labor, and self-sacrifice, and we shall have no University unless a working portion of Regents are so fully aware of this that they are willing to give time and study to its demands. No doubt the remaining eight will soon be elected, and then we hope to hear that some wise agent has been sent out to locate the public lands donated by the Government, and that arrangements have been made for the commencement of instruction, at least so far as is necesary that the classes of the College of California may be transferred to the University without serious interruption of their course. We have a noble University on paper, and we have abundant provision for its development in the appropriations that have been made, and in the expressed interest of wealthy citizens, and we have an eager, almost anxious state of public feeling with reference to its success. Nothing is wanting but such efficiency and wisdom on the part of the Regents as shall inspire public confidence, secure the right men for a Faculty, cultivate a love for higher education through the State, and keep its management free from the disturbing influence of mere political issues, and we shall soon have occasion for congratulation and pride as we point to so grand a proof of our progress. The men on whom the responsibility must rest, will have a task of which only the attempt to perform it can give them a just knowledge, but if they succeed, they will deserve, and receive the thanks of a multitude, the most of whom are yet to be born.

The Republican National Convention had one peculiarity by which it was distinguished from many similiar bodies that have assembled in years past. It escaped bitter and protracted dissensions, and finished its work in a very short time. A large part of its work was done before the Convention came together, for it was a foregone conclusion that Gen. Grant would be the nominee for President, and that the essential elements of the platform would be as they have been announced. Respecting the Vice President, there was much feeling and some doubt, but there is very general satisfaction on this side of the continent with the nomination of Mr. Colfax. Of course, we shall know who will be our rulers after the election, but all agree that this will be a formidable ticket. We do not envy the gentlemen who are to run the gauntlet that is always arranged for those who are proposed for our highest offices, and when so many exciting questions enter into the canvass as at this time, the candidates of both parties will be represented as only base. There is food for serious thought in the fact that our people can traduce and dishonor those who before were at least respected, perhaps really admired, as soon as they are nominated for office, with views of politics unlike their own. It would be evidence of too near approach to the millennium for these days, but it would be a most grand spectacle, if this great nation would go through the coming election, both parties having offered worthy men, without the representation to the world that our leaders are fit only to disgrace or ruin us.

It is not easy to understand on what ground the Government of Great Britain has forbidden the deposition of Bishop Colenso. From any point of vision we are accustomed to occupy in this country, it would seem to be safe to leave questions of this kind in the hands of ecclesiastical bodies by which they must be investigated, and by which they can be most thoroughly comprehended, and only gain to error can result when governmental authority interferes to force decisions. If Colenso is a heretic, and deserves to be deposed, the English Church will suffer by retaining him in office. If he is not a heretic, the proper guardians of truth in that Church are the best prepared to ascertain this, and the most likely to treat him with justice. The cases in history are very rare in which any real good has been effected by the State in assuming to dictate a policy to the Church.

Perfect contentment is a gift never bestowed upon man in his private capacity, but the state of the public mind in California, at this time, inclines us to believe that with communities it is different. It would be difficult to imagine more complete satisfaction than that with which the people of our State, as represented by the public press, regard their present condition and future prospects. Eastern readers of our journals must feel convinced that we are a body of enthusiasts or that California is a decided improvment upon the Garden of Eden. Our mining, agricultural, and commercial interests are exhibited in so bright a light, and every portion of the State is represented as enjoying such unexampled prosperity, that some grumbling complaint, or sign of discontent, from some county or city, or even some political or natural convulsion—in fact, anything to break up the monotony of uninterrupted prosperity, would seem almost a relief. No grounds of discontent, however, seem to exist among the people at large, and it is probable that our broad grain fields will yield their immense crop, and that our mines will continue to supply the world with gold. The Pacific Railroad will continue its progress across the continent, bringing us day by day nearer New York. The emigration so long wished for will pour in upon us from the East and Europe, and our cities will increase in population more rapidly than they have in the past. These things cannot be prevented. In fact, we are driven to the conclusion that our enthusiasm is well founded, and the world must indulge us in it.

No one who has observed the progress of events in Continental Europe during the past five or six years, has failed to make the position of Austria prominent in his estimate of the real state of affairs. Indeed, it would be difficult to reach any conclusion touching the political, or religious status of those countries especially identified with the Papacy, if Austria be left out, or misunderstood. The posture of that government, therefore, as defined on several occasions of late, respecting popular education, the Sabbath, and general toleration of religion, has been noticed with much interest, and the recent despatch from Vienna will be received joyfully by all who welcome such indications of good. This despatch states that the Emperor has confirmed the law giving equality to all religious sects; the full scope of which may not be entirely manifest, but its spirit cannot be misinterpreted. Let the remark often made, that there has been no advance against Romanism during the past ten years, be met by the contrast between the imperial sentiment and conduct ten years ago in reference to "the sects," and that indicated by this announcement.

The General Assemblies, as was expected, seem to regard the question of reunion of paramount importance in their deliberations, and the report of the Joint Committee was made the special order for immediate action. So far as can be judged from the abstract of this report, sent by telegraph, there appears to be no reason why it may not meet the wishes of all who really desire reunion. The points respecting which the most discussion has arisen are disposed of in a way that can hardly fail to satisfy both branches of the Church, and we may hope that after the vote of the Presbyteries upon the question, even those who have hesitated will accept the result with gratitude and hope.

The annual season of examination and "closing exercises" in our schools and colleges, which is now upon us, naturally excites much interest among our people. In most of the schools there is manifest improvement in the manner of preparing for these exercises, when compared with the process generally adopted years ago, and we are able to know something about the real proficiency of a portion of the scholars from this exhibition of themselves. There

are some serious objections, however, to all such public displays of children, which render it doubtful whether they are wise, even as now conducted. The most sensitive and diffident, and often those among these who are really the most worthy of credit, are likely to do themselves no justice, becoming far more damaged than benefited by the attempt. The strain on the nerves, as well as intellect, necessary to any success in these closing performances, comes after the powers are all jaded, having been urged to about their full capacity for a year, by the regular studies of the course, and there is danger that this added tension may be too much for those, whose health or temperament renders them peculiarly susceptible to such evil. How far the advantages gained by the mass of pupils from this stimulus throughout the year, furnished by the coming of examination at the end, and the satisfaction to teachers and friends derived from a knowledge, by such means, of the advance made by them, may compensate for the evils that must attend it, we are hardly prepared to judge. We are always greatly interested in these annual educational reviews and feasts, and intend to speak more particularly of several in our paper of next week.

Religious Intelligence.

PACIFIC COAST.

San Francisco, May 26, 1868.

A special meeting of the Presbytery of California is called, to consider the application of Rev. A. J. Compton for a letter of dismissal to the Presbytery of San Jose. Place, The Occident office in this city. Time, Thursday, June, 4th, 1868, at 10 o'clock, A. M. Chas. Russell Clarke, Moderator.

—

The Meeting of the State Sunday School Convention will be held at Calvary Church on Tuesday Wednesday, and Thursday of the coming week. The opening sermon on Tuesday evening will be preached by Rev. Dr. Wadsworth, and the address of welcome will be delivered Wednesday morning by J. W. Stow Esq. The exercises of the Convention will consist of addresses by the most eminent clergymen of the State, discussions on subjects of interest connected with the Sabbath School cause, and illustrations of methods of teaching by those who have devoted special attention to the subject. A large attendance of delegates from all parts of the State is expected, and the labors of the Convention can hardly fail to give a new impulse to the work of religious education on this Coast. It is desirable that the Wednesday evening services of the various churches in this city should be omitted; that the pastors and people may be at liberty to attend this meeting.

—

The Rev. Dr. W. C. Anderson, formerly pastor of the First Presbyterian church in this city, who has been preaching for the last six months in the First Presbyterian church in New Albany, Ind., writes to the *Presbyterian* that as a result of the remarkable religious interest now being experienced in that place, one hundred and ten converts have been added to the First, and one hundred and twenty-two to the Second churches.

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From the Coast.—A correspondent, "F. R.," writing from Big River, furnishes our readers with the following: "The first thing that attracts the visitor's attention on his arrival in this beautiful village, is the new church. It is one of the most beautiful buildings to be seen outside of San Francisco. Located as it is at the east end of Main street, near the bluff overhanging the grand Pacific, it commands a splendid view of the ocean, the harbor, the river, the bridge, the mills and the surrounding heights crowned with their waving forests of redwoods. This church was erected by the Presbyterian denomination at a cost of about seven thousand dollars. Your readers from the above faint description will see, that, notwithstanding the hard materiality of lumbering and seafaring in which our people are engaged, they are not wholly debarred from devoting a portion of their time to the worship of God, and a portion of their means to the erection of temples dedicated to His name.—*Mendocino Democrat.*

—

Purchase of a Lot for a New Synagogue.—The committee appointed some time since by the Congregation Sherith Israel, to procure a lot for the erection of a synagogue in place of their present house of worship on Stockton street have, after considerable time and labor, secured a most eligible site at the northeast corner of Post and Taylor streets, being 105 by 137½ feet. This is the pioneer congregation on this Coast, and we doubt not that when the time arrives, our people, with their accustomed liberality, will subscribe liberally to enable the congregation to erect a synagogue adequate to their wants. They have our best wishes for the success and consummation of their efforts.—*Hebrew.*

—

We learn from the *Weekly Union*, of Junction City, Kansas, that Rev. John A. Anderson, formerly of Stockton, Cal., was, on the 5th inst., by a very cordial and unanimous vote, called to the pastorate of the Presbyterian Church of that city. Mr. Anderson had been previously laboring in that church for some six or eight weeks with great acceptance.

—

During the next six months Rev. Mr. Morgan will supply the churches of Copperopolis and San Andreas, as well as that of Murphys, as far as may be in his power, and with regularity. Four persons united with the Copperopolis church on the third of May.—*Stockton Independent.*

EASTERN.

Rev. Albert Barnes is about publishing what he calls his last work, "Notes on the Psalms." There is something pathetic in a paragraph in the preface of the forthcoming work; he says that these notes complete his labors in endeavoring to explain and illustrate the sacred Scriptures. "At my time of life, with the partial failure of vision with which I have been afflicted for more than twelve years, with the other cares and burdens resting on me, and with the moral certainty that the infirmities of age, if I am spared, must soon come upon me, I could hope to accomplish no more, and I shall attempt no more."

Prof. Pierce has clearly demonstrated from the tables of mortality of Harvard University, that the excess of deaths for the first ten years after graduation has not been among the best students, but in that portion of each class inferior in scholarship. The real cause of the failing health of college students and other young men is not hard study or hard work, so much as late hours, high living, and the habits of dissipation and excess into which they are too easily enticed.

The *Presbyterian*, in announcing the election of Dr. Green as President of Princeton College, adds: "We understand that at the same meeting of the Board of Trustees, John C. Green, Esq. of N. Y., proposed to add to the endowment of the College, upon certain conditions named in the deed of gift, the sum of $100,000, and also to give to the College real estate in Princeton, contiguous to the College, valued at from $20,000 to $25,000."

Rev. Charles G. Finney, the well known revivalist a number of years since, and the President of Oberlin College in Ohio, has been invited to deliver some lectures to the students of Andover Theological Seminary on the work of the ministry with his own personal experience. He is now seventy-four years of age.

Rev. Dr. Huntington, of Boston, is reading Liddon's Bampton Lectures on the Divinity of our Lord, at the Wednesday afternoon services in Emanuel Church. The *Churchman* commends the Doctor's example in thus making use of the results of the labors of great scholars.

Rev. Dr. C. B. Boynton, pastor of the Congregational Church in Washington City, and Chaplain of the House of Representatives in Congress, has just published a large work entitled, "The History of the Navy During the Rebellion."

John Magee, the coal millionaire, who lately died at Watkins, N. Y., left $30,000 to the American Tract Society, N. Y. and a like sum to the American Bible Society.

Rev. G. C. Curtice declines the call at St. Louis and remains at Elmira.

Installation at Columbus, O.—Rev. J. F. Kendall was installed as pastor of the Second Church on Friday evening, the 17th of April.

FOREIGN.

Mrs. Thompson writes: Several Moslems of the highest class called on me while at Damascus; one of them said:

"Once we thought we must shut up our girls; now we see we must send them to school, and that it is the mother who educates the child."

Another said: "If you establish your school in Damascus, you will soon have five hundred children."

The Greek community, and some of the Jewish families, are equally desirous for an English school, saying, "We will give you a hearty welcome."

The chief mosque of Damascus is a very ancient building, of the finest Greek architecture, which, previous to the Moslem conquests, was occupied as the great Cathedral of St. John. The Moslems will not now allow a Christian or a Jew to approach it. They have, however, in consequence of an ignorance of its meaning, preserved over the portico the beautiful Greek inscription:

"Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations."

Resident Missionaries of the Society of Friends.—Until the last two years it has been an unprecedented thing for the Society of Friends to send *resident* missionaries to foreign lands. Their ministers have been encouraged to visit the most distant regions of America, India, Australia, the Pacific, South Africa, Greenland, etc., but have not till recently made any lengthened stay in one place. There are now, however, three Quaker missionaries resident at Antananarivo, the capital of Madagascar. They send home pleasing intelligence, and seem to have placed their service as teachers at the disposal of the missionaries of the London Society. They are familiarizing themselves by degrees with the language, and speak of the Christian natives as "kind and gentle, and almost idolizing the missionaries," whom they characterize as "earnest, hard-working young Christians." The friends had been visited by a Norwegian bishop and his party, who had been upwards of twenty years in the Zulu country near Natal.

It is said that the Fiji Islanders, to the number of 100,000, about half of the population of the island, have been supplied with the Bible, and are under instruction. There are 17,000 church members, 40,000 scholars in the schools, 38 native ordained missionaries, and a thousand other native helpers. The English Wesleyans have control of this important mission.

One of the "signs of the times" is the calling of a missionary convention of all evangelical missionaries in the Pacific Ocean to meet at Honolulu in June 1870, at the semi-centennial anniversary of the Hawaiian Mission. Immense results have already been achieved, and it is hoped that this meeting will be the means of hastening the completion of what remains to be done.

The mission Conference of the M. E. Church in India has just closed its annual session which was a

season of great interest. The year had been one of great prosperity; several had been converted and added to the church, and the cause had been advanced in all its prospects.

LORD RADSTOCK is preaching in Paris in the American and Wesleyan chapels, and in the elegant drawing-room of Lady Cowper. He is creating an impression in the fashionable circles, and much good is expected from the earnest labors of this real nobleman.

MUCH as we hear of the indifference of the French to all religion, they contributed to the foreign missions of the Papal church in 1866, some $700,000 in gold, nearly as much as was given by all denominations in this country in aid of Protestant missions abroad.

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THE OCCIDENT.

SAN FRANCISCO, SATURDAY, MAY 30, 1868.

GOD AS A KING.

There is a grand sense, in which God's love is at the base of His character and government, since it prompts Him in all things. And that is a wonderful view of God, warranted by Scripture, and precious to every pious heart, which regards Him as most worthy of our love. The appeals that come to us from the representation of Him as our Father, our Benefactor, our Savior, our Refuge, our Almighty Friend, should move us greatly, and affect our lives as well as our feelings. Yet, there may be an evil in the *exclusive* contemplation of God from this point of vision, for we do not here obtain the most glorious apprehension of Him, nor one which most profoundly affects our own souls.

In the condescension by which He comes near to us there is sometimes exquisite delight, and we commune with Him and recline upon His breast, and open our hearts to Him, and feel His own heart beat tenderly towards us, almost *forgetting* that He is the infinitely great and glorious God. There is need of another view, that those emotions of godly fear and humble homage may be excited which are an essential element of real piety, and the spirit may be roused to service as well as admitted to communion. The majesty of the King Eternal, sending forth His commands upon us, and announcing the sanctions He has ordained; the vision of the throne and those bowing before it, vouchsafed to the prophet and forcing from him the confession, as he was filled with dread, "Woe is me, for I am undone!" while with authority he would not and dared not resist, the voice asked: "Who will go for us?" and he answered, without inquiring about the mission, "Here, Lord, am I; send me!" this vision should, from time to time, rise before us, if we would attain the highest qualities of piety. The acknowledgment of God's right to command us gives vigor, and energy, and stability to religion, which are not the result of the mere assurance that He loves us. The belief that our sin trifles with His authority, while it grieves His heart, makes us humble and contrite as we ask for pardon. The truth that His sovereignty subjects all things and beings to His disposal, gives value to His love which inclines Him to supply all our wants, gives emphasis to the precepts He assures us are intended for good, gives stimulus to the efforts we put forth in His service. And our happiness is greatly increased by the unquestioning loyalty we exhibit, and the cheerful obedience with which we tread these higher regions of sincere devotion.

There is apparent reason for attention to this theme in the type of piety that is becoming prevalent in many of our churches. This piety has in it much that is pleasing and beautiful, but there is not that rugged, reliable *substance*, that resolute earnestness of principle, which ought to be manifest in those who are called the people of God. It should not be diminished, perhaps, but it should be made to adorn what must be regarded as the real *granite* of religious character, which, with too little adornment, was conspicuous in our stern and rigid fathers of two or three generations ago. This is formed by the contemplation of God's glory as our King, not so that we shall be ever oppressed with fear, our service only slavish, and our homage forced; but so that His rule shall appear to us as the guaranty of blessing, and His statutes as the expression of His love, while the obedience required will cause delight by its effect upon the character and the experience, and the relation we may sustain to Him will provoke both our reverence and our affection.

There is demand from the times for those who wait for God's commands, more than for those who seek only for tokens of His favor. The great enterprises of the Church are to be promoted by those who rejoice in the authority her Head must ever exercise. Obligation must move on the earnest spirits who will make their path brilliant with the joy they increase by their advance. In this way will be attained the success indicated by the prophecies and providence of God, and those who are thus allied with His purposes will feel that they are safe amid the commotions through which their progress may conduct them, that they will be supplied in all their need from the resources to which they will have access, and that they will be more and more holy in all their career.

ANNOTATIONS.

XI.

FAITH IN FAITH.

As the impure cannot believe in purity, there is a class of skeptics who doubt the sincerity of those who profess to believe. Faith is credible to him who exercises faith. But to him who cannot himself exercise it, the thing is inconceivable in others. Singular as it may seem, there are numerous persons who are not ignorant, in the ordinary sense of the term, but who honestly believe that all the men of real ability who profess faith in the "mysteries" of religion, are hypocrites. Another illusion of the same kind, and which prevails with the same class of skeptical minds is the conviction that religion is losing its hold on society, and is fast dying out of the world. For many generations the more able and cultivated skeptics have been convinced, each in his own day, that the time had at last come when Christianity was to be given up. Hume thought that the next generation would stop building churches; and Voltaire, together with the vast majority of that learned and acute-minded body of men, the encyclopedists, was fully persuaded that the era of enlightenment had dawned, when all civilized people would reject "the fables of Christianity," and none would respect "the priests," except "old women and children." These men were not affecting this confidence; they were perfectly sincere in it. The secret of such an apparently stupid blunder on the part of such able men is simply this: they had nothing in their own intellectual or spiritual experience that was sufficiently akin to the "faith" of a spiritual-minded Christian to enable them to comprehend it at all. They studied it from without, and viewed it by the dry light of the intellect. Of course they thought they understood it, while, with all their acuteness, they knew no more of its inner nature than a man who has lived all his life among polar snows can know of the sensations and feelings that are stirred by the breath of spring in those who inhabit warmer zones.

XII.

OF INTELLECTUAL BELIEF.

There is a large class of men who have an intellectual sympathy with Christianity, and a speculative belief in it, who nevertheless are not practical Christians. Some of these have at one time or another had experiences more or less deep and clear of the power of religion. Some, through a morbid fastidiousness, cannot associate themselves for worship and coöperative work with any organized religious body, and being unable to find a congenial home in any church, have attempted the difficult task of leading a Christian life unsupported by association and sympathy, and the aids derived from church membership. Some are troubled by scruples of intellect, conscience, or taste, and shrink from anything like a "profession of religion." Some are repelled by the worldliness of the churches, and the short-comings often witnessed in the men most officious in ecclesiastical organizations. Of this class of speculative believers the majority probably cherish the idea that to accept the doctrines of Christianity, to defend them, to argue for them, is enough to make a man a Christian. They ignore the imperative personal claim that Christ makes upon every individual, and they seldom seem to realize that without personal spiritual religion, the man who defends it in debate, who advocates and praises it, is doing something which is almost akin to "patronizing" it—a thing to make the devils laugh, and angels weep. The greatest of true Christians feel deeply that no amount of intellectual advocacy can absolve them from the same *personal service* rendered by the humblest believer. To write learned treatises and commentaries, to refute infidel sophists, to compose philosophic essays or poems of the loftiest strain, having the indication or illustration of Christian truth for their object—all this is absolutely worthless by itself. It is an insult to Christianity to offer such services in any spirit that savors of complacency, or of the consciousness of rendering help to a feeble cause. No Christian is so great or learned that he can dispense with the small personal offices of his religion, that he may have more time for intellectual service, as a champion of the faith. To visit the sick, to relieve the suffering, to comfort the afflicted, to be constant in prayer, to maintain an elevated spiritual frame—these are duties binding upon all. When Adelaide Proctor, one of the purest and sweetest of religious poets, was urged to desist from her labors among the poor, which were wearing her out, and told that others could render those humble aids, while she, so rarely gifted with genius, could perform higher work, she replied: "As ye have done it unto the least of these, ye have done it unto ME," and went on with the routine of her painful and laborious ministrations until death found her in the midst of them.

Christian Baptism.

We have traced the employment of water in its ritual use among the religions of mankind as an emblem of purity. We have found it pervading everywhere the services of the heathen, and false religions, cleansing and purifying the body, as a suitable and fit preparation and symbol of the purification of spirit required by the Deity in approaches to Him. Jehovah Himself introduces it into the temple service appointed to His people, wherein the divers and frequent ablutions which sanctified to the purification of the flesh, typified the coming baptism of the sanctifying spirit. John baptized for the *remission* of sins, and finally the Apostle Paul, in Hebrews, transfers the typical purification of the temple services to the work of Jesus Christ, basing his argument for the spiritual cleansing of the blood of Christ, though infinitely superior in its power and efficacy, on the well known and acknowledged nature and design of the Old Testament ablutions sanctifying to the purifying of the flesh. In short, we have seen how in the Bible, and out of it, the cleansing virtue in the element of water, in ablutions and baptism, is employed to signify purification of spirit, until now we

stand in the presence of the Savior before His ascension, and hear Him institute the rite of baptism as a sacramental ordinance in His Church forever, with all the associations of purity which pertain to it, arising out of the natural virtue of the element employed; its use among the religious rites of mankind; its adoption in the worship of the temple, and with the prominent idea of purification attached to it, as the proper and natural acceptation of the term with the people among whom the rite was instituted.

I intend to look at this sacrament in two aspects. Let us first see how its meaning is foreshadowed in the Scriptures before its appointment by our Savior, taking note first of the prediction of the Baptist respecting the nature of the work to be performed by the coming Messiah.

In Matthew iii: 11, we read the words of the Baptist: "He that cometh after me, He shall baptize you with the Holy Ghost and with fire; whose fan is in His hand, and He will thoroughly *purge* His floor." Here we are brought face to face with the office of the Lord Jesus as a baptizer; a spiritual baptism, indeed, but with the work of purgation and purification presented distinctly before us as the concomitant of baptism, "*He will thoroughly purge His floor.*" John here lays his hand on the key-note which sounds through all Christ's work as set forth in the Gospel, a work of spiritual purification, significantly denominated, by the Baptizer Himself, a *baptism.* Here, by the declaration of John, the purifying idea which we have up to this time carefully traced in various ritual services and ordinances denominated baptism, passes into and becomes incorporate in Christ's greater and more thorough spiritual baptism.

Christ's work in this spiritual baptism is still a work of purification—"He shall *thoroughly* purge his floor." The baptisms of the Jews reached only to the flesh. John's baptism was for the remission of sins and amendment of life. Christ's baptism, predicted by John, was that of the sanctifying spirit—just what the prophet Malachi foretold of Him: "And he shall purify the sons of Levi, and purge them as gold and silver." Just what the Jews expected in view of that prophecy. And Christ, when He bids His disciples to go into all the world and *baptize,* incorporates in the ordinance, by the employment of this term, the significance of that thorough spiritual purification and sanctification which Christ Himself, as predicted by John, will perform through the sanctifying spirit, working by His presence to the end of the world—the appropriate sacrament, sealing and symbolizing this spiritual work, in the well known and established element of purification, the baptismal water.

Next comes Christ's enunciation to Nicodemus—"Except a man be born of water and the spirit, he cannot enter into the Kingdom of God," declaring the necessity of a thorough spiritual purification through the operations of the Holy Ghost, as essential to an entrance to the Kingdom of God, the same work of spiritual baptism which John declared it was Christ's office to perform, and which the ordinance of baptism aptly represents.

Let me quote the teachings of commentators on this passage: "To a Jewish ecclesiastic so familiar with the symbolical application of water, in every way and form of expression, this language was fitted to show that the thing intended was no other than a thorough spiritual purification by the operation of the Holy Ghost. Indeed, this element of water and the operation of the Spirit are brought together in a glorious evangelical prediction, in Ezekiel, 36: 25–27."

"Baptism embodies in a public ordinance the great general truth here announced, that a cleansing, purifying operation of the spirit in every one is indispensable to an entrance into the Kingdom of God." (Brown.) "Water was used among the Jews in divers washings and baptisms. John used it in his baptisms, and Jesus in His initiatory ordinance. This was the emblem of that spiritual washing without which no man can be admitted to the true Church as a living member of the same." (Scott.) "Except a man be born of water and the spirit—except his heart be purified by that inward washing of the Holy Spirit of which water has been the constant emblem, he cannot enter into the Kingdom of God. Water is really present in the sacrament of baptism as an outward sign and seal of the spiritual and divine energy which inwardly cleanses us." (Bezan.) "The soul was considered in a state of defilement on account of past sin. Now (after baptism), as by water the body was washed, cleansed, refreshed, so, by the influences of the Holy Spirit, the soul was to be purified from its defilement, and strengthened to walk in the way of purity and holiness." (Adam Clarke.) I need not add to this unvarying testimony the fact that the new birth by water and the Spirit is symbolized by baptism.

Let us pass now to that very wonderful event which took place after the death of Christ, which the Apostle John narrates in these words: "But one of the soldiers, with a spear, pierced His side, and forthwith came there out blood and water." In all ages of the Church this mingled flood has been taken to represent the blood of expiation and the water of purification—the one symbolized in the Lord's Supper, the other in the baptism.

Let us now review the ground passed over. John predicts Christ's work as a *baptism,* retaining the idea of purification, but exalting its nature and efficacy in the dignity of the person, Christ, and the efficacy of the agent, the Holy Spirit, and the thoroughness of the work of sanctification.

Jesus Christ, in his conversation with Nicodemus, determines the necessity of the inward change in the new spiritual birth signified by the water and the Spirit. And then the mingled stream of blood and water, flowing from the pierced side of Christ have been taken in all ages

> "To be of sin the double cure,
> To cleanse from guilt and break its power."

The blood of expiation and the water of purification, which, conjoined with the Holy Spirit, are the three witnesses on earth which testify of Christ—the one, in the Sacrament of the Supper, testifying of Christ's death and the power of His atoning blood; the other in that of baptism, the perpetual emblem of the polluted sinners sanctified by faith and grace from the Lord Jesus; and the third in the continual work of the Holy Ghost, in the power of the Gospel in the hearts and lives of men.

I cannot close this article without entering my protest against the idea of some that the use of water as a purifying emblem does not go into the ordinance of baptism, but having done its work all through the Word of God, until the institution of the Sacrament, now passes out of it forever and is lost to the Christian view. Nay, rather the idea culminates in Christian baptism, and as the blood of Christ flowing from His pierced side, represented in the Sacrament of the Supper, speaks continually better things than the blood of Abel, so the water, also, of that mingled stream, its purifying efficacy represented in baptism, shall speak forever, not of the purifications of the flesh, but of the washing of regeneration and renewing of the Holy Ghost, until the Church, Christ's mystical body, shall be presented pure and spotless in the presence of the Father with exceeding joy. F. B.

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Correspondence.

Letter from New Jersey.

Princeton, N. J., April 30, 1868.

After a very pleasant voyage down the Pacific and up the Atlantic, I arrived in Princeton a few days ago. It may be that the incidents of our journey contain more than a personal interest. We had our "clerical corner" at the table, and our frequent meetings of the "clerical convention," and Bro. B., (whose duty it was to furnish a question for discussion in the interval preceding the presentation of the dessert) has made an imperishable mark upon the minds of all who were within the sound of his voice or the glance of his eye.

Our ship's company (like all others) contained a very fair representation of the world at large. We had characters of all sorts, and nearly all nationalities were represented among us. There were the profane, as well as the religious; the revelers, as well as the serious and devout. We had our Doctors of Divinity, with their grave countenances, and we had our fast men who did not live quite soberly. There was Judge A, who carried his bottle under his arm to the table; Mr. B, who boasted of not having been in a church for fifteen years, though his mother had been a pious lady; Capt. C, who thought it quite correct to be more emphatic than reverent, even in the presence of the ladies. We had our pleasant scenes, our gatherings for religious worship on the Sabbath, our little musicals in the ladies' sitting-room (and that was a very delightful one when, in sight of Absacom Light, off the coast of New Jersey, we sang "Home Again,") our social gatherings, in which new acquaintances were formed and the old cemented.

There were innumerable things that occurred during our voyage which will form the staple of our conversation for days to come. No one will be likely soon to forget the small gentleman who imagined himself a successor of the Apostle Paul, but resembled him only in the inferiority of his bodily presence; nor the "general view" of our saloon, which "the artist" gave in a group of card-players, (very much as J. Ross Browne gives a "general view" of Constantinople—a dog-fight in the foreground, towers and minarets in the distance); nor the "birds I view" of the Pacific, which every one has enjoyed who has stood in the stern of the steamer at any time during the first few days out from San Francisco; nor the smart boy whose "good thing" was, that the *Captain's house* (*i. e.* the ship) did not suit him, *because there was too much water in the yard!*

Our Isthmus ride was, beyond description, delightful and refreshing, and after we had changed oceans, and lost—I regret to say—the comfortable freedom from sickness that most enjoyed on the quiet Pacific, and began to emphasize more and more the "only—days more," devout gratitude rose in our hearts because we were soon to be at rest in our desired haven.

Our arrival in Princeton was at a time of special interest, as the session of the Theological Seminary was just about to close. On Tuesday, the 28th inst., we were present at the Seminary Chapel, and heard the closing address of Rev. Dr. Craven, of Newark, to the Senior Class. The address was one of much interest, and delivered in a very impressive manner. At its close, Rev. Dr. Snodgrass (senior member of the Board of Directors) presented their diplomas to the members of the graduating class. Of the thirty-nine persons who have just completed their course in this institution, we understand that eight have in contemplation, or are under appointment for missionary fields. It is an interesting fact that this number is larger than that of any three classes during the last twelve years. We had the opportunity of participating in the ordination of one of the young brethren (a personal friend) under appointment as a missionary to Siam.

The Trustees of the College of New Jersey, at their last meeting, held yesterday, the 28th, elected Rev. Dr. McCosh, of Belfast, Ireland, to the Presidency of the institution, Rev. Dr. Green, of the Theological Seminary, having declined the position (to which he had been invited), on account of his preferences for the chair of Oriental Literature, now occupied by him in the Seminary.

The friends of the College will be pleased to learn that a generous friend (John C. Green, of New York,) has just made a donation of $100,000 in United States bonds, and $20,000 in real estate, to this venerable seat of learning. The gift is both seasonable and richly deserved, and it is hoped many sons of Nassau will express their appreciation of their Alma Mater in a like worthy manner.

We are happy to find that there is much in the atmosphere of Princeton that favors the growth of those feelings of cordial harmony, and that desire for union among Presbyterians which prevail to such an extent upon your coast, and of the existence of which your interesting paper is a monument.

But lest I should trespass on your patience, I will defer until another time the mention of other items of interest. W. R.

Some Account of Life in Japan.

A correspondent of the New York *Times*, writing from Hiogo, the Japanese port recently opened to American commerce, says:

"Hiogo is virtually the port of Osaka. The harbor affords a fine anchorage for all sized vessels. But the town is mean and small, and in general appearance not unlike the majority of Japanese cities. One long, tortuous, and not over clean street, winds from end to end, lined by little low shops, where oranges, dried fish, and vegetables are vended. At the northern end are the foreign concessions, along which the Japanese are building a mole and breakwater. The custom-house and several European buildings are approaching completion.

Leaving the town, a fifteen-minutes' walk inland, past neatly cultivated fields, exhibiting a surprisingly thorough system of agriculture, brings you to the foot of a range of partially wooded hills, which rise in unbroken succession as far into the interior as the view from the loftiest summit can extend. Every available space of ground is cultivated. In many places the hill sides are terraced almost to their summits.

Either from a proper regard for their own interests, or an unusually generous appreciation of our own, the authorities attach a guard of one or more two-sworded officials to every party on landing. This guard follows closely those whom he joins from the moment he reaches the shore until he leaves it again, never for a moment losing sight of those under his care, or allowing them to straggle away. Just now, however, they are becoming more careless in this respect. But a system of espionage will continue to obtain in Japan as long as Japanese affairs remain in their present uncertain and troublous condition.

The American officers seldom carry any arms, unless it is a small revolver in a breast pocket. But it is amusing to see the English officers with huge pistols strapped about the waist, bustling through the streets, and frequently small "middies," who have grown too large for their short-sleeved jackets, with side-arms as large as boat-howitzers.

Cows are used as beasts of burden. They shoe them with a straw sandal, not unlike those worn by the people, and guide them by a ring passed through the nose. Occasionally you will meet a high official on the back of one of these 'swing-footed' beasts, his armor-bearer trudging behind him with some insignia of his rank. And a long line of these animals winding up through the hills, on their way to the interior, laden with bags of rice, with a bell tinkling from the saddle, and a bareheaded driver in odd costume, encouraging them with low vociferations, is a sight picturesque and interesting, and reminds one of those Eastern pictures of

"The tinkling throngs
Of laden camels and their drivers' songs."

The city of Osaka is situated on a small river which empties into the bay of that name. It is thirty miles from the Kioto, the capital of the Mikado, or spiritual head of the empire, and only twelve from Hiogo. It contains a population of nearly four hundred thousand, and is one of the first cities of Japan. The streets are broad and clean, and laid out with great regularity. Canals intersect the city in all directions, crossed by over two hundred bridges, many of them of elegant design. There are one or two rather interesting temples, not unlike some of the finer places of worship to be seen at Canton, China. But the Tycoon's castle is the most interesting feature of the whole city. It is built of granite blocks of immense size, and one is impressed with the mighty power exhibited in raising them to their present elevated position. These stones are said to have been contributed each by a separate prince, and the castle itself is over three centuries old."

MISCELLANY.

The Mistaken Generosity of a Canary Bird.—A lady in this city has a bird hanging in its cage by the window, the door of which is occasionally opened and his canaryship permitted to enjoy the freedom of the room. A day or two since he happened to fly on the mantle-shelf, whereon was a mirror. Here was a new discovery of the most profound interest. He gazed long and curiously at himself, and came to the conclusion that he had found a mate. Going back to his cage he selected a seed from its box and brought it in his bill as an offering to the stranger. In vain he exerted himself to make his new-found friend partake, and becoming weary of that, tried another tack. Stepping back a few inches from the glass, he poured forth his sweetest notes, pausing now and then for a reply. None came, and, moody and disgusted, he flew back to his perch, hanging his head in shame and silence for the rest of the day, and although the door was repeatedly left open, refused to come out again.—*Dubuque Times.*

The American Girl.—It is the belief of certain well-meaning men, who were not born in Constantinople, that if the American girl were called on to meet a portion of her expenses by her own labor, she would be publicly a greater blessing, and personally healthier, wiser and happier. It is even believed that her outlay, instead of increasing, would diminish. Practiced in the mystery of keeping accounts, aware by experience of the difficulty of earning money, she would become clever enough to save it. With something to do, she would put less mind, time, and purse into the pursuit of pleasure. Mated at last with a poor man, (so many are incorrigibly vicious that way!) she would share his burden rather than crush him with it. If all women now were thus, we should have no cause to cry, as we are sometimes tempted to do, "Oh! for the slow but cheap girl of thirty years ago!" Whether democracy is capable of some such self-saving miracle as we have indicated, remains to be seen.—*Nation.*

All for Show.—The world is crazy for show. There is not one person in a thousand who dare fall back on his real, simple self for the power to get through the world, and extract enjoyment as he goes along. There is too much living for the people. There is no end to the aping, the mimicry, the false airs, and the superficial airs. It requires rare courage, we admit, to live up to one's enlightened convictions in these days. Unless you consent to join in the general cheat, there is no room for you among the great army of pretenders. If a man dares to live within his means, and is resolute in his purpose

not to appear more than he really is, let him be applauded. There is something fresh and invigorating in such an example, and we shall honor and uphold such a man with all the energy in our power.

DR. HOLLAND has the following reflections, on seeing a little lame boy, who was singing a cheerful song:

"It is pleasant to say to him, and all the brotherhood and sisterhood of ugliness, that there is every reason to believe that there is no such thing in Heaven as a one-legged or club-footed soul—no such thing as an ugly or misshapen soul—no such thing as a blind or deaf soul—no such thing as a soul with tainted blood in its veins; and that out of these imperfect bodies will spring spirits of consummate perfection and angelic beauty—a beauty chastened and enriched by the humiliations that were visited upon the earthly habitations."

THE CALIFORNIA GIANTS OUTDONE.—Recent researches in Australia show that trees are growing there whose height exceeds those found in California, which were supposed to be the tallest in the world. The tallest actually measured was 480 feet high; but another, with a circumference of 81 feet four feet from the ground, was estimated to be over 500 feet high. The tallest spire in Europe—that of the cathedral of Strasburg, is 466 feet high, and the pyramid of Cheops is 480 feet. The timber of this species of trees is said to be excellent, the growth more rapid than that of any others known, while they have the ability to resist and even flourish in the greatest drought.

A NO-TOE-RIOUS-FELLOW: The man who had his feet shot off in the war.

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4	48 00	168 00	31	247 34	3362 36
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6	48 00	264 00	33	247 34	3857 04
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Current Literature.

RECENT PUBLICATIONS.

The Natural Wealth of California.

H. H. Bancroft & Co. have just published, and will offer for sale by subscription, the most complete work upon all the natural features of our State that can interest either our own citizens or foreigners, which we have had opportunity to examine. Indeed, it is the only single book which furnishes extensive and reliable information on the variety of subjects it presents, viz: "The history, geography, geology, natural history, population, wealth, industry, products, and resources of California."

The author is Titus Fey Cronise, who has been aided in his investigations and inquiries by some of the most eminent men on the Pacific Coast, and by some of the ablest writers on natural science in our land.

It is impossible even to allude to details in a general notice of so extensive a work, and we shall not attempt to do this; but while we commend it, after pretty careful examination, as one of the most valuable in its matter, and one of the most beautiful in its execution, of the works recently published that have come into our hands, we desire to call attention to the need of just such a book at this crisis in our history.

An unprecedented interest, amounting almost to enthusiasm, has sprung up in the Eastern States, and in Europe, respecting California. Emigrants, in numbers beyond those of any former year, are crowding towards these shores, with the purpose to make this region their home. The day of mere adventurers has passed. The day when no more was desired, as knowledge of the State, than whether gold could still be found, and where it must be sought, has a place only in history. The men who are coming now want to know about the climate, the agricultural resources, the different undeveloped sources of prosperity, the conditions of success for industry and capacity, that are here peculiar. In regard to most of these points there is surprising ignorance, even among those who have some general intelligence, so that often men are landed from the steamers without a knowledge of the face of the country, or the natural avenues into the interior. Hence the wisdom of issuing a volume that gives all the particulars which such persons need to know, and in our judgment a larger sale, relatively, will be made of the work in the East than among our own people. It will be studied on the voyage. It will be a text-book for communities from which large numbers are contemplating removal. It will turn the attention of many to this State who now think of it as an unknown land, and thus increase such emigration as will be healthy and reliable.

But not only thus will this book be of public value; it will contribute much important material to the archives of natural history and science, for the study of those in colleges and schools who desire to become familiar with a region in some respects *sui generis*. The information it contains makes it a necessary part of every general library, and to multitudes who have attached almost visionary ideas to the very name California, it will have the interest awakened by the realization of what has seemed so fanciful. We have anticipated the work with no little desire that it might meet the manifest demand of the time, and we are happy that it exceeds our expectations, and must have a permanent place in the valuable literature of the country. We make the following brief extracts:

HINTS TO THE IMMIGRANT.

The immigrant will meet with some difficulty in seeking a location for a settlement in California, of which he should be advised. We have only two navigable rivers, and but few railroads completed as yet. Several new railroads are projected, however, and will probably soon be constructed through a number of fertile valleys. The cost of railway traveling is ten cents a mile, and steamboat fare is generally five cents per mile. On all the stage lines twenty cents per mile is the usual fare, except when an occasional opposition reduces it for a short time. Distances are great between settlements, and the cost of living is tolerably high. To get suitable land at low price requires considerable travel by stage. On this account the immigrant, to save his purse, should take counsel of some trusted friend, and confine his examination to a few localities.

Farmers in the Atlantic States generally prefer the neighborhood of a river, or at least of a running brook. We have but two streams worthy the name of rivers properly so called—the Sacramento and its confluent, the San Joaquin. The lands on their border are almost entirely swamp, or subject to overflow. They breed fevers and mosquitoes, and have few tributaries that are not dry, or nearly so, in summer, and also are subject to wide overflow in winter. As a general rule, the immigrant will find it safer to seek other localities than those near the watercourses. Almost everywhere in the valleys, water is obtained at moderate depths, and wind-mills can be readily employed. This suffices for the family, the cattle, and the gardens of the farmer. His grain crops do not need summer water, nor do his fruit trees, when once rooted.

ADVANTAGES.

Among the minor advantages to farmers, enjoyed in California, a few may be mentioned. They are not obliged to work half the season of summer to provide food for carrying their stock over winter. They save three-quarters of the expense of fuel needed in the Atlantic States under the present system. They have no cattle stables to clean, no manure to cure, haul, and spread. Our mild winters lighten the work and exposure of women. Vegetables of all kinds can be had fresh from the garden all the year, with very trifling shelter for a short time in winter. Fruit is and ever will be plenty and cheap. The two latter items are great promoters of health, as well as economy. Fowls pick up a good living all the year. Though the country is bare of trees, the new settler may have shade and ornament in four years, equal to what he is accustomed to expect in seven elsewhere, for tree-growth is very rapid, and it has little interruption in winter. His home may have flowers trailing around it all the year, by very little attention. Thus, though at present the settlers give little or no care to such things, it is in the power of those who choose, to attach their families to their homes, and give them a settled and contented feeling, which the immigrant should study to cultivate. In no other country are the elements so favorable to them in this respect.

The Cottage Bible and Family Expositor, published by Brainard & Sampson, of Hartford, is now being sold by agents among us, and should be bought by many who need a short and practical commentary on the Scriptures. Its notes, and illustrations, and maps adapt it to the use of children as well as adults, and while excellent for family reading, it is sufficiently critical to be of value to Sunday School teachers, and even to ministers, in preparation of familiar expositions. We hope it will be purchased, not merely to lie on parlor tables, but to be regularly and carefully studied.

EDUCATIONAL.

Ridicule.

Ridicule is a weapon that should be directed, in the school-room and in the family, chiefly against ideas and practices, and not against persons. That teacher exposed himself to just indignation who once, hereabout, made a speech like this: "Boys, I have an idea. (Laughter.) G—— O—— is the greatest blockhead in this school." Moreover, when we ridicule ideas and customs, let us be very sure that they are such as we would attach ridiculous ideas to willingly. Most of us have heard an absurd answer to the first question of the Assembly's catechism. This may have been coined by some one who had at heart a sincere reverence for the truth, but it seems to us that, in making sport of solemn things, he played with dangerous fire; like children, thoughtlessly building bonfires of driftwood on the beach, and thus luring, by a false light, noble vessels upon the rocks. As a specimen of the practices to which we may usefully attach ludicrous ideas, take that of men's inscribing their names in public and notable places. A friend of ours once remarked that he was effectually cured of the folly by a little fling of ridicule which he saw in Egypt, on a pyramid. There, on a great rock, some tourist had laboriously carved that most perishable of all his possessions—his name. But some later traveler had, underneath it, cut the homely but trenchant word, "stone-cutter." C. R. C.

Acquiring Words.

A man of long memory can easily recall when he first heard many important words. And hardly any one is so short in memory that he cannot remember when he first heard certain words or phrases, less common in their occurrence. Examples from our own experience are the words *wynze* and *lissome*. If we mistake not, the first effect of a new word, or a new usage of an old one, is to divert attention from the idea, or fact, which the word was intended to convey. This reads us a short lesson in education. We wish our young folks to go forth into the world to collect ideas and facts. We wish them to attend to what is said by others. Let us furnish them, then, with words, and with the various uses of words. A person trying to attend to an idea conveyed through a strange word, is like one trying for the first time, to look at a face through an opera glass; he is so much taken up with the instrument that he does not more than half discern the object. Or, he is like a lady trying to look at fireworks from a carriage with restless horses; he fails to enjoy the spectacle because he is so much troubled by the peculiarities of his foothold for seeing it. C. R. C.

A Teacher's Talk to his Boys.

Boys:—Welcome back, one and all, to this dear old school-room! Dearer to me, doubtless, than to you: for within these walls I have spent ten years of my maturer life. You come with various and conflicting emotions. Several of you, indeed, leave home for the first time, and this separation is sad and strange. But you must learn to follow reason, and not feeling. You will find throughout life, that we must often put our wishes, as a sacrifice upon the altar of duty, and happy is he who early learns to make it a free-will offering. What is wisest is best, but what is best is not always pleasantest. Resolve to face your future, for you must make it. You must step forth into life, for what you call your home, is not to be your permanent abode. It is your father's home, and he will stay in it, we trust, till he dies: but will you? Do you wish it? Do you purpose it? No. Yours is the fledgeling's nest, the returning place of its puny circuits, till it takes its last adventurous flight. In a few years it will be yours to visit, and its pleasant halls and generous cheer will always welcome your returning steps. But it will be yours to visit only, not to live in.

A good school is perhaps the best passport to that active and responsible sphere in which you must act your part. It is a sure stepping-stone to college or

business. To some it has proved the best home they ever remembered. We trust that all here will find it at least only second to their own. But one thing is certain because now proven by long experience and abundant testimony—*home is not the best place for education.* Whether this be owing to parental imperfections as to the views, method, discipline, or conduct of a true education, or to the absorption of parents in cares or pleasure, one or all, we know not. The facts remain. The history of the leading men of the race proves it: for, as a rule, they have either trained themselves, or have gone abroad for development. May your entrance here be but the beginning of your greatness.

Perhaps some one returns on compulsion. We trust this is not often the case here, nor should we be willing to have it. You must yield now to superior will, and if time shall show your unfitness, it cannot be best for you to remain. We wish the school a unit—to have as it were one company with one mind and one will, moving with even and elastic step toward one goal—the gaining of knowledge and the preparation for life.

All of you return with bodies rested and minds relaxed by long repose. You really wish to study, but almost shrink from that high bracing of the will and that strict government of the body and mind, of nerve and sense, which belong to a thorough school and college life. Exercise will soon cure these unpleasant feelings, and bring the glow and energy in which the true laborer excels.

Some of you come still burdened by a morbid sense of your deficiencies. Your wasted opportunities, your misdirected energies, your idleness or ill health, have spoiled the past and placed you below your fellows. But never despair! You are young yet. Only be earnest, and brave, and steadfast, and true to your own mind and heart, and you will yet have a worthy future. Waste no moments in upbraidings. If the past be a dead past, bury it. Act "in the living present." Nothing weakens the mind more surely than pensive brooding over the past, or vague dreamings of the future. One should be manly even in his repentings. Say, "If I have done wrong, I will do so no more." A new term of study begins. *Nunc novus nascitur ordo.* To-day you enter upon a new series of feelings, purposes, and actions. Rejoice that you live to begin a new course of duty—that a fresh, clean page is handed you on which you can inscribe deeds of light.—*Advance.*

AGRICULTURAL.

Do You Keep a Household Journal?

It would probably be irksome to many at first, but would soon come to bea pleasant part of the dailyt routine. The pocket d aries published so cheaply in all our large c ties havei space enough to enter every thing that would be desirable. If one of these, furnished with a good pencil, were kept in a basket beside the needle-case and the scissors, it would take but a few minutes each day to make a record of passing events. One of the items appropriately kept in such a journal should be the household expenses, and there is usually a place at the end of these diaries where such accounts can be arranged in an orderly manner, and footed up at the end of each month. The family expenses might be arranged under the heads of table, wardrobe, fuel, lights, service, education, travel, etc., and at the end of each month the heads of the family could tell very nearly whether they had spent more than they had earned. The whole secret of thrift in the household depends upon spending less than the income. Multitudes take no particular pains to ascertain either their income or expenses. They never know whether they are getting on or falling behind. They are never ready to settle accounts, and they live upon credit until nobody will trust them. It is true there are some difficulties in the way of a farmer keeping such an account, that would not embarrass a day laborer or a salaried man. These receive so much in wages or salary, and know definitely how much they have to spend every day or every week. But the farmer provides very largely for his own wants, owns his house, perhaps, supplies his own fuel, and, in large part, his table. But it would not take long to ascertain how much wheat, corn, rye, potatoes, poultry, etc., of his own production, are consumed in the family, and what their market value is. If the estimate were made it would enable him to tell very nearly the expenses of his housekeeping each month, and at the close of the year, when the account of crops was taken, he could tell very nearly what his income was.

This definite knowledge would operate favorably upon a farmer's fortune in many ways. He could check extravagance if he found it. He could retrench expenses, if he found he was living beyond his income. He could get the new carriage, or harness, or the piano for Kate, if his expenses justified it, without any uncomfortable apprehensions. If a man is not clear-headed enough to keep accounts and live within his income, his wife should take hold and help in his book-keeping. The temporal prosperity of the family depends upon correct figures.

Other items should find a place under the appropriate dates—births, deaths, and marriages in the circle of near relatives and friends, the beginning of the school, remarkable extremes in the weather, political, social, and ecclesiastical events, the blossoming of fruit trees, and the first appearance of birds in the spring, the time of sowing or planting the principal crops, the several plantings in the garden, and everything likely to be of interest in future years. Such a record faithfully kept, would introduce system into the whole household. It would lead to definite knowledge of many things that now pass unobserved. It would cultivate the habit of observation, which is worth quite as much upon the farm as in any other calling. It is often a matter of great importance to know just when an event happened, when a tree was planted, when it bore its first fruit, the date of a cold snap, and the record of the thermometer. Legal decisions involving large sums frequently depend upon the memory of such small events. Recording them in a journal preserves an accurate knowledge of them, and is valuable for reference in future years. Not the least inducement to keep such a journal is its value as an heirloom to the children, ever increasing in interest as it goes down to the coming generations. What would we give for such a record of the incidents in the daily life of our early ancestors in this country! It would afford a very good outline of their domestic life and of their characters. It would be better than their portraits, for it would show us their surroundings, their style of living, and much of the men and women themselves. The bold doctrine of Sartor Resartus that clothing makes a man may not be true. If we could add to the work of the tailor that of the school-master and the pastor, the grocer and butcher, and all the men with whom they had daily intercourse, we should see our forefathers very much as they were. Keep a household journal.—*Hartford Herald.*

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FAMILY READING.

The Common Lot.

Once in the flight of ages past,
There lived a man—and who was he?
Mortal, where'er thy lot is cast,
That man resembled thee.

Unknown the region of his birth;
The land in which he died—unknown;
His name has perished from the earth;
This truth survives alone,

That joy, and hope, and grief, and fear,
Alternate triumphed in his breast:
His bliss and woe—a smile, a tear!
Oblivion hides the rest.

The bounding pulse, the languid limb,
The changing spirit's rise and fall—
We know that these were felt by him,
For they are felt by all.

He suffered—but his pangs are o'er;
Enjoyed—but his delights are fled;
Had friends—his friends are now no more;
And foes—his foes are dead.

He loved,—but whom he loved the grave
Hath lost in its unconscious womb.
O! she was fair, but naught could save
That beauty from the tomb.

He saw whatever thou hast seen;
Encountered all that troubles thee;
He was whatever thou hast been;
He is—what thou shalt be.

The rolling seasons, day and night,
Sun, moon and stars, the earth and main,
Erewhile his portion, life and light,
To him exist in vain.

The clouds and sunbeams, o'er his eye
That once their shade and glory threw,
Have left in yonder silent sky
No vestige where they flew.

The annals of the human race,
Their ruins since the world began,
Of him afford no other trace
Than this—*there lived a man!*

—*Montgomery.*

When to Labor and when to Rest.

As a general rule, the best portion of the day for severe labor, either mental or physical, is before noon. The vital forces of the body and brain, after the recuperation afforded by a good night's rest, are then in their best condition for active and effective labor. The mind is clearer, fresher, and more elastic, and the muscles respond to the mandate of the will with greater readiness and freedom. The experience of many will seem to contradict this. For instance: persons who, from necessity or otherwise, have formed the habit of performing their hardest labors in the afternoon or evening, will assert that they can do it easier at such time than in the morning, and true enough they can, so long as they are subject to that habit; but once let them discontinue that course, and form the habit of doing their hardest work in the early part of the day, and they will soon perceive a decided improvement in the ease with which their work is performed, and also that they can do more in the same length of time, and with less fatigue than they previously could later in the day.

As Nature indicates the time to labor, so does she, even more plainly, point out the time for rest. In the "still hours of night" Nature sleeps and rests, and so should man. Man requires on the average, when in health, about eight hours' sleep out of the twenty-four, and it should all be taken during the hours of darkness. In sickness, it is often well for the patient not only to sleep all night, if he can, but also to sleep some in the daytime. In health, day-sleep is unnecessary, if night-sleep can be had.

Severe labor of any kind should not be performed either a short time before or soon after eating; but light, gentle exercise or recreation at such times is not only not objectionable, but, for persons in health particularly, a decided advantage. No one should labor with the mind or body, while suffering from pain or fatigue. Under such circumstances, labor exhausts vitality with great rapidity. The universal remedy for fatigue is rest.—*The Herald of Health and Life.*

Died Poor.

"It was a sad funeral to me," said the speaker; "the saddest one I have attended for many years."

"That of Edmonson?"

"Yes."

"How did he die?"

"Poor—poor as poverty; his life was one long struggle with the world, and at disadvantage. Fortune mocked him all the while with golden promises, none of which were realized."

"Yet he was patient and enduring," remarked one of the company.

"Patient as a Christian—enduring as a martyr," was answered.

"Poor man! He was worthy a better fate. He ought to have succeeded, for he deserved success."

"Did he not succeed?" questioned the one who had spoken of his perseverance and endurance.

"No, sir, he died poor as I have said. Nothing that he put his hand to ever succeeded. A strange fatality seemed to attend every enterprise."

"I was with him in his last moments," said the other, "and I thought he died rich."

"No, he left nothing; the heirs will have no concern as to the administration of the estate."

"He left a good name," said one, "and that is something."

"And a legacy of good deeds done in the name of humanity," said another.

"And precious examples," said a third.

"Lessons of patience in suffering, of hope in adversity, of heavenly confidence when no sunbeams fell upon his path," was the testimony of another.

"And high truths, manly courage, heroic fortitude."

"Then he died rich!" was the emphatic declaration. "Richer than the millionaire who went to his long home the same day, a miserable pauper in all but gold. A sad funeral, did you say? No, my friend, it was rather a triumphal procession. Not a burial of a human clod, but the ceremonial attendant upon the translation of an angel. Did he not succeed? Why, his whole life was a series of successes. In every conflict he came out victor, and now the victor's crown is upon his brow."

"Any soulless, grasping man, with a share of brains, may gather in money and learn the art of keeping it; but not one in a hundred can bravely conquer in the battle of life as Edmonson has done, and step out of the ranks as a Christian."

Honor Your Business.

We commend this paragraph, from the London *Economist*, to all who have a "vocation."

"It is a good sign when a man is proud of his work or his calling. Yet nothing is more common than to hear men finding fault continually with their particular business, and deeming themselves unfortunate because fastened to it by the necessity of gaining a livelihood. In this spirit men fret, and laboriously destroy all their comfort in the work; or they change their business, and go on miserably, shifting from one thing to another, until the grave or the poor-house gives them a fast grip. But while occasionally a man fails in life because he is not in the place fitted for his peculiar talent, it happens ten times oftener that failure results from neglect and even contempt of an honest business. A man should put his heart into everything that he does. There is not a profession that has not its peculiar cares and vexations. No man will escape annoyance by changing business. No mechanical business is altogether agreeable. Commerce, in its endless varieties, is affected, like all other human pursuits, with trials, unwelcome duties, and spirit-tiring necessities. It is the very wantonness of folly for a man to search out the frets and burdens of his calling, and give his mind every day to a consideration of them. They belong to human life. They are inevitable. Brooding over them only gives them strength. On the other hand, a man has power given to him to shed beauty and pleasure upon the homeliest toil, if he is wise. Let a man adopt his business and identify it with his life, and cover it with pleasant associations; for God has given us imagination, not alone to make some poets, but to enable all men to beautify homely things. Heart varnish will cover up innumerable evils and defects. Look at the good things. Accept your lot as a man does a piece of rugged ground, and begin to get out the rocks and roots, to deepen and mellow the soil, to enrich and plant it. There is something in the most forbidding avocation around which a man may twine pleasant fancies, out of which he may develop an honest pride.

OUR life ought to be very different on these two suppositions: one that we may abide here forever; the other that it is certain we cannot remain here long, and uncertain whether we shall remain even an hour. The latter supposition is our case.—*Pascal.*

THE YOUNG FOLKS.

The Young Witness.

A little girl nine years of age, was a witness against a prisoner, who was on trial for a crime committed in her father's house.

"Now Emily," said the counsel for the prisoner, upon her being put in the witness box, "I desire to know if you understand the nature of an oath."

"I don't know what you mean," was the simple answer.

"There, your Honor," said the counsel, addressing the court, "is there any thing further necessary to show the force of my objection? This witness should be rejected. She does not know the nature of an oath."

"Let me see," said the judge. "Come here, my little girl."

Assured by the kind tone and manner of the judge, the child stepped toward him and looked up confidently in his face, with a calm, clear eye, and in a manner so artless and frank that it went straight to the heart.

"Did you ever take an oath?" inquired the judge. The little girl stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck as she answered—

"No sir."

She thought he meant to inquire if she had ever blasphemed.

"I do not mean that," said the judge, who saw his mistake. "I mean, were you ever a witness before?"

"No sir; I never was in court before," was the answer.

He handed her the Bible, open.

"Do you know that book?"

She looked at it and answered, "Yes, sir: it is the Bible."

"Do you read it?" he asked.

"Yes, sir, every evening."

"Can you tell me what the Bible is?" inquired the judge.

"It is the word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I say;" and he repeated slowly and solemnly the oath usually given to witnesses.

"Now," said the judge, "you have sworn as a witness. Will you tell me what will befall you if you do not tell the truth?"

"I shall be shut up in prison," answered the child.

"Anything else?" asked the judge.

"I shall never go to heaven," she replied.

"How do you now this?" asked the judge again.

The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to this one—"Thou shalt not bear false witness against thy neighbor." "I learned that before I could read."

"Has any one talked with you about your being witness in court here against this man?" inquired the judge.

"Yes, sir," she replied. "My mother heard that they wanted me to be a witness, and last night she called me to her room, and asked me to tell her the ten commandments; and then we kneeled down together and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth as it was before Him. And when I came up here with father, she kissed me and told me to remember the ninth commandment, and that God would hear every word I said."

"Do you believe this?" said the judge, while a

tear glistened in his eye, and his lip quivered with emotion.

"Yes, sir," said the child, with a voice that showed that her conviction of its truth was perfect.

"God bless you my child," said the judge; "you have a good mother. This witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray God for such a witness as this. Let her be examined."

She told her story with the simplicity of a child, as she was; but there was a directness about it that carried conviction of its truth to every heart. She was rigidly cross-examined. The counsel asked her many troublesome and awkward questions, but she varied from her first statements in nothing.

The truth so spoken by that little child was sublime. Falsehood and perjury had preceded her testimony. But before her testimony falsehood was scattered like chaff. The little child, for whom a mother had prayed for strength to be given her to speak the truth as it was before God, broke the cunning devices and matured villainy to pieces like a potter's vessel.

I need not say that the man was found guilty, and that he was sent to prison for nearly two years. I hope he was a better man when he came out.—*N. Y. Observer.*

True Courage and Benevolence.

"A cheerful word of sympathy
May scatter clouds away.
One little act performed in life,
Turns darkness into day."

On a warm summer afternoon a lazy breeze stole through the windows of a little hot district schoolhouse, lifting the white curtains, and rustling the leaves of the copy-books that lay open on the desks. Thirty or forty scholars of all ages were bending over their writing, quiet and busy; the voice of the master, as he passed about among the writers, was the only sound. But though silent, this little hot school-room had its heroes and heroines as certainly as the wider sphere of life.

The bell rings for the writing to be laid by; and now comes the last exercise of the day, the spelling, in which nearly all the school joined. At the head of the class is a delicate little girl, in a blue dress, whose bright eyes and attentive air show that she prizes her place and means to keep it.

Presently a word, which had passed all the lower end of the class, came to Eunice. The word was privilege. P-r-i-v, priv-i, privi, l-e-g-e-lege, privilege," spelled Eunice. But the teacher, vexed with the mistake at the other end of the class, misunderstood her, and passed it. The little girl looked amazed; the bright color came into her cheeks, and she listened eagerly to the next person, who spelled it as she had done.

"Right," said the teacher; "take your place."

"I spelled it so," whispered Eunice to herself, tears springing to her eyes as she passed down. But, too timid to speak to the master, she remained in her place, inwardly determined to get up again.

But her trials were not yet over. Many expedients were tried in the school to keep out the arch-enemy of the schools—whispering. At length the following was adopted. The first whisperer stood upon the floor in front of the teacher's desk. Here he acted as monitor; when he detected another, he took his seat, and the next offender kept a sharp look-out to find some one to take his place; for at the close of the school, the scholar who had the whisperer's place was punished very severely—as the school phrase was, "took a feruling!" This plan appeared to operate very well, every one dreading to be found the last on the floor; but though it secured an orderly school, many of the parents and scholars doubted its justice.

The boy who was on the floor when Eunice lost her place, was an unruly, surly fellow, who had smarted for his faults often before; and as school drew near its close he began to tremble. The instant Eunice's whispered complaint reached his ear, his face brightened up; he was safe now. And when the class was dismissed he said. "Eunice whispered, sir."

Eunice rose, and in a trembling voice related what she had said: but the teacher saw no excuse in it, and she was called to take the place of the ungenerous boy who told on her.

Books had been put away, and the waiting school looked on in sorrow as Eunice left her seat to take the dreaded punishment. She was one of the best scholars, bright, faithful, sweet tempered, a general favorite. Every one felt that it was unjust, and many angry glances were directed at the boy who was mean enough to get a little girl whipped. Overcome with shame and fears he stood up by the desk, crying bitterly, while the teacher was preparing to inflict the punishment.

At this moment a tall boy stepped out of his seat, and going to the desk said:

"Are you going to whip Eunice, sir?"

"Yes, I never break my rules," the teacher said.

"We will not see her whipped!" said the boy, in an excited voice. "There is not a boy here, but one, that would see her whipped. Whip me sir, and keep your rule if you must, but don't touch that little girl."

The master paused; the school looked on tearfully.

"Do you mean to say that you will take the punishment?" asked the teacher.

"I do sir," was the bold reply.

The sobbing little girl was sent to her seat, and without flinching, her friend stood and received the punishment that was to have fallen on her. The school was dismissed, and the boys paid him in admiration and praise for all he had suffered, while the grateful little girl blessed him from her heart for a noble and generous boy, who had saved her from the greatest shame and suffering.

I said the little school had its heroes, and this was one of them. Do you think this conduct admirable?

Now for the moral.

The punishment received by this noble boy was Christ-like; it was one of suffering from his own free will, the punishment that was to have been borne by another.

You see—do you not?—that this is just what Christ did, who bore our sin in His own body, on the tree—the Savior of men. How great the gratitude each of us owes to such a friend.

Story of a Dog.

Many people laugh at the idea of being careful of a dog's feelings, as if it were the height of absurdity; and yet it is a fact that some dogs are as exquisitely sensitive to pain, shame, and mortification as any human being. See, when a dog is spoken harshly to, what a universal droop seems to come over him. His head and ears sink, his tail drops and slinks between his legs, and his whole air seems to say, "I wish I could sink into the earth to hide myself."

Prince's young master, without knowing it, was the means of inflicting the most terrible mortification on him at one time. It was very hot weather, and Prince being a shaggy dog, lay panting, and lolling his tongue out, apparently suffering from the heat.

"I declare," said young master George, "I do believe Prince would be more comfortable for being sheared." And so forthwith he took him and began divesting him of his coat. Prince took it all very obediently; but when he appeared without his usual attire every one saluted him with roars of laughter and Prince was dreadfully mortified. He broke away from his master, and scampered off home at a desperate pace, ran down cellar and disappeared from view. His young master was quite distressed that Prince took the matter so to heart; he followed him in vain, calling "Prince, Prince!" No Prince appeared. He lighted a candle and searched the cellar, and found the poor creature, cowering away in the darkest nook under the stairs. Prince was not to be comforted; he slunk deeper and deeper into the darkness, and crouched on the ground when he saw his master, and for a long time refused to take food. The family all visited and condoled with him, and finally his sorrows were somewhat abated; but he would not be persuaded to leave the cellar for nearly a week. Perhaps by that time he indulged the hope that the hair was beginning to grow again, and all were careful not to destroy the illusion by any jests or comments on his appearance.—*Queer Little People, by Mrs. Stowe.*

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One reason why the country is so flooded with poor Pens is, that they are generally made by mechanics, rather than by artistic and experienced Penmen, the only parties really understanding the requirements of a

GOOD ARTICLE.

THE BABBITTONIAN PENS, made in the most finished style, by skillful artisans, after models prepared according to the combined wisdom and experience of several amateurs and old Professors of Penmanship, are admirably adapted to meet the public wants.

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II. THE BABBITTONIAN EXTRA FINE PEN is pronounced, by a large number of elegant Penmen, to be more free, more durable, and more varied in capacity, for either fine or coarse strokes, than any foreign Pen whatever. Suitable for elegant writing, it is a great favorite with ladies and gentlemen.

III. THE BABBITTONIAN BUSINESS PEN, having great freedom and variety of movement, is unequalled for general business or school purposes. Somewhat coarser than the Extra Fine, it wears longer and moves more easily on paper.

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It is not only superior, but very much superior, to any now in use, possessing the following advantages:

1. It holds the pen outward from the stiff perpendicular, by a peculiar mechanism, causing it to glide more easily and smoothly on paper.
2. It has two scales of measurement—one of inches, and the other of decimal parts on the French Metrical System, which is being adapted over Europe, and which has already been sanctioned by the United States Congress.
3. It lets a pen in and out with the greatest ease.
4. It makes a good ruler for six or seven inches.
5. It receives pens for a long or short distance.
6. It will not clog up with ink and thus get rusty.
7. It is light and easily wielded by the fingers.
8. It is made of Steel, Japanned or Silver-plated.
9. It is made in one piece, firm, strong and durable.
10. It is never coming apart like a wooden holder.
11. It is not fragile, nor liable to bend like tin.
12. It is stylish in finish and beautiful in form.
13. It is self adjusting to pens of various sizes.
14. It is the most economical holder in the world.

Also, SCHOOL FURNITURE.

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PACIFIC COAST ITEMS.

They have had a very severe hail-storm and water-spout on White River, which came very near drowning out all the residents. The storm reached nearly to Posy Creek, a distance of twenty miles. Many of the hail-stones were as large as quails' eggs and in many places the timber was completely shorn of its foliage. Lately we have had more heavy rain, accompanied with strong wind, than has ever been known in the valley at this season of the year. In some localities it has almost ruined the crops, laying the grain as flat as if it had been rolled. It is feared, also, that the grape crop has been injured to some extent by the rain beating off the blossoms.—*Visalia Delta.*

In view of the recent formation of an association by the spiritualists "for the more general diffusion of *our religious opinions*," the *Courrier de San Francisco* says that it understands all kinds of liberty, even the "liberty of the absurd," but while the asylum at Stockton is insufficient to accommodate those who claim admission, it cannot understand the propriety of establishing schools to fit people for that institution.

The citizens of Salt Lake City are engaged in a desperate warfare against the grasshoppers. The latter have the advantage in numbers, and although "bushels" of them have fallen in the strife, yet the remainder press nobly on. The former, however, hope to succeed by their superior generalship. Not having investigated the subject, we are not prepared to give an opinion as to which party is in the right.

The *Enterprise* claims that the water-power in Oregon City is equal to any in the world. It also states that the county contains valuable mines of copper, iron, and coal, and large quantities of lime and building stone of excellent quality. With such resources as these, the people of Clackamas County have a right to expect great prosperity in the future.

Notwithstanding the constant discouragements thrown in his way, Mr. Newman seems to possess wonderful recuperative powers. The silk factory lives and weaves by his extraordinary efforts. Raw silk is arriving—the machinery is in operation—silk is being manufactured. Success to energy and enterprise. Success to the San Jose Silk Manufacturing Company.—*San Jose Patriot.*

On the day of the Yamhill Union Convention, a gentleman of Salem crossed the river at Chau-po-eg, stopped at a farmhouse on business, and found only a little girl at home. To his inquiries the rosy little web-foot answered, that "Father has gone to the Union Convention at Lafayette, and *Mother is out plowing.*"—*Oregonian.*

Preparations are being made by the officers of the various agricultural societies throughout the State for exhibitions to take place this fall which shall greatly surpass any previous efforts in that direction.

Our markets are at present supplied with delicious trout from Lake Tahoe. They reach us almost as fresh as when first scooped from the crystal waters of the lake.—*Territorial Enterprise.*

The "Society for the Prevention of Cruelty to Animals" will commence its work on June 1st. That success may attend its labors is the wish of every good citizen.

The Oregon and Idaho Telegraph Company has been incorporated, and will, if sustained by the public, complete the line from Portland to Boise City this summer.

The Labor Exchange has made arrangements to supply information in regard to the Government lands open to preemption.

Brigham Young has taken a contract to grade the Union Pacific Railroad from the head of Echo Cañon to Salt Lake City.

Vacaville is to be connected with the Sacramento and Vallejo Railroad by a branch road four miles in length.

The fruit in the vicinity of Walla Walla, Washington Territory, has been greatly injured by the late frosts.

Enthusiastic meetings are being held throughout the State to ratify the nomination of Grant and Colfax.

A flouring mill is being built at Benicia, capable of turning out 400 barrels of flour in twenty-four hours.

The "Alameda County Farmers' Club" has been organized, and weekly meetings are held at Haywood.

The funeral services of the late Senator McDougall took place at Grace Church last Sunday.

The jury in the Swaney-Seale murder case, at Stockton, failed to agree, and were discharged.

The *Rising Star*, which left New York on the 23d, has 1,000 California passengers.

Rasey Biven, editor of the Monterey *Democrat*, died on Thursday, May 21st.

The Helena (Montana) *Herald* claims for that city a population of 11,000.

They had a snow-storm at Virginia City on the 21st.

The fare on the overland stages has been reduced twenty-five per cent.

The manufacture of brooms is carried on extensively at Marysville.

The last steamer brought 700 Chinese to this city.

TELEGRAPHIC SUMMARY.

Political.—Grant and Colfax were nominated by the Republican Convention at Chicago. Both of them have made speeches accepting the nomination. The platform adopted justifies impeachment, favors equal suffrage in the ex-States, but affirms the right of loyal States to regulate suffrage for themselves. It denounces all forms of repudiation, but favors an extension of time for the payment of the debt and equalization of taxation....Great enthusiasm prevails in the East over the nominations....Reports are still prevalent of Chase's intention to put himself into the hands of the Democrats as a candidate....Geo. C. Gorham is the California member of the National Republican Committee.

Impeachment.—The prospects for conviction seem a little better since the Convention, but Wilson and Boutwell, of the Managers, believe that the President will not be convicted. ....Stevens has prepared three new articles of impeachment. ....A final vote is expected this week....Charges of bribery and corruption continue to be made against Senators whose vote displeases the authors of the charges.

Eastern.—A frightful and fatal disease has broken out and is rapidly spreading among the cattle near Springfield, Ill....Burlingame and the Chinese Embassy arrived in New York on the 22d inst....A thousand volunteers are to be raised in the United States for the Papal army....The family tomb of General Putnam has been broken open by robbers, and the jewels, and even the bones, of the dead carried away....A general movement is to be made against the Indians in Arizona....The Connecticut River is higher than at any time before this season, and has done much damage to the crops.

Foreign—The Emperor of Austria has signed a law equalizing all religious sects in his dominions....The British Government has forbidden the deposition of Colenso, Bishop of Natal....It is rumored that the Fenians are preparing to make a more formidable raid on Canada than any preceding one....Prince Albert has recovered from his wound, and is returning home....The Cretans are still victorious, but there are 60,000 Cretan refugees in Greece, who experience great misery.

WEEKLY MARKET REPORT.

Produce Market.

Wednesday, May 27, 1868.

Flour—Except a slightly improved feeling in Bakers' Extra, we have nothing to report. We quote jobbing rates for city mills as follows: Superfine, hf sks, ₱ 196 lbs, $6 25 @6 50; do, qr sks, $6 50@6 75; Extra, hf sks, $7 00@ 7 25; do, qr sks, $7 25@7 50.

Wheat—Beyond some demand for distilling, there is nothing worthy of remark. The range for good to choice is $2 10@2 15, the market being apparently firm at these figures. Sales of 500 sks good shipping, $2 12½; 200 sks choice, $2 15 ₱ 100 lbs.

Barley—The demand is quiet at the nominal range of $1 75@1 85. Sales of 300 sks light feed, $1 72½; 500 sks good do, $1 75 ₱ 100 lbs.

Oats—Quotations have assumed a wide range—say $2 10 @2 45. Sale of 200 sks ordinary, $2 12½ ₱ 100 lbs.

Potatoes—For good descriptions of old the market is firm at 55@65c for Bodega, and 70@85c for Humboldt. Sale of 200 sks new Mission, in small lots, $1 70@2 ₱ 100 lbs.

Onions—Are in moderate supply, jobbing at 2½c @ lb.

Corn—Red, $2 15@2 20; pale Yellow, $2 30@2 35; deep Yellow, $2 30@2 40; White, $2 25@2 30 ₱ 100 lbs.

Rye—Nominal at $2@2 05 ₱ 100 lbs.

Buckwheat—Dull and nominal at about $1 75 ₱ 100 lbs.

Beans—Sale of 100 sks Butter, 5c. We quote jobbing rates as follows: Bayo, 3¾c; Butter, 4¾@5c; Pea, 5½@6c; small White, 5½@6; Pink, 3¼@3½c; Red, 2⅜@2¼c ₱ lb.

Bran—In fair demand at $25 ₱ ton.

Middlings—We quote fine at $45@40, and feed descriptions $35@32 50, the medium quotation being 34.

Oil Cake Meal—Remains steady at $30 ₱ ton.

Hay—New descriptions $14@15, and old $15@21 ₱ ton, with sales of about 70 tons within the range.

Mustard Seed.—Sale of 600 sks ordinary California red, private.

Dairy Products—Fresh roll Butter is a little scarce, ranging from 30@35c; California firkin is in good supply at 30@35c, the latter an extreme figure, with sales of 30 firkins dairy-packed at, 32c, and 10 firkins do at 34c. Cheese is quoted at 14@16c for the various California dairies, and 18c for S. Hough & Son's; Eastern Cheese ranges at 16@20c ₱ lb, with sale of 3,000 lbs (English dairy) ex steamer, private. Eggs are in good demand at 31@32½c for Hen, and 25@27½c ₱ dozen for Duck.

Poultry—Supplies are generally light. Live Turkeys are quoted at 16@18c, and dressed do, 18@20c ₱ lb—none of the latter in market; Hens are scarce at $7 50@8 50; Roosters, $6@7 for old, and $7 50@8 50 for young; Spring Chickens, $5@7; Ducks, $4 50@5 50 ₱ doz; Geese, $1 75 @2 for old, and $3 ₱ pair for young.

Provisions—Prices are essentially the same as last week. California smoked Bacon, 15@16c; Oregon do, 12½@13c; California Hams, 16@18c; Oregon do, 15@16c; California Lard, 14@15c, with 15½ for small tins; Eastern do, 12½@13½c. The above are jobbing prices.

Wool—In round numbers, the sales since last Wednesday aggregate 500,000 lbs. Small lots of extra choice spring have been sold as high as 19@20c. At the close the market is hardly so firm. We quote choice shipping grades, 17@ 18½c; medium do, 15@16c½; burry, 11@14c ₱ lb. Sale of 10,000 lbs fall clip shipping grades, 11@13½c.

Hides—Sales since last Wednesday include 126 Mexican dry, 13c; and 1,150 California dry, 14½@15½c for usual selection.

Tallow—The supply continues meagre and the market moderately active at 7¼@7¾c for good to extra choice Beef and Mutton, the bulk of the sales being at 7½c ₱ lb.

San Francisco Cattle Market.

Beef, Veal, and Mutton are steady at unchanged figures. Lamb and undressed Pork have declined about 2c ₱ lb since last week.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 6@8c ₱ lb.
do 2d do 4@6c ₱ lb.
Veal—Steady at 7@10c ₱ lb.
Mutton—In fair request at 5@6c ₱ lb.
Lamb—Plentiful at 6@7c ₱ lb.
Pork—Undressed, 4½@7¾c; dressed, 9@11½c ₱ lb—outside figure for best quality grain fed.

—*S. F. Bulletin.*

MARRIED.

At the Larkin Street Presbyterian Church, May 24th, by Rev. J. H. McMonagle, George L. Kenney, of this city, and Cecelia M. Derby, of Buffalo, N. Y.
[Buffalo papers please copy.]

Sabbath School Books.

I have the most complete assortment of Sunday School Books, Cards, Question Books, and Sunday School Music Books, in the city.

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THE OCCIDENT.

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THE OCCIDENT.

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Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

The acquittal of the President is received over the country with few evidences of disappointment and few tokens of rejoicing. Everybody supposed that the Senators who had so distinctly announced their opinion in the first vote, would show themselves of the same mind in the final decision, and probably the demonstrations respecting their action which were designed to effect a change, only rendered them the more firm. There are no indications that the result will have any particularly unfavorable influence upon the country. Indeed, the whole affair is likely to be passed over as only a temporary occasion of excitement, from which the people will recover rapidly, with that remarkable elasticity and buoyancy which has tided us over so many dangers in our history. That dangers so threatening, and, in the view of those accustomed to form conclusions respecting other nations, so inevitable, can be passed by us with so little harm, furnishes comment upon the nature of our government that must have great influence abroad. Our greatest danger is in the possibility that we may feel ourselves secure, whatever may betide; forgetting to be thankful, and becoming reckless in our independence. Of all nations, we should be most avowedly and thoroughly *Christian*, and the God who has so signally blessed us should be acknowledged, while we receive His favors.

Temperance is awakening new interest in almost all parts of the land, and with good cause. The excitements consequent on the war, and the habits so generally cultivated in the camp, have greatly multiplied the evils of drunkenness, until these are too manifest and fearful to be unnoticed by any. In all our large cities, the different grades of places for the sale of liquor, from the gilded saloon to the lowest underground den, have become so numerous that it is really astonishing that such a multitude of them can be supported. In the country, new means for the supply of those who wish to drink have been introduced, till actual intemperance is well-nigh as prevalent among farmers as among dwellers in towns. There is urgent necessity that some more effective measures be devised, or some new efficiency be communicated to those already employed, for the arrest of the enormous tide on which are floating so many interests that should be cherished as valuable and noble. The different temperance organizations established in this State are somewhat aroused to an apprehension of this necessity and are putting forth more than their usual efforts—we are glad to know with more than usual success. All temperance men should cooperate with them, in some way that will be effective, and a public sentiment should be formed that will stand opposed to every phase of this evil.

The graduates of Union College on the Pacific Coast will learn with sadness that President Hickok has felt constrained to resign. The fact is a misfortune, but the reason he gives for it adds much to the evil which must result to the College. It has been known for years that some partisan feeling existed between those who reckon themselves the special friends of Dr. Nott and those who thought Dr. Hickok should have more control, inasmuch as the responsibility came chiefly upon him; but after the death of the venerable President and the formal election of Dr. Hickok as his successor, it was hoped that all unhappy differences would expire. This hope appears not to have been realized, as the note accompanying the resignation declares that he regards the breach between the parties in the Board of Trustees, and in the Faculty, to be perpetual, if he does not retire. A committee has been appointed to wait upon the President and confer with him on the subject, but none who know him will have any idea that new arguments can be presented which he has not well considered, and no doubt he will insist that his resignation be accepted. The effect on the prospects of the College must be serious, and it will be exceedingly difficult to obtain a man both able and willing to bring it up to a point of permanent success. We regret the necessity to make the attempt, while we trust that it may not be vain.

A Statement in one of our exchange papers from Texas suggests some thoughts that may be worthy of note in all new countries. It was to this effect. The writer had taken pains to learn, and stated that in all denominations throughout that State the pastors of churches are so poorly supported that they are obliged to give attention to other employment to eke out their salaries, and that the churches are making little if any, progress. Now, although he did not connect these two facts in the relation of cause and effect, we will do so, and commend them to the young churches of our religion. It is fully established that the divine method of success is wise, viz: the settlement of competent men as leaders in the church, who shall devote themselves *wholly* to their work. It is not economy to make it impossible for these men to do this, nor to oblige them to give such close heed to their expenses that they cannot watch over the interests committed to their charge with every power devoted to success. Churches may *exist*, and only half support their pastors, but they will not *flourish*, and really become aggressive in their influence, unless they render them free from anxiety respecting temporal affairs, so that they can prosecute their plans with vigor for the promotion of Christ's Kingdom. It is often difficult for those who are passing through the trials of commencing an organization in a new village, or neighborhood, to understand this feature of economy. Yet facts will prove, that while a minister who is not willing to share self-denial with his people is not worthy of support, one who shows himself to be the man for the work should be made free from other cares, if rapid and satisfactory progress would be attained.

The monarch of Utah is a master of kingcraft. Brigham Young would have taught James the First. His policy is, the isolation of the Mormons. In pursuit of it, his strokes have been masterly. Success, as well as philosophy, has paid tribute to his genius. First, he secured geographical isolation. He led a grand exodus from Illinois and Missouri to the desert. Dr. Francia, Dictator of Paraguay, followed the same policy of segregation. But the geographical part of it was already achieved for him. Paraguay was isolated by nature. But the great Mormon's achievements in moral isolation are even more heroic. His stringent liquor law has kept away the rougher sort of Gentiles. His success in disquieting land titles, when it suited his convenience, has discouraged the better sort. Perhaps the dagger, too—as in the case of Dr. Robinson—has done service in extreme cases. His last stroke is just announced. He takes the contract for grading that part of the Atlantic half of the Pacific Railroad which adjoins Salt Lake. He thus secures work for his idle hands. Many of these he has now, since Montana is raising its own produce. But especially does he thus keep away a host of Gentile laborers and superintendents. We watch these strokes of policy with interest. It is a sort of battle—one man against the whole modern tendency to assimilation. But we have no doubt of the issue. The Saints of Utah will soon be as much of a tradition as the Pillar Saints.

The increase of recklessness as to the value of life must be noticed by all readers of newspapers. The number of murders should excite serious thought, the sickening details of which constitute much of the reading which is supposed to be most interesting, and suicides and assassinations have never been so frequent as within the past six months. What is the reason? Perhaps no one reason can be assigned, but could we trace the several immediate reasons to their occasion, we should find this to be the unnatural and almost unlimited *excitement* that seems to be craved by all classes of our people. Sensual, intellectual, emotional, spiritual excitement, affecting health, business, the relations of life, and the religious experience, is eagerly sought, and under its influence we are pressed beyond all proper and normal means of enjoyment and success. Disappointment results oftentimes, from which some seek relief in attempts to wrest from others what they could not gain themselves; while some, in despair, destroy their own lives, as the most direct mode of escape from evils their inflamed state of mind has greatly

magnified. Those who would not adopt such means of relief in their deliberate hours, being kept in an excited condition by the physical or mental habits they have formed, yield to the suggestions of passions that are unbridled, and kill themselves, or others, or both, thus driven on. We shall find this sacrifice of life will continue to increase, until there is a change in the habits of many of our people. Reason, religion, the authority from within and above, by which we were made to be controlled, must be permitted to bear sway. A conviction of responsibility to God must lead to a more calm, and serious, and well ordered life, then we shall be more safe, and more happy, and more successful, in the various relations of society.

RELIGIOUS INTELLIGENCE.

PACIFIC COAST.

SOME months ago a meeting was held in the First Presbyterian Church of this City on behalf of the Prison Commission, when some remarks were made by the Pastor bearing especially on the religious condition of our prisoners in San Quentin. These remarks seem to have produced effect on one hearer at least; for Dr. Eells has just received a letter from the Rooms of the Tract Society, New York, acknowledging the receipt of twenty dollars from an unknown gentleman who was present at that meeting, to be applied in payment for copies of the *American Messenger*, which are to be forwarded for distribution in the Penitentiary. We shall be happy to be the agent for our unknown friend, and do not doubt that the one hundred and thirty copies of this excellent paper thus furnished the prisoners will be of great profit to many of the hundreds so much in need of religious influence.

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THE Union Sunday School Picnic of the Calvary and First Presbyterian Churches last Saturday, was largely attended, and seemed to be much enjoyed, especially by the children. The pleasure of the company was not at all diminished by the fact, that several schools, including the Missions, were represented, and the cultivation of the union feeling was not the least advantage resulting from the exercises of the day.

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SERMON FOR THE STUDENTS OF THE COLLEGE SCHOOL.—Sunday morning, Rev. E. G. Beckwith, Associate Principal of the Oakland College School, preached, in the First Congregational Church, a sermon expressly intended for the students of the School. The text taken was, "And so Tibni died and Omri reigned." It was shown that such was the result of all earthly ambition—a short epitaph in history. His remarks were very eloquent, and were calculated to inspire young minds with noble ambition.—*Oakland News.*

—

A CORRESPONDENT sends us some items from the thriving village of Rocklin. He says: "We have a flourishing Sabbath School, with a small library of choice selections, bought with money contributed by the citizens, to advance morals and Christianity. Last week the Good Templars organized a lodge here, and the work of reformation goes bravely on."—*Auburn Stars and Stripes.*

—

A CONGREGATIONAL Church was organized last Sabbath at Oakland Point. The sermon was preached by Dr. Stone of this city, and all the exercises were very interesting. The population of that part of Oakland is rapidly increasing, and we are glad that a church is to be furnished so soon for their accommodation.

RUSSO-GREEK CHURCH.—The Greek-Russian Sclavonian Orthodox Eastern Church and Benevolent Society are about to solicit subscriptions for the erection of a place of worship in this city. A number of collectors, including the Russian Consul, have been appointed, and subscription papers will soon be circulated.—*Times.*

—

IMMERSIONS.—Yesterday morning, six or seven young persons were immersed in the creek at the foot of Webster Street. A revival has for some time been progressing at the Baptist church in this city, and some of its fruits are seen in the conversion of the persons immersed yesterday.—*Oakland News.*

EASTERN.

THE anniversary of the Presbyterian Board of Foreign Missions was held recently, in the Fifth Avenue Presbyterian Church, New York City, corner of Nineteenth Street. The annual report shows that the Board has seventy-nine foreign missionaries, eleven missionary physicians, twenty-one ordained, native, and licentiate preachers and assistant missionaries from this country, besides the wives of the missionaries and one hundred and eighty-four native helpers, or in all a force of three hundred and seventy. The receipts of the Board have been $285,308; the expenditures, with the debt of last year ($35,472), have been $312,828, leaving a balance against the treasury of $27,620. The sermon was preached by Rev. John Hall, D.D., pastor of the church.—*Presbyterian.*

SOME young men of Hartford (and it is a custom which is not at all peculiar to that city) have been in the habit of going to one of the Episcopal churches to hear the fine music and leaving before the sermon. The custom had become so annoying by its disturbance of the worship, that a notice was posted on the doors on a recent Sabbath, stating that they would be locked until the close of the service. In the haste of the young men to get good seats they did not wait to read the notice, but rushed in, and when they attempted to rush out during the service they were caught. The doors were fast and they were compelled, though unwillingly, to listen to a sermon. It is to be hoped that it did them good. This may serve as a hint to other churches.—*Observer.*

ANOTHER CHURCH OUT OF DEBT.—The West Presbyterian church (Dr. Hastings'), in West 42d St., N. Y., was fifteen months ago, $75,000 in debt. An effort was made to reduce it, and about $20,000 secured. A short time ago, one member of the church, by personal effort, in *two weeks*, raised $50,000, and $5,000 additional having been secured, this church, which, five years ago, broke ground for its building, is, by the blessing of God, entirely free from debt. We congratulate the church and commend the example to others.—*Religious Herald.*

DR. DURYEA'S NEW CHURCH.—At a meeting of the congregation of the Classon Avenue church, Brooklyn, the Trustees were authorized to go on immediately with the erection of the new edifice on Classon Avenue. Nearly $40,000 of subscriptions for pews have already been obtained, and so favorable are the prospects for being able to sell more than is desirable to dispose of, that by a resolution introduced at the meeting, the Trustees are directed to dispose of only $20,000 worth more. The extention of the present chapel is nearly finished.—*N. Y. Evangelist.*

THE corner-stone of the Metropolitan Presbyterian Church, in Washington, D. C., was laid on the 14th of April. The church being under the shadow of the Capitol, in a population of 15,000 souls without any other Presbyterian church, and with a fast growing congregation, seems to afford the best point for the erection of a new house of worship. It is proposed to erect a large edifice of the same material as that of which the Smithsonian is built—Seneca brown stone.—*Presbyterian Banner.*

SPIRITUALISM.—Horace Greeley sums up as the result of a number of years' investigation and observation of Spiritualism, that the thing itself is inexplicable; that men and women have not been made better by it—on the contrary have grown lax in their notions of marriage, divorce and moral purity; and that the aggregate of insanity and suicide has been increased by Spiritualism. A good many others will agree with him.—*Boston Journal.*

THE Faculty of the Theological Seminary at Princeton sends to each Presbytery a list of the students under its care, with the record of absences from the stated exercises of the Seminary during the year. The Presbytery then is able to call candidates to account for these neglects of duty. The plan is excellent, and would be well followed by all seminaries of divine instruction in the church.—*Observer.*

REV. R. J. BRECKINRIDGE, D.D., has written a letter, which has been published, expressive of his long-cherished opposition to instrumental music, and stating that for years such have been his conscientious scruples that he has refused to be present, much less to preach, in any Presbyterian churches where instruments are used, except they were silent when he officiated.—*Chicago Presbyterian.*

REV. JAMES FREEMAN CLARKE, a Unitarian minister of Boston, pastor of the late Governor John A. Andrew, has been invited, says the *Christian Register*, by an *orthodox* clergyman in Connecticut to preach his ordination sermon, and his church, which is Unitarian, has been invited to have delegates attend the Council.

NOT VERY CREDITABLE TO CHRISTIANS.—Some one, curious in these matters, has made a calculation in regard to the salaries paid to ministers in this country, and the number of sermons preached—that the average price paid for a sermon, take the land through, is only three cents.—*Messenger.*

REV. CYRUS BYINGTON D.D., the venerable missionary to the Indians is now at the Bible House New York, superintending the printing of a translation of the Bible for the red man. There are sixteen (Presbyterian) churches among the Choctaws with a membership of 1700.

REV. A. A. WOOD, D.D., of Geneva, has received a call to the Second Presbyterian Church of Elmira. Rev. Joel Wakeman, D.D., of Painted Post, has received and accepted a call to the Presbyterian church of Campbell.—*American Presbyterian.*

REV. DR. OSGOOD, a prominent Unitarian minister of New York, declares his positive conviction of the Divinity of Christ, but denies His Deity. In doing this, what is his meaning? If Christ is divine, is He not God?

THE *Ambassador* (Universalist) says: "Neither Unitarianism or Universalism thrives on Long Island. East of Brooklyn, there is not a society of either denomination, except that in Huntington. And here the society is small."

THE Rev. James Kent Stone has resigned the presidency of Kenyon College, Ohio, to take effect on the 25th of June next, and has accepted the presidency of Hobart College, at Geneva, Western New York.

REV. GEORGE DE FOREST FOLSOM has resigned the pastorate of the First Congregational Church and Society in Fair Haven, and his church and society have accepted the same.—*Congregationalist.*

REV. H. J. VAN DYKE, of Brooklyn, has gone South for his health, and to administer to the wants of the people there, a sum of money having been put into his hands for that object.—*Observer.*

REV. A. D. L. JEWETT has received a call to the First Presbyterian Church, New Brunswick, N. J., and his pastoral relation to the church at Throg's Neck, N. Y., has been dissolved.

THE Midnight Mission of New York last year rescued seventy-seven fallen women, of whom forty-six were permanently reformed.—*Presbyterian.*

FIFTY-ONE persons were added to Rev. Henry Ward Beecher's church by profession, and twenty by letter, at the last communion.

FOREIGN.

THE British Consul, Moore, in his recent consular report, states the population of Jerusalem at 18,000, of whom about 5,000 are Mohammedans, 8,000—9,000 Jews, and the rest Christians of various denominations. The number of pilgrims who annually resort to the holy city, is 6,000—8,000. The local Turkish Government has commenced a carriage road between Jaffa and Jerusalem, which it is thought will be completed this present spring. This is a very great improvement, and will be greatly prized by travelers. Two lines of telegraph *via* Beyroot and Alexandria connect Jerusalem with Europe.—*Hartford Churchman.*

THERE are within 150 miles of Cape Comorin, the southern extreme of India, 89,000 native Christians. Of these the Church Missionary Society instructs 36,000; the London Missionary Society, 29,000; the Society for the Propagation of the Gospel, 18,000; and the American Board 6,000. These Christians are very poor, but are doing what they can for supporting the Gospel. Those under the care of the Church Missionary Society, pay at the rate of 35 cents each per year for each child and adult for religious purposes. The wages for a day's work is but a few cents.

AT a church in Leeds, the rector lately gave notice that the "young ladies" who were candidates for confirmation, would meet at the parsonage; but that "the young women" were to assemble in the schoolroom! It is a question which of the two female sets was the most complimented—the ladies who were not considered womanly, or the women who were not regarded as sufficiently ladylike to assemble at the parsonage.—*Independent.*

A MEETING of the "Catholic Association for the Suppression of Drunkenness" was recently held in Exeter Hall, London, the headquarters of English Dissenters and Evangelical Churchmen. The meeting was presided over by Archbishop Manning, who made a strong temperance speech, and advocated the compulsory closing of public houses on Sunday.

REV. DR. JESSUP, a missionary for twelve years past of the American Board in Syria, recently stated at a public meeting in New York, that a few years since there was only one printing press in Syria, now, there are *sixteen*, and books in Arabic from these presses may find readers from Liberia throughout Africa, Turkey, Arabia, Persia, India, and to the very gates of Pekin in China.

A NUMBER of Greek Christians at Caiffa having recently declared themselves Protestants, the Committee of the London Church Missionary Society have sanctioned the appointment of a Catechist to instruct them, and another missionary has been stationed at Nazareth, where a new and substantial church has recently been erected.—*Zion's Herald.*

AMONG the two millions of people by whom Yeddo, in Japan, is inhabited, there is not a beggar in the streets, not a man unable to read, not a boor, not a drunkard, not a ruffian. The women are beautiful, the men are robust and energetic, there is no trouble about fashions, education is universal, books are plentiful, though there are no newspapers.

THE enormous distribution of the Word of God and of Protestant tracts at the Paris Exposition has caused a remarkable religious awakening in France. This has brought into great notice their various Protestant institutions, and caused a considerable increase of applications for information and help.

LETTERS from Rome announce that Pius IX. does not disguise his intention of nominating Cardinal Bonaparte as his successor; this is, by his own account, the best means of securing French aid for the maintenance of the Papal temporal power.—*Protestant Churchman.*

DISRAELI is not of the Jewish religion. His father embraced Christianity before the Premier was born.

THE ORGAN QUESTION.—The Hamilton Presbytery, by a vote of 11 to 2, decided to allow the use of instrumental music in churches, whenever congregations unanimously or by large majorities desire it.—*Montreal Witness.*

FRENCH PROTESTANT MISSIONS.—The French Protestants, though comparatively few and poor, are engaged in the work of foreign missions. They have long had a mission in South Africa.—*Zion's Herald.*

THE Established Presbyterian Kirke of Scotland, pays $15,000 in annuities to ministers' widows. The Secretary who disburses the fund, receives a salary of $3,000, and his clerk $750.—*London Times.*

THE "Christian Dressmakers" is the title of a new society in Paris, established for the purpose of discouraging low-necked dresses. The members take a solemn oath not to made such garments.

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REV. P. V. VEEDER.

The Occident.

San Francisco, Saturday, June 6, 1868.

THE GRANDEUR OF SIMPLICITY IN CHARACTER.

Grandeur relates rather to what is massive and majestic than to any object in its details. Hence the necessity that the grand be simple. The distant mountain, lifted in its rugged outline against the sky; the ocean, rolling forever the same within its shores; the canopy of heaven at midnight—are wonderful in their grandeur, yet nothing could be more simple as we view them—that is, more severed from everything else, and impressing us with their solitary majesty.

We have like feelings, sometimes, when viewing splendid works of art—as Raphael's noblest paintings, the St. Peter's at Rome, Powers' statue of Washington; yet it is always the severe simplicity seen in the proportion, the arrangement, the general effect, which moves us, and the awe we experience when in the presence of these works would diminish at once if this should cease to be their chief peculiarity.

Now, the grandeur of character is seen in the same peculiarity; not in its extreme finish, or detailed ornaments, which require so near inspection that defects are also observed, but in the bold, and often stern displays of the man in his more marked and peculiar features. Thus we look upon Paul, ever revealing in the synagogue, the palace, the tent-maker's shop, on Mars Hill, in Corinth, in the hall of Festus, the prison of Rome, and at the place of execution, the same nobility and splendor of a simple purpose. Thus we look upon Luther, whose simplicity of character was the marvel of the man. Thus Calvin, Knox, Huss, Wickliffe, and others of more modern times, appear to us, limned upon the background of the dark days in which they lived, not so much in the delicacy of beauty as in the sublimity of grandeur, the glory of their fame being in their simple faith and their noble devotion. Our own forefathers had this as their common peculiarity. As we look back upon them we see much that we cannot approve; many of their acts, some of their sentiments, and their manners generally, as the light of our days shines upon them, should be discarded. But there is one feature of their character for which they will have evermore the admiration of the world, as it distinguishes them from any other race of men, and has left its blessed influence on their descendants, viz: the stern, unyielding, yet always grand simplicity they ever exhibited, and which, notwithstanding the sneers of those who cannot appreciate either them or the times in which they lived, will cause their names to be honored, so long as there shall be men to pay respect to manhood's loftiest exhibition. And there are not wanting those among us who present a character that demands similar respect for the majestic peculiarities which cause them to tower above the ordinary level of human nature. These men are singular, but that which renders them singular is eternal. It is like the essential principles of truth, which rise unshaken amidst the flood of ages that sweeps all transient things away, as grand, as noble, though they stand alone, as when surrounded by the objects of beauty, or worth, that for a season seemed a portion of their value. So does character become the priceless bequest of him who gains it, to the race, while at the same time, he keeps it all for himself; and there is nothing finite more sublime in its grandeur.

SCHOOL EXAMINATION.

The experience of the past two weeks can hardly be very satisfactory to those who are the friends of education, rather than the friends of any particular school or seminary. It is difficult to know why nearly all the schools should select the same week, and the same days of the week, for their examinations; and a change in time, by some mutual understanding, would be very agreeable to the public, and would not be attended with any disadvantage to the schools. By the present arrangement no one can attend any number, and very little opportunity for a comparative judgment respecting them is afforded. So far as we were able, through others on whose opinion we could rely, we have endeavored to ascertain the character of the examinations in most of the schools in the city and vicinity, a brief note of which we give in this general summary.

The public schools appear to have given great satisfaction, as they might be expected to do from the manner in which they have been conducted through the year, but as quite extended accounts of their several departments have been given in the daily papers, we will not repeat what has been published respecting them.

The Pacific Female College, under the direction of Rev. E. B. Walsworth, has closed the year with unusual tokens of prosperity, and the classes gave proof of careful training, and real progress. The recitations in the advanced class were worthy of particular commendation, and the music tastefully interspersed was such as we like to hear from our daughters and friends in our homes. We learn that Mr. Walsworth has purchased the edifice, and will hereafter have entire control in the management of the institution. We have no doubt of his abundant success.

The City Female Seminary, so favorably known by our citizens, as conducted by Rev. C. R. Clarke, fully sustained its established reputation in the exercises with which the year was closed. That which is particularly prominent in this school is the range of knowledge acquired by the pupils, beyond the mere text-books through which they pass, and the ease with which they express this in their examinations. With no possibility of special preparation, by training and crowding the memory, for this purpose, there is a very pleasant readiness and clearness in the answers of the young ladies that give much pleasure to those who understand the real object of education. The seminary has never been more patronized, and has never been more worthy of patronage than during the past year.

The Young Ladies' Seminary, of Benicia, of which Rev. C. T. Mills is Principal, exceedingly interested us with the series of tests furnished during its closing exercises, of the proficiency made by the pupils, and with the manifest delight and *esprit de corps* with which they regarded the school. The examinations were all well sustained, but the senior class deserves marked notice, as having shown peculiar talent and culture. The exhibition on the last evening was superior in all its parts, fully justifying our expectations from the past reputation of the Seminary, and giving assurance of future fidelity to all the interests of those who may become its pupils.

The Oakland Academy, which has steadily increased in popularity, and become more thoroughly equipped from year to year, under the supervision of Rev. David McClure, furnished clear proof that now it is completely prepared for the successful training of boys in the several branches of academical instruction. It is a thorough school, judging by the examinations, which were attended by little display, but which showed that the scholars understood what they had studied. The new building and excellent domestic and Christian influences of this Academy, render it very attractive to parents who seek a safe and pleasant place of education for their boys.

The University College celebrated its first Commencement this year, as the first class it has prepared for graduation has now completed the assigned curriculum of study. We feel particular interest in this College, not merely on account of its real merits which are enough to excite interest, but also because it has a special relation to the Presbyterian Church of the State. It has received the attention of prominent men in this Church, and has been largely supported by their money, and has been watched in its progress with pride by many who appreciate the relation of the Church to true education. Of course, its first commencement was hailed with delight, and a large audience assembled to witness the exercises. These were of a character to convince all that real college discipline and attainment are possible in California, and the graduates would take fair rank with the average classes in Eastern colleges. The addresses of President Veeder and Dr. Woodbridge, and the poem by Rev. Mr. Buel, were excellent, and gave a new impulse to the infant institution.

We began with the purpose to say nothing in special notice of the public schools, yet we cannot consent to close this summary without allusion to the Boys' High School, which certainly gave remarkable demonstration of its ability to develop and strengthen the powers. The young gentlemen who took part in the exhibition did admirably, in any view of them, and our citizens should be proud of such means of education for all as this High School supplies.

We intend to refer to the Commencement exercises of the College of California and the Society of Alumni, in our issue next week.

STATE SUNDAY SCHOOL CONVENTION.

Much fear was mingled with the hope cherished by the friends of the Sunday School work in this State lest the Convention which has just been held in this city might fail to be as productive of good as have been like conventions in the older portions of the country. We had known of the healthful yet stimulating influence thus exerted on individuals and on the cause, and all felt that there is great need of such influence among us, but assemblages of this kind have never been very successful in California, and it might be that only those living in the city and vicinity would attend, and no general benefit would result. The facts have completely removed this fear, and caused all friends of this important department of Christian work to rejoice that the Convention was called. At the beginning it was manifest that the object was not that eloquent speeches might be made respecting the advantages of Sunday Schools, and those engaged in them might congratulate each other on what they are doing. The programme of exercises adopted made known the purpose that the whole effect of the Convention should be *practical*. The questions for discussion were those which relate to the highest success in teaching and gaining influence over scholars; and the remarks made upon them, though often differing in some points, were direct, the expression of experience and thought, and such as would *suggest* much

to all who heard them. The addresses were upon themes best adapted to awaken interest and elicit new ideas and valuable reflections, and they were delivered by those who have given years of study and observation to the methods of success in Sunday Schools. Of necessity, there was little foolish or unprofitable talking. The delegates were not here to be harangued, but to consult. The object to be gained was too sacred and important to admit of idle, aimless, time-spending, and though there must always be in such assemblies some who are not sensible of the end to be gained, and the best means of gaining it, there were less of this class in the Convention than may often be found.

We were not able to be present as much of the time as we desired, yet no doubt we express the universal conviction when we say that all were profited by its exercises, and will be more ready to attend such conventions in years to come.

In these general conferences we gain a common stock of experience and study, and each may appropriate and make valuable to others the results which all have reached in the various departments of the work. The best methods of teaching, and influencing, and saving children are worth all the attention we are likely to give them, and we should welcome any aid of which we may avail ourselves.

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Correspondence.

Letter from Napa County.

Napa, May 28, 1868.

At the request of your correspondent, who writes from Bloomfield, in The Occident of the 23d, I subjoin the substance of my remarks on infant baptism, made at Healdsburg on the second Sabbath of this month:

The Covenant of Redemption existed from eternity between God the Father and God the Son. This covenant entered into operation immediately on the fall of man. It began to take form in Abraham's time. God gave him circumcision as a sign or seal of his interest in that covenant, and commanded him to circumcise his male infant children, as they were included in the covenant, and had a right to this token of recognition. In giving this sacrament to Abraham and his children, God bound Himself to be their God, recognized them as his children, and declared them entitled to all the benefits of the Covenant of Redemption, or, as it is more properly called, when speaking of it as it relates to Christ, and believers and their children, "The Covenant of Grace."

At the same time, God required Abraham to be careful that every man child was circumcised, as it was the mark by which they were to be recognized as God's children and servants.

By neglecting this simple ordinance the parent dishonored God's Covenant of Grace, and his child had consequently no right to any of the saving benefits of that covenant.

The duty of Christian parents to present their infant offspring to God is as obligatory now on them as it was on Abraham in his time. But as there is no longer any call for the blood of believers, or for the blood of their little ones, seeing that the blood of Jesus Christ, the Son of God, cleanseth from all sin, our Lord gave His New Testament Church the significant ordinance of baptism to supply the place of circumcision, as one of the two sacraments, saying, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Ghost." The water used in baptism signifies, first, the blood of Christ, by which believers and their children are justified in the sight of God; and second, the sanctifying influences of the Spirit of God, as sayeth the Apostle Paul: "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

Children of believers are federally holy—that is, they are included in the Covenant of Grace, as Peter said to the Jews, on the Day of Pentecost, "for the promise is unto you and to your children." Accordingly they have a right to baptism, as the token of recognition by God and His Church; not only so, but the child of one believing parent has an undoubted right to baptism, as Paul again declares: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy."

It may be remarked on this verse, that it is only by their interest in the Covenant of Grace, through their parents or parent, that infants are holy, for notice these words, "*else were they unclean.*" It is by entertaining wrong ideas on this point, and by believing that all children are naturally holy beings, that so many Christian parents are able to feel at ease while their little ones are still unclean, and unwashed in the cleansing blood of the Son of God.

Christ recognized the infant children of these believing parents who brought their babes to Him as subjects of this spiritual kingdom, saying, "Suffer little children," or, as the original signifies, *nursing* children, "and forbid them not to come unto me, for of such is the Kingdom of Heaven." And we know of no other way by which little helpless ones can come to Christ, but only as the man who was sick of the palsy came, when he was carried to Christ by his believing friends. (See Mark ii: 3.)

Let Christian parents follow the example of Noah, and carry their children with them into the ark of safety. But some may inquire, "What difference can sprinkling make?" Let such look in the twelfth chapter of Exodus, and read from verse 21st to verse 24th, and they will see that there was then a material difference, and that the safety of the first-born child was dependent on the *sprinkling* of blood.

That infant baptism was observed in the Apostolic Church is inferred from Acts xvi: 15, where we read that Lydia was baptized and "her household," and at the 33d verse we read that the jailor of Philippi was baptized, and "all his." Were there no children in Lydia's household, or among the "all his" of the jailor of Philippi? It remains for those who are opposed to the practice of infant baptism to prove that there ever has been a period in the history of the Christian Church when the infant children of believing parents were not baptized.

I am yours,

James Wylie.

Letter from New Jersey.

Princeton, N. J., May 9, 1868.

There is now rising from the college grounds at Princeton a singular building, which cannot fail to attract the attention of the visitor in these classic shades. I refer to the new observatory. The main building consists simply of a large circular tower, now about half completed, and when finished, to be surmounted by a revolving dome. At each side of this main tower there are adjoining smaller buildings, to be used for various purposes, as need may require. The large central portion is to be devoted to the telescope, which, it is expected, will be the finest in the country. The preparations for the location of the instrument are of the most thorough and substantial character. One would hardly suppose that in a district where earthquakes are not so common as in the great city of the Pacific, and indeed, are almost unknown, it would be necessary to dig down twenty feet and more and lay the foundation upon the unbroken rock; but this is what has been done. The space between the solid rock and the surface has been filled with stone and cement, and upon this rises a pyramid of solid masonry, twenty feet square at the base, and tapering gradually as it ascends, until it ends in a platform of two large stones, making an area on the summit of the pyramid of about ten feet square. On the platform is placed the pedestal for the telescope. First, a huge block of Quincy granite, whose lines are exactly parallel with the points of the compass. This foundation stone does not rest with its whole surface upon the top of the pyramid already described, but, in order to possess perfect steadiness, is so cut that it stands as if upon feet, having contact only at the extremities with the subjacent masonry. This stone is about twice as long as it is broad, and bears upon it two stones of less dimensions, on the highest of which the telescope is to have its resting-place.

When completed, this observatory will be a great addition to the scientific department of the College. Besides this building, other substantial improvements are in contemplation, and the friends of Nassau Hall look hopefully forward to the future.

Although reliable information has not as yet reached us as to the acceptance of Dr. McCosh of the Presidency of the College, this conclusion is anticipated by all.

The venerable Dr. McLean retires from his chair after having occupied it much longer than any preceding President, and I am happy to say that his appearance justifies the hope that he may still for many years watch with interested eye the progress of the institution whose interests he has so long and so well directed.

W. R.

The Christian Conscience.

It is a grand and glorious thing, this higher and nobler part of man, dwelling in perpetual sunshine; this of which we may say, almost with the poet, that

> "Its great bright eye most silently
> Up to the Throne is cast;"

looking evermore above the letter of the law to its spirit; casting its bare arms, free from the fetters of precedent and human tradition, ever up into the pure blue sky; feeling for love; feeling for truth; feeling for justice:—a grand and glorious, but a wayward and fitful thing; slumbering for centuries in nations, dormant for long years of a man's life; but when it wakes, when it speaks, leading at any cost, however perilous, straight into conflict, straight into solitude. straight into bereavement.

A strange thing, too, for it may speak ever so low and armies cannot silence it. Its utterances may savor of folly, or of imprudence, or of inaptitude for practical life; but they drop like seeds into the great heart of mankind; they fashion policies, they rule empires; that which was erewhile shouted as the name of an enthusiast, that which was just now branded upon the flesh of a martyr, shall before long glitter in gems on a sceptre, and float out to the breezes as the righteous emblazonment of a realm. And a fearful and a dangerous thing it is too; for in the midst of successful iniquity, or disregarded equity, let it but lift up its voice, and brave men turn cowards; let but one note of that voice be heard from the lisping tongue of a child, and bold workers of wrong, and busy toilers for gain, and the world's idlers, shrink and shrivel up, as if the icy north wind had blown upon them; because they know that a power swifter than the telegraph, and keener than the lightning, prints all its words in that book of remembrance, which the angel shall hold open when all mankind shall meet before God.

But we must not treat of man's conscience, even in Christian countries, as being infallible, or universally enlightened. It is clear in its testimony, it is trustworthy in its verdict, only in proportion as men have become Christians. In every Christian land there is a certain number of persons, greater or less, according to the purity or corruption of its Christianity, who form, as it were, the focus of the bright light of the Christian conscience. Sometimes they are banded together, and acting on the public; but this can only be where the utterance of opinion is free. And even in such lands, the men of pure and clear Christian conscience often know not one another, and work not together. They are separated by barriers of rank, or of sect, or of other circumstance; and it is not till God's Providence has made utterance inevitable that it is discovered how irresistible a power is gathering in secret. Thoughts that it would take a bold man to utter on a platform to-day, may to-morrow be carried like a tide-wave over the land, and may the next day have become a confessed basis of national action. Of course, in lands where utterance is not free, the Christian conscience is crushed and borne down. But even there it is in the long run, repressed and borne down in vain. Like the up-bursting of the boiling granite from the central heat, it will find its way through the chinks and leaks of the thickest and tightest impost of artificial rule; or, if it cannot, it will end by up-heaving and shattering in a moment the compact crust of ancient and prescriptive wrong.—*Dean Alford.*

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Sermon,

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"Unto you, therefore, which believe, He is precious."—I Peter 1: 7.

It has been remarked by an earnest-hearted commentator, that the Apostle Peter, in his epistles, makes special mention of *four* precious things as belonging to the religion of our Lord Jesus Christ. These are, "precious *faith*," "precious *hope*," "precious *blood*," and "precious *Savior*." Each of these might be the theme of a series of instructive discourses, without exhausting the subject. I propose, however, mainly to confine attention this morning to a consideration of the apostle's precious *Jesus*. Of course the discussion will necessarily involve some of the ideas involved in the other objects of preciousness to Christian believers.

When we speak of a thing as precious, we may be said to mean by it: first, the great *price* or *costliness* of the thing, as, for example, a precious *stone*. This, from its rarity or scarcity, would be likely to be all the more costly. A thing is precious when it is in itself of great value or worth—possessing qualities that are peculiar to itself. As, for example, in Proverbs it is said of *wisdom*: "She is more precious than rubies." Again, a thing is precious when it is highly prized and much esteemed. An instance of this is given in the account we have of the "child Samuel ministering unto the Lord before Eli," where it is declared, "And the word of the Lord was *precious* in those days; there was no open vision." The meaning unmistakeably is, that, as a rule of faith and conduct, God's revealed will was greatly valued by the people who had it. And once more, we may say that a thing is precious in view of the actual benefits and advantages it secures to them who possess it. Thus, *bread* would be precious to one in a starving condition; *water* would be precious to a man ready to perish without it; and so *help* would be precious to an individual exposed to great peril, and crying in his distress for deliverance.

Now, I think it will not be difficult to show that all these ideas are included in this word precious, as we find it in the text, applied to the Lord Jesus. He is precious in the sense of the amazing costliness of His sacrifice for sinners. His is the only offering that could be acceptable for the lost and ruined. There never has been, and there never can be, but *one Jesus*. "There is none other name under Heaven, given among men, whereby we must be saved." He is precious, therefore, in the intrinsic value of His person and work. In this regard He stands isolated in the universe of God. He has a *name*, "which is above every name." There is in Him an infinite depth of merit, that swallows up the value of all things else. He is precious in that He is dearly esteemed and prized by those who entrust the keeping of their all to His hands—a depository, in which are laid up the treasures of every needed supply. And again: He is precious because of the *positive* blessings He alone secures to those that believe in Him. He is bread to the hungry soul; He is water to the thirsty; He is actual deliverance to the imperiled, helpless, and lost. "Unto you, therefore, which believe, He is precious."

But beyond what has been already said, it will be well for us to inquire into some of the particulars concerning Christ that furnish the ground of our rejoicing and hope in Him. Attention to these particulars will serve to heighten our appreciation of Him as one precious to the believer.

I. In the first place, my brethren, consider that the work that the Savior accomplished was by the direct *appointment* of God the Father. Now, what every builder needs, as a preliminary to any structure he would rear, is a foundation. Of this your observation assures you. In the matter of all education, and especially professional education, there are what we term rudimentary or first principles to be learned, as a foundation for all that is to follow. And so in the matter of moral character and conduct, there must be certain well ascertained truths recognized as the starting-point of all future growth and progress. Now, Christianity has its first principles, as unquestionably as any other system. If there is a Heaven, and if there is a moral character needed, to fit us for a residence in that holy place, there must be a foundation on which that character is to be built. The apostle, in the opening verses of the chapter before us, states distinctly that Jesus Christ is "a living stone, chosen of God and precious;" on whom the Church, and every individual member of it, is to "be built up a spiritual house." He quotes from the prophet Isaiah to show that it was by the very *appointment* of God that this thing should be: "Behold, I lay in Zion a chief cornerstone, *elect*, precious; he that believeth on Him shall not be confounded." In the application of this figure of a *stone* to Christ, we have very clearly set forth the idea of His invincible strength, as a foundation for the Church, which is to have an eternal duration. In the fullest sense it is true that our Lord and Savior voluntarily offered Himself as a substitute for lost and perishing sinners; but it is also true, and should never be forgotten by any, that He came into our world by the appointment of His Father. He did not thrust Himself, unbidden, between God and the transgressor. He was an "*elect stone*," "chosen" for a specific work, and therefore, as Peter says, "a *precious* stone." And not only this, He is a "*living* stone," having everlasting life in Himself and communicating that life to all who build upon Him. Hence, the marvelous language of our apostle here addressed to believers: "*Ye, also, as living stones*, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." There is no truth taught in these Scriptures more clearly than that a *divine life* pervades the soul of every lover of Jesus. And you may know, beyond all reasonable doubt, every one of you, whether you are on this "living stone," by the activities of your spiritual nature. There is a warm life in Jesus Christ. It is not possible to come in contact with Him without becoming ourselves "living stones." The Church of Christ is a great Temple, but it is not composed of dead materials. Nor is it an empty, unfurnished edifice—*cold, cheerless, bare*. By no means. The Holy Spirit brings into it a thousand graces and adornings, beautifying all its parts, and cementing them more and more, as the building enlarges and grows under the hands of the Great Architect. Our religion is a thing of *comfort*. If there is no hope or joy in your profession, you may know that you are not on the Foundation. If there are no earnest and increasing spiritual desires in your experience, then Christ is not precious to you. And if He is not precious to you, what evidence have you that you *believe* in Him? The text affirms a distinct proposition. It means just one thing—*one only*. It means that "to you which believe *He is precious*."

II. We are now prepared to notice a little more closely *the medium through which Christ is here said to be precious*: "Unto you which *believe*." Something more is needed than a simple assent of the mind to the story of Jesus *as true*. Something more is needed than the additional *consent* of the mind to the truth of the story. These mental processes may bring a soul *near* to Christ; but they are not sufficient to make Him *precious* to that soul. There is another and a final step to be taken; *the soul must trust Christ*; must lay itself on Him as the only foundation. This is faith; this is believing, *assenting, consenting, consenting, trusting*. Faith brings distant objects near, and makes them real; it is the telescope of the soul. It brings Christ near to the spiritual vision, that we may behold His beauties and learn to admire and love Him.

Some years ago, during a visit to the wonderful Falls of Niagara, I gazed through a large trihedral prism upon the immense volume of water, as it swept over the awful precipice, and I cannot describe to you the glorious effect it produced on the sight. Every object upon which my eyes rested was outlined with great distinctness, and the rays of light were caught up and thrown in all the gorgeous colors of the rainbow over the descending flood. I think I shall never forget the forms of beauty in which that whole scene was clothed. Now, God's Word, in some degree, may be likened to that magnificent prism. Through it the faith of the Christian, looking up to the Lord Jesus Christ, beholds the rays of Divine truth lighting up His Person, and character, and work, with a glory absolutely indescribable. And as the blessed King in Zion is thus brought within the range of the believer's vision, his delighted soul cries out: "*He is the chief among ten thousand; yea, He is altogether lovely!*" Moreover, when once the eyes of faith have caught this enrapturing view, the trusting and rejoicing heart is sure to pray, "Lord, *increase* my faith!" For it must not be forgotten that the larger our faith, the more extended will be the view of the wonders of our Redeemer. And this leads me to remark that when a sinner believes, Christ is precious to his soul.

1st, *In His Person*. As the Son of God, He is seen by faith, clothed with infinite majesty and dignity. As the Son of man, He is beheld in the sinless perfection of our nature. As the glorious God-man, "Grace is poured into His lips," and He appears fairer than the sons of men. There may be a mystery, as there undoubtedly is, in the doctrine of the Incarnation. To human reason it may be an insoluble mystery; but it does not follow, by any means, that the acceptance of the doctrine is a *violation* of reason. The fact that we cannot understand the *mode* of such an existence offers no barrier to our belief in it as a necessary condition to our reconciliation with God. On the contrary, where the Gospel scheme of mediation between God and man is submitted to our consideration, it is seen to be the only system capable of awakening a rational hope of our recovery and restoration. The reason of men, so far from staggering under the suggestion that a mediator between Heaven and earth *must bear the nature of both*, is positively bound to *approve* it, as the one only conceivable expedient in such an emergency. If the great principle of representation is to be recognized in the matter of our relations to God, it is readily discovered in the person of Christ. Hence, it is absolutely essential to our peace of mind that we should believe in the doctrine of "*God manifest in the flesh*."

Take away the incarnate mystery and you destroy at once and forever the idea and the hope of a *mediator*. Take away *mediation*, and clouds of wrath and retribution, gathering around the throne of Almighty Justice, will eternally forbid the approach of sinful man to his offended Master. Take away the *Person* of Christ, as the God-man, and you pluck the sun out of the heavens and leave the world to wretchedness and gloom. "Unto you, therefore, which believe, He is precious," *in His Person*.

2d. But again: Jesus is precious *in His character*. If you regard Him simply as *human*, you find Him towering above all the sons of men. Drop for a moment from the mind all idea of the *divine* in Him, and behold Him as the Christ of history only. From the beginning until now He appears as the great central figure of the world. In the faultless features of His character, He is lifted up so far above mankind that even those who deny His divinity, confess Him as dwelling in the regions of unapproachable perfection. From childhood to manhood, and from manhood to the Cross—in Galilee and Jerusalem; in the fishing-boat with His disciples, and in the Temple, disputing with priests and Pharisees; in the mountains praying by night, and in the midst of multitudes, uttering His solemn instructions; in the house of Simon the leper, and at the feast in the house of Matthew the publican; in Bethany, partaking of the hospitality of Martha and Mary, and at Jericho, talking with the blind beggar; on Olivet, weeping; in the "supper room," celebrating the Paschal supper with His disciples; in the garden, agonizing; in the moment of betrayal; before Pilate

and Herod; on the cross and in death—yea, at every point in His earthly career, it is impossible to detect one trace of a sinful thought or emotion, one mark of defect in His character. When Pilate declared to the Jews on the morning of the crucifixion: "*I find no fault in Him,*" he expressed a judgment that has been reaffirmed by thousands and tens of thousands in every subsequent age. Now all this, I say, is true of Jesus Christ, on the side of His human nature; but when we look at Him as divine and human, with all the attributes of both natures in constant manifestation, oh, it is then that He becomes "precious to them that believe;" precious beyond all power of thought.

3d. Once more: To us that believe, Christ is precious in *the gracious doctrines that He taught.* I think no man can read these Scriptures carefully and candidly without considering the fact that on every subject proper for us to know, Jesus has spoken with the utmost clearness. With the Bible in his hand and a lawful desire in his heart, any one may find all the instruction that his immortal interests require. There is not a question—no, not one, which our anxious souls have ever asked about the matter of our duty and happiness, that He has not answered, and answered fully. He has not only told us what we need, but He has made known the *remedy* for every want, and how we may obtain it. He has lifted the curtain that hides the future from the present scene of things, and given us a view into the measureless depths of the world to come. The great question, the question of absorbing interest to the heart of humanity; the question, "*If a man die, shall he live again?*" our blessed Lord has forever settled in favor of the hopes and yearnings of the soul. Oh! what a proclamation of gladness is it to hear from the lips of the "Teacher come from God," the testimony He bears to them that believe in Him—"Because I live, ye shall live also. He that believeth in me, though he were dead, yet shall he live." Yes, yes, my brethren, "unto us which believe" He is precious," in His character of Teacher and Revelator. I do not wonder that multitudes of eager listeners hung upon His words. He uttered sayings that have gone thrilling through the earth and down the ages, sweeping human hearts with the voice of power, and calling up from the deep of the soul the energies of immortality! Strike out from the thoughts, and language, and hopes of mankind all that Jesus Christ taught, and you instantly impoverish the world in respect to everything that is truly noble and good. There would not be moral and religious truth enough left to illumine a single question of human happiness, or send one ray of light beyond the mouth of the sepulchre.

4th. But above every consideration, Christ is "precious to us which believe," *because of the work He has wrought for us, and the motive that led Him to accomplish it.* Jesus did far more than to tell a race of fallen beings of their helplessness and need of salvation. To have convinced the world of its awful sin and ill desert, without the offer of an adequate remedy, would have been to leave us in despair. We are indebted to the infinite compassion of Christ for the whole method of our recovery. He Himself becomes our salvation. How precious He is to them that believe may be estimated on the ground of two considerations. *First, of the great misery from which He delivers us; and secondly, the positive blessings secured and given to us.* We can form no correct opinion of the work of our Lord and Savior without keeping this two-fold idea before the mind. Deliverance from death is unquestionably a great cause of gratitude. To be taken in our helplessness from "the horrible pit;" to be lifted out of the "miry clay," is surely wonderful mercy and kindness. But this is a very *partial* representation of what is meant by Gospel salvation. Salvation has *two* parts, which can never be separated without marring the whole idea. The Psalmist gives utterance to the true conception of it when he says, "I waited patiently for the Lord, and He inclined unto me and heard my cry. *He brought me up, also out of an horrible pit, out of the miry clay.*" Now, here we have set forth the first part of the work done for the helpless and exposed soul. He is delivered from his peril; "*brought out*" as it is said, from the danger about to overwhelm him. But this is not all. Following this deliverance is the bestowment of something else, without which the other would be incomplete. Listen to what David further says was done for him: "*And He hath set my feet upon a rock and established my goings.* And He hath put a new song in my mouth, even praise unto our God." It is easy to see how this view of the subject is calculated to heighten the believer's joy and increase the sense of his obligations to his Lord and Redeemer. "Snatched from hell and the grave; ransomed from death and despair." Oh, this is surely ground of rejoicing! But the soul wants more, and has more, in Christ; it has One mighty and able to take charge of all its eternal interests, and bear it on and upward to a heaven of unbroken rest and happiness. Thus it is that by all the wretchedness and misery we escape, and by all the joy and gladness we have, and shall forever have, Jesus "is precious unto us that believe."

5th. And still again: Christ is "precious unto them which believe," from the further fact, *that He daily imparts consolation and grace, and inspires the hope of better things to come, by the promises of His word.* The Holy Spirit is truly the Comforter of God's people. He dwells with them and in them. He is Christ's great Witness-Bearer to the souls of men. It is His testimony that assures us of our acceptance in the Beloved. In the absence of His bodily presence, our glorious Redeemer is not unmindful of his children for one single moment. He does not leave them to struggle in the awful conflict of a sinful world, alone and unaided. "I will not leave you comfortless. I will send you another Comforter, that He may abide with you forever, even the Spirit of Truth." Oh, what words of tenderness are these, and what matchless kindness do they show to be always in the great heart of our loving Lord! You have had an experience of the consolations and joys here referred to. And as the waves of delight have swept over your souls, while Jesus spoke to you by His Spirit, and owned you for His children, each of you has cried out in the transport of your bliss:

> "Yes, thou art precious to my soul,
> My joy, my hope, my trust;
> Jewels to thee are gaudy toys,
> And gold is sordid dust."

In grief or gladness, in prosperity or adversity, living or dying, "unto them that believe, He is precious." It is one of the glories of our holy religion that, while it heightens our enjoyment of all that we may lawfully possess, it is never more comforting to the child of God than when he is about to be separated from everything else. I have known men to be stripped of what many would term their earthly all—relatives, friends, property, position, health—and yet they never lost the sunshine of their Savior's presence. They carried His image enshrined in their hearts, and as the eyes of their faith gazed upon it they felt that they could find a heaven of satisfaction in Him.

6th. And now, finally, let me remark that Jesus is precious in the double consideration that He never ceases to remember us, nor lets us forget Him. It is a wonderful expression of His loving-kindness that He has established this blessed ordinance in the Church. If He asks us to "remember" Him in our observance of this holy sacrament, He also pledges Himself in it to remember us. Oh, who that knows the proneness of our sinful hearts to forget the Author of every mercy, does not feel profoundly thankful that our condescending Redeemer has set these sweet memorials of His work, and passion, and death before the eyes of His followers as a perpetual reminder of the debt of love and gratitude they owe to Him?

It does seem to me that nowhere and at no time in all his experience ought the believer to find Christ more precious to Him than when celebrating the ordinance of the Sacred Supper. It is bleeding, dying love we see to-day exhibited in these emblems. Brethren, this is not a feast of mourning. This is not an occasion for lamentation. If ever those who believe in the Son of God as a sacrifice for sinners should be joyful in the Author of their salvation, it is at such a time as this. By no means let us repress a single tear of penitence or contrition, in view of our own unworthiness, as we approach this table, but by all means let us have joy and gladness as we hold communion with Him who is always precious to them that believe. Blessed Jesus, we will remember Thee this morning as the sinless One, who didst render an acceptable obedience for us! We will remember Thee in Thine agony and blood, bearing the penalty due to our guilt and transgression! We think of Thee as our Reliever from death and hell, and the Restorer of our souls to the friendship and favor of an offended Father! We think of Thee as breaking through the mighty bars of the grave and coming forth, "leading captivity captive!" We think of Thee, here at Thy table, in all the rich consolations of Thine infinite grace; the Soother of all our sorrows, the Life of all our delights! Oh, Jesus, enthroned in light and glory, Thou art still our Friend and Brother! We look up to Thee as our Mediator, and we commit, without one fear or misgiving, the momentous interests of our souls into Thy hands! We accept thy sacrifice as a full satisfaction for us before the Throne of Justice! We behold Thee as "the Lamb of God, which taketh away the sins of the world." We believe in Thee; we trust in Thee, and Thou art very "precious" unto us!

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Nothing resting in its own completeness,
Can have worth or beauty: but alone
Because it leads and tends to farther sweetness,
Fuller, higher, deeper than its own.

Spring's real glory dwells not in the meaning,
Gracious though it be, of her blue hours:
But is hidden in her tender leaning
Towards the summer's richer wealth of flowers.

Dawn is fair, because her mists fade slowly
Into day, which floods the world with light;
Twilight's mystery is so sweet and holy,
Just because it ends in starry night.

Life is only bright when it proceedeth
Towards a truer, deeper life above;
Human love is sweetest when it leadeth
To a more divine and perfect love.

Childhood's smiles unconscious graces borrow
From strife that in a far-off future lies;
And angel glances veiled now by life's sorrow,
Draw our hearts to some beloved eyes.

Learn the mystery of progression duly;
Do not call each glorious change decay;
But know we only hold our treasures truly,
When it seems as if they passed away.

Nor dare to blame God's gifts for incompleteness;
In that want their beauty lies; they roll
Towards some infinite depth of love and sweetness,
Bearing onward man's reluctant soul.

—*Miss A. A. Proctor.*

Tired.

Yes, I am tired, dear. I will not try
To stem the ebbing current any more,
Nor vex with fruitless prayer the iron sky,
Nor dew with idle tears the barren shore.
The rippling waves that kissed my happy hand,
The waves with laughing music in their flow,
Sadly I watched them o'er the broadening sand,
But I am very tired—let me go.

Too long my chafing pride has stooped to strive
To fan the embers into life again;
No faith can keep the flickering flame alive,
The lingering vigil is but lingering pain.
Too late the voice assumes a tender tone;
Too late the lip in loving smiles is drest;
The tide is out; the last faint spark is gone,
And I am very tired—let me rest.

Yes, tired—neither angry nor ashamed;
Each wretched mode has fret its feverish hour;
Let the pale bud lay withered and unclaimed—
Dead, or to gracious sun or pitying shower.
Perchance some little life may linger yet
In the crushed stem and withered leaves we see;
But what avails repentance or regret—
I am so tired—tired let it be.

I did so much; I am all worn and cold;
I strive no longer; that which must be, must;
I could not give your hand the strength to hold,
I could not give your heart the depth to trust.
How you will miss me! I could weep your want
Of the close, silent love that fenced you so;
The cup I filled was neither weak nor scant,
But I am very tired—let it go.

—*Tinsley's Magazine.*

Gen. Fisk and the Theater.

A lady friend of Mrs. Fisk called on them the other evening at their rooms in the St. Nicholas Hotel, and requested them to go with her to the theater and hear Mr. Booth in Romeo and Juliet.

"I can not go," said the General, "I have an engagement."

"Ah, but you can get released from your engagement," she insisted. "What is it, if I may be so impertinent?"

"It is the evening for my prayer meeting," he replied, "and I make it a point always to be present when possible.

The lady seized his hand and tears filled her eyes as she exclaimed, "General, you have preached me the best sermon I have heard for many a month. I, too, am a member of the church, and ought to be as punctual and faithful in my duties as you are, but I am not. But do you really think it is wrong to attend the theater?" she added, after a slight pause.

"It would probably do *me* no harm," he replied: "But suppose I were to go for this season. Mindful only of my own pleasure or of its influence on myself, I take my seat. Yonder is a young man who has been enticed to the place, not without some misgivings of conscience; he casts his eye up, and says to himself with some satisfaction, 'Ah, there is General Fisk. He is a good Christian man, I heard him deliver an address to a Sabbath school the other Sabbath; surely I must be all right in Christian company.' No," said the noble Christian man, "I can not lend my influence to that which is corrupting the youth of our land and debasing society."—*Christian Advocate.*

It's Me.

Passing a neat little martin-box of a house last evening, we happened to see a man waiting at the door for admittance. At the instant, a green blind above opened just a little way, and by the gas-light we caught a glimpse of a pair of briliant eyes, and a flutter of something white, and a bird-toned voice softly said,

"Who's there?"

"It's me," was the brief response. The eyes and flutter disappeared from the window, like stars in a cloud, and we almost fancied, as we passed on, we could hear the pattering of two little feet upon the stairs, winged with welcome.

It was a trifle; it all happened in an instant, but it haunted us for an hour. "Its me." And who was "me?" The pride of a heart's life no doubt; the tree a vine was clinging to: the "Defender of the Faithful" in the best sense in the world.

"It's me!" Many there are who would give half their hearts, and more than half the hope in them, for one such recognition in this "wide, wide world!" On "Change," in the Directory, in the Post Office, he was known as A. B. C. Esq.; but on that threshold and within these walls, "it's me," and nothing more; and what more is there one would love to be?

Few of all the hearts that beat so wildly, warmly sadly, slowly, can realize a true soul amid the din and darkness of the world, in that simple but eloquent, "it's me." As if he had said:

Now I am nothing to all the world,
For I'm all the world to thee.

A Pity to Have an Empty Seat.

A few weeks ago, a gentleman was obliged to go to a distant *depot* at an hour when there was no conveyance thither. So, although very weary, and not strong, he was obliged to set out on a walk of two or three miles. After he had gone a little way he was overtaken by a gentleman and a little boy in a carriage. The fine horse was at once reined in, and his owner said with a smile, "I presume, sir, you are going but a short way; but this little fellow insists on my asking you to ride with us. I told him, no doubt you were going to the first station; but he said, 'The gentleman is a stranger, father; it is very easy to *ask* him. It always seems to me such a pity to ride with an empty seat."

Now, that ride which cost the gentleman neither money, time, nor trouble, was a real blessing to a weary minister of Christ; and he told him so when he thanked him, and the dear boy who prompted the civility.

"It is a way he has, and always had, sir," replied the father. "From his cradle, he could never enjoy what he could not share with others. If he has any new gift or pleasure, his first thought is for those less favored. It is a way he got from his mother."

It was truly a beautiful "way" that boy had; and it should be a lesson to all boys, and boys' mothers, too, who hear of him. The little things of to-day will grow into great things of years to come. The boy who is selfish with his toys and his comforts, will be so with his money and his sympathies when he is a man; for the heart grows harder, rather than softer, by the flight of time.

A carriage is not the only place, where "it is a pity to have an empty seat." It is a pity to have one in the Church, or in the Sunday School; and there would be a less number so, if all the boys had the spirit of the little fellow of whom we have written. Say with him, "It is easy to *ask*!" and then go among the boys you know, and urge them to fill an empty seat. You can do far more in this way, than your minister or teacher can.—*South. Churchman.*

The Young Folks.

Grandma's Dreams.

BY EMILY H. MILLER.

I wonder what grandma is thinking about,
As she sits in the corner there,
With the firelight shining into her eyes,
And over her silver hair?
She has laid her knitting across her knee,
And folded her hands so thin,
And I know that her thoughts are far away,
In spite of the children's din.

I'm sure it is something strange and sweet,
That brightens her eyes so dim;
Perhaps she is seeing the golden gates,
And hearing the angels' hymn!
And she smiles to think that she soon will cross
Where the wonderful river rolls,
And gather the rose of her youth again,
In the beautiful garden of souls!

—*Little Corporal.*

A Case of Conscience.

A HINT TO YOUNG MEN.

Henry Hunt was teller in the First National Bank. Everybody had faith in Henry Hunt. His character was as clear as a glass paper-weight. You could see straight through to the heart. But his head, as you will see, was not always as clear as his heart.

He was standing behind the counter alone, one day, when his uncle George came in.

"Well, Henry, I've made up my mind, rather suddenly, to sail to-morrow; and here are five thousand dollars in greenbacks, which I've no time to invest. Take care of them and get me a good interest if you can."

"Why what a quick start you make! But I'll do the best I can with your money."

They chatted awhile, till at last his uncle bade him a warm good-bye, and was off.

Henry put the money into the vault, and for some days was so busy that he hardly gave a thought to it. But the next week James Harte and he were alone in the bank, one day, after bank hours. He had balanced his account and done up his other work, when as he happened to go into the vault, he caught sight of the little tin box that held his uncle's money.

"There, now," he said to James, "is that five thousand dollars. Something must be done with it."

Let us listen to the talk that followed.

"Why don't you put it into United States bonds?"

"I don't know. The Sonora gold mine promises fifteen per cent. sure, with a fair prospect of fifty."

"A very moderate promise for a gold mine."

"Yes; so much the more likely to be safe. Uncle asked me to get him a good interest. Seven per cent. would be good. To be more than just I'll call it eight. Fifteen per cent. would then leave me seven for myself."

"But, my dear fellow, you've no right to do any such thing."

"And pray why not, I should like to know? Isn't eight per cent. good interest? If he has that, with the principal all safe, don't he get his full rights?"

"But this Sonora business is a doubtful affair. You ought not to run such a risk."

"Stuff! Hasn't Mr. Rundle given the matter careful thought? And hasn't he put in five thousand?"

"He had a right to risk his own money if he chose."

"There's no risk worth speaking of. Besides, risk isn't *loss*. When uncle gets his money back, principal and interest, how much will it hurt him to know that there has been some little risk about it?"

"But suppose you lose it, every dollar! And there's another thing about it, suppose it should be lost, could you repay it?"

"Why, no, I haven't a dollar in the world."

"Then your uncle takes the risk don't he?"

"Yes, I suppose he does—what there is of it."

"Well, now, don't you know that risk is as much a business commodity, bought and sold every day, as beef or broadcloth? Don't you know that the Life Insurance companies hold that they have paid you squarely for your $100 when they have taken the risk for a year of being obliged to pay you, say $8,000? And don't you see that if your uncle is

made to take the risk, the benefit of it, if any, is *his* property, not yours?"

"I never thought of that before."

"Then it's high time you had! But there's another point in this matter. If you own an apple-tree, who owns the apples it bears?"

"I do, of course."

"Well, if your uncle owns this $5,000, who ought to have the fruit of it: in other words the interest?"

"You are cramming me into rather a close corner!"

"No I'm not. The truth is doing it."

"But look here. I can turn the tables on you. Has not skill, business tact, a marketable value?"

"Certainly."

"Well, then; if by my shrewdness, I get fifty per cent. for this money, haven't I a right to be paid for it?"

"Not at all, unless you have made some bargain to that effect. Suppose a man should come by night, without your consent or knowledge, and enrich and prune your apple-tree; and then in the fall, should demand half the fruit of it. Would you acknowledge the claim?"

"Well, no. But I should feel pretty mean, if I didn't give him some of it."

"Just so; but you wouldn't let him demand it. The facts about this matter, then, are, first, that your uncle, because the money is his, has sole right to the interest of it, unless by a bargain with you, he gives up part of his right; and secondly, that he has full title to it because the risk is his; and so whatever profit may come out of the risk."

"But suppose I were able and willing to take the risk?"

"So far, so good. But that would not make the *money* yours, or authorize you to get profit out of it without the owner's consent."

Henry thought long and soberly over the talk It set the whole thing in a new light before his mind He resolved to follow *James'* advice. And if any o my young readers are in any such quandary, let me urge them, "Go and do likewise."

Little Lillie was Right.

One day a lady was teaching a class of little girls in Sunday-school.

"My dear children," she said, "How soon may we give our hearts to God, and become true Christians?"

They didn't answer at first. Then she spoke to them one by one. Turning to the oldest scholar in the class, she asked:

"What do you say, Mary?"

"When we are thirteen."

"What do you say, Jane?"

"When we are ten."

"What do you say, Susan?"

"When we are six."

At last she came to little Lillie, the youngest scholar in the class.

"Well Lillie," she said, "and how soon do you think we may give our hearts to God?"

"Just as soon as we feel that we are sinners, and know who God is," said Lillie.

How beautiful an answer that was! and how true! Yes, "as soon as you feel you are a sinner, and know who God is," you may give him your heart and become a Christian.

EVERYBODY BUT BOB.—A very little boy, after giving every body a good-night kiss, kneeled at his mother's side to say his evening prayer. He repeated "Now I lay me down to sleep," etc., and continued, "God bless papa and mamma, and make them good Christians; God bless little Jimmie, and make him a good boy."

His mamma added, "God bless everybody."

At this last sentence he was silent. His mother repeated it a second, and a third time; when he raised his head and said:

"Everybody but Bob, mamma. Bob drowned my cat to-day."

Are there not some older children who can pray for "everybody but Bob?" Remember that the Savior has taught us to pray, "Forgive us our debts as we forgive our debtors."—*Religious Herald.*

Good to begin well, but better to end well.

A Plea for the Little Folks.

Don't expect too much of them; it has taken forty years, it may be, to make you what you are, with all their lessons of experience; and I dare say you are a faulty being at best. Above all, don't expect judgment in a child or patience under trials. Sympathize in their mistakes and trouble; dont ridicule them. Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs. When I see children going to their father for comfort, I am sure there is something wrong with their mother.

Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their little plans are thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would last a lifetime. Lastly don't think a child a hopeless case because it betrays some very bad habits. We have known children that seemed to have been born thieves and liars, so early did they display these undeniable traits; yet we have lived to see these same children become noble men and women, and ornaments to society. We must confess that they had wise, affectionate parents. And whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values—plenty of love.—*Episcopal Methodist.*

"THE EASIER TO CARRY ME."—In a Chinese Christian family at Amoy, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young; that he might fall back if he made a profession when he was only a little boy. To this he made the touching reply:

"Jesus has promised to carry the lambs in his arms. As I am only a little boy, it will be the easier for Jesus to carry me."

This logic of the heart was too much for the father. He took him with him, and the dear child was, ere long baptized. The whole family—the father, mother, and three sons—are members of the mission chapel at Amoy.

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THE BABBITTONIAN PENS, made in the most finished style, by skillful artisans, after models prepared according to the combined wisdom and experience of several amateurs and old Professors of Penmanship, are admirably adapted to meet the public wants.

I. THE BABBITTONIAN LADIES' PEN is one of the most exquisite little instruments, for delicate writing, ever constructed.

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It is not only superior, but very much superior, to any now in use, possessing the following advantages:

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2. It has two scales of measurement—one of inches, and the other of decimal parts on the French Metrical System, which is being adapted over Europe, and which has already been sanctioned by the United States Congress.
3. It lets a pen in and out with the greatest ease.
4. It makes a good ruler for six or seven inches.
5. It receives pens for a long or short distance.
6. It will not clog up with ink and thus get rusty.
7. It is light and easily wielded by the fingers.
8. It is made of Steel, Japanned or Silver-plated.
9. It is made in one piece, firm, strong and durable.
10. It is never coming apart like a wooden holder.
11. It is not fragile, nor liable to bend like tin.
12. It is stylish in finish and beautiful in form.
13. It is self adjusting to pens of various sizes.
14. It is the most economical holder in the world.

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PACIFIC COAST ITEMS.

A LATE number of the Cumberland *Presbyter* contains *five* of our "Current Topics," *two* of which are credited. We also notice the article entitled "Spelling Schools" going the rounds of the papers without credit, together with several shorter items. We are glad that THE OCCIDENT is appreciated by the papers of the State, and that they show their appreciation of its merits by making liberal extracts from its pages. Doubtless the failure to give us proper credit is the result of an oversight.

PORTLAND and East Portland are building up rapidly. Property is enhancing in value, and the people are buoyant and hopeful. This is the legitimate result of railroads. Our mines, manufacturing privileges, almost fabulous agricultural resources, and climate, are attracting the attention of laborers, mechanics, capitalists, and men of leisure. The land of "web-foot" is no longer a term of reproach, and those who have been wont to sneer at us through groundless prejudice, are astonished at our beautiful prairies, grass-clad hills, and never-failing harvests.—*Corvallis Gazette.*

HAYES CITY, on the Pacific Railroad, contains fifteen hundred people, nearly one-half of whom subsist by selling whisky to the other half. The Gospel has never been preached in that place. Shooting at each other is the standard amusement of the lively population—four persons having been shot in a single week recently. Might is right, and the revolver is the court of first and last appeal. It has not rained there for six months.—*Grass Valley Union.*

QUITE a spirited discussion is going on among the State papers concerning the advantages of the proposed plan for shipping grain in bulk. Strong arguments are presented on both sides, but certainly, if grain can be shipped in that manner without injury it is desirable that farmers be relieved from the great burden of buying sacks.

THE President of the Vacaville school, in his annual report given at the last commencement, states that there has been an unusual amount of sickness among the scholars during the past year. The whole number of students for the year has been 228, of which two graduate.

WE learn from the *Territorial Enterprise* that experiments are now being made with the peat found in great abundance in the valley of the Humboldt, with a view to using it as fuel for the locomotives on that part of the railroad. It is said to burn well.

A CORRESPONDENT from Camp Bowie, Arizona, writes, "There are but few items of public interest to be picked up in these parts. The Indians are being fed by Uncle Sam at one post, while they are stealing and murdering at another, not a hundred miles off.—*Montana Herald.*

THE snow is still six feet deep on the Summit. As soon as it melts, the gap in the rail-road will be closed. During the summer, that part of the road which is liable to be impeded by snow will be covered with sheds.

AT a saw-mill in this place, a few days ago, three logs were sawed from one tree, making 24,000 feet of inch lumber. Had the tree been sound, 30,000 feet would have been produced.—*Santa Cruz Sentinel.*

WE have this week heard several parties inquiring for miners to work in their hydraulic claims, but we are informed that they are not to be had in this vicinity.—*Dutch Flat Enquirer.*

WORK has been commenced on the building at Union Square intended for the Mechanics' fair. It is to be a great improvement on the awkward structure of last season.

ACCORDING to the report of the Librarian of the Mercantile Library, 2,818 volumes have been loaned during the year. Of these 2,044 were works of fiction.

THE Sacramento *Record* says that there are orange trees in that city on which may be found ripe oranges, those half-ripe, and so on down to the blossoms.

WE notice that many accidents have happened this season from men falling upon the knives of mowing machines while in motion.

ON the 27th inst., sixty houses were burned in the town of Jackson, Cal. Most of them were occupied by Chinese.

AT the Labor Exchange there continue to be more applications for laborers of all kinds than can be supplied.

A NEW steam plow has been invented at Oroville, which is, of course, far superior to all which have preceded it.

IT is said that in the last twenty years, more than sixty vessels have been wrecked in our harbor.

MANY of the military companies are to be mustered out immediately, by order of the Governor.

A PLEASURE TRAIN will run from Vallejo to Calistoga on the Fourth of July.—*Vallejo Recorder.*

COACHES are now running from Salt Lake to Helena, Montana, 600 miles, in four days.

HAY is worth seven dollars a ton in Marysville.

THE Western Pacific Railroad is now graded within eight miles of Stockton.—*Gazette.*

THE Salem *Record* says that the oldest orchards in Oregon are either dead or dying.

OVER 10,000 lbs of strawberries are received in this city from San Jose, daily.

BUSINESS is dull in Stockton, as it usually is at this season of the year.—*Gazette.*

A GYPSUM QUARRY has been discovered in Lower California.

THE Democrats have carried the election in Oregon.

TELEGRAPHIC SUMMARY.

EASTERN.—James Buchanan died on June 1st....Gen. Stoneman is to command the district of Virginia....Reverdy Johnson is to be Minister to England....The Methodist Conference has voted to admit lay delegates.

POLITICAL.—Immediately after the vote acquitting the President, Stanton sent in his resignation. The President then nominated Schofield, whose nomination has since been ratified by the Senate, with a resolution to the effect that the President had no right to remove Stanton....Schofield has taken possession of the War Office....Grant has written a letter, accepting the nomination and the platform. He will not, however, adhere blindly to any "policy," but will use every effort to bring about peace in the nation....Stanbery has been re-nominated....Chase's position is still doubtful. ....It is reported that Seward has resigned.

IMPEACHMENT—is at last settled. The Senate, on the 26th, voted to acquit the President on the second and third articles, and then adjourned, as a court, *sine die.*

CONGRESSIONAL.—The Senate refused to pass a vote of thanks to Chase for his conduct during the trial....The House passed the Indian appropriation Bill....The Arkansas bill is still under discussion.

FOREIGN.—The North Germ. Gov't has abolished imprisonment for debt....Revolutions against Juarez are still reported from Mexico....The Bavarian Government has made a treaty with the United States for the protection of the rights of naturalized American citizens....Parliament has adjourned till June 4th....The panic in Canada still continues. No battles have yet been fought; but the Fenians threaten great things.

WEEKLY MARKET REPORT.

Produce Market.

WEDNESDAY, June 3, 1868.

FLOUR—The shipment to Asia by the *Colorado* to day consisted of about 1,900 bbls. Sales include 450 bbls Oregon, ex steamer, private. It is understood that considerable purchases have been made on account of Australia, the particulars of which have been withheld. We quote city mills as follows: Superfine, hf sks, ₱ 196 lbs, $6 37½@6 50; do, qr sks, $6 62½@6 75; Extra, hf sks, $7 25@7 50; do, qr sks, $7 50@7 75.

WHEAT—The China steamer this morning carried 3,000 centals. The amount would have been larger but for the delay in the arrival of expected lots. Sales to-day include 175 sks choice Santa Clara, $2 25; 324 sks do, $2 62½; an advance of 2@12½c since yesterday.

BARLEY—The market is apparently very firm at $1 85@$1 95 for feed and brewing. Sales include 2,000 sks choice, private; 1,200 sks brewing, $1 92½; 1,300 sks Coast, $1 92½ ₱ 100 lbs.

OATS—Small sales are reported within the range of $2 20@$2 40 ₱ 100 lbs for fair to choice.

POTATOES—Fair to choice Bodegas are selling at 50@62½c, and Humboldt, 70@85c. Sale of 200 sks Humboldt, 75c. New Mission are quoted at $1 75@1 80 ₱ 100 lbs.

ONIONS—Choice Red are jobbing at 2⅝c; White, 2¼c ₱ lb.

CORN—Sale of 400 sks Yellow, $2 30, and 100 sks White, $2 37½, an extreme figure. Red is quoted at $2 15@2 20; pale Yellow, $2 30@2 35; and White, $2 30@2 35 ₱ 100 lbs.

RYE—Nominal at $2@2 10 ₱ 100 lbs.

BUCKWHEAT—Demand nominal at $1 75 ₱ 100 lbs.

BEANS—White descriptions are very firm at an advance. The jobbing rates as follows: Bayo, 3¾@4c; Butter, 5@6c; Pea (very scarce), 9@10c; small White, 6½@7; Pink, 3½@4c; Red, 2¼@2½c ₱ lb.

BRAN—In good demand at $26@27 ₱ ton.

MIDDLINGS—Fine are quoted at $45@50, and feed descriptions $33@35 ₱ ton.

OIL CAKE MEAL—This article is gradually gaining in popular favor; quotable at $30 ₱ ton from the mill.

HAY—Old is quite firm at $15@20. Sale of one cargo of good new at $14 ₱ ton.

DAIRY PRODUCTS—Choice fresh roll Butter has advanced to 37½c for small lots, the range for medium to choice being 32½@37½c. California firkin Butter is in lively demand, principally for shipment to the interior. The sales for the week aggregate 500 firkins, the market closing firm at 35c; no good Eastern firkin offering. Cheese commands 14@16c for ordinary to choice California dairies, and 18c for S. Hough & Son's; Eastern Cheese 16@20c ₱ lb; Eggs 32@33c for Hen, and 27½c ₱ dozen for Duck.

POULTRY—Supplies continue light. Live Turkeys are quoted at 16@17c, and dressed do, 18@20c ₱ lb; Hens, $7 50@8; Roosters, $6 50@7; Spring Chickens, $4@5 for small and $7@8 for large size; Ducks, $4 75@5 25 ₱ doz; Geese, $1 75@$2 ₱ pair.

PROVISIONS—California smoked Bacon, commands 15½@16½c; Oregon do, 12@13c; California Hams, 16@17c; Oregon do, 15@16c; California Lard, 14@15c, with 15½ for small tins; Eastern do, 13@13½c ₱ lb. The above are jobbing prices.

WOOL—Dealers report the market quiet at ½c decline. Good clean shipping grades of spring clip are quoted at 17@17½c, while a few extra choice lots command 18c; medium grades, 15@17c, and spring hurry, 12@14c. The sales since last Wednesday aggregate about 200,000 lbs, showing a considerable falling off from the previous week.

HIDES—The importation of Hawaiian per *D. C. Murray* is on account of local consumption. Sales since last Wednesday of 1,250 California dry, usual selection, for export, 14@15c ₱ lb.

TALLOW—The range for fair to choice Beef and Mutton is 7¼c@7¾c, the bulk of the sales being at 7½c ₱ lb.

San Francisco Cattle Market.

Beef is firm, at a slight advance for second quality. Mutton and Lamb are easier. Pork is also a little off.

We quote slaughterers' prices as follows:

BEEF—American, 1st quality, 6@8c ₱ lb.
do 2d do 5@7c ₱ lb.
VEAL—Steady at 7@10c ₱ lb.
MUTTON—Easy at 5@5½c ₱ lb.
LAMB—Ranges from 5½ to 7c ₱ lb.
PORK—Undressed, 4½@7½c; dressed, 7@11c ₱ lb, for the various qualities.

—*S. F. Bulletin.*

MARRIED.

In this city, by Rev. A. L. Stone, D.D., on Thursday, June 4th, WM. HENRY KNIGHT and ELLA J. WATERS, both of San Francisco. No cards.

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THE OCCIDENT.

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Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

The resolution of the State Sunday School Convention, respecting our duty to the 60,000 Chinese who are on this coast, is worthy of the spirit and object of those thus assembled. We hope it will not be a dead resolution, but become a quickening power in the churches and Sunday Schools, and Christian hearts of the State. There are difficulties in the nature of the case, attending all attempts to enlighten and evangelize the heathen, but these difficulties are diminished, not increased, by their being in the midst of us. Those who have seriously and with perseverence endeavored to teach the Chinese to read, or respecting the principles of science or in regard to the truths of our religion, have found less obstacles than they anticipated. For the most part, they are eager to learn, and they learn readily. Their prejudices against the gospel are not so formidable as many suppose, and while wisdom, and patience, and kindness must be exercised by those who would gain a lasting hold upon them, most cheering success will reward all who thus try to elevate and bless them. Let the spirit of this resolution be a living influence in the Sunday Schools of the State during the year to come, and we shall have very different reports at the next Convention concerning the number of Chinese who are thus being instructed in the way of life.

None can be more ready to honor the soldiers of our recent war than we. We never meet one in life without a disposition to show some token of respect; we are in full sympathy with the feeling that would cherish the memory of the dead, and hallow with gifts and offices of love the places where they sleep. The proposition that a day be set apart on which the living should visit the graves of their dead comrades, and strew them with flowers, and testify regard by martial honors for the cause they served, and for which they suffered, was received with joy by the grateful citizens of the land they saved. And the scene was at once beautiful, impressive, and grand, as the procession moved through the throng of men, women, and children, burdened with flowers, yet receiving a new contribution on every block, towards Lone Mountain. At the Cemetery, the multitude was so great that the city seemed to have transferred its population, for a time, to the city of the dead, with every device with which to beautify those small and quiet homes. Nor would we have the pageant less imposing, or the number less of those desiring to offer such proofs that our dead soldiers are remembered. But why must it be on *the Sabbath?* Why should a Christian people be diverted thus from duties they ought not to neglect, or disturbed in services they ought to render? Would not our citizens regard such an occasion, unless a day was devoted to it which is released from the demands of business? Must religion be put aside, or patriotism fail of exhibition? We confess, much as we respect the purpose of the demonstration, we were made sad by the display that changed the Sabbath into such a scene, and we will not believe that it could not have been as beautiful, and impressive, and grand, had some other day been chosen for the pageant.

The death of Ex-President Buchanan excites many thoughts connected with the life of a man once so prominent, but now so little missed, which may be very profitable. He was a man of pure intention, for the most part, who deserved and gained the confidence of those who knew him best. He had abilities and features of character which entitle him to be regarded as a statesman, and a portion of his public life illustrates this judgment of him. As a citizen, and neighbor, and private gentleman, there are few of those who have held high positions in this country who are so worthy of esteem. Yet, probably there is hardly a thoughtful man in the nation who does not regret that he was ever President, and none are more sincere in this regret than was Mr. Buchanan himself. He was not equal to the emergency in which he was obliged to administer the government, and his course awakened the pity of multitudes, the indignation of multitudes, and the sympathy and approbation of very few. His life, since he retired from public labors, has been almost secluded, and while his friends and neighbors mourn that so kind and genial an old man has gone, no interest suffers, no vacancy in national affairs is permanent, no schemes of general profit will fail, because he no longer lives. History will give him a place more honorable than many of our generation are willing to assign him, but will not omit the record, that he suffered himself to be President of the United States.

The General Conference of the Methodist Church has wisely yielded to the desire of a large number who seek the highest efficiency of that Church, and provided for lay representation in ecclesiastical bodies. The advantages of such an element in the active administration of denominational interests will be apparent, and the Church will become more in sympathy with the genius of our times and government. We hope that after a few more years of discussion, the General Conference will also provide for permanent pastorates, when these are desired. The itinerant system need not be abandoned, and should not be, for it is admirably adapted to the state of a new region, and to old regions that are sparsely populated; but the privilege can be granted to churches able to support pastors, to retain those who are useful indefinitely, and great advantage would result. There is evident progress towards this change.

The annual report of the Librarian of the Mercantile Library in this city, among other interesting statements, furnishes this food for reflection, that seventy-two per cent. of the books taken from the Library during the year were books of fiction, and twenty-eight per cent. of all other kinds. It is not true that all works of fiction are worthless, nor is it true that the Mercantile Library Association has not been reasonably judicious in the selection of these books from which its members may draw, yet this fact has a phase of sadness, when one thinks of what might have been substituted for at least half of this seventy-two per cent., with undoubted profit. The principal portion of those who read the volumes o any public library are young. They are, therefore, not merely to be affected by what they read, but are cultivating habits of reading that will have great influence upon their characters and lives, and these habits cannot be as profitable as they should be when stories become the chief food for which they acquire a taste. Parents should know what books their children take from the Library, and induce them to select a proper share of those that are instructive aud useful, with those that are entertaining, and young persons themselves should guard against the cultivation of an exclusive love for what is only exciting and unsubstantial.

Now that the contest at Washington, which has so long diverted the public attention from the consideration of more important interests, has at last been settled, and the work of admitting the Southern States has been commenced anew, with good prospects of satisfactory progress, the question of finance must take the front rank among the questions of the day. "How shall the national debt be paid?" is a problem which appears so difficult to some of our journals that they despair of being able to solve it without resorting to a partial nullification of our obligations. There is, however, no necessity for resorting to expedients of such doubtful justice, as will be evident from a simple examination of the amount of the debt. It has been estimated that if the debt were funded at six per cent., the annual interest would be a little more than two per cent. of the average earnings of the common laborers of the country, and only one-half per cent. of the accumulated capital. In order to leave a wide margin, suppose it to be one-half per cent. on both capital and labor. Double this per centage, that, beside paying the interest, the principal may be gradually diminished. Double it again, that ample allowance may be made for the cost of collection, and we have a tax of two per cent. on income and capital. This would be a heavy burden, but by no means insupportable. The people expect to be taxed heavily, and will bear the burden cheerfully, can they feel confident that the money paid by them is devoted to

its legitimate purpose. It remains for the financiers of the country to inspire the people with that confidence, by adopting a system which shall reduce the cost of collecting the tax to the minimum rate, and shall divide the burden according to just principles between the several interests, without "trying to discriminate in everybody's favor." Too much dependence, however, should not be placed on any "system." When a private individual becomes involved in debt, he can only recover himself by strict economy and attention to business, and there are strong reasons for believing that a nation must proceed in the same manner. Any one of the plans now advocated by the different papers and political leaders, if faithfully followed and accompanied by strict economy in the expenses of government, and a willingness on the part of the different interests to bear each its own share of the burden, might accomplish its purpose. Without these accompanying elements, the most brilliant system that the human mind can devise must fail.

Religious Intelligence.

PACIFIC COAST.

Presbyterian Festival.—A pleasant affair to all who participated in it, was the festival given by the ladies of the Presbyterian congregation, at the Pavillion, on Wednesday and Thursday evenings, May 27th and 28th. The weather on both evenings was favorable, and the room was filled with a delighted assemblage of ladies and gentlemen until a late hour. Ice-cream and cake, and strawberries and cream abounded; and the more substantial viands, such as coffee, oysters, sandwiches, and the like, were discussed with such evident relish as to require no other evidence of the culinary skill of those who provided them, and the winning grace with which they were served by fair hands to the discussers of subjects so interesting. The hall was beautifully and tastefully decorated with evergreens and flowers in profusion, and boquets innumerable dispensed fragrance through the room, and adorned every table. Music, too, gave animation and spirit to the occasion, and "all went merry as a marriage bell." Amount realized, after deducting all expenses, $450. No raffling, dancing, or anything detrimental to the cause of Christ.—*Mountain Democrat.*

The Sabbath School of the Green Street Congregational Church celebrated their ninth anniversary on last Sunday morning. The church was beautifully decorated with flowers, evergreens, and mottoes. After the devotional exercises and singing by the scholars, the Superintendent read his report, which shows the school to be in a very prosperous condition. There are 280 scholars belonging to the school, and the average attendance during the past year has been 234. The library contains 700 volumes. Addresses were made by Rev. E. C. Bissell and Mr. J. M. Haven, after which the prizes were distributed to the scholars.—*Times.*

The General Conference of the Methodist Episcopal Church has reversed the action of the California Conference in suspending Mr. S. D. Simonds, four years ago. Mr. Simonds was at that time Presiding Elder of the San Francisco District, and was suspended on account of certain views in regard to the resurrection and the Trinity.—*Times.*

The Strawberry Festival on Wednesday evening, given by the ladies of the Presbyterian church, Marysville, in aid of the Organ Fund, was very successful, netting $200. The ladies having the work in charge are entitled to much credit.—*Sutter Banner.*

EASTERN.

At the Hartford Ministers' Meeting Monday morning, May 4th, there were thirty-six ministers present. A pastor asked advice in regard to baptizing the children of converted Roman Catholic parents where they had been previously baptized by the priest, and this interesting question is to be discussed at an early day. The same matter has been before the pastor's meeting in Boston, more than once within a few years, and it has been decided here that the evils of recognizing the administration of the ordinance by the regularly constituted authorities of any established Christian church would probably be less than those of exalting unduly the importance of the rite, as such, by its repetition.—*Congregationalist.*

Rev. Dr. Breed, of Philadelphia, has published, through the Presbyterian Board, a brief but thorough argument against the theatre, showing what the stage has been, is now, and will be, and must be, while human nature is as it is. He exhibits the opinions of ancient heathen philosophers and of modern actors themselves, uniting in the truth that the theatre is a school of vice. We are especially struck with the fact that the word *pomps*, which occurs in the Episcopal Prayer Book, where the candidate for baptism renounces the pomps and vanities of the world, was employed with special reference to theatrical shows. And the early Church excluded both actors and spectators from her sacraments. If any reader of this is in doubt as to the right or wrong on this subject, we advise the reading of Dr. Breed's tract.—*Observer.*

General George G. Meade has issued a circular soliciting contributions in aid of the Protestant Episcopal church of Atlanta, Georgia. The General says: "Believing that my position will add weight to the appeal now made to Christian friends, and desirous of showing those who are by law placed under my command that neither I nor the people of the North entertain for them any feelings but those of kindness and brotherly love, and that while we deplore the cause and regret the consequences of the war, we are willing to assist in relieving the suffering it has unintentionally occasioned. I venture to make this appeal to you to aid me in raising a fund to be appropriated to putting the house of our Heavenly Father in proper order, and furnishing it in a becoming manner."—*Instructor.*

Sunday Schools.—Our Sunday Schools show an increase in number of children, amounting to 241,819, being some 18,000 more than the addition to our membership. The conversions reported also exhibit a large advance. New publications have been issued from the press, local libraries have been enlarged, and an increased interest has been awakened in the modes of instruction. The formation of Sunday School teachers' institutes has added to this interest, and has been of great service to the cause. How far additional encouragement should be given to this department of labor is worthy of your careful consideration.—*Zion's Herald.*

Father Hecker claims that the Roman Catholic Church numbers one-third of the American population; and that if the membership of his church increases for the next thirty years as it has for the thirty past, in 1900 Rome will have the majority, and will be bound to take the country and rule it. The statement has in it enough of truth to make Protestants serious, but Father Hecker's "if" is a weak point in the logic by which he reaches his conclusion. —*Advance.*

Carlton & Smith, of New York, have published a list of the religious newspapers in the country, numbering 174; of which Maine furnishes 3, New Hampshire 1, Vermont 3, Massachusetts 11, Rhode Island 1, Connecticut 3, New York City 21, Philadelphia 14, Cincinnati 13, Chicago 9, and San Francisco 8. There are 36 Methodist papers published, 30 Baptist, 23 Presbyterian, 13 Catholic, 7 Universalist, and 6 Congregational.

The Hon. Thomas Talbot, of Gov. Bullock's staff, has offered to build a church, costing not less than $10,000 for the Baptist Society of Billerica, Mass. He also agrees to pay $300 annually toward the support of preaching, and to give the Society $5,000 at his death, for the same purpose. Mr. Talbot is a Unitarian.—*Congregationalist.*

Rev. Dr. George Duffield, one of the oldest and most influential members of the Presbyterian Church, speaking in a late meeting of the Presbytery of Detroit, on the subject of union between the Old and New School Presbyterian Churches, said it was his opinion that the committee of the General Assembly would have another meeting to consider the matter, and that it would eventually end in no union being established.—*Instructor.*

Rev. Albert Barnes is suffering from a renewed and serious difficulty in his eyes, which threatens total blindness. He has been obliged to write with the aid of a machine, such as was used by Mr. Prescot. His blindness is not yet total; but there are alarming indications, increasing rather than diminishing, that he may become like so many other literary laborers a blind old man.—*Independent.*

The pastor of the Vernon Center Church, on a recent Sunday, noticing several in slumbers, stopped in his sermon, and announced the hymn, "Rouse thee, sinner, from thy sleep," and at the conclusion of the reading, remarked that they would omit the singing and went on with the discourse. The eyes of the "sinners" were too widely opened to close again that day.—*Exchange.*

The pastoral relation of Rev. James H. Taylor to the Second Church at Orange, N. J., was at his request, dissolved by the Presbytery of Newark at its late meeting—the entire session of the church and the great body of the congregation expressing their deep regret.—*N. Y. Observer.*

Rev. E. H. Fairchild, who has been engaged for the past two years as Financial Agent in raising the new endowment of Oberlin College, having fulfilled that commission has resumed his former position as Principal of the Preparatory Department at Oberlin.—*Advance.*

The Old Market Street Church, New York, has awakened to new life under the pastorate of that indefatigable worker, the Rev. John Lyle. It has received one hundred additions on profession since he took charge of it.—*Observer.*

There is a colony of Welsh, Congregationalists in belief, at Ligona, on Cape Elisabeth, Maine. They are to have a preacher, Rev. Daniel A. Evans, now of Yale College, who speaks both Welsh and English.—*Portland Press.*

The health of Dr. Gurley is not improving. He has been obliged to give up his trip to California. He is in New York and is confined to his room, and there is but little hope of his recovery.—*Presbyter.*

Strong efforts are being made in Boston to establish *free* churches, or those partially free. A number of the Episcopal churches have voted to throw open their doors to all who will come in.

Rev. Dr. Lincoln, of the Central Baptist Church of Providence, has resigned his charge to accept the Professorship of Church History in Newton Theological Institution.

The Center Church and Society in New Haven have invited Rev. George L. Walker, late of Portland, Maine, to become their pastor. Salary $4000.

Thirty-nine young men have just graduated at the Princeton, N. J. Theological Seminary, quite a number of whom intend to be foreign missionaries.

Bishop Clark, Episcopal, of Rhode Island announces that Mr. Hubbard of Westerly, is to be tried for exchanging pulpits with a Baptist.

Rev. Lewis H. Reed, of Syracuse, N. Y., has just been called to the Eighth Presbyterian Church of Chicago.—*Advance.*

An effort is making to get Rev. Dr. Rice late of this city, to be President of Westminster College in Missouri.

FOREIGN.

The Union Question in Scotland.—The Presbyterian union question has been discussed at great length in the Edinburgh Free Presbytery, and

they have adopted Dr. Brown's overture to continue the union negotiations, as against Dr. Bonar's proposal to close them, by 38 to 21. The opponents of the union threaten a disruption or secession in the event of the Free Church amalgamating with the United Presbyterian.—*Independent.*

LORD DUFFERIN has made himself the talk just now by addressing a letter to the agents of his estates in Ireland, Province of Ulster, in which, taking it for granted that the Irish Church establishment must soon cease to exist, and with it the Regium Donum and the Maynooth Grant, his lordship states his intention of guaranteeing his tenants, most of whom are Presbyterians, a sum equal to the amount of the Regium Donum, should that grant be withdrawn. This letter has been criticised from various points of view. Some have questioned the wisdom of the course taken by Lord Dufferin, on the ground that every landlord cannot afford to follow such an example, and that very unpleasant comparisons and contrasts may be drawn by the poorer classes in consequence. The Protestants of Belfast have in many instances commented on the letter with some severity, and one Rev. gentleman has gone so far as to say, that it was part of a plot to divide and alienate the Presbyterians and Episcopalians, and to arrest the Protestant agitation in Ulster.—*Congregationalist.*

BURMAH.—Our Baptist friends are prosecuting their mission work in Burmah with great success. Mr. Cross, one of their missionaries, writes:

"The reports from the jungle are far more interesting than they have been since 1862. All parts of the field have been thoroughly visited by the traveling preachers, and these are, for the most part, the ordained preachers. There were six ordained men at the meeting, and they report some thing over three hundred baptisms. The destitute churches are again asking for preachers, and rebuilding their fallen down chapels; and heathen villages are also asking for teachers. The olden days of Toungoo seem in some measure to be returning. A vast field is opening to the east of us. We see how inadequate are all the means of men and money which we now can command."—*Zion's Herald.*

REV. LEON PILATTE of Nice, France, has just arrived in New York upon a special mission to various benevolent societies, and to the churchs at large, on behalf of the Evangelical Society of France. This Society represents the Evangelical element in France as separate from the State Church, and is already well known in this country through its excellent representatives, Rev. Messrs. Bridel, Fisch, Frederic Monod and Theodore Monod, as well as by Mr. Pilatte, who visited America several years ago, for the same cause. In view of growing necessities of its work, the Society desires to enter into closer relations of coöperation with the American and Foreign Christian Union, and other American societies which have occasionally aided it heretofore.—*N. Y. Evangelist.*

CHEERING NEWS FROM THE MISSION FIELDS.—The Lord is greatly blessing the labors of Christian Missionaries in nearly every mission field throughout the world. Good tidings from China, India, Germany, South America—everywhere souls are converted and saved. Let the church give thanks and praise God, and increase her contributions to sustain this glorious work.—*Zion's Herald.*

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PROSPERITY OF SOUL.

In the calculations of most men, prosperity relates to everything else except the soul; and this, because they believe that care for its welfare really has little bearing on our happiness. Without speaking of its other advantages at this time, let us inquire whether this estimate is not incorrect—whether spiritual cultivation does not have a healthful effect on one's own enjoyment. It certainly will tend to prevent the rule of *selfishness* in the strife for what we seek, and in the regard we cherish for it after it is possessed. Sometimes this selfishness takes that lowest and meanest form—mere love for what can be gained, without reference to what it may bring us; the love of the miser for his money, the love of man in high position for his power. Sometimes it relates to the gratification, or the real benefits that may come as *incidental* to success in worldly affairs—as, the luxuries for the appetite, the contributions to the taste, the facilities for display, which are made possible through the possession of money or power. In the *first case*, a due regard for the *soul* places such low enjoyment in miserable contrast with its welfare, so that it may be doubted whether one can be absolutely selfish who has not first deluded, and withered, and robbed his soul of all its natural worth and eminence; while he who admits these is hardly tempted to such self-humiliation. A prosperous spiritual nature will always assume, readily and by right, its normal elevation. It will frown upon meanness. It will resist what is unmanly. It will hold in check what is wicked and reckless of the rights that should be regarded. The fruit of soul-cultivation is generosity, nobility, kindness, reverence, a well-balanced estimate of ourselves and of others, and a clear apprehension of the value of what God has given to be subsidiary and subordinate. You must go among those whose souls are a waste, a mere wilderness of worthless, tangled growth, if you would find tyrants, men-haters, lovers of all that is earthly, sensual, devilish. There may be men of trained intellect among them; there may be men of refined esthetic development; but there will be none of broad, thorough, elevating culture, that true prosperity of which man, as in the image of God, is capable. And could this become universal, the wilderness would give place to the beauty and bloom of the garden of the Lord—mere selfishness being torn up, rooted out, and cast forth from the soil where it has had possession.

Then, in the *other case*, where only that form of it is presented which seeks what may gratify, and please, and profit ourselves, such regard for the soul will sanctify all these sources of satisfaction, and render them avenues through which real spiritual delight and advantage may come to us. Go with one thus prepared among the beauties or sublimities of nature, and you will find him in liveliest sympathy with every mood in which she may be found, and keenly appreciative of all her scenes. Go into his home, and you will find there the specimens of art and the libraries of literature, that have another purpose than to adorn the walls and fill the cases. They are the food, and the expression, of cultivated taste, and through them his delighted spirit holds communion with what is elegant, and inspiring, and refined, being made better by their influence. Go with him when he travels, and in all that he sees, and hears, and learns, not mere curiosity, nor a feeling of necessity that he be intelligent, nor a desire to get the worth of his money, will prompt and govern him; but everywhere will appear the eager search of the *soul*, for something to answer its demands, and the pleasing proof that this search is not in vain, till you will feel that none profit so much by travel as does he whose whole nature is alive to the opportunities thus afforded. Education, to such a man, is a mighty lever by which he is borne upward among the noblest truths and the sublimest minds. Association with others is not the idle passing of an hour, but the supply of good by which he grows, as he is made a man of broader, better, worthier purposes and views, and, of course, purer and higher enjoyment. The springs from which he feels *inclined* to drink are the most refreshing he could find. The pleasures for which he has any desire are the most exquisite he could know. His standard is elevated. His attainments are lasting. His satisfaction is positive, and is the expression of his nobler nature, when fitted to decide what is happiness. Thus does the fragrance of his soul's prosperity exhale upon all his other success, adding greatly to its ability to give him pleasure, and making all he has charming and abiding; and its ratio determines his true enjoyment.

COLLEGE OF CALIFORNIA.

This College has gathered around it in years past more of the literary atmosphere and associations which are found in connection with eastern institutions of learning than has any of the young colleges of this State. The Society of Alumni, embracing a large portion of the graduates from the East, has been accustomed to hold its anniversary exercises at the time of Commencement, and the occasion is anticipated with much interest by those who would not have all memories of college life fade out of their minds. This year more than usual interest attached to the Commencement, because it would be the *last*, since the College is now, by the terms of its proposition to the State, to disincorporate and become merged in the University, which will be fully inaugurated before another year shall pass. A class of four received their diplomas, after by examination and public addresses they had testified their fitness to be thus honored, and the other classes of the College gave proof that a high order of scholarship is required by those who have charge of its instruction, and that among the bequests it will make to the University not the least will be the young men now pursuing the prescribed course of study.

Rev. J. A. Benton delivered the address before the literary societies, his theme being *Empire*—the empire of man over the world, and of mind over matter, of which those who heard it speak in high terms.

Rev. J. E. Dwinell delivered the annual address before the Alumni, and fully sustained the reputation he has long had in California, as a man of ripe thought and culture.

The Poem of Mr. Stoddard was short, but of much merit, and it was read in such a manner as to exhibit its beauties, which is not always true of poems.

The concise account of Vice President Willey, of the connection of the College of California with the University, was an interesting part of the exercises, and quite appropriate, because it is just that history shall know for what considerations and how this College now goes out of existence.

The Alumni Festival was attended by a large company, and under the leadership of Rev. Dr. Stone, the President, the exercises were very pleasant, and by the variety of wit, eloquence, and pathos, maintained the interest till a late hour, when all separated in hope of reunion next year, at the first Commencement of our State University. No one can doubt, from the pulse of this meeting, that great things are expected of those who are to have control of the University and shape its character at the beginning of its history. The cultivated men of the State are full of enthusiasm with the prospect. They are ready to give their sympathy, and money, and influence in its support, but they want a broad foundation, and the evidence of such spirit, and energy, and wisdom in the Regents as will be the assurance of success. In this they will hardly be disappointed, and our people will soon look with pride on one of the grandest institutions for advanced education in the country. Let the young men who are contemplating college life, wait for a season, rather than leave their homes to enter Eastern colleges, for we shall need all the patronage our population are likely to furnish to give the University real success, and it will be worthy of all it will receive.

Christian Baptism.

We have found in the investigation of this subject that when Jesus Christ gave this authoritative commission to the Apostle: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved," that *ritual purification* was the common and acknowledged meaning of the term baptism, and when our Savior used it to signify an ordinance of His Church, we must either adopt the absurd and profane theory that in its employment by the great Head of the Church, it deteriorated in its meaning and significance, or we must admit that as it hitherto had done, so it still continued to express purification, and not only so, but when He adopts it, who by His very office was to be a purifier, employing for this purpose not the water only, but the sanctifying influences of the Holy Ghost, through them "thoroughly purging His floor," the idea of purification becomes intensified and elevated in its significance in baptism. So long as He continues to be present in the administration of the ordinance, according to His promise, and so long as He employs the sanctifying influence of the Holy Spirit in its divine and infinite energy, to cleanse and purify the heart. Such, also, must continue to be its meaning.

I hold, therefore, beyond all controversy, that in the adoption and appointment of baptism by the Lord Jesus Christ as an institution of His Church, the ordinance, with its ordinary and general idea of purification, signifies also the work of the Holy Ghost in its more exalted work in cleansing and purifying the heart from sin, and that such also will appear to be its significance as its administration is prescribed in the New Testament, or in the nature and effects of the ordinance as referred to by the sacred writers.

"Arise and be baptized and wash away thy sins, calling upon the name of the Lord." On this passage Dr. Hackett thus comments: "This clause states a result of the baptism *in language derived from the nature of the ordinance*; it answers to 2: 38. Submit to the rite in order to be forgiven. In both passages baptism is represented as having this *importance* or *efficacy*, because it is the sign of the repentance and faith, which are the conditions of salvation. There can be no question as to the mode of baptism in this instance, for if it be maintained

that baptisai is uncertain in its meaning, a definition is added in *apolousai*, which removes the doubt."

It is not possible for me to perceive what this verb *apoluo* has to do with *mode*, though this matter does not concern me at present; but while I am not able to see how it settles the mode, *yet it does most certainly determine* the essential idea, for, in the words of Prof. Hackett, "if there be any doubt of the meaning of *baptisai*, a definition is added in *apolonsai*, which removes the doubt." Agreeing, therefore, with Prof. Hackett, that *apolqusai* settles the meaning of *baptisai*, let us go to the Lexicon to see what *apolousai* means, and I find these definitions given by Robinson: to *wash*, *wash away*, and *set free*, sustaining most conclusively the position I have assumed respecting the ordinance of baptism, that the essential idea is purification. This meaning of *apoluo* agrees with the definitions of Liddell, and Scott, and Donegan. The former, in the illustration of the meaning of the term, gives us the following from the classics: "To *wash* the brine off the shoulders; to *wash* a wound from blood."

In 1 Peter, 3:21, we read: "The like figure thereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." I present this text from the First Epistle of Peter as the crown of the whole argument. The use of the element of water in the ordinance is referred to in the salvation of Noah and his family, while the idea of purification as its well known and acknowledged power and attribute is referred to in the clause, "not the putting away of the flesh," and still further its higher and more efficacious spiritual virtue is asserted in the clause, "Baptism doth also now save us," not mere external cleansing, "the putting away the filth of the flesh," but the answer of a good conscience toward God by the resurrection of Jesus Christ.

If I were called upon, then, to define the intent of baptism, I would plant myself on this text, and show that the baptismal water which, in the natural virtue inherent in the element is the emblem of purity, when employed in the sacrament, declares the purifying efficacy of the Holy Spirit applied to the heart; for as the natural water cleanses the filthiness of the flesh, so baptism, carrying with it the response of a good conscience, purifies, sanctifies, and saves the soul, through faith in His righteousness who was raised from the dead, not by any means by the external ordinance, but by the internal work signified by it, and which always attends the administration of the ordinance when received in faith.

There are some texts which, although they do not refer to the sacrament of baptism in the use of the term itself, yet have unmistakeable reference to the ordinance, as Ep. 5:26: "That he might sanctify and cleanse it, *with the washing of water* and the Word." This passage is thus paraphrased by McKnight: "That He might sanctify her (the Church) and fit her for becoming His spouse, *having cleansed her emblematically by baptism*," as brides were wont to be cleansed with a bath of water, and with the word from the superstitions of heathenism and Judaism. Also, Tit. 3:5: "Not by works of righteousness which we have done, but according to His mercy, He saved us *by the washing of regeneration*, and the renewal of the Holy Ghost."

McKnight thus comments: "Through baptism, *called the bath of regeneration*—not because any change in the nature of the baptized person is produced by baptism, but because it is the emblem of *the purification of his soul from sin*. Hence Ananias, in alluding to the emblematical meaning of baptism, said to the apostle, 'Arise and be baptized, and *wash away thy sins*.' The real change in the nature of the believer is not effected by baptism, but by the renewing of the Holy Ghost, mentioned in the next clause. Hence our Lord, whom the apostle hath followed here, joined the two together in his discourse to Nicodemus—Jno. 3:5: 'Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God.'" F. B.

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Correspondence.

Letter from New York.

New York City, May 15, 1868.

I have been in the city several days, attending some of the anniversaries—that of the American Tract Society; that of the American Missionary Association, and some others. Last evening it was my privilege to be present at the nineteenth anniversary of the American and Foreign Christian Union, a society which was organized for the purpose of carrying on mission work among the Romanists of Papal countries, and in Europe and America, seeking to oppose to the aggressions of Popery the strong barrier of a united Protestantism.

An abstract of the report of the Society contained encouraging accounts of progress in various parts of the world. In some of the republics of South America, as well as in several countries of the Old World, a larger religious freedom has been enjoyed within the past year than at any preceding period in the Society's history. While Italy occupies the place of greatest importance, and gives promise for the most speedy returns for the outlay of evangelistic labor, Greece, France, and Hungary are also inviting and interesting fields, and in all of these the Society has entered upon its work with good prospects of success. The Paris chapel is reported free from debt.

Greece has six missionaries; Hungary one. Mexico is regarded as a field of great interest. Miss Rankin has left her seminary on the Rio Grande to a successor—Mr. Park—while she has gone to open a much larger institution in Monterey. The finances of the Society were reported to be in a highly satisfactory condition.

Addresses were delivered by several able speakers, members of the Society, and missionaries from abroad.

Rev. Leon Pilatte, of Nice, France, pastor of an evangelical church, furnished many interesting and suggestive facts relating to the state of religion in the country from which he came. He mournfully lamented the power of despotism which prevailed in the Empire, extending even to matters of religious worship, not permitting the assembling of more than twenty persons "without due authorization," which requirement, in many cases, amounts to a total prohibition. He himself was able to procure "due authorization" to deliver a lecture against gambling only after a lapse of seven months. Imprisonment and a fine is the penalty for printing a tract. In view of these and like facts the speaker appealed for aid to the Protestants of America.

Henry H. Jessup, Missionary from Syria, gave an account of the energy and perseverance of the Jesuits in the East, and the very serious embarrassment occasioned to Protestants by these unscrupulous and misguided men. It appears that every effort of our missionaries calls forth a corresponding and antagonistic effort on the part of the emissaries of Rome. The Jesuits are all over Syria, and have all the modern appliances of the printing press, the book, tract, and child's paper, wherewith to reach the masses and counteract the agencies employed by Protestant evangelists.

Rev. Henry C. Riley, of Santiago, gave encouraging accounts of the progress of Protestantism in Spain, and of the readiness of Spanish Christians to carry the Gospel to their brethren of Mexico, had they the means wherewith to carry out their desires.

The closing address of Rev. Dr. Duryea was (as those that had preceded it,) full of vigorous thought and eloquent earnestness. Rome is an unrelenting virulent, merciless adversary. Her energies never were more fully exercised than now. Her boasts of success and universal dominion never more confidently uttered. Her treacherous and artful devices never more assiduously employed. Let Protestants beware how they hastily conclude that she is wounded unto death, lest too late they feel upon their liberties her grasp.

W. R.

Political Duties of Christians.

The Christian is in his proper place and at his assigned work when, either in his individual or organic relations, he is exerting every power with which God has endowed him for his country's good. It was always so by a natural right and by the organic law of the Bible, under any style of government. Much more is it so in such an assorted and illustrated democracy as our own, where each individual is a coördinate and responsible element of the federated empire, and where majorities actually grasp the sovereignty and sway the fate of the nation. The issue that is sought to be created by an interested class of unscrupulous men, and to be stereotyped into a public sentiment, is that there is a natural repugnance between religion and politics. If the term politics is applied and wholly confined to the present party machinery which makes itself officious in, and assumes control of, these public interests, then the sentiment is undoubtedly true and important. But this is neither its proper nor its popular significance. It is intended to express all that relates to the governmental interests of the country, its principles, organism, and operations, and over all these Christianity claims legitimate and controlling jurisdiction. It propounds patriotism as one of its elemental virtues, and fastens its obligations as by a law on every conscience. By the whole current of Bible history and inculcation, and by the literal proclamation of its Author, the State, however constituted, if only it be recognized as the State, is an ordinance of God, and if an ordinance of God, then the godly, by the persuasions of their faith and by the oath of their discipleship, are its natural supporters and champions. Who else should be? Who have equal interests involved? Who besides has the assured resources for such a trust? and who the same divine commission? The Church, it is true, has no partnership relations to the State, and no favors to ask of it, except that it use its carnal weapons to defend her from her carnal foes. But the State, especially our State, has everything to ask of the Church—its order, its strength, its beneficence, its very existence. Whatever distinguishes us as a State among the nations for the excellence, grandeur, and promise of our history and institutions, can be traced with the assurance of actual demonstration to that style of Christianity as a cause that cradled its infancy and nurtured its maturer life, and still pervades and dominates through all its elements.

Christianity is the only power that ever did or ever can prepare men for self-government. It goes where no other power can go, into the secret place of the conscience, by methods unknown to all other influences, with an authority that every faculty is preconfigured to recognize at once as ranking all other authority, and in the name of God, and presenting as its motives the sanctions of His omniscient eye, the mercies of His munificent providence, and the alternatives of the felicities of Heaven and the horrors of perdition, it demands a life of virtue, sobriety, truth, industry, honesty, benevolence, and obedience to lawful powers, as of divine ordination. Such a power, at once radically conservative and constitutionally progressive, cannot be dangerous to a virtuous State. Nor can the State dispense with it and live. It is not a State religion that is needed, but a religious State, one whose organic and statutory principles shall conform to the precepts of Christianity, whose officials shall impersonate its spirit, and whose career shall coöperate with its own beneficent mission. As practical piety is doing that which is right towards God, and practical philanthropy is doing that which is right towards men, so practical patriotism is doing that which is right towards the State. It is an affair of the conscience, and recognizes the moral law of the Bible as of universal application and of supreme authority. Every other patriotism but this is counterfeit and conceals selfish and sinister designs.

The Christian, then, is in the line of his calling and at his appropriate work when he is seeking to put the governmental interests of his country, in its structure and functions, under the formative inspiration and guardianship of the religion of Christ. If a jealous vigilance for an ordinance of God, the preparation and the prompting of men for the duties of such a Christian citizenship, and securing to the Church and the world the benefits of a well ordered and religious State, does not come legitimately within the sphere of the ministries of Christianity and the circumference of her jurisdiction, what in the universe does? Whether the Christian in the discharge of his political duties coöperate with or condemn the present system of party organizations, are questions not now considered. They are reserved for a future communication. What is asserted now is, that no shrinking from the discharge of an unwelcome duty can excuse, and no assumption of exclusive control can exclude, the Christian from personal and active participation in determining the principles upon which the government of his country shall be founded, and the men who shall be chosen to administer it.—*N. Y. Evangelist.*

MISCELLANY.

The water in Lake Michigan is said to be five inches lower than has been known for 18 years, and 30 inches lower than it was six years ago. This calls to mind some curious facts in regard to the rise and fall of the lakes. It has been ascertained that, with considerable regularity, there is a periodical ebb and flow in the lake, the water rising gradually from seven to nine years, and subsiding in the same manner, while, at long intervals, the waters reach an unusually high stage, exactly corresponding with the rise and fall of the waters of the sea at the spring tides.

Another noticeable fact is that, in the spring, at a period when the discharge into the lakes is greatest, and when they are least effected by evaporation, the water is invariably the lowest. In the fall, after the subsidence of the spring freshets, and when under the full effect of the summer's droughts, and after the evaporation has been the greatest, it is found that, instead of any abatement in their volume of water in their basins, there has been a gradual rise during the entire summer. These are the facts, and although they have engaged the attention of scientific men, no solution has yet been reached. It is become apparent that the lakes are not affected by freshets, droughts or evaporation. But whether these phenomena are the effect of subterranean channels and outlets, a sort of mystic connection which brings the lakes within the influence of inter-oceanic currents is still an unsolved problem.—*Chicago Times.*

Dr. Thomas, when Bishop of Salisbury, used to tell the following story: "While I was chaplain to the British factory at Hamburg, a gentleman belonging to the factory died at a village about ten miles distant. Application was made to the pastor of the parish for leave to have him buried in his churchyard, but, on being told that he was a Calvinist, he refused.

'No,' said he, 'there are none but Lutherans in my churchyard, and there shall be no other.'

This being told me (says Dr. Thomas) I resolved to go and argue the matter with him, but found him inflexible. At length I told him he made me think of a circumstance which once happened to myself when I was a curate in Thomas Street. I was burying a corpse, when a woman came and pulled me by the sleeve in the midst of the service, saying,

'Sir, sir, I want to speak to you.'

'Prythee,' says I, 'woman, wait till I have done.'

'No, sir, I must speak to you immediately.'

'Why, then, what is the matter?'

'Sir,' said she, 'you are burying a man who died of the small-pox next to my husband, who never had it.'

The story had the desired effect, and the pastor permitted the bones of the Calvinist to be interred in his churchyard."—*Presbyterian.*

"OWES ME A LIVING."—It is among men who try to get a living by some shift or trick of laziness that we hear the familiar words, "The world owes me a living." A loafer who never did a useful thing in his life; who dresses at the expense of the tailor, and drinks at the cost of his friends, always insists that "the world owes him a living," and declares his intention to secure the debt. I should like to know how it is that a man who owes the world for every mouthful he ever ate, and every garment he ever put on, should be so heavy a creditor in account with the world. The loafer lies about it. The world owes him nothing but a very rough coffin, and a retired and otherwise useless place to put it in.

The world owes a living to those who are not able to earn one—to children, to the sick, to the disabled and the aged—to all who, in the course of nature, or by force of circumstances, are dependent; and it was mainly for the supply of the wants of these that men were endowed with the power to produce more than enough for themselves. To a genuine shirk the world owes nothing; and when he tells me with a whine that the world owes him a living, I am assured that he has the disposition of a highway robber, and lacks only his courage and his enterprise.—*J. G. Holland.*

WE take the following passage from the "Personal Recollections of Charlotte Elizabeth:"

Her father came in while the staymaker was spreading out her buckram, whalebone, etc.

"Pray what are you going to do with the child?"

"Going to fit her with a pair of stays."

"For what purpose?"

"To improve her figure. No young lady can grow up without them."

"I beg your pardon; young gentlemen grow up very well without them, and so can young ladies."

"Oh, you are mistaken. See what a stoop she has already! Depend upon it, that girl will both be a dwarf and a cripple, if we don't put her into stays."

"My child may be a cripple, ma'am, if such is God's will; but she shall be one of his making, not ours."

As a consequence of the father's obstinacy, and ignorance of what is requisite to make a lady, his daughter grew up without headaches, dyspepsia, and other lady-like maladies.

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June 30th—SACRAMENTO, Captain Parker, connecting with ARIZONA, Capt. Maury.

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3	40 00	120 00	30	206 39	3115 02
4	48 00	168 00	31	247 34	3362 36
5	48 00	216 00	32	247 34	3609 70
6	48 00	264 00	33	247 34	3857 04
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Current Literature.

SHORT STUDIES FOR SUNDAY SCHOOL TEACHERS.

It is a very hopeful peculiarity of our times, that the attention of the Church is directed, by so many means, to the Sunday Schools. The result is to be, not merely the increased number of children and youth of this generation who may be gathered under the influence of Bible instruction, and the new interest that will be felt by teachers in the work they have assumed, but a very marked improvement in the method of teaching, and greater advantages from the schools, which will become permanent and be transmitted to other generations. The Conventions, and Institutes, and scores of books, by which those who have given special thought to the subject, or have had peculiar experience in the work, are able to communicate their ideas to others, are to have an abiding effect, and while there may be some views presented that are wholly fanciful, and practically of little worth, there will be much valuable matter for study and practice on the part of those who may avail themselves of such help.

We have heard many addresses, and read many books, upon the various themes suggested by the common subject, but none have seemed to us more really useful and interesting than the little volume with the above title, written by Dr. C. S. Robinson, lately of Brooklyn, and for sale by Bancroft & Company, of this city. The points presented are those upon which teachers need most instruction and encouragement. They were the outgrowth, or rather the expression, of the author's experience, and he deals with them in such a manner as to commend them to the common sense and Christian interest of all who have a heart for this work. The chapters entitled, *The Model Teacher; Words to the Weary; Manifesting Truth; Intelligent Study*, and *The Teacher Taught*, are full of thoughts that any one can ponder with profit, and they will render him a more cheerful and successful worker in the Sunday School.

THE SCIENCE OF KNOWLEDGE.

When this remarkable work appeared in Germany, the nature of the subject proposed for discussion in its pages, the great reputation of Fichte, its author, and his avowed purpose by it to put an end to mere metaphysical speculation, created a public anticipation which the book failed to realize. The reason for its translation into our language is stated by the translator to be, that it may achieve this end among us. So sanguine is he of this that he tells us: "Whether success will come at once, or after many years, I do not choose to speculate upon, but the certainty has always been in my mind that sooner or later the science of knowledge will be taught in every college and university of the land, as the science of all sciences, as the science which will, when once recognized, put a stop to those stale and unprofitable metaphysical speculations, by indulging in which mankind has wasted time and energies enough to advance true culture beyond the most daring dreams."

It may be questioned whether even Fichte can accomplish a work so difficult as this, and a study of his book, marvelous as it is in some respects, will hardly convince one that it is to have such brilliant success. Still, the tendency of the argument is to diminish the growing evils which spring from speculation, and even though it should never become a text-book in our colleges, it will find a place in the libraries of our men of thought, and will have an influence upon the methods of thought of all who read it.

Fichte had been charged with atheism by those philosophers he so definitely attacked, and the translator has therefore appended to the main matter of the work a chapter on the *Religious Significance* of the Science of Knowledge, from which, had we space, we would gladly make extracts at length, which entirely release him from this charge, though his ideas of religion would certainly not be regarded as evangelical. The book is the product of a wonderful mind, but the *heart* has very little to do with it, and can gain little from it. Published by J. B. Lippincott & Co., of Philadelphia, and sold by H. H. Bancroft & Co.

We have also received from H. H. Bancroft & Co:

John Milton and His Times.—A book written by Max. Ring; translated by F. Jourdan, and published in this country by D. Appleton & Co. The author has many of the peculiarities of method and style of Miss Muhlbach's works, and his book is likely to be read with much pleasure by those who take interest in historical romances.

Geyslin's Poultry Breeding; published by A. Williams & Co., of Boston; full of valuable suggestions on the subject.

The Divine Teacher.—Charles Scribner & Co., N. Y. A beautiful collection and arrangement of our Savior's recorded sayings.

We have also upon our table—

The Congregational Review, for May. Boston: M. H. Sargent.

The Galaxy, for June. New York: Sheldon & Co.

The Catholic World, for June. New York: Catholic Publication House.

The Sunday Magazine, for May. London: Strahan & Co.

Putnam's Magazine, for June. Bancroft & Company, San Francisco.

Hours at Home. New York: Scribner & Co.

Presbyterian Quarterly. J. M. Sherwood.

EDUCATIONAL.

Oakland College School.

The annual examination at this deservedly popular institution has been held during the past week. This school ranks among the very first on this coast. Its popularity is shown by the fact that the accommodations have to be enlarged each year, on account of the rapidly increasing number of students who wish to avail themselves of its advantages. That the institution is in every way worthy of patronage no one can doubt who has had the pleasure of being present at the examination. The teachers who have charge of the several departments are men of experience and ability, and under their instruction the students have made more than ordinary progress. It is in the classical department, perhaps, that the greatest proficiency was shown, but the examination in other departments was but little less satisfactory. We are glad to see that so much attention is paid to physical culture, and we consider the honor of holding the champion bat of the Pacific Coast to be by no means the least of the honors to which this school is entitled. We regret that want of space prevents us from publishing the details of the examination, and of the interesting exhibition which closed the exercises.

The examination of the scholars of Mrs. Blake's Oakland Academy took place on Monday, June 5th, and was in every way satisfactory to the friends and patrons of the institution. The young ladies were quite closely questioned concerning their several studies by professional teachers who were present, and showed, by the accuracy of their replies, that their acquirements in the solid branches were by no means superficial, while the pleasing music which enlivened the exercises, and the paintings and drawings with which the room was adorned, gave evidence that the "accomplishments" had not been neglected. The graduating exercises took place at the College School Hall in the evening, in the presence of as many people as the hall could contain, and consisted of music, reading of essays, select readings, etc. Some of the essays displayed more than ordinary ability on the part of the writers. Special interest was aroused by the calisthenic exercises, which were gracefully performed to the music of the piano. The three young ladies who graduated received their diplomas from Rev. S. H. Willey, who made a short address on the occasion.

Teaching by Pictures.

Pictures, orally explained, may be made a powerful auxiliary in education. How powerful they may prove as an ally appears from the success with which they have been used at times as the sole means of conveying instruction. The case of Philip Doddridge is here in point. He says: "My mother taught me the history of the Old and New Testaments, before I could read, by the assistance of some blue Dutch tiles in the chimney-place of the room where we commonly sat." And the following occurs in the "Life of Mrs. Sherwood:" "One of the pictures in her father's house was a representation of the martyrdom of Stephen, and one of the earliest feelings which she had of the character of the Lord Jesus as the Friend of man was obtained from the view which that picture gave of Him, as looking down from Heaven upon the martyr." But it is not only children who have at times received their education from pictures, but even adults. An example of this class has lately come to our knowledge, from the history of the Hudson Bay Company. A trader married an Indian woman, and at once set about teaching her to read. Like many other husband instructors, he manifested impatience, whereat she vowed irrevocably that learn to read she never would. Her husband found that she was an Indian indeed, and that he must adapt himself to unalterable circumstances. His wife's vow did not prevent her endeavoring to learn from pictures, and so he at once resorted to these. Illustrated works of all kinds were ordered, and the wife, being really desirous to learn, and having naturally a strong mind, soon became one of the most talented women with whom our informant in the matter ever conversed.

C. R. C.

AGRICULTURAL.

Number of Useful Plants.

A German author states that the number of useful plants has risen to about 12,000, but that others will no doubt be discovered, as the researches yet made have been completed in only portions of the earth. Of these plants there are 1,350 varieties of edible fruits, berries, and seeds, 108 cereals; 37 onions; 460 vegetables and salads; 40 species of palms; 32 varieties of arrow-root, and 31 different kinds of sugars. Various drinks are obtained from 200 plants, and aromatics from 266. There are 50 substitutes for coffee, and 129 for tea. Tannin is present in 140 plants, caoutchouc in 96, gutta percha

in 7, rosin and balsamic gums in 387, wax in 10, and grease and essential oils in 330; 88 plants contain potash, soda, and iodine; 650 contain dyes, 47 soap, 266 weaving fibers; 44 fibers used in paper-making; 48 give roofing materials, and 100 are employed for hurdles and copses. In building, 740 plants are used, and there are 615 known poisonous plants. One of the most gratifying developments is, that of 278 known natural families of plants, there are but 18 species for which no use has yet been discovered.

Clearing Up about the House.

Order and neatness are virtues greatly to be commended. It is often remarked that cleanliness is next to godliness. Now if this may be said of a person, why may it not of one's premises? What we are driving at is to have some of the farmers and others who own places, show a little more regard for cleanliness and neatness about their places, about the outbuildings as well as the dwelling house, inside and outside. The spring of the year is the best time to attend to this important work. Take hold with a hearty determination to set things to rights, to make the place look better than ever before. Don't be extravagant, but do as many of these things as your means will allow and that need be done. Possibly the house may need a coat of paint on the outside; if so don't neglect it. All these things pay in the long run; they tell upon the habits and tastes of ourselves and our children; they are calculated to make home pleasanter and therefore happier, so don't neglect them.—*Cleaveland Messenger.*

MUTTON vs. PORK.—Physicians recommend mutton as the most wholesome meat, the easiest digested, and best suited to invalids; while pork, as everybody knows, is the most unwholesome flesh eaten. In England, mutton is a favorite dish, and we apprehend it is to this, rather than roast beef, that the Englishman owes his robust health and rosy complexion. Our people eat too much pork and too little mutton. And yet, as a contemporary well remarks, "mutton can be produced pound for pound at less than half the price of pork; yields more nourishment when eaten: and keeping sheep does not exhaust a farm to the extent feeding hogs does. Sheep can be kept during the winter on hay and turnips, or mangle wurtzel, or sugar beet, while hogs will not do without at least some corn."—*Vermont Farmer.*

HOW TO BREAK CATTLE TO LEAD.—Take two animals of about equal size and strength, and tie them together with a strong rope, by placing one end around the horns of one animal and the other end around the horns of the other, and make them fast, as for leading, or tying up, leaving three or four feet of rope between the inner horns, and turn them into a field free from trees. Let them run, pull and haul, until they are tired of it, and they will walk side by side and feed together. Then take off the rope and they will ever after lead with the docility of a child, even though the first occasion may be years afterwards. It is much better than for a man to be jerked around all day by a wild heifer or steer, and more effectual. We have tried it and know.—*Columbia Post.*

TO PREVENT CATTLE FROM JUMPING FENCES.—The following singular statement was made at a late meeting of the American Institute Farmers' Club at New York:

"To prevent steers from jumping fences, clip off the eyelashes of the under lids with a pair of scissors, and the ability to jump is as effectually destroyed as Samson's power was by the loss of his locks. The animal will not attempt a fence until the lashes are grown again. Of this we are informed by Samuel Thorne, the great breeder of Duchess County, who assured us that he had tested it upon a pair of breachy oxen. As it is of great value to him, he hopes it will be tried by others."—*New York Times.*

A PRACTICAL farmer says that he has often noticed that calves would thrive better on milk that is not rich in butter than on what is commonly called very rich milk. The nutritive elements of milk reside chiefly in the caseine. If you have a cow that gives particularly rich milk, and one that gives a quality poorer in butter, it is better to feed the calf on the milk of the latter. The calf will thrive better, and you will get more butter from the milk of the first cow.

PRUNING TREES.—In all cases where it is desired to impart vigor, so far as this can be done by mere pruning, it should be performed after the fall of the leaf, and before the swelling of the buds in spring. With quite hardy trees, it may be done in winter; but with those inclining to be tender, and which are always made more so by excision of the limbs, it should be deferred until early spring. Any one who entertains a doubtful opinion on the subjects of summer pruning, had better try the experiment. Let him prune one row of trees in winter, or early spring, and the next row in June.—*Country Gentleman.*

APPLE worms may be caught in large numbers by winding hay ropes around the trunks of the trees immediately before the worms begin to leave the fruit. The grubs will hide in the ropes for the purpose of spinning their cocoons, and may be found by unwinding the coils.

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Family Reading.

Daniel Gray.

If I shall ever win the home in heaven
For whose sweet rest I humbly hope and pray,
In the great company of the forgiven
I shall be sure to find old Daniel Gray.

I knew him well; in fact few knew him better;
For my young eyes oft read for him the Word,
And saw how meekly from the crystal letter
He drank the life of his beloved Lord.

Old Daniel Gray was not a man who lifted
On ready words his freight of gratitude,
And was not called among the gifted,
In the prayer-meetings of his neighborhood.

He had a few old-fashioned words and phrases,
Linked in with sacred texts and Sunday rhymes;
And I suppose, that, in his prayers and graces,
I've heard them all at least a thousand times.

I see him now,—his form, his face, his motions,
His homespun habit, and his silver hair,—
And hear the language of his trite devotions
Rising behind the strait backed kitchen-chair.

I can remember how the sentence sounded,—
"Help us, O Lord, to pray and not to faint!"
And how the "conquering-and-to-conquer" rounded
The loftier aspirations of the saint.

He had some notions that did not improve him,
He never kissed his children,—so they say;
And finest scenes and fairest flowers would move him
Less than a horseshoe picked up in the way.

He had a hearty hatred of oppression,
And righteous words for sin of every kind;
Alas, that the transgressor and transgression
Were linked so closely in his honest mind!

He could see naught but vanity in beauty,
And naught but weakness in a fond caress,
And pitied men whose views of Christian duty
Allowed indulgence in such foolishness.

Yet there were love and tenderness within him;
And I am told that when his Charley died,
Nor Nature's need nor gentle words could win him
From his fond vigils at the sleeper's side.

And when they came to bury little Charley,
They found fresh dew-drops sprinkled in his hair,
And on his breast a rose-bud gathered early,
And guessed, but did not know, who placed it there.

Honest and faithful, constant in his calling,
Strictly attendant on the means of grace,
Instant in prayer, and fearful most of falling,
Old Daniel Gray was always in his place.

A practical old man, and yet a dreamer,
He thought that in some strange, unlooked-for way,
His mighty Friend in Heaven, the great Redeemer,
Would honor him with wealth some golden day.

This dream he carried in a hopeful spirit
Until in death his patient eye grew dim,
And his Redeemer called him to inherit
The heaven of wealth long garnered up for him.

So, if I ever win the home in Heaven
For whose sweet rest I humbly hope and pray,
In the great company of the forgiven
I shall be sure to find old Daniel Gray.

—*J. G. Holland.*

A Star Hidden by a Thread.

David Rittenhouse, of Pennsylvania, was a great astronomer. He was skillful in measuring the size of planets, and determining the position of the stars. But he found that, such was the distance of the stars, a silk thread stretched across the glass of his telescope would entirely cover a star; and moreover, that a silk fibre, however small, placed on the same glass, would cover so much of the heavens that the star if a small one and near the pole, would remain obscured behind that silk fibre several seconds. Thus a silk fibre appeared to be larger in diameter than a star.

You know that every star is a heavenly world, a world of light, a sun shining upon other worlds as our sun shines upon this world. Our sun is eight hundred and eighty-six thousand miles in diameter, and yet, seen from a distant star, our sun could be covered, obscured, hidden behind a thread, when that thread is near the eye, although in a telescope.

Just so we have seen some who never could behold the heavenly world. They always complained of dimness of vision, dullness of comprehension, when they looked in a heavenly direction. You might strive to comfort them in affliction, or poverty, or distress; but no, they could not see Jesus as the Sun of Righteousness. You might direct their eyes to the Star of Bethlehem through the telescope of faith and holy confidence; but alas, there is a secret thread, a filament, a silken fibre, which, holding them in subserviency to the world, in some way obscures the light, and Jesus, the Star of Hope, is eclipsed, and their hope darkened. There are times when a very small self-gratification, a very little love of pleasures, may hide the light. To some sinners, Jesus, as Savior, appears far off; but far off as he may appear, he certainly can be and shall be seen where the heart lets nothing intervene.—*S. S. World.*

Strong Characters.

Strength of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them. Now, it is here we make a great mistake; we mistake strong feelings for strong character. A man who bears all before him, and before whose bursts of fury the children of the household quake—because he has his will obeyed, and his way in all things, we call him a strong man. The truth is, that he is a weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That is a man spiritually strong. Or did we never see a man in anguish stand as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength. He who, with strong passions, remains chaste; he who, keenly sensitive, with many powers of indignation in him, can be provoked, and yet restrain himself and forgive—these are the strong men, the spiritual heroes.—*Rev. F. W. Robertson.*

African Women.

M. Chaillu, in his work on the gorilla, thus writes of the African women:

"I shall never forget the kindness of those women to me while I was sick. Poor souls! they are sadly abused by their task-masters. They are the merest slaves. They have to do all the drudgery. They receive blows and ill usage. And yet, at the sight of suffering their hearts soften, just as women's hearts soften in our more civilized lands. No sooner did sickness attack me than these kind souls came to nurse and to take care of me. They sat by me to fan me; they brought more mats for my bed; they bathed my burning head with cold water; they got me refreshening fruits from the woods. At night, when I awoke from a feverish dream, I used to hear their voices, as they sat around in the darkness, pitying me, and contriving ways to cure me. When I think of these things, I cannot help thanking God for them; that wherever I have gone, he has made human hearts tender and kind to me; that even under the black skin of the benighted and savage African, He has implanted something of his own compassionate love."

Expanding the Lungs.

Step out into the purest air you can find; stand perfectly erect, with the head and shoulders back, and then fixing the lips as if you were going to whistle, draw the air through the lips into the lungs. When the chest is about half full, gradually raise the arms, keeping them extended, with the palms of the hands down, as you suck in the air, so as to bring them over the head just as the lungs are quite full. Then drop the thumbs inward, and after gently forcing the arms backward and the chest open, reverse the motion by which you draw your breath, until the lungs are empty. This process should be repeated immediately after bathing, and also several times through the day. It is impossible to describe to one who has never tried it, the glorious sense of vigor which follows this exercise. It is the best expectorant in the world. We know a gentleman the measure of whose chest has been increased by this means some three or four inches during as many months.

The Young Folks.

The Persevering Boy.

The month of December in the year 1807 was unusually cold and blustering. In some instances, cattle and swine, poorly sheltered, were found badly frozen; winter had come on so suddenly that many were unprepared for it; while the effect of such severity in the weather was disheartening to young and old.

There was one exception, however, and that was a youth of fifteen summers, tall and gaunt, who sat one stormy evening in the old-fashioned chimney corner of his father's humble dwelling, reflecting on his own situation and planning what he would do to improve it. There was one fixed purpose in his mind, and this was to get an education. How to accomplish it he could not as yet imagine, for though his will was inflexible as iron, his power of conception was not yet developed. He had been to a school in the neighborhood the previous winter, but this avenue to learning was now closed to him. As he sat on the old-fashioned stool amid the noise and confusion of the family around him, and the hoarse sighing of the tempest without, his thoughts were something of this nature: "Winter has commenced, I long to be at my studies. The best part of the year, and the only time I can call my own is passing away; what shall I do?"

As if in answer to this question, there was a knock at the door, and presently a neighbor walked in covered with snow. He had been to a village beyond, and was returning to his home, when the bright light of the pine knots attracted his attention.

Our youth in the corner nodded good evening to the guest; but his mind was too deeply absorbed to listen to the chit-chat which followed. The great question, "What next?" was still undecided, and his brow knit more and more, as he reflected on the difficulties in his path, which, however, not one moment deterred him from pursuing it.

Presently he was roused by a voice:

"Jo! Did you hear, Jo? There is a school in Plainfield. Neighbor G. says it's a good one, taught by Master Maynard."

Jo rose slowly from his seat, a look of cool resolve stamped on every feature.

"I shall go to Plainfield in the morning," he said quietly.

"But how can you get there? It'll be awfully drifted; the snow is a foot deep now, and the wind blows a gale."

"I'll get there somehow, I reckon."

"But," remonstrated the father, "I don't see the way for you to go to Plainfield. I can't pay for your board nor schooling, much as I'd like to do it."

"I know that, father, but I'm determined to have an education."

Bidding the family good night, he mounted to his humble chamber in the loft, saying to himself, "Yes, that is the next step. I'll go to Plainfield, and I'll go to-morrow. What's a few drifts of snow to me, when I am determined to get where I can be at my books. Perhaps this Master Maynard will help me to contrive a way to get an education."

The next morning the thermometer was down to zero, and the banks of snow in front of the house covered the stone walls. but not one whit daunted, our young friend started off as soon as it was light, a small package of clothes and books slung over his shoulder with a stick, in search of "larnin," as his father called it.

On entering the school-room in time to see that the fires were sufficient for the severity of the day, Master Maynard observed sitting on a bench, and warming himself by the blazing logs, a youth whom he had never seen before. There was an expression on his brown face which fixed the attention of the teacher, and the following conversation took place:

"Have you come to join the school?"

"Yes, sir, I have walked seven miles this morning to do it."

"Are you acquainted with any one in Plainfield?"

"No, sir."

"Have you no friends to lend you a helping hand?"

"No."

"How do you expect then to get along?"

"I don't know, I thought I'd come and see you about it—I'm determined to get learning before I'm much older.

There was something in the cool, resolute manner in which the youth undertook to conquer difficulties that interested the teacher. He told the stranger to remain through the day, and he would see what could be done. Before night he had made arrangements in the family where he was boarding that the young man should remain, paying his expenses by labor out of school hours.

Our friend now gave himself diligently to study, and soon convinced his teacher that, though not possessed of brilliant talents, his will to acquire knowledge was indomitable. Through the winter he made good but not rapid progress, and so much interested his teacher by his perseverance, that at the close of the term, that gentleman made arrangements with a clergyman who resided four miles from his father's house, to hear his recitations.

At last he was prepared for college and the theological school, being one of the earliest members of the Seminary in Andover, from which place he went to Greece as a missionary of the American Board of Commissioners for Foreign Missions.

I scarcely need say that I have given the early history of Dr. Jonas King, whose indomitable perseverance, amid discouragements and persecutions, has done so much for the redemption and Christianization of Greece, and has excited the admiration of the whole Christian world.—*Chicago Presbyterian.*

Love is the Best Force.

Once two little boys were on their way to school. They were brothers, and their names were John and Frank. John was the older of the two, and he liked to rule Frank by sharp words; but Frank did not like to be ruled in that way.

"Come on—quicker, quicker. What a slow coach you are!" said John.

"It is not late, and the day is hot," said Frank.

"I tell you I want to get to school in time to clean out my desk," said John. "Come you *shall* come."

And then John tried to pull Frank along by main force; but, the more John pulled, the more Frank made up his mind not to yield.

While the dispute went on, they came to a place in the road where a man was trying to make a horse pull a great load of stones. The horse stopped to rest, when the man began to beat him.

This the horse did not like, for he had tried to do his best; so he stood stock still. In vain did the man lay on the lash: the horse would not start. In vain did the man swear at him: the horse did not mind his oaths.

Just then a young man came up, and said to the man with the load of stones, "Why do you treat a good, brave horse in that way? He would pull for you till he died, if you would only treat him kindly. Stand aside, and let me show you how to treat a good horse."

So the man stood aside; and the young man went up, and put his arm round the neck of the horse, and patted him on the back, and said, "Poor old fellow! It was too bad to lash you so, when you were doing your best, and just stopped a moment to take breath."

And so the young man soothed the poor beast, by kind words and soft pats with his hand; and then said to him,

"Now, good old horse, see what you can do! Come, sir, we have only a few steps more to the top of the hill. Get up now. Show that you will do for love what you would not do for hate."

The horse seemed to know what was said to him, for he started off at a strong, brisk pace, and was soon at the top of the hill.

"There, my good friend," said the young man to the driver, "I hope you see now that love is the best force; that even beast will do for you, when you are kind, what they will not do when you are harsh."

John heard all these words, and they set him to thinking. At last he said to Frank:

"It is a hot day, Frank; and it is not late. Let us walk through the lane to school."

"No, John," said Frank, "I will take the short cut, and will walk just as fast as you want me to; So, come on."

"Frank," said John, "love is better than hate—isn't it?"

"Oh, yes, a thousand times better!" cried Frank.

As chance would have it, they that day read in school a fable, two thousand years old, which I will now tell you.

The North Wind and the Sun had a dispute as to who could show the more strength. They agreed that the one who could first strip a man of his cloak should be the victor.

First the North Wind tried his strength; he blew, and blew, with all his might; but blow as hard as he could, he could not do much. The man drew his cloak around him more and more tight; he would not let it be torn from him. So at last the North Wind gave up the tug, and called on the Sun to see what he could do. The Sun shone out with all its warmth. The man could not bear the heat; he soon grew so warm that he had to take off his cloak; and so the Sun became the winner in the trial.

Love has more strength than hate.—*Nursery.*

"Wake Up Solomon."

"Wake up Solomon. It's time to get up," shouted young Harry to his sluggish brother one fine July morning, as he jumped gaily out of bed, and began dressing himself.

"What time is it?" yawned Solomon.

"Nearly six," replied his brother; "and mind Sol, we start at seven."

"It's too early to get up yet," said Solomon. "I'll snooze till a quarter of seven." So the lazy fellow turned round and was soon fast asleep again. When he awoke his room looked very full of sunshine. The house was very quiet, too, and rubbing his eyes, he muttered,—

"I wonder if it is seven o'clock yet?"

Crawling out of bed, he dressed himself and went down stairs. There was nobody in the parlor, nobody in the sitting room, nobody in the dining room.

"What can be the matter?" thought Solomon, as he rang the bell for the maid to bring him his breakfast.

"Where are they all?" he asked as soon as she appeared.

"Gone to the city," replied the maiden. "They started two hours ago."

"Why, what time is it?"

"Nine o'clock."

Nine o'clock! But why didn't they call me?"

"You were called at six o'clock. and you wouldn't get up. Your father wouldn't have you called again. He said he would teach you a lesson."

"It's too bad!" cried Solomon, dropping his head upon the table and bursting into tears.

It was too bad that the lazy boy did not learn the lesson of that morning so as to turn over a new leaf in the book of life. I am sorry to say he did not. He loved sleep. He hated work. He was the slave of lazy habits, and is so to this day.

What sort of a man will Solomon Slowcoach be? Well, if he don't die of idleness before he becomes a man, he will be a shiftless, good-for-nothing fellow. He won't have any knowledge, because he is too lazy to study; nor any money, because he is too lazy to work; nor any good character, because he is too lazy to conquer himself.

Wake up, Solomon! Wake up, my dear boy! Shake off the chains that are upon you! Be manly, be wide awake, be something! If you don't wake up, you will soon be a lost boy. Wake up, Solomon, wake up! If you don't, you will make a shipwreck of your life.

A Baby's Soliloquy.

I am here. And if this is what they call the world, I don't think much of it. It is a very flannelly world, and smells of paregoric awfully. It's a dreadful light world, too, and makes me blink, I can tell you. And I don't know what to do with my hands; I think I'll dig my fists in my eyes. No, I won't. I'll scrabble at the corner of my blanket and chew it up; and then I'll holler. Whatever happens, I'll holler; and the more paregoric they give me, the louder I'll yell. That old nurse puts the spoon in the corner of my mouth in a very uneasy way, and keeps tasting my milk herself all the while. She spilled snuff in it last night, and when I hollered she trotted me. That comes of being a two-days'-old baby. Never mind, when I'm a man I'll pay her back good. There's a pin sticking in me now, and if I say a word about it I'll be trotted or fed, and I would rather have catnip tea. I'll tell you who I am. I found out to-day. I heard folks say, "Hush! don't wake up Emmeline's baby!" and I suppose that pretty, white-faced lady over on the pillow is Emmeline.

No, I was mistaken, for a chap was in here just now and wanted to see Bob's baby, and looked at me, and said I was "a funny little toad, and looked just like Bob." He smelt of cigars, and I'm not used to them. I wonder who else I belong to. Yes, there's another one—that's "ganma." Emmeline told me, and she took me up and held me against her soft cheek and said, "It was ganma's baby, so it was." I declare I do not know who I belong to; but I'll holler, and may be I'll find out.

There comes Snuffy with catnip tea. The idea of giving babies catnip tea when they are crying for information: I'm going to sleep. I wonder if I don't look pretty red in the face. I wonder why my hands won't go where I want them to.—*Springfield Republican.*

Babbittonian Pens.

One reason why the country is so flooded with poor Pens is, that they are generally made by mechanics, rather than by artistic and experienced Penmen, the only parties really understanding the requirements of a

GOOD ARTICLE.

THE BABBITTONIAN PENS, made in the most finished style, by skillful artisans, after models prepared according to the combined wisdom and experience of several amateurs and old Professors of Penmanship, are admirably adapted to meet the public wants.

I. THE BABBITTONIAN LADIES' PEN is one of the most exquisite little instruments, for delicate writing, ever constructed.

II. THE BABBITTONIAN EXTRA FINE PEN is pronounced, by a large number of elegant Penmen, to be more free, more durable, and more varied in capacity, for either fine or coarse strokes, than any foreign Pen whatever. Suitable for elegant writing, it is a great favorite with ladies and gentlemen.

III. THE BABBITTONIAN BUSINESS PEN, having great freedom and variety of movement, is unequalled for general business or school purposes. Somewhat coarser than the Extra Fine, it wears longer and moves more easily on paper.

Babbittonian Patent Penholder.

It is not only superior, but very much superior, to any now in use, possessing the following advantages:

1. It holds the pen outward from the stiff perpendicular, by a peculiar mechanism, causing it to glide more easily and smoothly on paper.
2. It has two scales of measurement—one of inches, and the other of decimal parts on the French Metrical System, which is being adapted over Europe, and which has already been sanctioned by the United States Congress.
3. It lets a pen in and out with the greatest ease.
4. It makes a good ruler for six or seven inches.
5. It receives pens for a long or short distance.
6. It will not clog up with ink and thus get rusty.
7. It is light and easily wielded by the fingers.
8. It is made of Steel, Japanned or Silver-plated.
9. It is made in one piece, firm, strong and durable.
10. It is never coming apart like a wooden holder.
11. It is not fragile, nor liable to bend like tin.
12. It is stylish in finish and beautiful in form.
13. It is self adjusting to pens of various sizes.
14. It is the most economical holder in the world.

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A liberal discount made to Sunday Schools, Teachers, and Clergymen.

Just received, five hundred "SONGS OF THE SANCTUARY."

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Bookseller and Stationer,
34 Montgomery Street, opposite Lick House.

PACIFIC COAST ITEMS.

A CORRESPONDENT of the *Solano Press* writes: "Arriving at Napa, we could not help observing the great improvement in the appearance of the town since our last visit. Large and substantial buildings are being erected, business is lively and the citizens appear to be impregnated with enterprise and genuine go-ahead-ativeness. The town is now lit by gas, streets are sprinkled every day, and the people talk quicksilver and "feet," and Napa has all the conveniences of a city, except a public hall. This is pre-eminently the place of fine residences, and we are not surprised that all the people take great pride in the beauty and progress of the town.

ALL graduates of Colleges or Universities who desire to become members of the "Associated Alumni of the Pacific Coast" are requested to send their names and an initiation fee of three dollars to C. A. Wetmore, Oakland, Secretary of the Association.

THE Supervisors of Alameda County have raised the salary of A. L. Fuller, County Superintendent, to $1,800 so as to enable him to give all his attention to the schools. A good example, which should be followed by other counties.

ACCORDING to the *Post*, they have in Santa Barbara the largest grape-vine in the world. It is nearly fifty years old, measures three and one-half feet in circumference, and produced last season more than six tons of grapes.

IT is now stated, with some degree of plausibility, that had it not been for a lack of votes on the Republican side, the Democrats could not have carried the election in Oregon.

A MAN in Yolo claims $50,000 from the State for a plantation of mulbery trees, under the "Act for the Encouragement of Silk Manufacture in California."

THE Society of California Pioneers has rejected the proposition to admit to membership all who came to the State before her admission to the Union.

AT the June election, the people of Washington Territory will vote upon organizing a State Government.

DURING the month of May, sixteen vessels left this city to engage in the fisheries on the northern coast.

PREPARATIONS are being made in all parts of the State to celebrate the Fourth of July.

TROOPS are being distributed along the Union Pacific Railroad to protect trade and labor.

THE telegraph is completed between Dalles and Portland, Oregon.

THE State Teachers' Institute will meet on June 16th.

THE Alpine County jail has never had an occupant.

A SNOW STORM at Gold Hill on June 3d.

HONEY LAKE.—This body of water is said to be from twenty to twenty-five feet deeper than ever previously known, and the water is still rising. Honey Lake, like many other similar bodies of water on the Pacific slope, has no visible outlet. The streams leading into the lake are nearly run down to their common depth. It must be that the underground outlets of the lake are in a measure closed, or that extensive springs, as is reported, have broken out within the lake. At all events, the hay and farming land for miles about the lake is threatened with destruction.—*Sage Brush.*

BY a majority vote of the citizens of San Diego, all the public lands are to be put into the market for sale. In accordance with this decision of the people, the Board of City Trustees have passed an ordinance offering the said lands for sale at prices, and in tracts according to situation, from one dollar and twenty-five cents to fifty dollars an acre. Parties desiring to purchase can now be accommodated by calling on the city authorities, paying their money, and taking their deeds.—*Times.*

THE wool crop of Colusa County has increased about one-third since last spring. The *Victor* took down last trip over $30,000 worth, even at the present low prices. The *Colusa* took down much more on her last trip, besides what other little boats have been doing. We think it safe to estimate the wool clip of the Upper Sacramento counties this spring at $500,000.—*Colusa Sun.*

A. FAIRBANK, of this place, has raised from sixty acres of his farm, only once plowed, two crops of grain, producing 3,000 bushels, and the third crop is now standing on the ground, and will yield 1,000 bushels more, making 4,000 bushels from sixty acres, by once plowing.—*Woodbridge Messenger.*

SISKIYOU COUNTY is becoming noted for its wild honey, and in a few years our mountains will be abundant with swarms of wild bees. They are constantly found in various sections, and the honey is of the richest quality.—*Yreka Journal.*

A CARDING MILL has been started at Olympia, Wash., producing the first wool rolls ever made north of the Columbia River.—*Oregonian.*

WE have noticed lately a steady line of movers going southward.—*Roseburg (Oregon) Ensign.*

PETROLEUM did not work satisfactorily on the *Amelia* as a substitute for coal, and she has accordingly resumed her position between here and the city, with her coal furnace replaced.—*Napa Register.*

THE area now covered with growing grain between the Stanislaus and Tuolumne rivers is equal to 360 square miles.—*Tuolumne News.*

AT the falls of the Willamette, at Oregon City, the fall available for power is forty-two feet.—*Enterprise.*

ELDER KNAPP wants to buy a farm in California and spend the rest of his life among us.—*Spare Hour.*

THE farmers about Los Angeles have commenced harvesting their wheat, barley etc.—*Republican.*

A LUMP of gold was found last week at Remington Hill, which weighed 240 lbs.—*Nev. Gazette.*

THE wheat-fields in the vicinity of Centerville show indications of rust.—*Alameda Gazette.*

TELEGRAPHIC SUMMARY.

CONGRESSIONAL.—The Senate has elected George C. Gorham as its Secretary, in place of Forney, resigned....On hearing of the death of Buchanan, the Senate adjourned, and the House voted to appoint a committee of seven to attend the funeral....The Senate has passed a Specific Contract Act....The House has given the Chinese Embassy a reception....A resolution in favor of taxing U. S. bonds was referred to the Committee on Ways and Means....The Arkansas Bill has been passed and sent to the President....The discussion upon the admission of other States is still going on. The House agreed to the amendment admitting Alabama....A bill has been introduced transferring the Indian Bureau from the Department of the Interior to that of War. It is proposed to form two States out of Texas.

EASTERN.—The public debt has increased during the month of May by $9,717,059 18....Sprague is to be again U. S. Senator from Rhode Island....Rollins, Commissioner of Internal Revenue, has resigned....The Senate has rejected McClellan's nomination as Minister to England....The Government has arrested two ironclads at New Orleans, on suspicion of being about to sail for Peru....Buchanan's estate is estimated at $300,000..The Fenians are still preparing for a raid on Canada....The Radical candidate was elected Mayor of Washington....A Fenian Convention was held at Detroit (Mich.) on the 1st inst....The regular adjournment of Jeff Davis' trial has taken place....The executive offices were draped in mourning in respect to the memory of Buchanan....A complimentary dinner is to be given to Senator Fessenden in Boston by some of the most prominent citizens. Florida has ratified the thirteenth and fourteenth amendments to the Constitution of the United States....Ross Browne has sailed for California....The steamship *Nevada* from New York to Vera Cruz was wrecked off Hatteras.

FOREIGN.—The Spanish Government has authorized the establishment of additional telegraphic lines in the Gulf of Mexico....Salnave has been defeated at Port au Prince....The released Abyssinian prisoners have reached Suez....The Russians have been successful in Bokhara....200 deaths are reported daily at Callao from yellow fever....The Pope has sent an agent to this country to enlist troops. Garibaldi protests....Romero is coming to New York....The Emperor of Russia has set free all Siberian exiles of foreign birth, and all Russians and Poles exiled for less than twenty years. Riotous demonstrations have been made at Luxembourg in favor of France....It is believed in Paris that there will be war in Europe before next autumn.

WEEKLY MARKET REPORT.

Produce Market.

WEDNESDAY, June 10, 1868.

FLOUR—Sale of 800 qr sks Oregon Extra, private. Jobbing rates for city mills are as follows: Superfine, hf sks, ₱ 196 lbs, $6 62½@6 75; do, qr sks, $6 87½@7; Extra, hf sks, $7 87½@8; do, qr sks, $8 12@8 25.

WHEAT—The market is dull, good to choice milling being quoted at $2 40@2 50 ₱ 100 lbs.

BARLEY—Sales include 400 sks brewing, $1 92½; 1,000 sks do, $1 97½; nominal range of the market, $1 90@2 ₱ 100 lbs.

OATS—Sale of 1,200 sks Oregon, private; market quotable at $2 20@$2 40 ₱ 100 lbs.

POTATOES—Good to choice Bodega, 60@75c; Humboldt, 90@$1; new Mission, $1 75@1 90 ₱ 100 lbs.

ONIONS—Choice Red are jobbing at 2¾@3c; White, 2¼@2½c ₱ lb.

CORN—Prices are steady, Red $2 15@2 20; pale Yellow, $2 25@2 30; deep Yellow, $2 30@2 35; White, $2 30@2 40. Sale of 400 sks White, $2 37½ ₱100 lbs.

RYE—Very scarce. Held at $2 25@2 50; 100 sks sold at $2 50 ₱ 100 lbs.

BUCKWHEAT—Small sales within the range of $1 75@$1 85 ₱ 100 lbs.

BEANS—Supplies are well concentrated and market firm. We quote jobbing rates as follows: Bayo, 4½@4c; Butter, 6@6½c; Pea (very scarce), 10c@12½; small White, 8c; Pink, 4c; Red, 2½@3c ₱ lb.

BRAN—Is in better favor, selling at $27@30 ₱ ton.

MIDDLINGS—Fine are slow of sale at $45@50; feed descriptions, $35@37 ₱ ton.

OIL CAKE MEAL—Continues steady at $30 ₱ ton from the mill.

HAY—The market is still weak at $10@15 for new, and $14@18 ₱ ton for old.

DAIRY PRODUCTS—Butter is more plentiful, and prices a little weak. We quote good to choice fresh roll and firkin at 35@37½c, with sale of about 500 firkins since last Wednesday, chiefly at the inside figure. Cheese is in good supply at 14@16c for ordinary to choice California dairies, and 18@19c for Eastern. Eggs are a little scarce and prices firm at 36@37½c forHen, and 30c ₱ dozen for Duck.

POULTRY—Prices of all descriptions have advanced in consequence of a limited supply. Live Turkeys are quoted at 18@20c, and dressed do, 20@22c ₱ lb; Hens, $7 50@8 50; Roosters, $7@8 for large size; Spring Chickens, $5@7; Ducks, $5@5 50 ₱ doz; Geese, $2 50@2 75 ₱ pair.

PROVISIONS—We quote jobbing prices as follows: California smoked Bacon, 15@16c; Oregon do, 12@13c; California Hams, 16@17c; Oregon do, 15@16c; California Lard, 14@15c, and Eastern do, 13@13½c ₱ lb.

WOOL.—Prices are essentially the same as last week, namely, clean shipping grades of spring clip, 17@17½c; extra choice do, 18c; medium grades 15@17c, and spring burry 12@14c ₱ lb. The market has been generally quiet, though at the close there is a little more activity, the demand being almost exclusively confined to lots for shipment. In round figures, the sales since last Wednesday aggregate 300,000 lbs.

HIDES—About 1,200 California dry sold during the week, principally for export, 14@15c ₱ lb for usual selection.

TALLOW—Continues steady at 7¼@7¾c, at which figure about 20,000 lbs have been sold since last Friday, mainly for local use.

San Francisco Cattle Market.

The market is well supplied and the demand tolerably active; nevertheless quotations are substantially unchanged.

We quote slaughterers' prices as follows:

BEEF—American, 1st quality, 6@8c ₱ lb.
do 2d do 5@7c ₱ lb.
VEAL—Steady at 7@10c ₱ lb.
MUTTON—Easy at 5@9c ₱ lb.
LAMB—Ranges from 5½ to 7½c ₱ lb.
PORK—Undressed, 4½@7½c; dressed, 7@11c ₱ lb, for the various qualities.

—*S. F. Bulletin.*

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.

Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

The Fifteenth Annual Report of the Mercantile Library Association furnishes renewed evidence of the energy for which our people have acquired so enviable a reputation. Besides the usual statistics of books issued during the year and the relative proportions of the various subjects which have engaged the attention of their readers, showing, we may state, nearly fifteen times as many volumes under the head of romance as under any other head, we are informed concerning the progress of founding a permanent home for the Association during the coming years. It appears that three hundred thousand dollars may be taken as a fair estimate of the pecuniary value to be placed upon the property in the possession of this literary society; and while there is resting thereon a very considerable debt, the officers are cheerful rather than despondent as they consider the outlook for the future. An enterprise of such sterling merit may well command the confidence of an enlightened community, and San Francisco could better lose almost any other of its leading institutions than to allow the Mercantile Library Association, for any extended period, to remain under burdensome debts incurred for its magnificent addition to the creditable list of public buildings so favorably impressing the minds of strangers upon landing from their weary voyage.

It is an easy and natural transition from the courage and faith manifested by the movers in the Mercantile Library Association, as above noticed, to the same elements of character so frequently developed in the erection of structures for exclusively religious purposes. In this new land, especially in the interior, where population is constant only in the one fact of changeability, and where the Christian Church is so frequently overshadowed by the unchristian world, it is peculiarly affecting to the thoughtful mind to notice the intense longing which is cherished by the few who lovingly remember the Eastern privileges for social worship to have a house wholly consecrated to God, wherein the Sabbath days may be duly honored in the assembling of themselves together. With few names and with little money among the few, the effort is made to secure a "new church;" the few devote days and nights of anxious thought; they become suppliants for coin to a degree they would once have thought impossible; and they generally succeed in procuring the requisite amount—not indeed to pay for their building, but to justify some hope that if they start they can sometime, somehow, pay for the same. It is by such efforts that this land is to be held for Christ, for the spirit which finds this expression is one not to be content with simple physical success; it must work for worshippers, if it have a house of worship to which they may come. Moreover, it should be remembered as one of the difficulties incident to progress in this direction upon this coast, that the fluctuations of population here introduce an element of uncertainty in all plans for the planting of churches which was comparatively unknown in the early days on the Atlantic side. An American citizen who has traveled as far as to California, seems by that fact to acquire a fatal confidence in his own traveling abilities, so that his having a home to-day in a specified locality is little more than sufficient to raise a slight presumption that he will be found in that locality three months from to-day. But courage and faith will continue to build churches, and it is safe to believe that God will not suffer any such efforts to be totally lost so long as their results may honor Him. When they cease to honor Him, no Christian could wish his work to stand.

The subject of foreign missions is entitled to renewed consideration in view of the appeals issued almost simultaneously by the great organizations through which the branches of the Presbyterian Church are accustomed to manifest their liberality in this direction. The Presbyterian Board and the American Board of Commissioners both report increasing wants, promising fields waiting for men, constant calls for activity in their respective departments of benevolent effort, and an apparent failure in the churches to respond as they might and should to the indications of Providence that our human efforts can command the divine blessing in the conversion of perishing heathen. The two branches of the Church represented in the Synod of the Pacific and the Synod of Alta California reported to the General Assemblies of last year 2,896 members, and contributions to the cause of Foreign Missions $881, being an average of thirty and one-half cents to each member. The average contribution made by each member of the Church in the United States towards this cause was sixty-two and one-half cents. It is fair to assume that this last average is not beyond the ability of one church on this coast to attain, being little more than five cents per month for each reported communicant. This interest of the Church militant is one not to be safely forgotten in the midst of our local struggles; it should rather be ever prominent in the thoughts of our ministers and laymen; one to be labored for, prayed for, given for, until the banner of Christ shall wave in triumph over all the lands he came to redeem.

The action of the New York Young Men's Christian Association in refusing to accept from the State an appropriation of five thousand dollars, is noteworthy, in that it furnishes a long-needed precedent. We presume that organization could have made an excellent use of the money so offered, and that any private individual would find no difficulty in securing the acceptance of a like amount for the purposes legitimately belonging to the province of the Association; but when the acceptance of a State donation would imply an acquiescence in the righteousness of the principle that the State may discriminate between religious denominations, as in the case before us, in effect establishing a State Church, so far as pecuniary endowments will accomplish such a purpose, it was right that the proffered donation should be respectfully declined.

At the recent State Convention of Sunday School teachers something was said showing the practicability of special training for persons who are called to teach the truths of the Bible to the children upon the Sabbath Day. In no position, perhaps, is there greater need of wisdom than in the Sabbath School, and in few positions is it common to inquire less into the special preparation which has been made for usefulness by those who are entrusted with such power. In the present condition of things it is probably impracticable to require of Sabbath School teachers any special examination to ascertain their ability rightly to divide the Word of Truth; but when the Christian spirit in the churches has so far become general and fervent that the number of candidates for the charge of classes shall exceed the demand, when the members of the Church shall duly estimate the preciousness of imparting a saving knowledge of Jesus Christ to the youth of the community, and shall properly appreciate the truth of the ancient writing that "he that winneth souls is wise," it will be a matter of surprise that persons were ever allowed to teach in the Sabbath School without special evidence of special adaptation to the work. Under present circumstances it is good to be assured by the highest authority that "the foolishness of God is wiser than men, and the weakness of God is stronger than men," and that "God hath chosen the foolish things of the world to confound the wise."

Probably the largest Bible class in the world is that conducted in connection with Mr. Spurgeon's church in London, by Mrs. Bartlett, of which an interesting account is given in a recent number of the *Sunday School Teacher*. It is stated that on the first Sabbath of its organization, about eight years ago, three persons were present, and at the end of the first month there were fourteen regular attendants. The interest awakened increased until after several changes of location, made necessary for want of space, the average attendance became seven hundred, at which it now stands. More than seven hundred persons have been received to the church from this remarkable class. It is true that the "Mrs. Bartletts" in our American churches are very few, but it would seem not only desirable but practicable

for every church to maintain for itself an adult class for Bible study, from which many souls could be influenced to make the choice of eternal life; and until the experiment has been fairly and persistently tried, we shall cherish the conviction that there is ample opportunity for earnest Christian effort within the bounds of every district honored by a church organization. We should add that Mrs. Bartlett's class consists chiefly of women between thirty and seventy years of age, and that the work requires the undivided attention, as may well be supposed, of the noble lady whose efforts have been so signally blessed in its eminent success.

Religious Intelligence.

PACIFIC COAST.

To Clergymen.—It is desired that each clergyman on the Coast should send us, at short intervals, such items of Religious Intelligence as he may be able to gather in relation to the progress of his own or neighboring churches. Of course, if all comply with this request, it will not be possible to publish in full all the items sent in, but, by the use of information thus furnished, we shall be able to make this department of The Occident far more complete and satisfactory than we can do if compelled to depend on the secular papers and accidental sources of information. We hope that clergymen and others will act promptly in this matter, and we are satisfied that by so doing they will greatly benefit themselves, as well as impart new interest to The Occident.

—

Complaint.—A correspondent of the *Times* justly complains of the inaccuracy of the "Religious Notices" published in the Saturday issue of our daily papers. Those who have charge of this matter should see that they are correct or omit them altogether. Strangers spending the Sabbath in the city have a right to select the preacher to whom they wish to listen; and it is especially for their convenience that notices of public worship are published. These notices should never be employed merely as advertisements to attract large congregations.

—

Rev. A. M. Stewart, of Philadelphia, who recently arrived on this coast under commission from the Home Mission Committee at New York, is spending a few weeks at Austin, Nevada, and vicinity, ascertaining the religious necessities and prospects of that region. It is understood that he will contribute to the *American Presbyterian* a series of letters containing his impressions of this part of the world.

—

Howard Presbyterian Church.—At the June communion service of the Howard Presbyterian Church, Rev. Henry M. Scudder, D.D., pastor, twelve persons were received to membership, three on confession of their faith, and nine by letter. The pastor of this church, we are informed, is spending his vacation in a trip to the Yosemite, the pulpit being supplied each morning by Rev. E. G. Beckwith.

—

Dr. Wadsworth's new Church.—On Monday last ground was broken for the foundation of the new church building, which is to be erected by the Calvary Church Society on the fifty-vara lot at the northwest corner of Powell and Geary Streets. We understand that this is to be one of the largest and most elegant structures for public worship on he Pacific Coast.

Exchange.—An exchange for one month between Rev. T. E. Taylor, of Virginia City and Rev. F. L. Nash, of Alameda, is giving each of these brethren a much needed change of scene, and enabling each to continue in active service while being relieved from a large portion of the pressure always attending the pastoral relation.

—

First Presbyterian Church.—At the annual parish meeting of the First Presbyterian Church Society, held on Wednesday evening, June 10th, the following gentlemen were elected Trustees for the ensuing year: H. L. King, J. B. Painter, Wm. Bosworth, D. A. Jennings, Ford H. Rogers, David Hewes, R. B. Dallam, O. F. Willey, Wm. S. Phelps.

—

Rev. Isaac W. Atherton is supplying, for a short time, the church at Carson City, Nevada. He reports an excellent spirit pervading the congregation, and regards the field as one of great promise for the future. The pastor of the church, Rev. A. W. White, is absent on official duty as State Mineralogist.

—

Festival.—Speaking of sociability, reminds us of a good time we had last week at a strawberry festival given by the Ladies' Aid Society at Ione City, an association which is assisting in procuring a parsonage for the Presbyterian church. They meet once a week, and do all kinds of sewing. We men folks are excluded from their afternoon meetings, but they have been promising an evening meeting to which we should be admitted. For refreshments they provided strawberries and cream, cakes, cherries, and a Jacob's well, hoping to add thirty or forty dollars to their fund. Well, we never saw strawberries disappear as fast as theirs did. After all the eatables were gone, except a few cakes, they were sold at auction to the last cookie. Then we bought the boquets and garlands with which the church and study had been decorated. The President, Mrs. Dr. Schonemann, informs us that the Society will realize over one hundred dollars, "and the ladies are perfectly delighted."—*Jackson Ledger.*

EASTERN.

The Forty-fourth Anniversary of the American Sunday School Union was held in the Academy of Music, in Philadelphia, on the evening of the 21st of May. Addresses were given by Rev. D. C. Eddy, D.D., of Boston and Rev. S. Tyng, jr., of N. Y. The treasurer reported the receipts of the Society for the missionary department the past year $98,505. One hundred missionaries have been employed in twenty-two States, who have organized 1,731 new schools, having 10,667 teachers and 70,972 scholars. Visited and aided 6,600 schools, having 49,423 teachers and 397,951 scholars. Amount of donations to needy schools, $17,787 68. Visited 23,632 families and distributed 9,082 Bibles and Testaments. To do this work they have traveled 399,501 miles. They report revivals in many parts of the country, in country schools; and while they report great encouragements, they find much need for more aid. The sales of the publications have been greater the past year than any preceding. The missionary department closes the year with a debt of over $27,000.

The New Unitarian Creed.—The adoption of a written creed by Unitarians, which drove Rev. Francis E. Abbott out of his pulpit and out of the denomination, and induced him to renounce Christianity, and avow himself a Theist, and which threatens to rend the body and drive other members away—was the introduction of the words, "Our Lord Jesus Christ" in the preamble of the instrument on which the Conference was organized. As that phrase occurs frequently in the New Testament, it is a wonder the Bible is not abandoned as well as ignored.—*N. Y. Examiner.*

Brave.—We learn from the Providence *Press* that on the Sabbath following the resolution of the R. I. Baptist Convention disfellowshipping Mr. Malcom's church for rejecting close communion, the same invitation was extended to the communion-table that has been given for many years, and persons of other denominations—Episcopalian, Methodist, and Moravian—were present. From this we suppose that the church has no intention of retreating from the stand it has made on the side of unity and catholicity. The way in which the whole action of the convention was treated, with silent indifference, and the way in which the church kept unaltered its communion invitation, was action speaking louder than words, and saying that no step would be taken on the back track.—*Independent.*

Renunciation of the Ministry.—The Bishop of New Jersey has deposed from the ministry Rev. George H. Williams, for going into secular life. Rev. Mr. Murray, late pastor of the Reformed Dutch church in Market Street, has gone into the law. His case is before the Presbytery to which he now belongs, on a motion to strike his name from the rolls. The matter comes up at the next meeting of the Presbytery.—*N. Y. Examiner.*

Rev. Herrick Johnson, D.D., has entered upon his labors as pastor of the First Presbyterian Church, Philadelphia. On the day that he preached his introductory sermon, Rev. Albert Barnes, whom he succeeds, made an interesting statement of his thirty-eight years of ministry among the people, and commended his successor to them, asking for him the same sympathy and support which he had received. —*Observer.*

Encouraging Facts.—In the Narrative of the Presbytery of Arkansas it is stated that "the membership of the Presbytery has been doubled during the past eighteen months, while the actual working force of ministerial laborers has trebled during the same period, by the addition of brethren actually laboring within our bounds, who expect soon to form ecclesiastical connection with us."

Rev. S. R. Gregory, who is President of Wayland Theological Seminary at Washington, D. C., says that there are in that institution twenty-four colored young men studying for the ministry, twenty of whom are supported by friends in the North, and all of whom are making most decided and encouraging progress in preparation for their great work.—*Instructor.*

Infidelity.— The spiritualists had, a few days since, a gathering in the Music Hall, Boston, where, under the picture of a church with a falling spire and tumbling walls, they had written, "The Old Theology;" and where too they had embellished the blasphemous inscription, "The Fear of God is the Beginning of Folly."

The corner stone of the new Catholic Chathedral in Brooklyn will be laid on the third Sunday in June. The building is estimated to cost $1,300,000.

FOREIGN.

The Papacy Always the Same.—Some of the religious books in the Spanish language, which were put into circulation at the Paris Exposition have reached Spain, causing considerable alarm among the priests. A royal order has been obtained, addressed to the Governor of Malaga, directing him to unite with the clergy in close search for those who, in that and surrounding provinces, are engaged in the distribution of books contrary to the doctrines of the Catholic Church. The persons and books, when found, to be delivered up to the tribunals. Just in proportion as Papacy has power, freedom of thought and conscience is restricted.—*Commonwealth.*

Sabbath Schools in most parts of Germany are hardly known, having been very lately introduced. Two ladies in Berlin were anxious to organize a school, and applied to their pastor for permission. He feared a failure, but gave them permission to start if they would begin with but three scholars each, so that the failure might do but little damage. They now have two hundred boys and girls, and other schools are starting in the city. The

court preacher at Berlin has addressed a letter to the Lutheran clergy recommending the cause.—*Commonwealth.*

Protestant English and Germans have their several places of worship at Lisbon, and the Jews their synagogue. The laws prohibit persecution on account of religious belief. Civil and religious liberty, to an extent probably unknown in any other Popish country, are enjoyed by the people. And the signs of the times would seem to indicate the dawn of a bright day in Portugal, the light of which even her dark and degraded neighbor Spain will not long be able to exclude.—*London Watchman.*

Mission Among the Jews.—It is but sixty years since scarcely a single Jewish convert could be found in all Great Britain. At present there are about twenty thousand on the European continent, and three thousand in England; one thousand of these are ministers of the Anglican Church. At the University of Berlin, it is said, twenty-two of the Professors are converts from Judaism.—*Cleaveland Messenger.*

A gentleman of Montreal has offered to the American Board eight hundred dollars a year, in gold, for ten years, and longer, if life and means are spared, to support a missionary in China, in addition to those who would otherwise be sent.—*Messenger.*

The Word "Selah."

The translators of the Bible have left the word Selah, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister, or some learned friend, what it means. And the minister or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means, been of one mind. The Targums, and most of the Jewish commentators, give to the word the meaning of *eternally, forever.* Rabbi Kimchi regards it a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rythmical note. Herder regards it as indicating a change of tone; Matheson as a musical note, equivalent, perhaps, to the word *repeat.* According to Luther and others, it means *silence!* Gesenius explains it to mean: "Let the instruments play, and the singers stop." Wocher regards it as equivalent to *sursum corda*—up, my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah." They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative "Hear, Jehovah!" or "Awake, Jehovah!" and the like, still earnest addresses to God that He would remember and hear, etc. The word itself he regards as indicating a blast of trumpets by the priests. Selah, itself, he thinks an abridged expression used for Higgaion Selah—Higgaion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.—*Bibliotheca Sacra.*

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TEMPTATION.

This is a word which is used in the Bible in what might be called a good and a bad sense. It has, like many words in our language, two significations, which, though related, give essentially opposite meanings. The word Temptation, in its primary meaning, simply indicates a test, a trial, and hence, in a correct use of it, may be applied to a solicitation to sin, which is at all times wrong, as well as to a condition in which one is placed whereby his virtue is tested and his real character developed. In this latter sense, it can with great propriety, be said that God tempts one, and thus we find that it is said God tempted Abraham. Not in the sense of a solicitation to sin, as the whole history of the transaction shows, but as a test and trial of his faith and the strength of the purpose which that faith inspired. With the most perfect uprightness of intention and purity of conduct, God could call Abraham to the position in which he was placed and tempt or test him with all of the elements which we find were gathered into his trial. It was not a temptation which the ordinary use of this word implies, for there was an absence of any solicitation to sin. That is, there was no deceit—no disguise—do hiding of results, and no attempt to influence passions which would drown the reason and the judgment. In the whole of the strange scene through which Abraham was called to pass, God acted with perfect holiness, and instead therefore, of its being a temptation in the ordinary sense of the word, it was simply an occasion for Abraham to show the strength of his confidence in God and the controlling character of the obedience which he would render to him.

One of the old translations of the English Bible—one used long before our accepted standard version of King James—gives this word more correctly than we now have it. In that translation, it reads: "And it came to pass that God did prove Abraham." He proved him in such a way as to manifest the prevailing disposition of his heart and show what principles governed him. That trial showed whether parental instincts, those most controlling laws of our being had more influence over him than the will and wishes of God. And the glory of his character was secured by the triumph which duty, in this case, gained over all the feelings which he had as a man. It is this which has made his example one of the most noble that man has ever shown, reared a monument to his honor at which our whole race will never cease to look.

But the temptation which in the Lord's Prayer, we are taught to pray that we may not be led into, is a very different thing from that which came to Abraham. This sort of a temptation is an appeal made to the propensities to evil within us. The solicitation which makes this appeal is evil because it comes with disguise and deceit. It hides out of sight the results of the conduct into which it endeavors to lead us, and awakens not a sense of right and of duty, but goes to influence passions, so that reason shall be lost sight of, and conscience be driven from its post in the soul. In such a sense as this, God never tempts any one. He never sends a single solicitation to any propensity of our natures. Hence says an apostle: "Let no man say when he is tempted, that he is tempted of God, for God cannot be tempted with sin, neither tempteth He any man." He may appoint for us rules and laws. He may bring us into providential conditions when all of the ruling traits of the heart will come out, But these conditions instead of ministering fuel to the propensities of evil which are in us, are but occasions to get for our heads such a crown of glory as that which rests on the brow of Abraham and on the brow of that great number who have come out of great tribulation, and who now, with palms in their hands, stand on the Hills of Light. And such conditions, instead of being regarded as an endeavor on the part of God to make us bad, either in character or life, should rather be regarded as occasions to secure the higher reward of virtue, and to open to us doors to new honor and joy, which, without such trials, would forever be closed. It was by just such trials as these providential exposures imply, that the long roll of Scripture heroes gained the high places on which they now stand. We are told that "they endured a great fight of afflictions." "They wrought righteousness—obtained promises—stopped the mouths of lions." "They were tortured, not accepting deliverance, that they might obtain a better resurrection." "Blessed is the man who *endureth temptation*, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him."

INDIFFERENCE TO PUBLIC WORSHIP.

A few days since we heard one ask of another this question: "How is it that you and many like you, who are strong in character and influence, do not have enough of interest to attend public worship? I see your family often present, but you, never."

The answer to this question we did not hear, but as we went on our way, these thoughts came up in our mind: How is it that so many in this city, who like this man, intelligent in all matters of human thought—who have in their hands the larger part of the commercial, professional, and industrial interests of the land, ignore all personal responsibility for the support of public worship, or for creating a strong religious sentiment in the communities where they live? Is it because the ministrations of the pulpit are so inadequately sustained? Is it because the Gospel of Christ has really nothing in it which makes it worthy of their regards? Is it because they find in business, relaxation, society, literature, or science that which makes them more intelligent and nobler in character and life than religion, as now understood and inculcated, could make them? Have they, in a word, outgrown the Gospel? Are they standing on a higher plane of sentiment and feeling than that to which that Gospel calls them? Do they believe that it may do well for those of a certain range of thought, but not for those who, like themselves, have reached a point where Gospel motives have no impression and controlling power? If these are not the reasons for this indifference or hostility to religious things what are they? None can deny that there is this indifference or neglect. None can deny that only a moiety of any community are in the habit of a regular attendance upon the public worship of God. None can deny that a large proportion of the churches have, on the day of rest, only an excuse for a congregation, nor that those whose congregations are large are kept up to a maximum standard by pulpit talent of the finest order, and by the co-operative agency and working power of a corps of men and women who would bring success to any cause. Is there not here something which Christian ministers and people should understand much better than they do?

Baptism of the Holy Ghost.

I come now to consider baptism as a symbol of the Holy Spirit's agency on the soul. This was part of the prophecy of John in the announcement of the Savior: "He shall baptize you with the Holy Ghost and with fire." This prophecy of the Baptist became a promise in the mouth of our Savior after His resurrection, when he commanded the disciples to tarry at Jerusalem until they should be endowed with tower from on high, waiting for the promise of the Father, which, saith He, "ye have heard of me;" "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

There are two remarkable instances in which this prophecy of our risen Lord was fulfilled: first, when the disciples were, at the Day of Pentecost, all assembled with one accord in one place, when, after the sound and mighty rushing wind, "there appeared unto them cloven tongues like as of fire, and it sat upon each one of them. And they were all filled with the Holy Ghost and began to speak as the Spirit gave them utterance."

After this signal fulfillment of the prophecy, Peter and the rest of the apostles immediately commenced preaching the Gospel, closing his discourse with these words: "Repent and be baptized, every one of you, for the remission of sins, *and ye shall receive the gift of the Holy Ghost*, for the promise is unto you and to your children."

Let me call attention, also to Acts 10: 47: "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" It was pleasing to the Holy Ghost, the infallible source of inspiration, to call the bestowal of His gift, by which the blessings of Christ's work were sealed to the Church, a *baptism*. Jesus Christ had promised this baptism all to the disciples. When Peter saw the work of the Spirit on Cornelius and his companions, he recognized the signal fulfillment of the promise, even to the Gentiles, and immediately proposed baptism, the external symbol and type of the Spirit's baptism, the antitype to which had just been administered by the hand of God Himself in the Holy Ghost which fell on them. The indissoluble connection between the appointed Christian ordinance and the gift of the Holy Ghost, as type and antitype, is signified by the use of the same term by the voice of inspiration, to wit: *baptism*. In the light of these Scriptures, then, the baptism of the believer ceased to be a mere ritual ordinance, but the symbol which Christ Himself has ordained as the sign and seal of the Holy Spirit's work on the heart.

The administration of this ordinance of the Gospel to these Gentiles at the house of Cornelius, after God Himself had plead for them before Peter's companions by the bestowal of the Spirit's gifts upon them, Peter himself defends before the disciples at Jerusalem, dwelling on the fact that as on them at the beginning, so the Holy Ghost fell on the company of Gentiles assembled at the house of Cornelius, and remembering the promised baptism of the Holy Ghost, and seeing its fulfillment in the gift bestowed as upon themselves, has no wish to withhold the spiritual sign and seal of the spiritual baptism. The argument was conclusive, the Jewish Christians acquiesced, when God Himself plead before them with uncontrovertible arguments, and the Gentiles were admitted to the communion of the Christian Church by baptism, solely and only because they had previously, by evidence which could not be controverted, received the promised baptism of the Holy Ghost.

In the same manner, when Paul found certain believers at Ephesus who had not as much as heard whether there be any Holy Ghost, having received only John's baptism, after they had been baptized in the name of the Lord Jesus, and when Paul laid his hands upon them they received the Holy Ghost, and spake with tongues and prophesied. Now, in this connection let it be noted: 1st, that the effusion of the Holy Ghost on the disciples' church, both on the disciples at the Day of Pentecost, and on the Gentiles at the house of Cornelius, to indicate the reception of the Gentiles, is called by the voice of inspiration a baptism.

2d. That the people who heard the Gospel preached by Peter were urged to repentance and faith and the reception of the ordinance of baptism with the assurance that in the reception of the ordinance they would receive the gift of the Holy Ghost according to the prophecy—"for the promise is unto you and your children," the promise recorded in Joel, as before quoted by the apostle: "And it shall come to pass in the last days, saith God, I will pour out of my spirit on all flesh."

3d. The acceptance of the ordinance through faith was invariably attended with the gifts of the Holy Ghost in the New Testament. I hold, then, without possibility of successful contradiction, that baptism is an ordinance appointed by the Head of the Church to signify the bestowal by God, and possession by the believer, of the gifts and graces of the Holy Spirit, because of the identity of the terms, the effusion of the Holy Ghost being called a baptism, and the Christian ordinance; because of the bestowal of the Spirit's graces, the promise is predicated on baptism—"Repent and be baptized, and ye shall receive the gift of the Holy Ghost." Because the administration of the ordinance was attended by manifestations of the gifts of the Holy Ghost to the believer.

Baptism being thus a symbol in Scripture of the efficacious operations of the Holy Ghost on the heart of the Christian, many of the Christian graces are set forth by it. It is a symbol of regeneration—"Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God." It is a symbol of the new life—"Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in new acts of life."

It is a symbol of sanctification—"That he might sanctify and cleanse it by the washing of water by the Word." It is the symbol of salvation—"the like figure whereunto even baptism doth also now save us."

F. B.

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Letter from Humboldt County.

ARCATA, June 3, 1868.

This is a beautiful village, situated on the northern extremity of Humboldt Bay. Its former name—which is given to it on most of the maps—was Uniontown. Its present name—Arcata—like many of the names of the villages on the Pacific Coast, is of Indian origin, and signifies resting-place. Its name is certainly appropriate. For beauty of site, it is probably not excelled by any other village in the State. To the north and east lies the great belt of redwood timber, with its evergreen branches; to the south, the beautiful bay, with its eight miles of smooth, shining water, and to the northwest a grand prairie, covered with rich verdure and crimson flowers.

Beauty of situation is not, however, our only advantage. The trees afford lumber to the lumbermen. The soil yields fruits, grains, and vegetables in abundance to the farmer, and the bay bears on its waters the vessels to convey the products of the forest and soil to market.

It is also the depot of supplies for the garrison at Fort Gaston, on the Indian Reservation, and for the stores at Orleans and Sawyer's Bars. These supplies are forwarded across the mountains on pack mules—there being no wagon roads. It seems to one who has been accustomed to railroads and horses and wagons, a novel and slow way of conveying freight. But then, they get well paid for it, and that is all a Californian asks. The packer's love of gold dust exceeds his desire of convenience in freighting, and should a railroad be built to carry the supplies, he, perhaps, would exclaim with a sigh, like Othello, "My occupation's gone," or would decry it with as much vehemence as seamstresses decried sewing machines when they were first introduced.

The village is frequently visited by bands of natives, who are commonly called "Diggers." These are very different, in person and character, from the ideas we form of them as described by historians, painters, and poets. The story of Pocahontas is familiar to all readers of history, and is a beautiful example of woman's tenderness and devotion, but the idea it would convey of the feelings of the Indians in general is false, for their natural feelings, as displayed in their acts of cruelty and treachery, are the opposite of tenderness and devotion. The painting of the "Baptism of Pocahontas," in the rotunda of the Capitol at Washington is a specimen of beautiful painting, but conveys a somewhat exaggerated notion of the beauty of the "Digger squaw," and of her religious feelings; for she is preëminently ugly and irreligious.

Longfellow has given to the world "The Song of Hiawatha," in which he describes the Indian life and manners, but his descriptions are poetical fictions, and if he had heard the inconsonant mutterings of the squaws, he would scarcely dignify the sounds with the name of "song," or the whinings around the dead with the name of "sighs." Pinkney describes the Indian's bride as a "graceful female,"

> "Of gentle mien and shape, she seems
> For civil halls designed."

But the squaws that visit here will require considerable hewing down of cheek-bones, lips, and nose, and considerable training in gymnastics, before they will be ornamental visitors in our legislative halls.

The inhabitants of the village and country around consist of representatives from the various States of the Union, and from foreign countries—the former the most numerous. The society is by no means homogeneous, but the rising generation, while it will have features of difference in the individuals, corresponding with the present, will have more points of similarity, and society will be more a unit. The morals of the people are probably above the average of villages on this coast. Indeed, they will compare favorably with eastern villages, where both law and religion have restrained passion for years.

The temperance societies are two, both of which are in a flourishing condition. It is not known that these societies have reclaimed many, but they have restrained many young men, and kept them from frequenting saloons. Even the two saloons claim to be respectable, and the proprietor of one of them is a supporter of the church and Sabbath School.

The religious interest manifested by the people is not as great as it should be. All are for reform, but it is a reform of appearance rather than a change of heart, which is the only real reformation.

There are two churches—Methodist and Presbyterian. The former is without a pastor. The latter seems to be flourishing, as the regular attendance has steadily increased. Its Sabbath School is in a very prosperous condition. Its Superintendent, Mr. Byron Deming, is an energetic, active man in the cause. Within three months it has doubled in interest and numbers—having on last Sabbath, one hundred and sixty-seven in attendance. The infant class numbers about fifty, and the Young Men's Bible Class about fifteen. MIKROS.

Rights and Duties.

However great any one's admiration of our political institutions may be, if he be a just and candid thinker he must admit that they involve great and peculiar dangers. Political Rights are political Duties. The more Rights the more Duties, and these duties are of the most sacred order. It is absolutely indispensible to our national well-being that these duties should be wisely and conscientiously discharged. It is more necessary for us than for any other nation on the earth, that the great mass of the people should be intelligent enough to understand, and virtuous enough to fulfil the political obligations imposed upon them by the possession of the rights they enjoy. The working of our institutions cannot but be mischievous unless universal suffrage is controlled by universal knowledge and virtue. It is true the ends of political government are ends of expediency—the securing, namely, of legislative and other governmental action as shall best maintain order, protection, and security, and best promote the public interests. And through the conflict and counteraction of parties these ends may be so proximately accomplished in the midst of such corruption at the polls, in the legislative bodies, and in the administrative branches of the public service, that we may get on after a fashion and for a long time without falling into anarchy and dissolution.

But it is to be considered that meantime the temptations to corruption growing out of the conflict of rival parties and rival struggles for offices and emoluments are greater or at least of wider prevalance than in any other country in the world. Our political machineries are almost entirely controlled by a vast army of rival politicians, men who make politics a trade or rather a game, and hold the people as pawns for them to play.

We read in the newspapers of the stupendous unprincipled frauds perpetrated at our popular elections, and no one who has watched what has taken place under his own eyes can question the substantial truth of such relations as these newspapers bring from all quarters of the land, and especially our great cities after every election.

Now it is impossible to doubt that the working of our institutions is in this way demoralizing beyond all adequate estimation. Nothing is more undeniably demonstrable than that public corruption in a country like ours must sooner or later eat out the very heart of the private morals of a nation. No pure moral law can go on indefinitely, actuating the private life of the great masses who profligately disregard the principles of morality in their political conduct. Society may hold together after a fashion. The principle of "thieves' law" will prevent it from falling absolutely to pieces. But there cannot long be a pure moral law in the great heart of such a people; and meanwhile government in its highest actual aspect will be little more, or more moral than certain police and other machineries for keeping rogues from damaging each other in a certain number of too severely inconvenient ways!

But how to stem the tide of corrupton, how to counteract the tendencies to which institutions such as ours are so peculiarly liable—this is the great problem that presses on every thoughtful patriotic citizen, every good and Christian man. Everybody will agree it is immensely important that the sacred duties and great responsibilities, inseparable from the possession of political rights, should be taught and enforced upon the great masses from the highest moral and Christian point of view.

But how is this to be done?

It will not be done by politicians and demagogues. We may be sure of that. Many of them openly avow—we have heard the avowal—that in their view politics and morals have nothing to do with each other.

It will not be done, certainly not generally and adequately done, by the popular political press, which is mostly a partisan press—more apt to preach to the ignorant people of their rights than of their duties—than which preaching nothing can be more morally pernicious, exposing and denouncing, indeed, political fraud and corruption in the party it opposes, but too prone to deny, conceal, defend, or excuse it, in its own party.

By whom, then, shall the right moral and Christian instruction of the people in regard to their high and sacred duties as citizens be undertaken?—*Hartford Churchman.*

Sliding Down Hill.

There is nothing in the tropics that can console a man doomed to dwell there, for the loss of northern winters. Monkeys and humming-birds, gorgeous flowers and gigantic vegetation, insects, reptiles, and luscious fruits, which you cannot eat without a cholera, sweltering nights and roasting days. Deliver us from the intolerable delights of a tropical luxury. But a northern winter is full of bracing joys. Indoors all is ruddy and social, and out of doors all is energy and manly joy. A man who has blood and vital spirit, glories in the cold of winter. But of all sports what one can claim superiority over coasting—or as in our boyhood days it was called, "sliding down hill?" Long before we attained the age of a sled, two barrel staves fastened together by the knowing workman, served an excellent purpose, and required no mean skill in sitting and steering—a slight mistake in balancing, and the boy and staves change places—the boy under, the sliding machine on top— and then generally rolling into a promiscuous heap, out of which came some ripping remarks, not made by the sled. Next came the glory of full and real sledship—a sled with runners, and iron or steel shod; a sled painted and lettered. With that we defied the thermometer, and set our faces against the north wind. And how long the hill, a full half mile, is sought—not all of a gentle slope, nor yet too steep, but properly made up, as all hills should be, with a fine, gradual beginning, then a pitch, quite steep, then another long middle slope, a jounce here, a rullock there, a sweep yonder around a point, and a fetching-up place, right along the river. On such a hill-top, with a glorious sled, well muffled and mittened, the boy seats himself on his sled, prouder than ever king sat on his throne. Away he goes, with nimble feet stretching out before him (for a sled carries its rudder at the bow), and whose heels, with skilled touch, steer the flying machine. See him make a leap over the rullock, lifted clear into the air, and coming down with a jounce that makes everything crack. Boys have springs inside of them, under every muscle, on all sides of each bone, and come down with a springy bound, that cars and carriages may envy, but cannot hope to attain. None of your belly flounders. This lying down on a sled like a buckwheat cake on a gridiron; or that side-

way sitting on the hind end of it, with one leg corkscrewed out behind for steering, are not the thing. They are not orthodox. They savor of a compliance with weakness and timidity. A real boy should sit upon his sled fair and square, with his face to his work, and ready to meet all difficulties with his breast to them. Nor let any one decry the long tramp up hill that follows this fierce flight downward. What if it is long, the sled hanging behind, the way slippery, and withal some perils of those avalanches of other boys that come roaring and whirling down? The going up is such an indispensable part of the epic. It is the dark that gives power to the high light. The up makes, by very contrast, the glory of the down.

We never see the snow on the ground, old as we are, that we do not feel the very spirit of the sled again. Though a man's hair is as white as the snow under his feet, he need not be ashamed of a voyage on the sled.

One winter not long ago, when in New Bedford, we found a long street refused to horse vehicles, and set apart for sleds. The selectmen, or whatever their names were, at the public expense, carted on snow where the track was worn; iced it by water thrown on over night; had torches lit and placed along the sides; and the generous people catching the spirit, illuminated their houses, and this preparation was thrown open to men, women, and children. That city is civilized. The part of the millenium which consists in sliding down hill, will begin in New Bedford.—*Henry Ward Beecher.*

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FRANCE AND PARIS.

It is impossible to leave Paris or France without an increased sense of the material majesty of the nation and country. The American idea of France is derived too much from English prejudices to be correct, and we look at it too much in our generation through the feelings we have for its immediate government, to do justice to the permanent character which belongs to the people, and to appreciate the immense liberties and privileges which have been slowly wrested from the successive dynasties, and which no regime dares to invade. The industry of the country is so various, its ingenuity and taste so pre-eminent, and its resources so rich and self-contained, that its wealth is easily accounted for, and cannot be readily diminished by bad government. But what is most impressive is the union of longevity with youth. Ages have stored up their accumulations of riches in architecture, arts, and public works. The country is teeming with agricultural labor and experience. Its wines, and silks, and laces supply the world. Its importations are light, its exportations enormous. Its people are sober, industrious, and saving. Life is reduced in all its economies to a finished system. Waste or super abundance is unknown, and the people bear the marks of general health, due to the wisdom of their personal habits, the mixture of labor and leisure, their aptness for recreation and their knowledge how innocently to mingle in social relaxations. A universal pride in their country and a devotion to its glory sustain the government in constant improvements, and the people find their freedom and happiness largely in the provisions made for their daily enjoyment of out-door life in the midst of public gardens, abundant light, and cheap music.

ZURICH AND LUCERNE.

The moment we struck Zurich we found ourselves in this mighty current of summer tourists, and saw at once how deluged with travelers the land was. Lucerne is even more marked with this tide than Zurich. Its quay, commanding one of the loveliest prospects in the world, is wholly occupied by elegant hotels, crowded with guests. Its waters swarm with graceful and swift steamers, hurrying to and fro from village to village and ferrying this restless crowd of scenery-hunters to the various points of interest along these enchanting shores. Row-boats, with gay awnings, keep up the appearance of an endless water-party. The shaded walk running along the quay is the scene of constant rencontres between acquaintances, ignorant of each other's whereabouts, but seemingly not more surprised to meet here than though it were in the streets of London or Paris. Indeed, from every diligence or voiture in Switzerland one catches a bow from some familiar face, and is hardly astonished if our brother or next-door neighbor opens the carriage door as he alights at a way-side inn. What Paris is as a city, Switzerland is as a country, the spectacular centre of all pleasure-seekers.

PRAGUE.

Prague is as prosperous as a city ridden by a Catholic priesthood and population and managed as an Austrian province can be. It is divided between the rich and the poor—like Bohemia itself, which has no middle class. The land is owned by nobles, or rich proprietors, in immense sections, over which are scattered a set of miserable peasants, who are little better than the slaves of their employers. Sometimes a Prince or Count owns a territory of a hundred square miles, and all the population upon it are really his vassals. It is not strange that ten thousand Bohemians have emigrated to America this year. I see them on the streets in wagons, making their way to the depot, *en route* for America. Poor as they are, if they can only touch our shores with their last penny in their hands, they are saved men! Blessed haven to a population which all over Europe is landless and forlorn, and to whom their native soil offers no possible hope of relief from beggary and oppression. In Saxony I met not one beggar. Bohemia swarms with them. Catholicism and mendicity go hand in hand.

AMSTERDAM.

Amsterdam is picturesque in a certain sense. Its old gables, jutting forward and breaking the horizon with their scolloped fronts; the circular shape of the streets; the mixture of land and water; the gleaming canals; the dark brick houses, with their dark green doors, their large windows and their heavy-ironed stoops; the trees in the streets; the arching bridges; the charity-girls on various foundations, all in their several distinctive uniforms; the lumbering wagons, the occasional sledge—a carriage-body on runners, drawn by a horse driven by a man on foot, who drops a greased rag now and then before the runners to lubricate their passage over the pavement; the peasants in their gilded head ornaments and snowy caps; the sober citizens, unsmiling but gracious and formally polite—all give an air of much interest and novelty to the city.

We make the above short extracts from "The Old World in its New Face," Volume 1, a collection of letters written by Dr. Bellows, during a trip in Europe in 1867 and 1868, and published by Harper & Brothers, New York. The name of the author is a sufficient guaranty that these letters are well written and interesting. The social and political aspects of European life are depicted in a clear and instructive manner, but in considering the state of religion on the Continent he evidently views it through the colored glass of his own peculiar ideas, and the disposition to underrate all conditions of religious feeling not Unitarian or "Liberal," which is manifest in its pages, forms the chief defect of the book. It will, however, be popular, and, on the whole, useful. It is sold by Bancroft & Company, San Francisco.

LUTHER'S TABLE TALK.

The preservation of the works of the great Reformer, an account of which is given by Capt. Bell, seems almost miraculous. "After such time as God stirred up the spirit of Martin Luther to detect the corruptions and abuses of Popery," so great was his influence that many princes, abandoning the Popish religion, became Protestants, and to advance the cause of reformation, they ordered that Luther's "Divine Discourses" should be printed and distributed in every parish. Afterwards, the Pope, Gregory XIII, finding that the book was doing much harm to his cause, persuaded the Emperor to order that the book should be burned, and that it should be death to be found in possession of a copy, which order was carried out, and it was supposed that no copy remained. In 1624, however, a gentleman at work upon the foundation of an old house, built by his grandfather, found the book in a perfect state of preservation, and it still being unsafe to be owner of such a work, he sent it to Capt. Bell in England, who afterwards translated it. Several editions of the work have appeared from time to time, all of them, however, being incomplete, and containing many typographical errors.

A beautiful edition of the *Tischreden*, or Table Talk, translated by William Hazlitt, has just been published by the Lutheran Board of Publication, Philadelphia, and is for sale by H. H. Bancroft & Company, of this city. It is far more complete than any previous edition; the matter has been systematically arranged, and the numerous errors of other translators carefully corrected. It is precisely such a work as should be found in the library of all. We can give no better idea of its contents than by making a short extract from the translator's "Introduction." He says: "The contents of the book were gathered from the mouth of Luther, by his friends and disciples, and chiefly by Antony Lauterbach and John Aurifaber (Goldschmidt) who were very much with the great Reformer toward the close of his life. They consist of notes of his discourses, his opinions, his cursory observations in the freedom of private friendship, in his walks, during the performance of his clerical duties, and at table. The reporters were brimful of zeal. Whatever the "Man of God" uttered was forthwith entered upon their tablets. They were with him at his up-rising and his down-lying; they looked over his shoulder as he read or wrote his letters; did he utter an exclamation of pain or of pleasure, of joy or of sorrow, down it went; did he aspirate a thought above breath, it was caught by the intent ear of one of these German Boswells and committed to paper."

A. Roman & Co. have sent us the following stories for young folks, published by Henry Hoyt, Boston:

Pilgrim Street.—A story of life among the poorer class in Manchester, England, in which the difficulties and temptations incident to such a life, and the ability of upright character sustained by the Christian religion to surmount these difficulties, are portrayed in a manner which cannot fail to be interesting and instructive to children and youth.

After Years—by Glance Gaylord. This is a sequel to "Culm Rock," by the same author, and those who have read the latter work will be glad to renew their acquaintance with old friends, the account of whose adventures is continued with undiminished interest in this volume.

Maurice Guilford.—An interesting sketch of boyhood trials, and pleasures at home and school.

Chilion Beach hands us The Clariona, a new collection of Sabbath School music, by Wm. Bradbury.

Periodicals received:

Atlantic Monthly, for June. Boston: Ticknor & Fields.

The Broadway, for June, New York: Routledge & Sons.

The Family Treasury of Sunday Reading. New York: T. Nelson & Sons.

EDUCATIONAL.

The Teacher's Head.

When the California steamer used to stop at Kingston, Jamaica, there were always on board two human heads. One was that of the captain, and the other was that of the black man, using the top of his skull, like many others like him, to carry coal on board. Now, which of these heads corresponds with the teacher's? The sole business of the negro was to transfer the coal from one place to another, keeping on till the pile was exhausted, or the hold was full. If this be an image of the teacher's work, then all he has to do is to assign lesson after lesson from the text-book, till the "finis" is reached, the child crammed, or the term ended. The business of the captain, on the other hand, was, in the first place, to understand the nature of the vessel which he was commanding, and then to guide it, with a constant exercise of judgment, from New York to Aspinwall. His judgment was ever in exercise in regard to the dangers of the ship; its needs, whether of coal, of water, or of food; its cleanliness, its order, its time, and its cargo. Now, if this be an image of the work of the instructor, what follows? Surely this: that he ought to know the human mind in general, and his scholar's mind in particular; that he ought to use discrimination, constantly, in reference to the

special knowledge recommended to pupils; that he ought not to stop at a coaling station when he only needs food—that is, that he ought not to demand a slateful of arithmetic where a slateful of definitions would more truly supply his pupil's need; and finally, that he ought to examine his pupil, not always from the point of view of the text-book, but sometimes from the point of the pupil's individual condition and general progress from the harbor of ignorance, and unskillfulness, to the destination of knowledge, skill, and power. C. R. C.

AGRICULTURAL.

BEES ON A SMALL SCALE.—There are many householders whose means will not enable them to buy a cow or to provide keeping for her, were they in possession of one. But they may be equal to the purchase of a colony of bees, and to provide hives for the swarms resulting therefrom. Bees, like other stock, require pasturage, but, unlike horses, cattle and sheep, they are free commoners, ranging at will in search of stores, nor can they be arrested and punished for their intrusion upon premises alien to their owners. A single colony of bees, in good condition in the spring, may be counted upon to double or triple their numbers in a single season, securing ample stores for winter consumption, while supplying a gratifying surplus each autumn for household uses. This accumulation will prove most acceptable in families especially, while the price of butter rules so high as to place it beyond the reach of those not blest with elongated and plethoric purses. Try a colony of bees as an experiment.—*Rural New Yorker.*

A WORKSHOP.—A farmer is "accomplished," if in addition to sufficient knowledge of farming to be successful, he has enough of one or two trades, so that he can turn his hand to them, and do fair sort of work as his needs require. Most farmers must do some carpentering, and all ought to be handy with joiner's tools. The ability to use an awl and waxed-end in patching harness comes often in play, and when a man can do a neat bit of soldering, when tinwares leak, he will find his soldering iron and accompaniments among the most essential articles of his shop furniture. Every farm should have a good work shop, with all the tools in it that the farmer has occasion to use, if he can use them well; keep them constantly in order for immediate use.—*American Agriculturist.*

HORSES OVER-REACHING.—A correspondent of the Vermont *Farmer* says that the remedies we now possess to prevent over-reaching in horses are very unsatisfactory; but the best he has found is to shoe the front feet with heavy shoes; heel calks high, toe calks low. Shoe the hind feet with light shoes; low heel calks, high toes. In several cases he has welded a thin lip on the toe of the hind shoe, extending half way up the hoof. This protects the hind hoof from being broken, but is detrimental to the forward shoe in winter by doubling the calks. For interfering, turn the outside heel calks transversely, so as to turn the angle on, and put the toe calk a little to the inside. This plan never failed the writer but twice.

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Family Reading.

Links with Heaven.

Our God in Heaven from that holy place
To each of us an angel-guide has given;
But mothers of dead children have more grace—
For they gave angels to their God and Heaven.

How can a mother's heart feel cold or weary,
Knowing her dearer self safe, happy, warm?
How can she feel her road too dark and dreary,
Who knows her treasure sheltered from the storm?

How can she sin? Our hearts may be unheeding,
Our God forgot, our holy saints defied;
But can a mother hear her dead child pleading,
And thrust those little angel-hands aside?

Those little hands stretched down to draw her ever
Nearer to God by mother-love. We all
Are blind and weak; yet surely she can never,
With such a stake in Heaven, fail or fall.

She knows that, when the mighty angels raise
Chorus in Heaven, one little silver tone
Is hers forever; that one little praise,
One little happy voice, is all her own.

We may not see her sacred crown of honor,
But all the angels flitting to and fro
Pause smiling as they pass; they look upon her
As mother of an angel whom they know.

One whom they left nestled at Mary's feet—
The children's place in Heaven—who softly sings
A little chant to please them, slow and sweet,
Or, smiling strokes their little folded wings:

Or gives them white lillies or her beads
To play with; yet, in spite of flower or song,
They often lift a wistful look that pleads,
And ask her why their mother stays so long.

Then our dear Queen makes answer she will call
Her very soon; meanwhile they are beguiled
To wait and listen while she tells them all
A story of Jesus as a child.

Ah! saints in Heaven may pray with earnest will,
And pity for their weak and erring brothers;
Yet there is prayer in Heaven more tender still—
The little children pleading for their mothers.

Adelaide A. Procter.

Men and Manners.

Fanny Fern, in the *Ledger*, has some plain, common sense talk regarding the intercourse of intimate friends, which she thinks is much more reasonably conducted among men than by women. Thus, in order to avoid offending a female friend who may chance to call while a lady is occupied, the latter may not send down word that she is engaged, but must resort to a "white lie," and say that she is "out." Fanny once excused herself to a female visitor because she had an article to write. The visitor, as soon as Fanny had gone, turned to another, with the wild remark: "I suppose she said that to get rid of us—don't you?" Fanny says the intercourse of men with each other has always aroused her admiration. If one wants to read or write in another's company he does so, and no offence is taken.

If one has to leave, he often says no more than "I'm off," or "Good by, old fellow." Sometimes it is only a touch of the hat, or a hand laid on the other's shoulder in passing, and no black eyes follow, no locks of hair fly, nor do any hard words or looks result in the future.

Further fancies follow, regarding the possible conduct of females in imaginary emergencies. We quote:

If ladies smoked—which the gods forbid! do you suppose one lady would allow another to stop her in the street and light a cigar from her lips, when she never was introduced? When she didn't know who her dressmaker was, or where she bought her bonnets? Good heavens!

Did you ever notice if there is anything unexpected occurs in the mutual path of men through the same street, how naturally and frankly they accost each other, though perfect strangers, and converse about it, and go their several ways to their tombstones, after it? Not so, sweet woman! Catch her speaking to "that nasty thing!" How does she know "who or what she is?"

Children are so delicious about these matters. I saw two little girls the other day trying to crack a nut upon the sidewalk by pressing in turn their tiny shoes upon it. Despairing of success, they said to a gentleman passing, "Man, man, crack this nut for us, will you?" His handsome face was luminous with fun as he pressed his polished boot upon it, to the delight of the youngsters and myself. Now these little girls wouldn't have thought of asking a lady to do that, or if they had, do you think she would have stopped to do it?"—*Cleaveland Messenger.*

Responsibility.

A young man in Virginia had become sadly intemperate. He was a man of great capacity, fascination, and power, but he had a passion for brandy which nothing could control. Often in his walks a friend remonstrated with him, in vain; as often in turn would he urge his friend to take the social glass in vain. On one occasion the latter agreed to yield to him, and as they walked up to the bar together, the bar-keeper said:

"Gentlemen, what will you have?"

"Wine, sir," was the reply.

The glasses were filled, and the friends stood ready to pledge each other in renewed and eternal friendship, when he paused and said to his intemperate friend:

"Now, if I drink this glass and become a drunkard, will you take the responsibility?"

The drunkard looked at him with severity, and said:

"Set down that glass!"

It was set down, and the two walked away without saying a word.

Oh, the drunkard knows the awful consequences of the first glass. Even in his own madness for liquor he is not willing to assume the responsibility of another's becoming a drunkard.

What if the question were put to every dealer, as he asks for his license and pays his money: "Are you willing to assume the responsibility?" How many would say, if the love of gain and money did not rule, "Take back the license?"—*Christian Intelligencer.*

Conversation.

Said one who has fought life's battle for more than fourscore years: "Hardly anything makes more mischief in the world than *misreported conversation.* It is the foundation of more quarrels and neighborhood strifes, than any one thing."

"I never repeat a conversation," said a physician to his pastor. Ah, he well knew that his saddle-bags contained no cure for a tongue-wounded spirit.

Pascal says: "If every one knew what every other one said about him, there would not be four friends on earth."

Now, this difficulty of accurate reporting seems to require silence, for conversation will not be repeated without additions and comments, which may be so dovetailed into the original statement as that falsehood and deep injustice would be the certain consequences. *The tongue is the branding-iron of social life*, and when it is heated in that fire of which James makes mention, it will leave scars for the Day of Judgment." No sling-shot can strike harder than the false charge: "You said so and so." The bony hardness of the knuckles of the father of lies is then most apparent.—*Congregationalist.*

Mothers.

Each mother is a historian. She writes not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her child. That tablet and that history will remain indelible when time shall be no more. That history each mother shall meet again, and read with eternal joy or unutterable grief in the coming ages of eternity. This thought should weigh on the mind of every mother, and render her deeply circumspect, and prayerful and faithful in her solemn work of training up her children for heaven and immortality. The minds of children are very susceptible and easily impressed. A word, a look, a frown, may engrave an impression on the mind of a child which no lapse of time can efface or wash out. You walk along the seashore when the tide is out, and you form characters, or write words or names in the smooth white sand, which is spread out so clear and beautiful at your feet, according as your fancy may dictate; but the returning tide shall, in a few hours, wash out and efface all you have written. Not so the lines and characters of truth or error, which your conduct imprints on the mind of your child. There you write impressions for the everlasting good or ill of your child, which neither the floods nor the storms of earth can wash out, nor death's cold fingers erase, nor the slow-moving ages of eternity obliterate. How careful, then, should each mother be in the treatment of her child! How prayerful, and how serious, and how earnest to write the eternal truths of God on his mind—those truths which shall be his guide and teacher when her voice shall be silent in death.—*Southern Churchman*

The Young Folks.

Morning Rhymes.

Wake, little girl, for the sun is high,
And each little flower has opened its eye:
The robins sing in the cherry-trees,
And the clover bloom is a-buzz with bees.

Wake, little boy, the cattle are lowing,
Down in the pasture old bossie is mooing,
Carlo is barking good-morning "Bow-wow!"
Get up, little boy, and be after the cow.

But first, before going to work or to play,
With grateful hearts let us kneel and pray;
Thanking the dear, good father above
For his ceaseless care and his tender love.

Then we'll go down with sunshiny faces,
Ready to work, to sing or run races;
And all day long we will seek to do
Only the things that are right and true.

—*Little Corporal.*

A Short Rule for Fretters.

A little girl has been visiting me who was a fretter. She fretted when it rained, and fretted when it shone. She fretted when little girls came to see her, and fretted when they did not. It is dreadful to be a fretter. A fretter is troublesome to herself and troublesome to her friends. We, to be sure, have our trials; but fretting does not help us bear or get rid of them.

I have lately come across a short rule for fretters, which they shall have. Here it is: Never fret about what you can't help, because it won't do any good. Never fret about what you can help; because, if you can help it, do so. Say this when you get up in the morning, say it at noon, and say it at night; and not only say, but do.

"But we have our trials," the children say. Yes, you have, and your little trials are as hard to bear as our big ones. But fretting don't help them, nor wishing we were somewhere else, or dwelling upon them until they look a great deal bigger than they really are. Did you ever see that fable about the toad and the plantain leaf?

A toad used to live under a stone beside the brook. He was a pretty fat toad, and got along in the world as well as toads generally do, One day he went out to find something to eat, and hopping about among the leaves by the creek's side, he heard a rustle among them, and said to himself:

"There's a beetle! I like beetles. I'll be quiet and catch him."

So he crept along till he got to it, and stuck out his tongue to get him; but it happened to be a bumble bee! He dropped it like a hot coal, and cried out in the way toads cry, and hopped back to his hole under the stone. He suffered with the pain and was obliged to lie by for two or three days. Hopping back to his home, he plucked a leaf of the plaintain, and took it home for his medicine, and put it in his mouth to cure the sting of the bee. He stayed at home for two or three days, and began to get hungry, and poor, and lean. As he hopped along, he came under the leaf of a plantain, and being very tired, he stopped under the leaf, and looking up, said:

"Oh, what a nice time you plantains have. I should like to change places. Toads have a hard life."

The plantain said:

"Friend Toad, I should like to change, too. I don't see what toads can complain of. I think they have a fine time of it."

"Let me tell you," said the toad. "In the first place, we have to work for our living, and find all we get to eat; and sometimes, when we think we are going to get a beetle, we get a bumble bee. Then, again, in winter time we get frozen up, and when we come out, the boys come along and stone us, and the crows pick us up. Isn't that trouble? while you plantains just have to sit by the river and don't have to work. I should like to change places with you."

"Stop; let me tell you my side," said the plantain. We plantains can't hop about as you can, but have to stay put. If we want a drink of water, we can't go to the creek and get it. We can't move an inch to see the world and visit our next neighbors. Then, the sun shines hot all day, and we have to bear it, and can't hop under a cool leaf as you do. Then, by and by, along comes a cow and nips off our head, or a little worm eats into our heart, and we haven't power to shake him off. I should like to change places with you. You take mine, and I will take yours, for I am so anxious to hop down to the creek and get a drink."

"Stay, stay," cried the toad; "I hear a cricket. Let me get it." And off he went after the cricket and never came back.

So it appears that all have their trials, and the only right way of getting along, is not to wish ourselves somebody else, and fret ourselves because we are not, but contentedly bear our lot, and be satisfied with what God has given us.—*Southern Churchman.*

Tide Marks.

It was low tide when we went down to Bristol, and the great, gray rocks stood up, bare and grim, above the water; but high up, on all their sides, was a black line that seemed hardly dry, though it was far above the water.

"What makes that black mark on the rocks?" I asked of my friend.

"O, that is the *tide mark*," she replied. "Every day, when the tide comes in, the water rises and rises, until it reaches that line, and in a great many years it has worn away the stone until the mark is cut into the rock."

"O," thought I, "that is all, is it? Well I have seen a great many people that carried *tide marks* on their faces." Right in front of me was a pretty little girl, with delicate features, and pleasant blue eyes. But she had some queer little marks on her forehead, and I wondered how they came to be there, until presently her mother said,

"Shut down the blind now Carrie, the sun shines right in baby's face."

"I want to look out," said Carrie in a very peevish voice.

But her mother insisted, and Carrie shut the blind, and turned her face away from the window. O dear me! what a face it was! The blue eyes were full of frowns instead of smiles, the pleasant lips were drawn up in an ugly pout, and the queer little marks on the forehead had deepened into actual *wrinkles*.

"Poor little girl," I thought, "how badly you will feel when you grow up, to have your face all marked over with the tide marks of passion;" for these evil tempers leave their marks just as surely as the ocean does, and I have seen many a face stamped so deeply with self will and covetousness, that it must carry the marks to the grave.

Take care, little folks! and whenever you give way to bad temper, remember the "*tide marks.*"—*Lee.*

Taking a Stand.

Tom ——— was invited to the room of a friend, where he found a party of young men.

"Will you smoke, Tom?"

Tom did not smoke. He said he had given up smoking, and meant to stick to it.

"A little hot punch, Tom?"

"No, *sir!*"—very decidedly.

"We are getting up a club, Tom, and want you, as one of the old croquet club, to join the new one."

Tom still declined, and when asked why, frankly told why. Members of the old croquet club occasionally drank whiskey, and what assurance was there that they would not do the same thing again, or worse? In clubs, or associations of any kind, bad habits of the few often drag the whole club down, and bring its members into disgrace; "So I must stay out," said Tom, "even at the cost of losing a friend."

On his way home, Tom was joined by another of the company.

"I was so glad to hear you say no, Tom," said the young man, who wanted to, but did not quite dare to, unless somebody else took the lead.

Oh, how many thousands of young people, not quite strong enough to say "No" themselves, hail with thankful joy the "No" of a companion. They need holding up. We are not all oaks, able to breast temptation alone. We need support, assurance, the comfort of a strong, brave heart to lean upon.

There is wonderful power in a clear, decided "No." It braces the person who says it; it braces every right minded person who hears him. Oh, if the boys, and the girls, too, would only be true to their conscience, to their convictions of right, to their Christian training, there would not be so many sad wrecks among us.

"Be steadfast," says Paul, "immovable, abounding in the work of the Lord;" and I am sure it is a noble part of His work to strengthen the weak.—*Zion's Herald.*

"Bite Bigger, Billy."

One day a gentleman saw two boys going along in one of the streets of a great city. They were barefooted. Their clothes were ragged and dirty, and tied up by pieces of string. One of the boys was perfectly happy over what he had just picked up in the street.

"I say, Billy," said he to his companion, "wasn't somebody very good to drop this where I could find it? Look sharp, Billy, mebby you'll find something bimeby."

Presently the old gentleman heard the merry voice again saying:

"Oh, golly, Billy, if here ain't most half a peach, and 'tain't much dirty neither; 'cause you haven't found any thing, you may bite first."

Billy was going to take a very little taste of it, when his companion said:

"Bite bigger, Billy; mebby we'll find another 'fore long."

What a noble heart that boy had in spite of his rags and dirt? He was doing good.

There was nobody for him to be kind to but his companion in poverty—the poor, ragged boy at his side. But he was showing him all the kindness in his power when he said, "bite bigger Billy."

There was nothing greedy, nothing selfish about the boy. His conduct shows us, how even a poor beggar boy can do good by showing kindness.

"Bite bigger, Billy; mebby we'll find another 'fore long." Who can help admiring the noble heart of that boy? I would rather have that boy's kind and generous spirit than have a merchant's wealth without it.

"Bite bigger Billy." Think of these words if you are ever tempted to be unkind or selfish to your companions.—*Mountain Democrat.*

The Echo.

Little George had never heard anything of the echo. And accordingly one day when he was out in the meadow, he cried out, "Hurrah, hurrah!" Immediately in the nearest woods he heard a voice sound out, "Hurrah, hurrah!" He was very much astonished. At last he shouted, "Where are you?" The voice cried, "Where are you?" He answered back, "You are a foolish boy." "Foolish boy," echoed back from the woods.

"Now little George became very angry, and still harder he began to shout nicknames into the wood, all of which were echoed very faithfully back again. Then he ran into the wood, and sought all through it for the supposed boy, but he could find nobody. George ran home, and complained to his mother how a bad boy had concealed himself in the wood, and had called him names. The mother answered "This time, my dear little boy, you have betrayed yourself, for it is yourself whom you accused as the 'bad boy;' you have heard nothing but your own words, for as you have often before seen your face in the water, so now you have heard your voice in the wood. Had you spoken in friendly words, then my little George, friendly words would have echoed back to you again.

So it is always; what we suppose wrong in the conduct of another, is mostly only the echo of our own; If we treat every one kindly, they will treat us kindly. But if we are rude and uncivil, we are entitled to expect no better in return.—*Youth's Companion.*

A Happy Heart.

A little boy came to me this morning with a broken arrow, and begged me to mend it for him. It was a very handsome arrow, and was the pride of his heart, just then, so I did not wonder to see his lip quivering, and the tears come into his eyes.

"I'll *try* to fix it, darling," I said; "but I'm afraid I can't do it."

He watched me anxiously for a few minutes, and then said, cheerfully:

"Never mind, mamma; if you can't fix it, *I'll be just as happy without it.*"

Wasn't that a brave, sunshiny heart? And that made me think of a dear little girl, only three years old, whom I once saw bringing out her choicest playthings to amuse a little homesick cousin. Among the rest was a little trunk, with bands of gilt paper for straps—a very pretty toy; but careless little Fred tipped the lid too far back, and broke it off. He burst out with a cry of fright; but little Minnie, with her own eyes full of tears, said:

"Never mind, Freddie; just see what a cunning little cradle the top will make."

Dear little Minnie went to live with the angels a few years ago, but we have a great many such sweet memories to keep of her.

Keep a happy heart, little children, and you will be like sunbeams wherever you may go.—*Little Corporal.*

Babbittonian Pens.

One reason why the country is so flooded with poor Pens is, that they are generally made by mechanics, rather than by artistic and experienced Penmen, the only parties really understanding the requirements of a

GOOD ARTICLE.

THE BABBITTONIAN PENS, made in the most finished style, by skillful artisans, after models prepared according to the combined wisdom and experience of several amateurs and old Professors of Penmanship, are admirably adapted to meet the public wants.

I. THE BABBITTONIAN LADIES' PEN is one of the most exquisite little instruments, for delicate writing, ever constructed.

II. THE BABBITTONIAN EXTRA FINE PEN is pronounced, by a large number of elegant Penmen, to be more free, more durable, and more varied in capacity, for either fine or coarse strokes, than any foreign Pen whatever. Suitable for elegant writing, it is a great favorite with ladies and gentlemen.

III. THE BABBITTONIAN BUSINESS PEN, having great freedom and variety of movement, is unequalled for general business or school purposes. Somewhat coarser than the Extra Fine, it wears longer and moves more easily on paper.

Babbittonian Patent Penholder.

It is not only superior, but very much superior, to any now in use, possessing the following advantages:

1. It holds the pen outward from the stiff perpendicular, by a peculiar mechanism, causing it to glide more easily and smoothly on paper.
2. It has two scales of measurement—one of inches, and the other of decimal parts on the French Metrical System, which is being adapted over Europe, and which has already been sanctioned by the United States Congress.
3. It lets a pen in and out with the greatest ease.
4. It makes a good ruler for six or seven inches.
5. It receives pens for a long or short distance.
6. It will not clog up with ink and thus get rusty.
7. It is light and easily wielded by the fingers.
8. It is made of Steel, Japanned or Silver-plated.
9. It is made in one piece, firm, strong and durable.
10. It is never coming apart like a wooden holder.
11. It is not fragile, nor liable to bend like tin.
12. It is stylish in finish and beautiful in form.
13. It is self adjusting to pens of various sizes.
14. It is the most economical holder in the world.

Also, SCHOOL FURNITURE.

WARREN HOLT,
205 Montgomery Street.

PACIFIC COAST ITEMS.

THE twelfth term of the State Normal School will commence on July 1st, and all candidates for admission must be present at that time. The regular exercises will commence on July 6th. The Board of Trustees consists of the following gentlemen: Gov. Haight, O. P. Fitzgerald, State Superintendent, Jas. Denman, Superintendent of San Francisco, M. Cottle, Sup't of San Joaquin County, F. H. Braly, Sup't Santa Clara County, A. Trafton, Sup't Sacramento County, S. I. C. Swezey, and G. M. Sibley. The Teachers are: Rev. W. T. Lucky, A.M., Principal; H. P. Carlton, Vice Principal; Miss E. W. Houghton and Mrs. D. Clark, Assistants.

SANTA BARBARA is situated in a beautiful valley surrounded on three sides by lofty ranges of hills. It has a deep and noble harbor, and in early times, before the advent of Americans, was a place boasting of large foreign commerce—chiefly hides and tallow. It is within thirty hours' sailing of San Francisco, and we have communication with the metropolis once a week. There is also a daily line of stages passing through the town and county, carrying the mail, thus affording us an opportunity of knowing what is going on in the outside world. Farming land is plenty at prices of from one to twenty dollars per acre.—*Santa Barbara Post.*

UKIAH is the focus of an extensive and valuable area of country capable of sustaining a large population, and of producing in abundance many of the commodities of commerce. In water, climate, soil, and timber, nature has lavishly blessed us, and we should rejoice that our lives "are cast in pleasant places." No mosquitoes, no gnats, no fever and ague, no droughts, no famines, no alkali, no tornadoes, and not enough earthquakes and Black Republicans to do much damage.—*Mendocino Democrat.*

THE Virginia *Trespass* thus enlarges on the advantages of that region: "About one inch of cheerful snow fell last night. How beautiful the sagebrush looked this morning, and how pleasant it is to know that we are enjoying the pure, cool, delicious air of the mountains, while hundreds of poor wretches are being smothered by the dense perfume and sickening odors of roses, magnolias, and lilies that make California almost uninhabitable."

THREE gentlemen have arrived in this city, each one of whom represents an association in the Southern States of people who are seeking homes in the far West. These gentlemen will take a trip through the agricultural counties of our State, and upon their report to the associations for whom they act will depend the question whether they come here or go elsewhere.—*Times.*

A CHINAMAN was horribly beaten by his countrymen on Sunday last, because he had cut off his queue and otherwise showed his desire to adopt the customs of the Americans. It is suspected that persons of high rank among the Chinese are responsible for the outrage.

THE gap in the Central Pacific Railroad has at last been closed. The last rail was laid on Wednesday evening. The cars can now run directly from Sacramento to Reno. The vast army of laborers has moved eastward to complete the road to Salt Lake City.

THE State Teachers' Institute has been in session in this city during the greater part of the past week. The meetings have been generally well attended by the teachers and friends of education throughout the State, and have been interesting and profitable.

"THE PAUL TRACT HOMESTEAD ASSOCIATION" offers to give to the "California Academy of Natural Science" a block of land in South San Francisco, on condition that a building costing not less than $10,000 shall be built within two years.

THERE is to be an excursion of teachers over the Central Pacific Railroad to Lake Tahoe, and all who wish to accompany it are requested to register their names at the Office of the Board of Education before the 25th inst.

THE people of Virginia City talk of building a wooden railroad from Reno to a point near that city. The estimated cost is only $2,270 per mile. A wooden track is also proposed between Los Angeles and Anaheim.

A BAND of thirty-five Indians were killed by a party of scouts in Idaho, recently. The valor exhibited by the scouts is apparent when we know that of the band only *thirty* were women and children.

THE Napa *Reporter* says that many of the farmers in that vicinity are making experiments in the culture of the hop, and are satisfied it can be easily and remuneratively cultivated in that valley.

THE daily Overland Stages are now making clock-work time with passengers and mails between this city and San Francisco in 72 hours.—*Los Angeles Republican.*

FROM Sacramento to Washington D. C. in fourteen days is the quickest time on record, made by Surveyor-Gen. Upson.

THE Hesperian College at Woodland, Yolo County, has two hundred students.

THE Salt Lake *News* advises the Bishops to keep watch over the people under their charge, that they don't desert their farms and go to work on the railroad.

VALLEJO has everything necessary to constitute a first-class city, except a few more houses and people.—*Solano Press.*

ONE hundred and twenty-five tons of copper ore were shipped from Stockton to this city on the 10th and 11th of June.

THE stage from Virginia City to Austin was stopped by highwaymen on the 12th., and robbed of nearly $5,000.

THE conchologieal collection of Dr. Newcomb, of Oakland, has been sold to Cornell University for $15,000.

THE New Mercantile Library building was dedicated on Thursday evening, with appropriate ceremonies.

WE have received the first numbers of the *Alameda Democrat*, a new paper published at San Leandro.

ACCORDING to the *Messenger*, they had a shower of small frogs near Woodbridge last week.

BUSINESS is becoming more brisk in the vicinity of Dutch Flat; so says the *Enquirer.*

MARK TWAIN is busy writing a book on the Holy Land.

SOLANO COUNTY has seven newspapers.

TELEGRAPHIC SUMMARY.

EASTERN.—It is said that the President offered the Treasury department to Groesbeck of Ohio....Mayor Heath, of New Orleans, refused to surrender his office when ordered to do so by Gen. Buchanan, and was arrested, but was released on giving up the keys to the Official Bureau....The State Medical Society of Pennsylvania voted against the admission of female practitioners....Reverdy Johnson has been confirmed as Minister to England....Wade Hampton and R. B. Rhett are delagates to the National Democratic Convention. ....The California Stage Company has received the contract for carrying the mails between the terminus of the Union and Central Pacific Railroads at $1,000 per day....Fenian movements are still uncertain. There is a report that Gen. Grant has ordered troops to watch them.

CONGRESSIONAL.—The majority of the House Committee favor an immediate appropriation for the Alaska purchase-money....A motion was made by Gen. Logan for moving the National Capital, but was decisively voted down....The bill for the admission of the Carolinas, Georgia, Florida, and Alabama has been amended and passed by the Senate, and the Senate amendments concurred in by the House....Senator Conness moved that the Pacific Railroad Company be allowed to use as much of Goat Island as they need for depots etc. The question was debated and postponed....Wooley has been discharged from the custody of the House....The Senate Judiciary Committee has reported a bill requiring United States civil officers to take an oath to support the Constitution and faithfully perform the duties of their office, and repealing other disabilities.

FOREIGN.—Advices from Buenos Ayres state that there are indications of disagreement between the Allies, who have not yet taken Humaita....Disraeli and his party have decided to appeal from Parliament to the country. The election will take place in November, and the new Parliament will meet on the 9th of December....Bismarck will take a vacation of three months for his health....The St. Domingo revolution still gains ground. Salnave is shut up in his capital....The war feeling in Peru and Chili against Spain is becoming more intense....Prince Michel of Servia has been assassinated in Belgrave by three men, two of whom have been arrested....The Canadian Government has ordered the authorities of Toronto to be ready to furnish 15,000 men, if they shall be needed, to repel the Fenians....The Ascot Derby race was won by the Marquis of Hastings' colt "Earl." ....The North German Government proposes an international law for the protection of private property on the seas in time of war....Costa Rica declines to sell Prussia a port in the Caribbean Sea.

WEEKLY MARKET REPORT.

Produce Market.

WEDNESDAY, June 17, 1868.

FLOUR—Sales of 500 bbls in lots, current rates. We quote jobbing rates for city mills as follows: Superfine, hf sks, ₱ 196 lbs, $6 37½@6 50; do, qr sks, $6 50@6 62½; Extra, hf sks, $7 50@7 62½; do, qr sks, $7 62½@7 75.

WHEAT—Sale of 4,000 sks choice Santa Clara, for local milling, $2 25; other grades, $2 10@2 20 ₱ 100 lbs.

BARLEY—Sale of 1,000 sks new, private; quotable at $1 80. The nominal range for old feed and brewing is $1 80@1 90. At the close, 300 sks old brewing, $1 85 ₱ 100 lbs.

OATS—Sale of 300 sks fair, $2 30. We quote $2 20@2 40 ₱ 100 lbs as extremes.

POTATOES—Sales of 500 sks new Mission, $1 25@1 35 ₱ 100 lbs.

ONIONS—Choice Red are in fair supply at $1 25@1 37½ ₱ 100 lbs.

CORN—The market is dull at $2 20@2 37½ ₱ 100 lbs for the various kinds.

RYE—Is firmly held at $2 50 ₱ 100 lbs.

BUCKWHEAT—Moves off slowly at $1 75@$1 85 ₱ 100 lbs.

BEANS—The market continue firm at the following rates for jobbing lots: Bayo, 4½c; Butter, 6½c; Pea (very scarce), 12½; small White, 8c; Pink, 4@4½c; Red, 2¾@3c ₱ lb.

BRAN—Sales of 50 tons within the range of $27 50@30 ₱ ton.

MIDDLINGS—Feed descriptions meet with a fair sale at $35@37 50; fine are dull and nominal at $45@50 ₱ ton.

OIL CAKE MEAL—In fair request at $30 ₱ ton.

HAY—One cargo of fair old sold yesterday at $14; choice descriptions would command $15. The range for new is $10@14; same qualities of old sell for $1 higher ₱ ton.

DAIRY PRODUCTS—Fresh roll Butter is more plentiful, and is now quoted at 35@36c; California firkin the same, with light sales; Cheese, 14@16c for good to choice California dairies; S. Hough & Son's, 18c; Eastern, 18@20c ₱ lb. Eggs are firmer, Hen being quoted at 37½@39c, and Duck 30@32½ ₱ dozen.

POULTRY—The market is again easier. Live Turkeys are quoted at 17@19c, and dressed do, 19@21c ₱ lb; Hens, $6 50@7; Roosters, $6@5 50; Spring Chickens, $4 50@6; Ducks, $5@5 50 ₱ doz; Geese, $1 75@2 for young and $2 50@3 ₱ pair for old.

PROVISIONS—We quote jobbing prices as follows: California smoked Bacon, 15@16c; Oregon do, 12@13c; California Hams, 16@17c; Oregon do, 15@17c; California Lard, 14@15c, with 15½c for small tins; Eastern do, 12½@13½c ₱ lb.

WOOL.—The bulk of the spring clip has already arrived; hereafter the receipts will be light. It is estimated that the amount which has thus far arrived is equal to the entire clip of last year. The local mills are still purchasing sparingly. However, the demand for shipment shows no abatement, and lots have been sold far ahead of the facilities for grading. The sales since last Wednesday aggregate about 300,000 lbs, including one lot of 18,000 lbs slightly burry. The market closes active and firm at 17@17½c for clean shipping grades; 15@17c for medium grades, and 12@14c ₱ lb for burry.

HIDES—Sales since last Wednesday aggregate 1,200 California dry, usual selection, 14@15c ₱ lb; Mexican, 12½@13c ₱ lb.

TALLOW—Cood to choice Beef and Mutton may be quoted at 7½@7¾c, as extremes, the bulk of the sales being at 7½c ₱ lb.

San Francisco Cattle Market.

As usual at this season of the year, the demand is light. Quotations are essentially the same as last week.

We quote slaughterers' prices as follows:

BEEF—American, 1st quality, 6@8c ₱ lb.
do 2d do 5@7c ₱ lb.
VEAL—Steady at 7@10c ₱ lb.
MUTTON—Easy at 5@9c ₱ lb.
LAMB—Ranges from 5½ to 7½c ₱ lb.
PORK—Undressed, 4½@7½c; dressed, 7@11c ₱ lb, for the various qualities.

—*S. F. Bulletin.*

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THE OCCIDENT.

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THE OCCIDENT.

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Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

The exodus of our citizens into the country has been more general this summer than in any former year. The reasons for leaving the city are various, having reference both to health and pleasure, and we are inclined to favor the custom rather than to complain of it. Still, there are some evils incident to it that may become serious, unless special care is taken by those who thus interrupt their ordinary habits and duties. It is not unnatural that persons who go from home for a season for the purpose of recreation, should feel that no obligations of a religious character need be assumed by them in their absence. And it is, certainly, very likely that those who remain in town will feel that there is little prospect of accomplishing much, while there are so few to labor, and maintain the various agencies of the Church for general usefulness. The result is that piety languishes in the hearts of those who are away, and the time spent in the country is really lost, so far as efforts to do good are concerned, and the churches in the city languish, because, by common consent, it is assumed that nothing shall be achieved during the summer. There is really no necessity that either of these evils result from a practice that has so much to commend it. Our places of public resort might be supplied with the privileges of Christian worship, and might be centers of healthful religious influence, if all Christian people who visit them would be true to the obligations that are everywhere binding. And our city churches might flourish throughout the summer if those members who remain in the city would take pains to discharge their duties, in attending meetings and supporting other interests, with all the more care because the number is less of those who can be depended on for such service. Surely, it ought not to be true that one-third of the year must be of little or no value to the Church. Let all consider how far they may effect the change, both at home and abroad, which should be greatly desired.

The constantly repeated facts from the South confirm the fears of those who have been unable to see whence would come the bread that should keep the people from starvation. There seems to be a general leveling of all classes under the stern hand of want, and the narratives of suffering are enough both to convince all of the fearful consequences of rebellion, and to excite the pity and sympathy of the most hard-hearted. It would be noble, now that only worthy motives can be supposed to influence such conduct, if the people of the North, where plenty has almost attained to luxury since the close of the war would really contribute what will substantially relieve those who are in so much distress. The sending of a few thousand bushels of wheat from one city, and a few thousand dollars from another, does not afford the help that is needed. Millions of hungry people can be fed only by the gifts of millions of others who may furnish each a little. Some systematic mode of reaching all kinds of persons with the opportunity to subscribe might be devised, and the multitude of small sums that would thus be gathered in a few weeks, under the pressure of the cry that our own countrymen are starving, would bear the sufferers at the South over the months that must elapse before they can gather another crop. We shall be glad to aid, so far as we may be able, in the execution of any plans that may be adopted, and we sincerely hope some plans will be adopted, for the accomplishment of an object so humane and Christian.

Our Baptist friends are setting an example of vigorous preparation for a golden future, by forming a society to secure eligible building lots to be used as the centers of denominational effort as the years may indicate hereafter. Whether their plan contemplates action outside of San Francisco, we are not informed, but there is no conclusive reason why it could not wisely be extended to embrace all towns in the State that promise any considerable degree of permanence. It is still true, however, that the harvest is great and the laborers few, and it may be that attention concentrated on a few points will secure as large a proportion of the present harvest, because of thoroughness in the manner of procedure, as would a more widely diffused effort with less completeness of cultivation.

The California State Normal School has already exerted an influence upon the educational advancement of the State amply repaying all expenditures of time and money that have hitherto been made. The recent election of Rev. Wm. T. Lucky, D.D., as Principal, it is hoped, will secure an increased facility in attaining the objects of the institution, aided, as he will be, by the experienced teachers who have so long been engaged in the practical conduct of the School. Whatever tends to elevate the profession of teaching is sure to receive the sympathy of all good men, and the modern idea of training schools for teachers has now become so fully identified with the educational systems of our country that there is no danger of an attempt to discontinue, by an enlightened commonwealth, the policy of helping the children by furnishing them with teachers "apt to teach," and inspired with professional enthusiasm.

The race between the Central and Union Pacific Railroad Companies is watched by the people with a lively interest, since the efforts which are made by each company, in its zeal to distance its competitor, tend directly to the advantage of the public, by hastening the approach of the time when San Francisco and New York may salute each other as neighbors. Nor is there much anxiety felt about the result, for whatever advantages for the respective companies may be at stake, the people desire only the completion of the road, and care comparatively little which shall win. The Central has hitherto had greater obstacles to contend with, but is said to have done its work in a more substantial manner than the other company. It has, moreover, the advantage of finding plenty of timber for its use along almost the entire route. The Union, on account of the more favorable nature of the ground, and the greater facility of grading, and possibly by the more imperfect character of its work by which it hopes to "fill the bill" in the eyes of Government, a short time ago seemed to have the start of its rival, and its advantage had been increased by engaging the assistance of the Mormons in the work; but it now appears that Brigham Young who, unable to prevent the construction of the road, has determined to derive the greatest possible benefits from it, has made, or is about to make a contract to build a long section also on the Central road, so that this company which naturally has the sympathy of the people of this coast, is by no means beaten yet. The closing up of the gap on the Summit, which has been so long prevented by the snow, having been at last accomplished, the work will go on more rapidly than ever. The contest is becoming day by day more exciting and it is quite possible that, as a result, we may have railroad communication with the East at an earlier date than even California enthusiasm has ever ventured to predict.

The death of Heber Kimball, who has been for years the moving spirit among the Mormons, must have a marked effect upon the religious condition of that strange body of people. He was a man of great ability, and had a remarkable power over the Mormons, because of their confidence in his devotion to their interests. Indeed, there must be a very wide vacancy in the state councils of Utah, for it will be long before Brigham Young will have another adviser upon whom he can lean, as he has been wont to lean upon Kimball, for years past. Whether any change in their policy will be the result, or any good may be hoped for, because an acknowledged leader is dead, must be known only with the lapse of time. There are indications that more than usual commotion and difference of views, has prevailed among the masses of the people, and it is not impossible that this may greatly increase, and become more fully developed, now that so prominent a controlling power is removed.

Much gratification must be felt throughout the Church, from the reports in the Assemblies respecting the progress that has been made in all departments of missionary work. Never have our churches given more money for the proper extension of our Lord's kingdom, and never have our several Boards

and Committees been more effective and economical in the employment of money, than during the year that has just closed. In one view of the fact, it is unfortunate that any of these agencies of the Church should be in debt, notwithstanding such a record of success. But, in another view, it should not be so regarded, for this debt has been incurred because of the very pressure from the demands of open fields and inviting opportunities for effort. The burden should not be permitted to rest upon any of our Boards, and with the prospect of union, there should be the most efficient facilities for advance, with which the combined power of the Church may be brought to bear on the great world. The appeals of those managing our foreign missionary interests, especially, should be heeded without delay, and we do not doubt their treasury will soon be supplied with such an amount as will give a decided impulse to this most worthy cause.

Religious Intelligence.

PACIFIC COAST.

We learn with much regret that Rev. J. A. Skinner has resigned his place as pastor of the First Presbyterian Church of Stockton, and that the Presbytery has dissolved the relation. There are many reasons why it is always unfortunate when a minister who has been successful in his position feels constrained to abandon it, but it is especially to be regretted when one who has become familiar with life in California, and has established a reputation among our churches, finds it to be his duty to return to the Atlantic States. Mr. Skinner will be permitted to leave us only because he feels that he must go, and we cordially wish that he may be as useful in the East as he has been on the Pacific coast. The church in Stockton is one of the best in the State, and we trust they will not be without a pastor for any time who may be able to maintain the interests that must otherwise suffer.

—

Many persons are looking for the arrival of Rev. Dr. Gurley of Washington, on this coast, and we are often asked when he may be expected. In reply, we can only say what the telegraph has announced, viz: that Dr. Gurley was too unwell to sail at the time when he was supposed to leave New York. It may be that his visit must be posptoned for some months, but he will have a hearty welcome when he comes.

—

Open Communion.—The Open Communion Baptist Society recently organized in Brooklyn, is said to be in a very prosperous condition, and preparations are already being made for the erection of a church edifice for its use. The organization of Baptist societies with such principles should be regarded as a sign of progress, and we are glad to hear that this effort is meeting with success.

—

The next Methodist Conference is to be held in this city on the 16th of September. It will be presided over by Bishop Scott of whom the *Advocate* says: "We rejoice at his coming, as a more judicious man is not to be found on the bench, nor one whose administration has given greater satisfaction to the people of this coast."

—

Rev. Mr. McLafferty, of Petaluma, who has been absent on a visit to China, is expected home soon. We learn that his health is considerably improved.

Heterodox.—It is said that there are several prominent Methodist clergymen in this State who agree in their peculiar doctrinal views respecting the Trinity with S. D. Simonds, who was suspended by the California Conference for what it considered heterodoxy, but who has been reinstated by the General Conference.

—

Revival in Sacramento.—Twenty-one persons have been immersed at Sacramento since Elder Knapp arrived in that place. The report that the Elder has been reprimanded by the Baptist Church for Unitarian tendencies is said to be wholly without foundation.

—

New Idea.—At a festival given by the ladies of the M. E. church in Placerville, in aid of the building fund, a wedding was included in the order of exercises. A novel feature, but one which seems to have been perfectly successful in drawing a crowd.

—

Lands of the Bible.—Rev. J. A. Daly is delivering a course of lectures on the Holy Land at the City Hall in Stockton. His travels have made him well acquainted with his subject, and the lectures are said to be of more than ordinary interest.

—

Success.—We are glad to learn that the Floral Festival given by the ladies in behalf of the Young Men's Christian Association, besides affording a source of enjoyment to our citizens, proved also a financial success.

—

The work of erecting the new tower on the Presbyterian church at Vallejo is being rapidly pushed forward. The tower will be fourteen feet square at the base, and over one hundred feet high, including the spire.

—

Rev. B. N. Seymour, at Haywood, has determined to carry the war into the enemy's camp, and will accordingly preach a temperance sermon at the Raiload Depot on Sunday, 28th inst.

—

Rev. J. D. Driver, agent of the American Bible Society, is presenting, in his earnest and forcible manner, the claims of the Society to the Christians of all denominations in Oregon.

—

A fair was held last week by the ladies of the Episcopal church in Vallejo, for the benefit of the Church of the Ascension, the net profits of which amounted to $970.

—

The funeral of Father Cotter took place in Sacramento on the 19th inst. All the prominent members of the Catholic clergy in the State took part in the ceremonies.

—

The Young Men's Christian Association at Stockton is prospering finely, and new members are constantly being received.

—

New Church.—An Episcopal church has been organized in Watsonville. Rev. Mr. Anderson is pastor.

—

Rev. N. Rounds, D.D., has been elected President of Willamette University, at Salem, Oregon.

—

Rev. J. M. Alexander has, we understand, returned to San Leandro from his visit to Nevada.

EASTERN.

The Workingwoman's Home—First Anniversary Exercises.—During the past year, the directors of the Five Points House of Industry have inaugurated a new scheme of benevolence—the Working woman's Home—Mott and Elizabeth Sts.—which has been in operation a little more than five months, and which held its first annual reception on May 7th. The buildings have not been as yet completely furnished, the dormitories of the upper floor being still in the hands of the upholsterer. The cost of the whole establishment, completely furnished, is estimated at $140,000. The Home was opened for reception of boarders, at $3.25 per week, washing included, on October 1st, 1867—seventeen boarders being present at the first meal. The whole number of different persons received for five months has been 248, of which 141 remained in the institution at the date of the report. For five months, ending with February, the largest number in each month were as follows: October, 80; November, 101; December. 105; January, 107; Febuary, 141. The total amount of donation for the year has been $42,224.98. The number of boarders has been thus far too limited to meet current expenses, though it is estimated that two hundred and fifty boarders at $3.25 per week would make the institution a self-supporting one.—*Clevelamd Messenger.*

The graduating class of Union Theological Seminary, in New York, at their farewell meeting, adopted the following preamble and resolutions, which are a pleasing expression of Christian union:

"*Whereas*, We the members of the class of '68 of Union Theological Seminary, representing eight denominations of Christians, viz: Presbyterian (N. S.), Congregational, Reformed, Methodist, Baptist, Episcopal, Lutheran, and Presbyterian (O. S.), are about to separate to our respective fields of labor, and feeling that in our intercourse with each other no denominational differences have at all marred our harmony and Christian fellowship, but that in all things we have been able to study and labor together in the things pertaining to the Master's Kingdom, and feeling that fraternal intercourse can be maintained between the different denominations; therefore

"*Resolved*, That we are more than ever persuaded of the oneness of Christ's people, that the freest Christian intercourse should mark their dealings with each other, and that mutual sympathy and concert of action should govern their conduct in carrying the Gospel to the world."—*N. Y. Observer.*

Presbyterian, O. S.—The Board of Foreign Missions of this Church have missions among the Jews and the Indians of this country; the Romanists of Brazil and the United States of Columbia; in Japan, China, Siam, among the Laos, and in India; in Liberia and Corsica in Africa. In these countries the Board has 79 foreign missionaries, 4 missionary physicians, 21 ordained native and licentiate preachers, 17 assistant missionaries from this country, besides the wives of the missionaries; native helpers, 184—or in all a force of 370. There are 44 organized churches, with a membership of over 1,600; to these, as far as reported, have been added the past year nearly 300 communicants. In the schools are 6,750 children. The receipts of the Board have been $185,308; the expenditures, with the debt of last year of $35,472, have been $312,828, leaving a balance against the treasury of 28,356. The gifts of the children of the Church for this cause were unexampled in her history, amounting to $45,340. The sum of $50,700 has been expended for extra exchange.—*Christian Instructor.*

Presbyterian, N. S.—The Presbytery of Cincinnati at its late meeting passed a resolution on reunion declaring that "such has been the progress toward the desired consummation, so manifestly happy have been the results, so encouraging are the present indications, that we must believe the work is of God. We do therefore express our earnest hope that the reunion of the N. S., and O. S. Churches will be effected, the time and conditions of which we intrust to the Joint Committee and General Assemblies and further leadings of Divine Providence." The Presbytery also took action against promiscuous dancing, as a violation of the seventh commandment, and warning and advising against the practice of this amusement, inasmuch as it tends to destroy the spirituality of God's people, and thus bring great re-

proach upon the cause of the Redeemer.—*Christian Instructor.*

Bishop Janes asserts that the Methodists of the United States paid last year $2,000,000 tax on the tobacco used by them, while the missionary treasury is $70,000 in debt.

It is estimated that $6,000,000 will cover the entire amount paid the ministers of all denominations in the United States, per annum. It is also estimated that it takes a still larger amount to feed the dogs in the same bounds. Dogs are good things in their proper place, and we have no objection to their being fed. So are preachers, and they have at least a claim to support. If, in these days of retrenchment, either expense must be reduced, we think the dogs had better be abated, and the gospel, of which the ministers are the authorized representatives, be retained. People will, of course, be governed by their affinities. If they prefer dogs to preachers, the latter may starve so far as they are concerned.—*Texan Christian Advocate.*

Evangelists in the Episcopal Church.—How to reach the masses who will not come under the ministry of the gospel, is a question that is agitating the Church generally. The Episcopal Church has been opposed to the order of men known as Evangelists or Revivalists. At the recent Convention held in Boston, a proposal came directly before the body to call in some such instrumentality. The proposal was favorably considered, and in a modified form Evangelists will be a part, probably, of the Church force of the Episcopalians.—*Examiner and Chronicle.*

The *Central Christian Advocate*, organ of the Methodist Episcopal Church, states that while in 1862 there were but 32 ministers and 2,141 members of that church in Missouri, there are now about 200 ministers and 26,000 members. An increase of about 4,000 a year. It advocates the division of the State into two conferences, and predicts that four years hence they will each embrace 150 ministers and 20,000 members.

The $100,000 gift of Conrad Popenhusen, Esq., of College Point N. Y., for the establishment and endowment of an institute for education and art in that place, is deservedly attracting public and private commendation.—*Intelligencer.*

Rev. John Corrington, of the Princeton Theological Seminary, will soon sail as a missionary to Siam.—*Intelligencer.*

FOREIGN.

Rev. Lowell Smith, D.D., who has been a missionary to the Sandwich Islands more than thirty years, has just sailed in the *Morning Star* to visit the mission stations at the Marquesas group. He is now one of the veteran corps. A graduate of Williams College of the class of 1829 and of Auburn Theological Seminary in 1832, he has ever since been a successful minister of the gospel among the islands of the sea. There is something heroic and sublime in a life so spent, and crowned with usefulness and the Master's "Well done."—*Christian Commonwealth.*

The *St. Paul's Magazine*, gives a bit of Irish Church statistics which illustrates the condition of that wonderful establishment. In one district there are 49 Protestant families—251 souls. Of these there might be a congregation of 150 persons; enough to fill a good-sized drawing room. To minister to these there are a dean, an archdeacon, a treasurer, a rural dean, a vicar-general, a registrar, four incumbents, two curates. These are all paid, out of the income of the thirteen millions of church property in Ireland, and these people will fight to the last to sustain such a profitable iniquity.—*Cleveland Messenger.*

George Peabody and the Pope.—A statement recently published to the effect that Mr. Peabody on quitting Rome, had left the Pope £200,000, is denied on authority. The Italian papers report more accurately that he had given $10,000 for one of the educational institutions in Rome.—*Intelligencer.*

Young Men's Christian Association.—The twenty-third annual meeting of this association has just been held in England at Exeter Hall, London, presided over by the Earl of Shaftesbury. During the last year assistance was rendered toward the organization of new associations in twenty-one towns in England. There are now in co-operation with the London Association, at home and abroad, 736 societies, having 58,430 members, and 241 others from which no return of members has been received. In England and Wales there are 101 associations, with 11,917 members; in Scotland 47, with 3,098 members; and in Ireland 10, with 817 members. The central Bible Class, in Aldersgate Street, was attended during the year by 3,300 different young men, and the reading-room by 818, of whom 325 had joined the educational classes.—*Independent.*

Rev. J. L. Phillips, of Orissa, India, describes the moral desolation spreading among the Burmese and Karens, from the growing use of alcohol and opium, introduced by the English Government. Some entire villages are ruined; honest, laborious, working men have become idle vagabonds; and some churches have become completely and hopelessly disorganized by this vice, as opium-eaters seldom reform. The English Government realize from this traffic an immense revenue—sixteen times more than is expended for public education throughout the province.—*Christian Instructor.*

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THE OCCIDENT.

SAN FRANCISCO, SATURDAY, JUNE 27, 1868.

REUNION.

The vote of the Assemblies, announced by telegraph, and now confirmed by the mails just received, renders the reunion of the two great branches of the Presbyterian Church so nearly certain that we may more confidently consider the probable results than has been wise heretofore. That some of the old men who were former leaders of the Church would be opposed to it, and exhibit their opposition by earnest predictions of the evils that must be the consequence, was to be expected. That those whose prejudices have long governed them in their judgment of others, or whose feelings had been excited by the measures adopted by the party separated from them upon certain practical questions, should believe that their views are really the views of the body with whom they are associated, and therefore no hearty organic union is possible, was to be expected. That the few extreme men on both sides, who believe that the foundations will be removed if the phases of doctrine presented by them are modified in the least, and who are suspicious and prepared to misconstrue, would weep over the manifest approach towards common ground, of these mighty forces of the sacramental host, with the lamentation that only "Ichabod" can be hereafter written on their banners, was to be expected. But that the great host themselves, in both divisions, were ready for the movement, and resolved upon it, and had calculated the results, and were rejoiced by the prospect, is abundantly proved by the vote, and by the detached portions of the debate that preceded it which have reached us.

In the O. S. Assembly the pulse was first indicated by the election of Dr. Musgrave as Moderator, and became more distinct in the manner in which the speech of Dr. Darling, the delegate from the N. S. branch, was received, and in the reply of the Moderator. The long and earnest speeches by Dr. Breckinridge and Dr. Hodge, and others of like sentiments, were heard with respect, and even with emotion, by those who have long been wont to heed the counsels and defer to the opinions of these fathers in the Church, but they did not hold in check the tide that they themselves were convinced was setting with overwhelming force towards union. The most of the debate was conducted by those who did not favor the action, and after they had fully expressed themselves, the Assembly accepted the terms proposed by the Joint Committee by a majority that none expected, but all who were anxious for the issue were delighted to see.

In the N. S. Assembly there was unanimity, substantially, from the beginning, and even the fathers who had been personally connected with the controversies which culminated in the separation, were satisfied that the occasions for controversy have passed away, and there is now a call from the great Head of the Church that we be one. The items of the report adopted by both sides are known, and need not be repeated here. Respecting the Boards, the Theological Seminaries, the publications, and other practical points, the report made such provisions as can hardly meet with reasonable opposition from any quarter, and the corporate rights now held by the two General Assemblies, and by their Boards and committees, are, as far as practicable, to be consolidated and applied for their several objects, as defined by law. The confession of faith is to be received in its proper, historical—that is, the Calvinistic or Reformed—sense; while the various methods of viewing, stating, explaining, and illustrating the doctrines of the confession, which do not impair the integrity of the Reformed or Calvinistic system, are to be freely allowed in the United Church.

The terms of reunion having been approved by the Assemblies, are now overtured by them to the Presbyteries under their care, and if they are ratified by three-fourths of the Presbyteries connected with each branch of the Church, within one year, they are to be of binding force. Then the two Assemblies of 1869, after the conclusion of their business, are to be dissolved by their respective Moderators, who shall require that an Assembly be chosen from all the Presbyteries, to meet in May, 1870, which shall be the "rightful General Assembly of the Presbyterian Church in the United States of America, now, by the grace of God, happily united."

We may hope for this cheering, blessed consummation, yet let all who desire it both labor and pray that nothing cause it to fail.

ENLARGEMENT.—With our next week's issue we shall commence the second volume of THE OCCIDENT. Our efforts to make the paper interesting and useful, if we may judge by the favorable notices that are being constantly received, the frequent quotations made from our pages by contemporaries, and the constant increase of our subscription list, have been reasonably successful. These efforts have, however, been rendered less effective than they otherwise would have been, through want of room. In the belief that the interests of the Presbyterian Church on this coast demand such a step, we shall, at the commencement of the new volume, enlarge THE OCCIDENT by the addition of four pages to its reading-matter, thus making it equal in size, as we certainly shall endeavor to make it in all other respects, to any family paper on the coast. We hope that the change will be acceptable to our friends and patrons, and we doubt not they will see the propriety of showing their appreciation by an earnest and vigorous effort to increase the circulation of our paper.

Summary of Baptism.

In the course of this investigation, we have found that purification by water pervades the religious rites and ceremonies of all mankind, and with such a natural fitness to express the mental and moral purity with which we ought to approach the Deity, that it scarcely requires the supposition of a divine tradition to account for its being adopted as a religious ceremony among people unenlightened by revelation. This purifying virtue of water is also continually used by the sacred writers, in a figurative sense, to express purity of heart and life. God saw fit to employ the element largely in the temple service, and to appoint frequent cleansing with water to secure the appointed ritual purification essential to acceptable worship in His temple, and symbolical of the purity of heart requisite to obtain His favor. We find also in the time of our Savior, that in addition to the ablutions of the temple, the Jews were accustomed to use continual lustrations with water for the sake of their purifying virtue, which they called in the Greek language *baptismoi*. We have found, also, and to this I call particular attention, that while *purification was the predominant and essential idea which attached to the words in the Greek of the New Testament*, that baptizo and baptisma were then adopted and appointed by the Savior to represent an ordinance of His Church, with no indication that the idea of purification was eliminated from them; but, on the contrary, the terms were still employed to express the idea of purification, but more elevated and intensified in their meaning, for they were chosen to represent His work who, by His very office, as foretold by the prophet, was to be a Purifier, and whose perfect purifying work was to be by baptism, thoroughly purifying His blood with the efficient agency, baptizing "with the Holy Ghost and with fire." We found how this higher meaning of baptism, as significant of spiritual purification, was indicated in the direction of Ananias to Paul: "Arise and be baptized, and wash away thy sins." We found, also, that answering to each other as type and antitype, the Christian ordinance and the gifts of the Spirit were both termed baptisms—the former the sacramental baptism; the symbol of the latter, the perfect baptism of the sanctifying Spirit. For proof of this, we showed that the ordinance of baptism was administered to Cornelius and his friends by the command of the Apostle Peter, because the preparatory spiritual baptism had already been experienced by them—"Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?" And finally, that baptism generally sealed also to the believer the gracious influences of the Holy Spirit, for Peter and the other Apostles, at the Day of Pentecost, having just experienced the promised baptism of the Holy Ghost, entered at once on the proclamation of the Gospel, declaring that the promised outpouring of the Spirit was now fulfilled, and exhorting the people—"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In view, therefore, of the natural purifying virtue of the element of water; in view of the fact that the *baptismoi* of the Jews, both legal and traditional, were made synonymous with purifications by the law of customary use; that, by the voice of inspiration, the work of the Messiah, who by His very office was a Purifier, was expressed by *baptizo* and *baptisma;* and finally, that Jesus Christ Himself employed the term to foretell the presence and efficacious gifts of the Sacred Spirit in His Church, I am constrained in the very light of the truth itself, to submit this proposition respecting the meaning of baptism.

That the administration of the purifying element of water in baptism signifies the purifying and sanctifying power of the Holy Ghost on the heart of the believer, by which, through faith in the atoning blood of Jesus Christ, he was cleansed from sin, renewed in the temper and disposition of his mind, and consecrated to the service of God. In this I am happy to realize that I have stated no meaning that is novel or original, but with the exception of a small segment of the Protestant Church, I have merely seconded what is expressed in their creeds, and enunciated clearly and distinctly in all their doctrinal instructions, and which determines their practical views in relation to the reception of the ordinance. If it should be asked, then, why I should spend so much time in establishing a proposition so generally admitted, my reply is, I thought the need of the times demanded that the essential idea of purity in the sacrament of baptism, should be re-established and re-affirmed; therefore, I have traced somewhat carefully, and perhaps tediously, this primitive and general use of water, until finally the idea of ritual purity in its use culminates in the Christian sacrament, where the purifying element is

ordained as a symbol to signify the sanctifying power of the Holy Spirit on the heart.

In this view I submit: 1st, that no system of religious faith can be conformed to Scripture, which ignores or discards the idea of purification in the sacrament of baptism, without discarding from their system truths which God has taught in His Holy Word.

2d. That in the translation of *baptizo*, no word which does not set forth the idea of purity, invariably attached to the ritual use in the New Testament, will faithfully render it into another language and adequately express the scriptural idea.

3d. In employing *immerse*, which never in any case has any signification of purity pertaining to it in the English language, any more than *immergo*, in the Latin from which it is derived, to express *baptizo*, which always has this signification in its ritual use in the New Testament, the revisors of the Bible have failed to convey to the English reader the mind of the Spirit as expressed in the original Greek.

4th. By the erroneous rendering of baptizo, by immerse, the revisors of the Bible Union have taken from the Word of God truth which He Himself put into it by the generally received meaning of baptizo among the people who first received the ordinance, and by the meaning attached to it by those who wrote as taught by the Holy Ghost.

5th. To justify themselves before the world for the translation of baptize by immerse, the revisors must show that baptizo, in its use among the Jews of the New Testament, did not convey the idea of purification, or in default of that, that immerse means to purify in its ordinary use in the English tongue, involving in the one case the necessity of showing that our Lord was mistaken in His reply to the Pharisee—Luke 11: 39; or, on the other, that purification, contrary to the testimony of all dictionaries and lexicons, is the general and established meaning of immerse in the English language. Failing to do one of these two things, the revisors are liable to the charge of having broken the fundamental rule of the revision. The exact meaning of the original text, as that *text expressed it to those who understood the original Scriptures at the time they were first written*, must be given in corresponding words and phrases, so far as they can be found in the English language, with the least possible obscurity and indefiniteness. F. B.

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Letter from Amador County.

SUTTER CREEK, June 12, 1868.

If any one doubts that a pastor and editor wearied with work in the city will be refreshed and built up by a short run in the country, I am prepared to remove his doubts by reference to a delightful experience. Having never known anything of the mining region of the State, by personal observation, I resolved to spend a few days where I could probably find as good specimens of the methods employed for getting gold, both from the surface and quartz, as are to be found in any single portion of the mountains, and therefore came to this county. I have not been disappointed, but I have been amazed at all that I have seen, for the processes and results of mining must be seen to be appreciated.

The beautiful sail through the bays and river to Sacramento is so familiar to most of your readers that I will not spend time to describe it, though it was never more charming in the immediate scenery, or more sublime in that more distant, than when enjoyed by the company of whom I was one. The green has not yet all faded from the round-topped hills that guard the Bay, but is the more grateful to the eye from contrast with the yellow of the ripening harvests and mown hay-fields, with which these hills are variegated to their very crests. The fringe of trees along the river, forming a beautiful edge to the immense robe of tules with which the plains are covered, is as luxuriant in foliage as the most favorable climate, and location, and soil can make them. The coast range of mountains, culminating in Mount Diablo, whose grand sides rise into distinct vision for more than a hundred miles as we advance, seems to have for its duty to wall out the sea from this vast expanse, over which no doubt it once rolled without obstruction. While the majestic Sierras, actually dazzling in their splendor, as the sun plays upon them, covered with snow to a depth never before known in June, stand like a line of Titans, as if to protect the coast from all invasion from the interior. Of all these features in the landscape I had a most satisfactory sense as we moved towards the Capital, nor did the elegance and comfort of the boat by which I was hurried on, fail to contribute largely to the pleasure of the trip.

Sacramento is in fine array of foliage and flowers, and but for the water shut in by the elevated streets, and the getting up and down stairs as one passes through parts of the city not yet brought to the *grade*, one might wonder why any of the wise men who were here last winter could have desired a more delightful place for the State Capital. The most wonderful peculiarity of this city, not excepting the Capitol building and the cottonwoods, is the untold amount of dirt that has been carted within the city limits for streets and levee, from some region that seems to be unknown. So long as one does not pay taxes, and does not have to find the dirt, he can well admire the enterprise and skill which have such worthy illustrations, for they will render the city more beautiful and more safe.

The works of the Pacific Railroad in Sacramento are really worth a visit, and they give some intimation at the very beginning, of the enterprise and broad views of the men who are pushing this gigantic thoroughfare across the continent. Nor should the stranger fail to see the Capitol, for, notwithstanding its mixed formation, reminding one somewhat of Nebuchadnezzar's image, it is already a very imposing structure, and promises to be one of the most complete public buildings in the country.

The churches of the city are making some progress, but the tide of wickedness they are obliged to withstand is so strong that they find it difficult to advance rapidly. Elder Knapp is here, having about the same influence as in other places he has visited in the State, and it is said that he desires to spend the rest of his days on the Pacific Coast. The Presbyterian church is in a very healthy condition, so that its future is cheering, and there is reason to believe that, with the increase in population, it will become more and more vigorous and useful.

The ride over the valley railroad to Latrobe opened a new country, and brought me into the scene of untold labors and privations in former days, which are indicated now only by the wide wastes and abounding ruins, far as the eye can reach. Placer mining was once the business on these hills, and plains, and gulches, and the heart is made sick by thought of the sorrows, and disappointments, and pains, and death of the multitude who have toiled here, rather than elated by the knowledge that millions of gold have been washed from these now barren acres. On every side are gullies, and debris, and sluices, and ditches, and the remains of dams, and huts, and rockers, and pans, and it requires but a little fancy to bring back the tireless host of those who were trying to make their "pile" from this desert, cheered by the hope that those they loved would be happier, as well as richer, because of their toil. Poor fellows! Many of them now sleep in nameless graves, scattered among the chaparral; many of them went home with worn-out bodies and little gold; some of them found all they sought, and went away happy; a few only were ever glad they came to this comfortless region. Now, only here and there a Chinaman, living amidst the wreck of the pioneer's labor, and working over the refuse of his search for wealth, gleans the mites that remain, while he is so closely watched that if he happens to strike a vein unseen before, he is driven away by the whites, who claim his discovery as their own gain.

From Latrobe to Sutter Creek I was hurried over a rough mountain road in a six-horse coach, and found little that was either interesting or profitable, except the reflections that were suggested by the contrast between what may now be seen and what was to be seen a few years ago, and the still more wonderful contrast between what is now and what will be within the twenty years to come. These contrasts force themselves upon the traveler through any portion of California, whether his thoughts run backward or forward, and the mingled gloom and hope by which they are attended furnish lessons that it is wise to heed.

At Sutter Creek I reached the goal of my visit to the mountains, in the famous Hayward's, or Amador mine, and resolved to take time enough to explore all connected with it that could have any interest for one unacquainted with gold mining. How strange that the immense loads of rock that are being carted through the streets contain the precious metal for which so much anxiety is felt! One feels a kind of respect for it, as being above the mass of common stone—a kind of aristocracy of rock—not so much because it bears gold as because so much is expended to bring it up from its dark home, twelve hundred feet beneath the surface. Through the kind attentions of the very intelligent and able Superintendent of this mine, I was made familiar with all departments of its working, and while I have no desire to become a miner, I am prepared to look upon miners with more honor for their calling than ever before. I think it takes a man of somewhat more than ordinary material to be content with a life of work in the silence and darkness which prevail twelve hundred feet below the range of what most of us call comfort, and when I was being let down through the shaft, I had sensations which inclined me to believe that one who is safely above ground need have no cause for regret that his fortune does not take him in this direction for his daily bread. After being fairly landed at the bottom, however, I was abundantly repaid for my journey in the marvelous developments of those wide and lofty chambers that had furnished so much to enrich the world. Still, I was not so much impressed with the idea that a vast quantity had been taken out as by the absolutely incalculable mass that remains, all richer and more readily resolved than that which has been used. Let any one who doubts whether this mine may not fail within a few years, go down to its depths and he will doubt no more, for he can see more rock already accessible than has ever been removed. On coming up again to the more familiar scenes that need not the aid of tallow candles that they may be viewed, I went through the crushing mills and other establishments connected with the process of obtaining the gold, and having satisfied my curiosity and increased my knowledge, came away, thankful for the kindness that had been shown me by all the men, and wishing that I might be able to render them some return. I trust they were not all in sympathy with the one who, as I was about to ascend the shaft and a company had assembled to bid me good-bye, being invited by the Superintendent to come and hear me preach the next day, replied that he would much rather I would send them a gallon of lager. Quite a number of them are Cornish men and Christians, who value religious privileges, and when they can attend, are found in church and support its institutions, and I was told that many of them would be glad to spend the Sabbath quietly and profitably with their families, if they could have the opportunity. It is a fearful responsibility to be assumed by any company when they make it impossible for hundreds of their operatives to keep the Sabbath, as God requires, for the sake of attempting to make more money, and it is to be hoped that if no worthier reasons avail, those who conduct our great mines will become convinced soon that it will be economy in the employment of men and animals, and even machinery, to allow all to rest on the Sabbath day.

I was glad to find our Presbyterian churches in this vicinity in a growing condition, the three in Amador, Sutter Creek, and Jackson being under the pastoral supervision of Rev. Mr. Dobbins, to whose labors and perseverance they are much indebted; and that in Ione having been lately supplied with the ministry of the Gospel by Rev. Mr. Hemstreet, formerly of Bloomfield. The need of laborers is everywhere apparent, though, in the nature of the case, the population of these mining districts affords less encouragement in the building up of permanent organizations, because changes are so frequent. He who has a heart for missionary work will not find any more inviting field, and he will find few in which he will be more appreciated by the people.

E.

Denominational Appropriations.

We have heretofore very distinctly expressed the opinion that appropriations of money by the State Legislatures for denominational purposes are not in accordance with the spirit and theory of our government, that they are wrong in principle, and a virtual infringement upon the civil liberty of the citizen. Further reflection only serves to strengthen our con-

victions on this subject, and we are unable to see how any argument can be framed in defense of such appropriations that will bear examination. It is utterly inconsistent with the fundamental principles of free government that the people at large should be taxed for the direct or indirect support of any particular sect, or of the benevolent or educational institutions of any particular sect. The proposition is so obviously true that no American legislator would question it, or venture to act in opposition to it, had not the subject been brought into the political arena, and become complicated with considerations affecting the success of political parties. We think the time has now arrived when it has become one of the plainest and most important duties of that portion of the Press that can venture to discuss the subject impartially and boldly, to give it a larger share of their attention than they have hitherto done. In New York the relative positions of the two great parties are such that the wrong and oppression of general taxation for the benefit of particular denominations, have become almost insupportable. The last Legislature of that State made appropriations for the support of *twenty-one* schools of a particular denomination, in the cities of New York and Brooklyn alone. In three of these cases, the money was given directly to the schools; but in the other eighteen cases it was given, not to the schools, but *to the churches with which they were connected*, "for the benefit of the schools." The effect of these appropriations is to tax the people of New York at large for the benefit of a particular body of Christians; and, beyond all question, there was but one motive for granting such appropriations—that motive was to *secure the vote* of the members of the sect benefitted by them. The men who thus legislated away the people's money were not in any considerable proportion personally interested in any form of religion. They acted as politicians, to secure political ends; and their action was a gross fraud upon the people whom they represented. We do not talk up this subject in a spirit of hostility to religion, or to any religious sect. We believe that without religion and its influences republican institutions cannot endure. We do not wish to attack or persecute any form of religious faith; for we believe that there is scarcely any form in which the religious sentiment presents itself which is not preferable to blank skepticism. But we do wish to check the politicians in their practice of making the whole body of the people contribute to sustain the institutions of a sect, or an ecclesiastical organization; we protest against it as a violation of the fundamental principles of our institutions, as an infringement upon the rights of the American citizen, and as an unrighteous oppression of the tax-payers upon whom is devolved the burden of supporting the expenses of the government.—*Oakland News.*

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9	57 60	436 80	36	297 20	4748 64
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Current Literature.

Frederika Bremer.

The name of this lady, who has contributed so much to the literature of the world, and whose reputation is confined to no country, awakens an interest not always felt respecting those whom we feel obliged to honor. We learn enough of her character from her writings to attract us towards her, with a kind of sympathy mingled with curiosity, and many have desired that more might be made public of her history and private life. This feeling has now been gratified by her sister, who has issued a book called, "The Life, Letters, and Posthumous works of Frederika Bremer," the perusal of which has given us much satisfaction. From it we learn the secret of that shade of melancholy that was cast over almost all the works of this beautiful writer, and are conducted by its revelations into many scenes that were made sacred by the suffering as well as joy, of one most keenly sensible of both. The general effect of the book is pleasing, however, and several of the pieces, and all of the letters, are sparkling with the genius, and affection, and wit, and sentiment of the author.

Here is an extract from a letter to her mother, that unfolds much respecting her history, and, at the same time, is full of the heart that is so prominent in all her writings:

"Ah! what a joy it is to be able to turn in full confidence to the one whom we have to thank for our existence. I say thank; for life seems now to be of value to me. Formerly it was not so. My youth has not been happy; on the contrary, it has been a time of suffering, and its days, to a great extent (this is indeed truth), have passed away in a continual wish to die. But now it is otherwise. As a compensation for that long time of suffering and compulsory inactivity, another has succeeded, which gives me the means of usefulness, and therefore also of new life and gladness. We hope, we desire, my sisters and I, nothing else than to be able to do some little good, whilst we are wandering here on earth, and according to the power that is given to us, to work for the good of others, and live ourselves in peace and harmony; and perhaps our joyless youth, if it has deprived us of some of the enjoyments of life, may in some measure have led our minds to higher aspirations, and to a stronger desire for real usefulness.

At this moment my plan for the future is the following: To spend as little as possible of my own fortune upon myself, so that I may be able as much as possible to devote my life to acquiring all the means that may be of service to me in the development of my mission as an authoress. Never have I felt so much that I have been created for this aim as now; never have I felt my intellectual being, as it were, grow, strengthen, gain stability and clearness, as now; knowing what it is to desire to live and learn, and never to have had the joyful hope (to speak in the language of St. Paul) "to be a vessel formed to honor." The desire and the hope that I become to you and to my sisters a subject of rejoicing, is to me—how shall I express it?—a spur of roses."

"You cannot think how delightful it is, my dear mother, to be so far away from all *acquaintances*, to have no visits to pay and none to receive. This kind of unsociableness is a real disease, but is at present unconquerable. My nervous system has been weakened. I trust that in the course of time, living in retirement, and with prudent care of my health, I may get stronger, and get rid of that most painful feeling; but until then, it is so good for me not to have that feeling tried. When I am alone in my quiet room, the blue sky peeping in, and with my books and papers around me, then I think the whole world is mine, especially if a dear letter lies before me, bringing good news from those who belong to me, and telling me that they love me. Then my heart beats gratefully to the Great Father of all, and full of hope to be able to do some good to my fellow creatures; then I am as happy as any one can be; then I love mankind best and live best for them."

So, also, in a letter of later date, how much of that gentle spirit which is admirable everywhere, but especially in female character, is manifest, as we find her writing:

"Suffering and anguish have long appeared to me as the dark genii of life. Not so now. I have seen that they *can* be life's good genii. They become so to us, if with deep and energetic confidence we cling to the power, to the Father, 'who smites and who heals, and who out of the very wounds creates minds open to receive Him." I shall never forget an expression, which I heard more than fifteen years ago, at a time when, in consequence of my own state of mind, I sympathized, with a painful feeling, with every suffering in the world, even with that of the innocent brute creation. Of the injustice of this latter I said something during a conversation which I had with a man, who used to converse with me on the commonest every-day topics. I cannot describe the expression of his calm blue eye, and the tone of voice in which he answered: 'I should not wish that any created being should be exempt from suffering." He did not say anything more on the subject, for I did not understand him. Since then I have learnt to comprehend the meaning of these words; comprehended it from my own experience, and am now inclined to think that suffering is a prerogative in life. Without penetrating into the depths of suffering, into its bitter 'Gethsemane,' we cannot climb bright and blissful heights. He who cannot suffer cannot enjoy. But all depends upon, that we should let suffering purify and ennoble the soul. This cannot come in question with respect to the suffering of animals, but their suffering is distinctly connected with a final atonement, concerning which I cannot now unfold my ideas. I will merely add, that according to the spirit of Christianity, it is through hope, and not through despair, that suffering works upon man."

"I went through your letter from beginning to end, only stumbling over, or stopping at, a few words, of which some still figure as stones and stumps on my road; but they do not now impede me; for when I walk round them my path lies before me, quite distinctly, with flowers edging its graceful windings. Thanks, my dearest Frances! You come like a good valued friend, who has gathered the best fruits and flowers which she has found on her way, to gladden, the friend whom she goes to see. It is this spirit of kindness and love in a friend, which makes her warnings, and serious advice so pleasant to receive, so pleasant to follow. In that pure mirror one will willingly see the spot in one's own soul; by *that* gentle hand, gratefully kissing it, one willingly allows the 'beam' to be removed from one's eye."

"If all in this world were beautiful, all good, there would be no need of a transformation, an amendment, which we call redemption or atonement. We should in beautiful harmony, develop ourselves "from one brightness to another." If all were evil —yes, then no such improvement would be possible, nor a loving God either. Now there is both good and evil. Nature brings forth thistles and thorns (as it is symbolically said in Genesis iii, 18), but she brings forth also roses and lilies. In man there is sin and disease; but also love, truth, and health. A true contemplation of the world owns both and must; man and his world have an organic coherence, apply to this world Tegnérs beautiful words on Nature:

> "The features of the fallen one transparent
> Shew noble signs of origin celestial,
> And Daphne's heart beneath the bark is throbbing."

The book is published by Hurd & Houghton, New York, and for sale by Bancroft & Co., San Francisco.

"Where is the City?" Roberts Brothers, Boston; Bancroft & Co., San Francisco, is a book of some interest, as a new exhibition of the peculiarities and defects of various Christian denominations. We are not prepared, however, to indorse the apparent inference of the author, that, on the whole, a true disciple may make more progress without connection with any church than he could by union with any. That a church is not perfect, does not prove that it has no value.

Lilliput Levee.—Wynkoop & Sherwood, New York. H. H. Bancroft & Co., San Francisco. This is a collection, and versification of many of the old nursery tales that have so much interest for children.

EDUCATIONAL.

Anger with Children.

"Doest thou well to be angry?" "I do well." This colloquy between the Lord and Jonah is sometimes repeated in the bosoms of parents and teachers. Discussing with themselves the expediency of some of their sterner utterances to children, they sometimes come, with all honesty, to the conclusion that such utterances are expedient, since they alone carry to the child's mind a due conviction of the speaker's seriousness. They conclude in effect that we do well to be angry, because mild words seem weak and irresolute. But a little reminiscence on the part of any one who has moved at all among men, must serve to dissipate this notion. The most resolute men are by no means the most boisterous. Saying little and meaning much, and saying much and meaning little, are pairs of things with which we are all quite familiar. The words which grown people are most likely to respect are not the noisiest words or the most passionate; and why should we expect anything different with children? Moreover, there is another demonstration which we *may* make instead; another feeling which is unobjectionable, and at the same time equally impressive. The proper sentiment to cultivate and to manifest in dealing with our children and pupils, when they commit faults is that of sorrow. The manifestation of this on the part of guardians, as often as possible, at least, should be the rule. There is a sentence upon this point in an article on "Early Education," in the *Psychological Journal* for January, 1868: "Punishment is seldom required, and when it is, it should be rather negative than positive—consisting rather in the expression of grief, which is a feeling akin to love, than of anger, which is naturally construed as evincing a want of affection." C. R. C.

AGRICULTURAL.

A Great Farmer's Maxim.

Mr. Jacob Strawn, who is spoken of as "The Great American Farmer," who died at Jacksonville, Illinois, in August last, in his biography has recorded many excellent characteristics of his life. He met with great success in all his business operations, which is attributable chiefly to the following maxims, which we copy for the benefit of those farmers who are somewhat tardy in performing the operations of the farm:

"When you get up do not roll over, roll out. It will give you time to ditch all your sloughs, break them up, harrow them, and sow with timothy and red clover. One bushel of clover to two of timothy is enough.

"Make your fences high, light and strong, so that it will keep cattle and pigs out; if you have brush, make your lots secure, and keep your hogs from the cattle, for if the corn is clean they will eat it better than if it is not.

"Be sure you get your hands to bed at seven o'clock; they will rise earlier by the force of circumstances.

"Pay a hand, if he is a poor hand, all you promise him; if he is a good hand, pay him a little more; it will encourage him to do still better.

"Always feed your hands as well as you do yourself, for the laboring men are the bone and sinew of the world, and ought to be well treated.

"I am satisfied that getting up early, industry and regular habits are the best medicines ever prescribed for health.

"When it comes rainy, bad weather, so that you cannot work out of doors, cut and split your wood.

"Make your tracks when it rains hard, cleaning your stables, or fixing something which you would stop the plow for and fix in warm weather.

"Make tracks, fixing your fences, or a gate that is off its hinges, or weather-boarding your barn where the wind has blown off the siding, or patching the roof of your house or barn."

The Preservation of Leather.

A contributor of the *Shoe and Leather Reporter* gives some valuable hints in relation to the preservation of leather. The extreme heat to which most men and women expose boots and shoes during the winter deprives leather of its vitality, rendering it liable to break and crack. Patent leather particularly, is often destroyed in this manner. When leather becomes so warm as to give off the smell of leather, it singed. Next to the singing caused by fire is the heat caused by the covering of rubber. Close rubber shoes destroy the life of leather.

The practice of washing harness in warm water and with soap is very damaging. If a coat of oil is put on immediately after washing, the damage is repaired. No harness is ever so soiled that a damp sponge will not remove the dirt; but, even when the sponge is applied, it is always useful to add a slight coat of oil by the use of another sponge.

All varnishes and all blacking containing the properties of varnish should be avoided. Ignorant and indolent hostlers are apt to use such substances on their harness as will give the most immediate effect, and these as a general thing, are most destructive to the leather.

When harness loses its luster and turns brown, which almost any leather will do after exposure to the air, the harness should be given a new coat of grain black; the grain surface should be thoroughly washed with potash water until all the grease is killed, and after the application of the grain black, oil and tallow should be applied to the surface. This will not only "fasten the color," but make the leather flexible. Harness which is grained can be cleaned with kerosene or spirits of turpentine, and no harm will result if the parts affected are washed and oiled immediately afterward.

Shoe-leather is generally abused. Persons know nothing or care less about the kind of material used than they do about the polish produced. Vitriol blacking is used until every particle of the oil in the leather is destroyed. To remedy this abuse, the leather should be washed once a month with warm water, and when about half dry a coat of oil and tallow should be applied, and the boots set aside for a day or two. This will renew the elasticity and life in the leather, and when thus used upper leather will seldom crack or break.

Band leather is not generally properly used. When oil is applied to belting dry it does not spread uniformly, and does not incorporate itself with the fiber as when partly dampened with water. The best way to oil a belt is to take it from the pullies and immerse it in a warm solution of tallow and oil. After allowing it to remain a few moments, the belt should be immersed in water heated to one hundred degrees, and instantly removed. This will drive the oil and tallow all in, and at the same time properly temper the leather.—*Am. Presbyterian.*

KEEPING FOWLS IN ORCHARDS.—The public has yet to learn the full advantages of keeping poultry. Few seem to appreciate the service they may do among trees in an orchard. Let any one try them in an orchard of quarter or half an acre, where they may be kept by a picket fence four or five feet high, put in say 125 fowls, and observe the result. He will avoid the annoyance in the garden of which so many complain, while they will work among the trees, doing just what is needed, keeping the ground well cultivated, and destroying everything that can injure the fruit trees in the shape of bugs, worms or other insects, and lay a large number of eggs, which are a cash article, to say nothing of the chickens, which pay well for raising at the present time.

I have tried it, and I know it is so. I have about 100 fowls, which have worked admirably among my trees, keeping the ground in good condition, keeping off insects and promoting the growth of the orchard. I am satisfied that we have yet to learn the full benefits which may be derived from the proper management of fowls, and it is quite possible that the method I have suggested may offer the best way of getting our apple orchards into bearing condition again. —*Cor. Northern Farmer.*

HINTS TO BUTTER MAKERS.—When cream is to be kept a few days or a week in warm weather, a tea cup of salt to a gallon of cream serves to keep it from spoiling. Put the salt into the first gathering of cream, or into the clean cream pot. Another item quite as important is, to stir the cream frequently and thoroughly—once a day at least, twice or thrice, is better. An ounce of salt to a pound of butter, after the buttermilk is out, is the rule of many good dairy women. This is the minimum. Some put two ounces to the pound. If it be packed, it requires more salt than if put up in rolls for immediate use.—*Intelligencer.*

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Family Reading.

The Soldier's Vision.

In a tangled thicket a soldier lay,
His life blood was ebbing fast away.

The evening shadows hung cold and chill
Over the brow of the wooded hill,

And the fading gleams of the setting sun,
Stole out of the tree-tops, one by one;

The breeze that swept through the pine trees wild,
Sobbed, like the sob of a weary child.

And weird and sorrowful echoes woke
To the cricket's chirp, and the grey frog's croak.

A low sad moan, and the dying eyes
Are slowly raised to the darkening skies.

"Oh sainted mother! who stands to-night
Where the Jasper sea is one throb of light,

"Break from your raptures of glory and rest,
Fold me once more to your warm loving breast.

"Oh for *one look* from your true mother face,
Oh for *one clasp*, to your eager embrace,

"And my hungry soul would be satisfied,
And I die content on the lone hill side."

Suddenly in the brake was heard
The evening song of a living bird.

It rippled and trilled through the leafy wood,
Breaking the hush of the solitude.

The chirp of the cricket died away
In the joyous gush of that melody,

And the mournful wind forgot to sing
The weary notes of its murmuring.

The soul of the boy arose from its night,
Into a world of gladness and light;

A vision stole into his wondering eyes—
A dream of beauty, and sweet surprise.

His angel mother transfigured there
With lillies of light in her golden hair,

And the same sweet look that used to start
Such thrills of love in his boyish heart,

Glided slowly down to the rythmic time
That runs through the bird's melodious chime.

She lays her hand on his burning face,
With a touch of infinite tenderness;

And he sinks away in a blissful rest,
Folded close to her loving breast.

The bird sings on, as the shadows creep
Into the forest so wild and deep.

The soul of the boy and his mother glide
To realms of light on a musical tide.

Buffalo N. Y., May 6th '68.

The Ruling Passion.

Colonel Isaac Barnes of Boston, Mass., who died a few years ago, was an officer under the United States Government. He was a man of great wit and humor, full of rare and racy stories, which he always told with the most imperturbable gravity, while his listeners were always convulsed with laughter. His stories always received a flavor from his peculiar voice, which was thin and pitched in a high key, and, in his later years, "turned again toward childish treble."

In his last sickness he very forcibly illustrated Pope's well known line of the

"Ruling passion strong in death."

His physician came in an evening or two before he died, and asked him how he was feeling.

"Sha'n't live till morning," said the Colonel, feebly.

"Oh yes, I think you will; you don't seem to be very near your end."

"Yes, I am," piped out the Colonel.

The doctor then felt of his feet, and finding them quite warm, said to him:

"Your feet are quite warm; I think there is no immediate danger."

"Can't help it; sha'n't live till morning," persisted the sick man.

"But," said the doctor, "your extremities are warm, Colonel. Did you ever know any one to be dying whose feet were as warm as yours are?"

"That's nothing to do with it. I sha'n't live till morning," wheezed out the Colonel as if he were determined to die.

"You are quite unreasonable, Colonel," gently interposed the doctor. "I never knew a man to be very near his end whose feet are are as warm as yours."

"Well I have."

"Who, pray?"

Turning toward the doctor with a droll twinkle in his eyes, he laboringly gasped out:

"*John Rogers!*"—*Religious Herald.*

Home Duties.

Only let a woman be sure she is precious to her husband—not useful, not convenient, simply, but lovely and beloved; let her be the recipient of his polite and hearty attention; let her feel that her care and love are noticed, are appreciated and returned; let her opinion be asked, her approval sought, and her judgment respected in matters of which she is cognizant; in short, let her only be loved, honored, and cherished in fulfillment of the marriage vow—and she will be to her husband, children, and society, a well-spring of pleasure. She will bear pain, and toil, and anxiety—for her husband's love is to her a tower and fortress. Shielded and sheltered therein, adversity will have lost its sting. She may suffer, but sympathy will dull the edge of sorrow. A house with love in it—and by love I mean love expressed in words, and looks, and deeds (for I have not one spark of faith in love that never crops out)—is to a house without love as a person to a machine: one is life, the other is mechanism. The unloved woman may have bread just as light, a house just as tidy, as the other; but the latter has a spring of beauty about her, a joyousness, an aggressive, penetrating, pervading brightness, to which the former is a stranger. The deep happiness in her heart shines out in her face. She gleams over it. It is fair and graceful, and warm, and welcoming with her presence; she is full of devices, and plots, and sweet surprises for her husband and family. She has never done with the romance and poetry of life. She herself is a lyric poem, setting herself to all pure and gracious melodies. Humble household ways and duties have for her a golden significance. The prize makes her calling high, and the end sanctifies the means. "Love is Heaven, and Heaven is love."—*The Mother's Journal.*

Genuine Comfort.

While traveling, a few years since, I was detained some days in one of our Western cities. My room overlooked a lane or alley-way, in which were several houses occupied by the better class of artisans, and I became much interested in one of these—so much so that no sooner did I hear a glad shout from a little voice than I knew it was meal-time, and "daddy was coming," and I took my post of harmless and admiring scrutiny of the well-governed house. On the way in, the father raised the rejoicing child in his arms, and gave it two or three resounding smacks; another one had crept to the door-sill, and this was lifted also, and its little cheek laid tenderly upon the shoulder, which was hunched up to bring it closer to that of the father. By this time the wife had brought a bowl of water, and a white, coarse towel; then she took the children down, applying also sundry pats, now on the shoulders of the little ones, and now on the broad, fatherly ones; and while the husband gave a last rub of the hard, rough hands, he stretched out his neck and kissed the pretty girlish wife, who would be hovering near him. They said grace; they dined at the plain, wholesome board, and more than once I found myself wafting them a benediction with the tears in my eyes. It is so brutish to pass without a word of recognition of the Giver of Life. The husband was a grave man, and the wife lively and cheery, neat as a new pin, and very chatty. I thought them wonderfully well matched, for there was no moroseness in the man, nor levity in the woman; and when Sunday came, and the little household dressed in all their finery, baby and all, went out to church, it was a sight to behold.—*Mrs. E. Oakes Smith.*

Profanity.

Why will men "take the name of God in vain?" What possible advantage is to be gained by it? And yet this wanton, vulgar sin of profanity is evidently on the increase. Oaths fall upon the ears in the cars and at the corners of the streets. The *North American Review* says well:

"There are among us not a few who feel that a simple assertion or a plain statement of obvious facts will pass for nothing unless they swear to its truth by all the names of the Deity, and blister their lips with every variety of hot and sulphurous oaths. If we observe such persons closely, we shall generally find that the fierceness of their profanity is in inverse ratio to the affluence of their ideas.

"We venture to affirm that the profanest men within the circle of your knowledge are all afflicted with a chronic weakness of the intellect. The utterance of an oath, though it may prevent a vacuum in sound, is no indication of sense. It requires no genius to swear. The reckless taking of sacred names in vain is as little characteristic of true independence of thought as it is of high moral culture. In this breathing and beautiful world, filled as it were with the Deity, and fragrant with its incense from a thousand altars of praise, it would be no servility should we catch the spirit of reverent worshippers, and illustrate in ourselves the sentiment that the 'Christian is the highest style of man.'"—*Lutheran.*

The Light of Nature.

There lived many years ago in Philadelphia a celebrated Indian chief by the name of Tedguscung. He was sitting one evening by the fireside of a friend, both of them looking silently into the fire, indulging their own reflections. At length the friend said:

"I will tell you what I have been thinking of. I was thinking of a rule given by the Author of the Christian religion, called the '*Golden Rule.*'"

"Stop!" said the Indian. "Don't praise it to me, but tell me what it is, and let me think for myself."

"It is for one man to do to another as he would the other should do to him."

"That's *impossible!* It cannot be done," the Indian replied, and taking his pipe he lighted it and commenced walking about the room. After a while he came to his friend with a smiling face and said:

"Brother, I have been thoughtful on what you told me. If the Great Spirit that made man would give him a *new heart*, he could do as you say, but not else."

"A new heart, also, will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—*Scrap Book.*

He that would pass the latter part of his life with honor and decency must, when he is young, consider that he will one day be old, and not forget to remember when he is old, that he was once young.

The Young Folks.

The Gluttonous Bear;

OR, THE SAD CONSEQUENCES OF INDULGING VICIOUS HABITS.

Once upon a time there was a bear who was very fond of dainties and sweetmeats. In one of his evening rambles, he stole into an apothecary's cellar, where there were a great many pots, basins, and barrels, filled with sweet, and sour, and poisonous articles. "Capital!" said he in a whispering voice. "Here's a plenty of dainties! Now for a feast!"

He put his nose into the first barrel that presented itself, and smelled the liquor which it contained. "B–r–r–r!" he said, shaking his head to and fro. "This smells like soot from the chimney. But yonder's a pot with a fine yellow jelly. I wonder how

it smells?" He put his nose to the pot, and was delighted with the smell. Now that jelly was a very strong and sickening medicine. He snuffed at the pot, inside and outside. "That's it!" he said. "That's the thing for me!" He pushed out his tongue, and began licking—and he kept on lickng till he had swallowed the whole contents. He then sneaked away to the forest, and laid himself down in his den.

It was not long, however, before Mr. Bruin became so sick that he could not lift up his eyelids. The perspiration broke out all over his body. He stretched himself out at full length, with his legs in all directions of the compass, and beat the ground with his tail, as if he were threshing corn.

"B–o–o–o! B–a–a–a!" he groaned. "What ails me! Oh dear I'm choking! I'll vomit my heart out of my body! Woe's me! I'll never touch a pot again; no, never! Never, I say in all my life—never!"

Thus he groaned and roared until the forest resounded. At length he got some relief; and when he felt a little better, he said to himself:

"Dear me, that *was* a job! I thought I had swallowed the whole sea, together with the moon and stars. Whatever I may or may not do, I'll never taste dainties again."

He thereupon laid himself on his side, and fell asleep, snoring as loudly as a bear can snore.

The next morning Mr. Bruin once more went out hunting, and passed by the apothecary's cellar.

"No, no," said he, "I won't go in. I'll take care this time. Never such a thing again! Never in my life!—no, never!" So he passed on. But looking back at the cellar, he said: "I remember there were some very nice looking pots there which I did not examine. I wonder what they contain. Of course, I won't *taste* anything; but I might take a *smell—only* a smell."

So he returned to the cellar and began snuffing at the pots. At length he stopped at one that smelt very nicely. "I'm sure," he said, "that's something very fine. I don't think I ever smelt anything so sweet in my life. Just let me take one drop—only one single drop."

He pushed out his tongue and tasted it. It was a strong poison, but sweet as honey. He tasted again—again—again; and then fell down dead as a doornail!—*The Postman's Bag.*

God is Love.

That awful child! Yes, such she certainly was, a very child of darkness, with a daring, impudent face, a bold manner, a rough voice; a hardened creature, whom it seemed impossible to tame or rule; insolent in speech and full of mischief, and yet she came from her street life of theft to turn into the ragged school in the evening and join a class of girls, for no reason she could give, except that she chose to do so. * * As the teacher went on with the chapter for the evening, she dwelt on the compassion of Jesus, and the invitations of His grace, and the happy results of trusting and loving Him. Silence had been kept for a little while, and the children were gazing earnestly in her face, listening with interest, when the young tyrant of the class burst out angrily and loudly:

"I don't care for what you say. I don't care for God or Jesus or you either. I don't love any of you. I don't care for you I say."

A murmur arose among the other children.

"For shame! for shame!" said several: "she's very kind; we do love her."

And one little creature sidled up close to Ellen and looked in her face with eyes full of tears:

"Yes, teacher," she said softly, "I love you and care for what you say, and if I had bread and you hadn't, I'd give you some."

Ellen's heart bounded with joy and she smiled her thanks to the little pleasure-giver, and, looking toward the wretched girl who had spoken before, she said, "And you dear girl, you would do the same. You don't really mean what you say. You feel kind sometimes, don't you?"

"No, I mean it. I wouldn't give you a bit."

"Well," said Ellen with a sigh, wiping away a tear started by this unexpected expression of feeling, 'well, I am very sorry, for it is not so; I feel for you. I would gladly share my bread with you, and if you don't love me, I love you, for I come a long way to meet you here, and try to teach you about the blessed Savior who loves us all."

The girl was staring her in the face, and while she spoke, the bold eye quailed, and the sturdy frame began to tremble, and the lately insolent lip quivered with strong emotion. Ere the last loving word had fallen from Ellen's lip and her tearful eyes could turn away, the proud struggle was over; the girl threw herself into her teacher's arms, covering her hands with kisses, and striving to implore forgiveness. From that time the ring-leader of evil took the lead in all improvement, and Ellen never needed to be reminded that the master-key to the human heart is love. God has used, is using it himself, in the person of His Son; and God Himself is Love.—*Master-Key.*

For the Boys.

"Sir," said a boy, stopping before a man on his cart, "do you want a boy to work for you?"

"No," said the man, "I have no such want."

The boy looked disappointed; at least, the man thought so, and he asked:

"Don't you succeed in getting a place?"

"I have asked at a good many places," said the boy. "A woman told me you had been after a boy, but it is not so, I find."

"Don't be discouraged," said the man, in a friendly tone.

"Oh, no, sir," said the boy, cheerfully," because this is a very big world, and I feel certain God has something for me to do in it. I am only trying to find it."

"Just so, just so," said a gentleman who overheard the conversation. "Come with me, my boy; I am in want of somebody like you."

It was the doctor, and the doctor thought any boy so anxious to find his work would be likely to do it faithfully when he found it.

If everybody had the spirit of this little lad, there would be no idlers in the world, standing on the corners, sitting in the shops, waiting for the work to come to them. Work does not often come so. Almost everything worth having, like the ore in the mine, must be sought for.—*Arthur's Magazine.*

Faith.

"Mother, does Susan tell me right—are there fourteen bones in my toes?"

Mrs. Moore smiled as she turned around to see Kitty with her little gaiter and stocking off, examining the five little pink and white tips that were perched upon the opposite knee.

"I shouldn't think there was more than one little bone—it seems like most meat," she continued, as she twisted a flexible little toe around, and pulled it first one way and then another.

"Susan is right; you have as many bones in your toes as in your fingers," said the mother, and she took her little girl's hand and showed by the joints how she could count them. Kitty was pleased, and immediately drew on her stocking and gaiter without a further examination of her little pedal. She was going about something else, when her mother asked:

"Why didn't you examine your toes longer?"

"Oh, I knew you told me right. I do not know *why* I feel so satisfied when you tell me things. Oh, yes," she continued, recollecting herself, "I do know; I have faith in you. My Sabbath School teacher says we believe those in whom we have faith."

"And why," asked her mother, "do you have more faith in me than in Susan? She has never deceived you, has she?"

"Oh, no, Susan never deceives; but you are older and know so much more. My teacher says we children have faith in those older and wiser than we, and that old people, like you and father and grandma, have somebody to trust in just as we children do—you have God, and we children have God, and you older folks, too. I guess, mother, you were thinking of my Sunday School lesson, 'Have faith in God,' when you asked me why I believed you."

And Kitty guessed right.—*Southern Churchman.*

EMPTY vessels make the greatest sound, and empty heads the most noise.

A Naughty Hole in the Pocket.

One day a little boy named Georgy came into the room where his father sat alone reading. He seemed very uneasy and restless.

"Do you want anything, Georgy?"

"No," replied the boy, "nothing."

But he kept putting his hand into his pocket and pulling out some pennies which had been given him, looking at them, and then putting them back again. At length he marched up to the table on which the missionary-box was, and dropped in his pennies.

"There you are quite safe, and I am glad of it," said the boy.

"What is it, Georgy?" said his father.

"Oh," said he, "I had some pennies, and a nice orange at the store seems to keep saying: 'Buy me; eat me; I'm a real good one.' Now, I don't really want the orange, do I? But the heathen really need to know about Jesus, don't they?"

"Indeed they do," replied his father.

"Well, I thought so," said Georgy, "and so I put the pennies in the missionary-box to-day, *lest there might be a naughty hole in my pocket before Sunday.*—*Missionary News.*

"I STRIKE 'oo," cried a little boy to his sister.

"I kiss 'oo," said she, putting up her rosy lips.

Tommy looked a look of wonder. Did his ears hear right? They did, for there was a kiss on Susy's lips. A smile broke over his angry face.

"I kiss too," he then said; and brother and sister hugged and kissed each other right heartily. A kiss for a blow is better than tit for tat; isn't it?

Babbittonian Pens.

One reason why the country is so flooded with poor Pens is, that they are generally made by mechanics, rather than by artistic and experienced Penmen, the only parties really understanding the requirements of a

GOOD ARTICLE.

THE BABBITTONIAN PENS, made in the most finished style, by skillful artisans, after models prepared according to the combined wisdom and experience of several amateurs and old Professors of Penmanship, are admirably adapted to meet the public wants.

I. THE BABBITTONIAN LADIES' PEN is one of the most exquisite little instruments, for delicate writing, ever constructed.

II. THE BABBITTONIAN EXTRA FINE PEN is pronounced, by a large number of elegant Penmen, to be more free, more durable, and more varied in capacity, for either fine or coarse strokes, than any foreign Pen whatever. Suitable for elegant writing, it is a great favorite with ladies and gentlemen.

III. THE BABBITTONIAN BUSINESS PEN, having great freedom and variety of movement, is unequalled for general business or school purposes. Somewhat coarser than the Extra Fine it wears longer and moves more easily on paper.

Babbittonian Patent Penholder.

It is not only superior, but very much superior, to any now in use, possessing the following advantages:

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3. It lets a pen in and out with the greatest ease.
4. It makes a good ruler for six or seven inches.
5. It receives pens for a long or short distance.
6. It will not clog up with ink and thus get rusty.
7. It is light and easily wielded by the fingers.
8. It is made of Steel, Japanned or Silver-plated.
9. It is made in one piece, firm, strong and durable.
10. It is never coming apart like a wooden holder.
11. It is not fragile, nor liable to bend like tin.
12. It is stylish in finish and beautiful in form.
13. It is self adjusting to pens of various sizes.
14. It is the most economical holder in the world.

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PACIFIC COAST ITEMS.

THE following singular paragraph in relation to the State Teachers' Institute appeared in last week's issue of the *Christian Advocate*:

"Under the old *regime*, the occasion was one of convival hilarity rather than of mental improvement, and generally wound up with a dance. We hope the new officers will inaugurate a different system, and will make the present session intellectually profitable."

It is probable that the *Advocate* is led into this remark by its prejudice against the *old* administration—concerning which its statement is entirely erroneous—rather than by its admiration for the *new*, in respect to which its fond hopes have been cruelly disappointed; for the late institute *did* close with a social gathering, and we cannot learn that the amount of *mental improvement* developed by its exercises was sufficiently great to excite general remark among the teachers of the State.

IT is a prevailing idea in California that San Francisco is to be the New York of the Pacific Coast. Indeed, we are almost sure that we have seen it so stated, or at least strongly intimated, in some of the papers of this city. The idea is not, however, correct. The future metropolis of the coast is to be on Puget Sound, and the rich products of Oregon, Idaho, and the territories is to be poured into her lap. The Corvallis *Gazette* says so.

WE were informed this week, by a gentleman who has facilities of knowing whereof he speaks, that in Germany there is a lively interest being awakened on behalf of emigration to California, and especially to the southern portion of the State. We want such people here, and the large ranches which are now being subdivided and prepared for market, will afford them the homes they are in search of. We cannot have too many of this class of men, who are able-bodied and know how to work, and are not afraid to do it, either.—*Stockton Gazette.*

THE Manufacture of grain sacks is about to be commenced in this city and Oakland. It is supposed that these sacks can be manufactured here much cheaper than they can be imported. The *Mining Press* estimates that the State will gain more than a million dollars annually by the establishment of this manufacture.

THERE is yet a most valuable water power in Santa Cruz County unappropriated; power almost sufficient to make this a second Lowell. For sometime it has been thought that a company was about to secure this power and construct woolen mills of large capacity, but nothing definite has been made known as yet.—*Correspondence of Times.*

THIRTY miles east of here is a gypsum deposit that would supply a dozen such places as San Francisco for a thousand years to come. But that is not in *Lower* California or other distant place, and is therefore a matter of no importance. Distance alone lends enchantment.—*Jackson Ledger.*

A GOOD story is told of the production of the "Lady of Lyons" at Salt Lake City. During the performance, an aged Mormon took his twenty-four wives and left, saying that he would not sit and see a play where a man made such a fuss about *one* woman.—*Stockton Gazette.*

THE new town of Reno is growing with remarkable rapidity. There are now some four hundred houses in the place and all are crowded. The *Trespass* says that three in a bed is lonesome sleeping in that locality.

REAL ESTATE in Alameda County is slowly but steadily increasing in value. The number of sales now being made is not great, but no property is disposed of except at a profit.—*Oakland News.*

THE coal shipments from the Central Mine, made at Antioch, amount to 1,000 tons per month, and are likely to be much augumented.

A COMPANY has been incorporated to supply the city of Petaluma with water, which is to be brought a distance of three miles.

THE Santa Clara County Agricultural Fair is to be held at San Jose, commencing September 28th and continuing five days.

GEN. O. H. LAGRANGE, who is becoming a prominent man in the State, is to deliver the oration at Oakland on the Fourth.

IT is said that the Builders' Insurance Company have insured a field of wheat in Alameda County against fire.

THE Pacific Mail Steamship Company have decided to move their works from Benicia to San Francisco.

THE flood of summer tourists is beginning to pour in upon Yosemite Valley and the Big Trees.

THE Board of State Prison Directors have chosen Folsom as the location of the branch prison.

A NEW corner grocery has been opened in this city.

SAMUEL BRANNAN has entirely recovered.

AMOUNT in the State Treasury, $924,822.

A HEBREW HIGH SCHOOL has recently been started in San Bernadino.

THE first peaches of the season appeared in this market on Saturday last.

A PUBLIC LIBRARY has been incorporated in Santa Cruz.

THE headless rooster is no more.

TELEGRAPHIC SUMMARY.

EASTERN.—The Government has seized the arms of the Fenians collected at St. Albans Vt....Gen. Hoth, of the rebel army has been pardoned by the President....The President has nominated Evarts as Attorney-General....Thaddeus Stevens will present new articles of impeachment....It is said that Chase will accept the Democratic nomination on any platform....E. G. Pillsbury is the Democratic candidate for Governor in Maine....The California delegates to the National Democratic convention have arrived in New York.... The Governor of Mississippi refusing to vacate his office was ejected by the military.

CONGRESSIONAL.—The tax on whisky has been fixed at 50 cents....The bill for the admission of Arkansas was vetoed by the President, and has been passed over the veto by both houses of Congress....McDonald and Rice, Senators from Arkansas, have been sworn in....A bill has been introduced into the Senate to cheapen transportation of mails by building new railroads from Washington to the West.... The eight-hour law has passed the Senate....The Representatives of Arkansas have been sworn in by the House.

FOREIGN.—A meeting of English Liberals has been broken up by tories in London....Prince Napoleon has gone to Constantinople....Gen. Napier has reached Alexandria in Egypt....In Paraguay, Lopez has ordered the arming of the women to guard his communications....Affairs in St. Domingo remain unchanged....Yellow fever has appeared at Vera Cruz....There are rumors of a plot between France and some of the other powers for a war against Prussia....Juarez and the Supreme Court are having a quarrel at Mexico. ....The Cambridge University has conferred the title L. L. D. upon the poet Longfellow....The U. S. squadron was reviewed by Admiral Farragut at Ostend on the 22d inst.

WEEKLY MARKET REPORT.

Produce Market.

WEDNESDAY, June 24, 1868.

FLOUR—Sales of 300 bbls Superfine, for export, private. Superfine grades are very dull at $5 75@6 26. We quote city mills as follows: Superfine, hf sks, ₱ 196 lbs, $6 25@6 37½; do, qr sks, $6 37½@6 50; Extra, hf sks, $7 12½@7 25; do, qr sks, $7 37½@7 50.

WHEAT—The sales are confined to small lots for local milling, within the range of $2@2 20 ₱ 100 lbs.

BARLEY—Sales include 400 sks, private; 1,022 sks, $1 50; 2,800 sks, in three lots, $1 60. We quote the range for new and old feed and brewing at $1 50@1 75 ₱ 100 lbs.

OATS—500 sks sold in lots at $2 20@2 40; 2,000 sks new crop, reported sold at $1 75 ₱ 100 lbs, seller 60.

POTATOES—Sales of 500 sks new Mission, in lots, at $1 15@1 25 ₱ 100 lbs.

ONIONS—White are jobbing at 2@2½c and Red at 1¾@2c.

CORN—The market is quiet at $2 20@2 37½ ₱ 100 lbs.

RYE—Entirely nominal. The last reported sale was at $2 50 ₱ 100 lbs.

BUCKWHEAT—In light request at $1 75@$1 80 ₱ 100 lbs.

BEANS—Are jobbing as follows: Bayo, 5c; Butter, 6½c; Pea 12½c; small White, 8@7¼c; Pink, 4@4½c; Red, 2¾@3c ₱ lb.

BRAN—The mill price is $30 ₱ ton. Demand fair.

MIDDLINGS—Feed descriptions, $35@37 50; fine, dull, $40@45 ₱ ton.

OIL CAKE MEAL—Is steady at $30 ₱ ton from the mill.

HAY—Sales of three cargoes new within the range of $10@14 ₱ ton.

DAIRY PRODUCTS—The market is well supplied with all kinds. Fresh roll Butter is quoted at 32½@35c; California firkin, 34@35c; Cheese, 13@15c for ordinary to choice California dairies; Eastern dairies, 17@18c ₱ lb. Eggs 37½@40c for Hen and 30c ₱ dozen for Duck.

POULTRY—Live Turkeys are quoted at 18@19c, and dressed 20@21c ₱ lb; Hens $7@7 50; Roosters, $6@7; Spring Chickens, $5@6; Ducks, $5@6 ₱ doz; Geese, $1 75@2 ₱ pair.

PROVISIONS—We quote jobbing prices as follows: California smoked Bacon, 15@16c; Oregon do, 12@13c; California Hams, 16@17c; Oregon do, 15@17c; California Lard, 14@15c, and Eastern do, 12½@13½c ₱ lb.

WOOL—There is a fair shipping demand at 17@18c for clean grades; 15@17c for medium, and 12½@15c for burry, according to condition. The sales are yet considerably ahead of the facilities for grading. The transactions since last Wednesday aggregate about 500,000 lbs within the above range.

HIDES—The market is more active, and prices have advanced to 14@15½c for fair to choice selections of California dry and 12@14c for Mexican. Sales since last Wednesday aggregate 2,600, including a single lot of 1,000 for export.

TALLOW—90,000 lbs (sold last wek) for export, private. We quote good to choice Beef and Mutton at 7¼@7½c ₱ lb.

San Francisco Cattle Market.

There is nothing worthy of remark to report. Quotations are essentially the same as last week.

We quote slaughterers' prices as follows:

BEEF—American, 1st quality, 6@8c ₱ lb.
do 2d do 5@7c ₱ lb.
VEAL—Remains steady at 7@10c ₱ lb.
MUTTON—In light request at 5@5½c ₱ lb.
LAMB—The extremes are 5½ to 7½c ₱ lb.
PORK—Undressed, 4½@7½c; dressed, 7@11c ₱ lb, the outside figure for milk or grain fed.

—*S. F. Bulletin.*

DIED.

In this city, on the 18th inst., after a very long and painful illness, Mrs. Harriet S., wife of Alphonso J. Lovejoy, aged 27 years and 10 months.

WILLIAM JAMES, Newark, N. J. DAVID MEEKER, J. COBBLEDICK, San Francisco.

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Wilcox's Shaft Couplings, Pole, Shaft and Yoke Tips, Malleable Iron Castings for Vehicles, all kinds.

SANDER'S NEW YORK BEST HALF PATENT AXLES, CONCORD AXLES, SIDE SPRINGS, Etc.

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.

Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

The "Free Religious Association" has held its first public meeting in Boston, and if the nature and results of the convocation are given us correctly in the papers, the world is not to be very greatly blessed by the influence from this source. The President of the Association, Rev. O. B. Frothingham, of New York, explained at length the objects they propose, chief among which is opposition to Christianity and the support of *religion*. He said: "We are a religious Association, not political, not social primarily, not philanthropic necessarily, not reformatory in the ordinary sense of the word, nor yet are we Christian." The representatives of all religious creeds, and those who disavow all creeds, were invited to be present and speak, and certainly no one could say that this invitation was not effective in bringing together a remarkable body of men. As might be expected, no two agreed in sentiment, and no more was gained from the meeting than that those who delight in speech-making were gratified with an opportunity to make themselves heard. With such elements as confessedly agree in nothing, and with an aim that none but men of this stamp can favor, it is not probable that this "new Religious Association" will become very destructive of what is good, or very formidable in the support of what is evil. It may be an advantage to all interests that need to be sustained that men of this class have a time and place, once a year, for giving vent to their feelings, and proclaiming their "philosophies." These interests will be the more safe because of such conventions.

The Colonization Society seems to be taking advantage of the condition of things at the South, to prosecute its work with more vigor than it has manifested during late years. A vessel was recently sent out from Savannah with four hundred and fifty emigrants for Liberia, and more are waiting to go as soon as opportunity can be afforded. Of course, no large proportion of the millions of blacks now living on this Continent can be transported to Africa, but we do not wonder that those who are aware of the facts, are desirous to go, and as their intelligence increases the number will increase.

It is computed that about 1,350,000 men, or nearly the whole of the able-bodied male population of the country, are enrolled in the regular army of France. This fact is very significant, as bearing on the prosperity of all commercial and productive interests not merely, but also as related to the question now so anxiously asked in all diplomatic councils: "What is to be the policy of Louis Napoleon?" The Emperor would certainly prevent such stagnation of trade and commerce as must result from the withdrawal of so many from their pursuits, had he not some plans of great importance to be speedily executed by military power. With a tax of more than one hundred dollars on each family in Paris, and accumulating burdens on the population throughout the Empire, the state of affairs will soon become critical, unless he takes some course that will justify the general conscription, and the Emperor is well aware that his power and prestige will be gone when he loses the confidence of the people. Everything on the Continent indicates a complication of difficulties between the prominent Powers within the next twelve months, of which they themselves cannot predict the result, and France will be eager to gain from the commotion when it shall come. Should she lose her present dictating eminence, the whole political aspect of Europe will be changed. Scarcely less marked will be the change if she gains to the extent of the Emperor's ambition. In any event, the immediate future is full of interest.

The success of Russian armies in Turkistan, or Independent Tartary, will open great advantage to the Government of the Czar, whatever may be the effect on other national affairs in Asia. Russia has long been desirous of obtaining the trade of this wide territory, which has, for the most part passed through British India to the European market, and now she can secure exchange of her own products for the silk, leather, jewelry, etc., from Bokhara, while the amount produced will be greatly increased under such stimulus. It is believed by some, that the present conquest is designed only as the beginning of what the Czar's ambition will prompt him to attempt in that part of Asia, until he may at last menace, if not possess, India itself. But, while England has such facilities for maintaining her hold on the vast resources of that country as are furnished by her command of the sea and the prestige of possession, there is little probability that Russia will undertake to take it from her. The grand movements, however, that are likely to be made on the political chess-board, within the next ten years, involving the control of all the old Oriental nations, by one, or another, of the western Governments, must be intensely interesting to all who watch them. Amazing changes are approaching, and unprecedented results will attend them.

A word to Atlantic ministers. Your people are constantly coming to California. They sometimes complain that you delay granting them letters of dismissal. Please give no ground for such a complaint as this. And when you grant them letters you often do no more. The result of this is, that the letters never reach California sessions. They are put away with the marriage certificate, or some other neglected document, and never again see the light. Would it not be well to favor some pastor here with a private note, when your parishioners emigrate? On the strength of it he might look them up, and be the means of securing their continuance in usefulness to the Church. Finally, you sometimes receive California calls. In all candor let us adjure you not to coquet with them. It is a disgraceful business at the best, but when pursued towards us it is simply sacrilegious. For the youthful pastor of North Puddleton to flirt with the people of South Puddleton, in order to alarm his own people and impress East and West Puddleton, is not high-toned, but it is not utterly ruinous to Puddleton South. But trifling with calls from a region like this, at a distance, by letter, of three weeks, and where congregations have the least possible cohesive power, is simply trifling with the very existence of the Church.

The frequent military parades through our streets on the Sabbath, by which religious worship is disturbed, and the quiet is interrupted of all who desire that this day may be free from the excitements that so much abound, suggest the inquiry whether we may not have a larger Christian element in our military companies. It is a necessity that these companies exist, and that many of our young men belong to them, and there are some advantages in a membership in them of which moral and Christian men might avail themselves. Why may not some companies be supported in which there shall be so large an element of this class that they will regard the laws of God, while they are effective in supporting the laws of the State? We are told that there has always been difficulty in maintaining such companies, but we believe they should be maintained, so long as military organizations are a necessity, and we should be glad were the moral sentiment so strong in them all that our sense of propriety and religious convictions need not again be outraged by the music and tramp of soldiers on the Sabbath, who employ that day for recreation and parade. Let those who are inclined to join military companies select such as are controlled by worthy principles, both for their own sake and for the sake of those who are now so often annoyed by the impiety of our citizen soldiery.

A prominent Church in Brooklyn, New York, has set an example respecting care for the poor, worthy to be imitated by others, and beautifully illustrating the spirit of our religion. Having few families of this class among its own members, this Church did not feel content, thanking God for abundance and taking no thought for others, but resolved to aid as many other families as possible, making no inquiry concerning their faith or infidelity if they were really poor. During the last winter they paid the rent of four hundred and eighty such families, bringing upon themselves the blessing of a multitude that were ready to perish. Rent is the heavy burden of those who are supported by day's labor in our

large cities, and being relieved of this, they can be comfortable. With what different eyes will they look upon the churches which they are wont to think are only for the rich, when they find that they are the treasures whence comes the relief they so keenly appreciate. There should be far more of that Christian benevolence which asks only who are in need, and hastens to help them, seeking no reward, yet finding that it "blesses him that gives and him that takes."

Religious Intelligence.

PACIFIC COAST.

Correspondents.—We have endeavored from the beginning, to obtain as much general information as possible, both respecting our own Coast, and the East, through our correspondents. It will not surprise any who have ever attempted to conduct a newspaper, to learn that we have not always succeeded to the extent of our desires, though we have made such arrangements now, that with the kind assistance of our brethren in different parts of our own State, we hope to make this department of the paper more valuable than ever. We are pleased to be able to give a letter in this number from Rev. Dr. Nelson, of Lane Seminary, which will be read with interest.

—

Baptist School.—We learn from the Petaluma *Argus*, that the Trustees of the Baptist College School have purchased suitable lots on Post Street, where they will immediately commence the construction of their school building. The edifice will be two stories in height, and will be in every respect adapted to the purposes for which it is designed The next session of the school will commence on July 30th.

—

Re-fitted.—We are glad to learn that the efforts of the Presbyterian Society of Brooklyn to repair their church building, have at last been successful. The building has been thoroughly renovated, and made comfortable and attractive. Last but not least, this has been accomplished without involving the Society to any considerable extent in debt.

—

Sabbath School.—Rev. Mr. Hamilton, of the First Baptist Church. Brooklyn, and Rev. Mr. Hall, of San Francisco, have been preaching in Paradise Valley, and have succeeded in establishing a Sabbath School in Tuolumne City which is already in a prosperous condition. They have in view the establishment of a Baptist Mission in the valley.

New Church.—A church is to be erected by the Catholics in Paradise Valley. The *News* thinks that the people of that vicinity are no longer liable to the charge of disregard for public worship.

The *Martinez Express* says, that the new Catholic Church at that place is being pushed forward to completion with great rapidity, and promises to be an improvement to the town.

The children of the Suisun and Fairfield Sabbath Schools are expected to participate in the exercises of the Vallejo Fourth of July celebration.

The net receipts of the Fair lately given by the ladies of the First Congregational Church in Benicia, amounted to a little over $800.

Robbed.—The Methodist parsonage at Grass Valley was entered last week by burglars and robbed of watches valued at $150.

Articles of Incorporation have been filed by the Trustees of the First Methodist Church of Maine Prairie.

We publish in another column the basis upon which the two branches of the Presbyterian Church are to be united.

The Festival held by the Baptist Church at Columbia, to raise money to repair their house, yielded $192.

The ladies of the Methodist Church in Marysville, gave a grand festival on the evening of July 3d.

The new bell has been hung in the tower of the Presbyterian Church in Vallejo.

EASTERN.

The Rev. George Junkin, D. D., died suddenly, at his residence in Philadelphia, on the 20th ult., in the 78th year of his age. He was widely known in the religious world, and has been a prominent and most active minister in the Old School branch of the Presbyterian Church. He was the first President of Lafayette College at Easton, Pa., and subsequently President of Washington College at Lexington, Va., which later position he resigned, on account of his Union sentiments, at the breaking out of the late civil war. He was a man of great public spirit, possessing considerable ability as a writer and public speaker, and of great energy and indomitable perseverence.—*Reformed Church Instructor.*

The General Assembly of the Southern Presbyterian Church convened in Dr. Bullock's Church, in Baltimore, May 21st, consisting of one hundred delegates from the Southern and border States. The opening sermon was delivered by Rev. T. V. Moore, of Richmond. A very large congregation was present and a deep interest was manifested. Rev. Drs. J. B. Stratton and J. Waddell, of Mississippi, were nominated for Moderators, and the latter elected. Rev. H. B. Bowde, of Nashville, was elected Secretary.

Two thousand seven hundred and seventy-nine new liquor-shops have been opened in Massachusetts since the anti-prohibitionists carried the last election there. When the new license law goes into full operation, the tide of intemperance will meet but feeble obstruction. Those who said that the prohibitory law tended to increase drinking, and that a license law was needed to check the evil, are already refuted.—*Independent.*

Lay Preaching.—The Fourth Baptist Church of St. Louis, Rev. Dr. Osborn pastor, has wisely passed a vote authorizing the deacons to call upon such of the members of the church as they see fit to fill the pulpit at any time the pastor may be absent. A Congregational church in Lynnfield, Mass., is presided over by Mr. E. Parsons, a young farmer and layman.—*Independent.*

The Rhode Island Baptist State Convention, adopted a resolution in effect disfellowshipping the Second Baptist Church of Newport, the Convention solemnly declaring that in its judgment "a church inviting to the Lord's table those who have not been baptised in accordance with the Lord's commands (meaning by immersion) is not a regular Baptist Church."—*Lutheran.*

The *Springfield Republican* contains a farewell address of over two columns from Dr. Holland on resigning the superintendence of the Memorial Church Sunday School in Springfield last Sabbath. He received a pocket Bible and Lange's commentaries as presents from the school; and he now goes abroad with his family to spend two years, or more, in Europe.

Westminster Church, Brooklyn, N. Y., was the scene of a very interesting communion service on Sunday last. The heads of a family (Gen. Herman and his wife) who for many years have been French Catholics, made a public profession of their faith, and were baptized by the pastor, Rev. H. S. Carpenter.—*Observer.*

The American Missionary Association has sent to the South the past year, 479 missionaries and teachers, at an expense of $375,000. The additional expenditures for their foreign missions, etc., will bring up their outgoes to about $400,000.—*Advance.*

Rev. Dr. S. J. P. Anderson has been compelled by the state of his health to seek a dissolution of the pastoral relation he has so long sustained to the Central Presbyterian Church of St. Louis, Missouri.

Rev. J. M. Anderson, President of Ohio Female College has accepted the appointment to the Professorship of Mathematics at Williams College.

Proposed Terms of Re-union between the two Branches of the Presbyterian Church in the United States of America.

1. The re-union shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God, and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted, "as containing the system of doctrine taught in the Holy Scriptures;" it being understood, that this confession is received in its proper, historical—that is, the Calvinistic or Reformed—sense; it is also understood, that various methods of viewing, stating, explaining, and illustrating the doctrines of the Confession, which do not impair the integrity of the Reformed or Calvinistic system, are to be freely allowed in the united church, as they have hitherto been allowed in the separate churches; and the government and discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity.

2. All the ministers and churches, embraced in the two bodies, shall be admitted to the same standing in the united body, which they may hold in their respective connections up to the consummation of the union; imperfectly organized churches shall be counseled and expected to become thoroughly Presbyterian, as early, within the period of five years, as is permitted by the highest interests to be consulted; and no other such churches shall be hereafter received.

3. The boundaries of the several Presbyteries and Synods shall be adjusted by the General Assembly of the United Church.

4. The official records of the two branches of the church, for the period of separation, shall be preserved and held as making up the one history of the church; and no rule or precedent, which does not stand approved by both the bodies, shall be of any authority, until re-established in the united body, except in so far as such rule or precedent may affect the rights of property founded thereon.

5. The corporative rights, now held by the two General Assemblies, and by their Boards and Committees, shall, as far as practicable, be consolidated, and applied to their several objects, as defined by law.

6. There shall be one set of committees or boards for home and foreign missions; and the other religious enterprises of the church, the churches shall be encouraged to sustain, though free to cast their contributions into other channels, if they desire to do so.

7. As soon as practicable after the union shall be effected, the General Assembly shall reconstruct and consolidate the several permanent committees and boards, which now belong to the two Assemblies, in such a manner as to represent as far as possible, with impartiality, the views and wishes of the two bodies constituting the United church.

8. The publications of the Board of Publication and of the Publication Committee, shall continue to be issued as at present, leaving it to the Board of Publication of the United Church to revise these issues, and perfect a catalogue for the joint church, so as to exclude invidious references to the past controversies.

9. In order to a uniform system of ecclesiastical supervision, those theological seminaries that are now under assembly control may, if their boards of

direction so elect, be transferred to the watch and be left free to decide for itself when it shall exercise the right.

care of one or more of the adjacent Synods; and the other seminaries are advised to introduce, as far as may be, into their constitutions, the principle of synodical or assembly supervision; in which case, they shall be entitled to an official recognition and approbation on the part of the General Assembly.

10. It is agreed that the Presbyteries possess the right to examine ministers applying for admission from other Presbyteries; but each Presbytery shall

11. It shall be regarded as the duty of all our judicatories, ministers and people in the United Church, to study the things which make for peace, and to guard against all needless and offensive references to the causes that have divided us; and, in order to avoid revival of past issues, by the continuance of any usage in either branch of the church that has grown out of our former conflicts, it is earnestly reccommended to the lower judicatories of the church, that they conform their practice in relation to all such usages, as far as is consistent with their convictions of duty, to the general custom of the church prior to the controversies that resulted in the separation.

12. The terms of the reunion, if they are approved by the General Assemblies of 1868, shall be overtured to the several Presbyteries under their care, and shall be of binding force, if they are ratified by three fourths of the Presbyteries connected with each branch of the church, within one year after they shall have been submitted to them for approval.

13. If the two General Assemblies of 1869 shall find that the plan of reunion has been ratified by the requisite number of Presbyteries in each body, they shall, after the conclusion of all their business, be dissolved by their respective Moderators, in the manner and form following, viz: Each Moderator shall address the Assembly over which he presides, saying, "By virtue of the authority delegated to me by the church, and in conformity with the plan of union adopted by the two Presbyterian churches, let this Assembly be dissolved; and I do hereby dissolve it, and require a General Assembly, chosen in the same manner, by all the Presbyteries in connection with this body, and all those in connection with the General Assembly meeting this year in ——, to meet in ———, on the ——— day of May, A.D. 1870; and I do hereby declare and proclaim that the General Assembly thus constituted will be the rightful General Assembly of the Presbyterian Church in the United States of America, now by the Grace of God, happily united."

Signed, by order of the joint committee.

CHARLES C. BEATTY, Chairman.
EDWIN F. HATFIELD, Secretary.
Philadelphia, March 14th, A.D. 1868.

FOREIGN.

THE WALDENSIAN MISSIONS IN ITALY.—At a reception given by the Duke of Sutherland, England, April 29th, to consider the subject of the missions of the Waldensian Church, the Rev. Dr Guthrie gave some interesting statements concerning the present condition of the Vaudois. Twenty-one of their ministers and fifty-eight other agents are dispersed over Italy from Palermo to Courmayeur; their Theological College has been removed from La Tour in the valley to Florence; and the old palace of Cardinal Salviatti, where the students are lodged, contains also the Claudian Press, from which issue Bibles, tracts and religious books by tens of thousands, which are dispersed by colporteurs and book depots throughout Italy. The preachers have to encounter the fierce opposition of the priests, but the civil power affords them protection. The Vaudois, however, are only about twenty-two thousand in number, and are very poor, their ministers being content with £50 a year; and they cannot prosecute the work on which they have entered without foreign support.—*N. Y. Observer.*

RESULTS OF MISSIONARY LABOR.—Since 1813, when the first American Missionary landed in Burmah, sixty missionaries have been sent there, of whom, on account of death or removal, only half have been permanent, effective workers. They have reduced three Karen dialects to writing, have translated the Bible, prepared and printed dictionaries, grammars, and school-books, created a religious literature, raised up and educated native teachers, organized schools, and built churches. According to the minutes of the Burmese Baptist Convention for 1868, there are now 287 churches, 63 ordained, and 309 unordained native preachers, 15,983 communicants, and 4,015 pupils in school.—*Am. Messenger.*

SINCE 1825 the Protestants of France have opened 150 new places of worship to contain the converts they have made from Popery. In Paris, in 1825, there were only two Protestant places of worship; there are now 40, not including eight foreign chapels, so that in fact the whole of the Protestant places of worship are 53. In the south of France, at that period, there were only 50 Protestant churches; but since they have amounted to 300. In 1802 there was not a single Protestant journal in the whole of France to maintain and recommend the cause of true religion; now, there are more than 20 of such religious journals in the country.—*Independent.*

THE Missionary Packet, *Morning Star*, returned from the Marquesas Islands on Monday, June 1st. She had a long passage of thirty-six days to the group, visited all the Mission stations, and supplied the necessities of the Missionaries, who were found to be well and in good spirits. Rev. Dr. Smith, delegate of the Hawaiian Evangelical Board, returned in her. The passage back was made in eleven days and a half, under fresh trade winds. The vessel will leave again about July 1st for a cruise among the Micronesian Islands, and will probably be absent about six months.—*Honolulu Advertiser.*

THE Scottish Presbyterian Establishment is pouring in resolutions and petitions against the disestablishment of the Irish Church from nearly every Presbytery and Synod. The Irish Presbyterians, not so wise in their generation, halt between two opinions. Many of them have no objections to disestablishment, but don't see why they should lose the *Regium Donum.* Others defend the establishment itself for the sake of retaining the latter. A third class—the Young Presbyterian of Ulster—wish to see both done away with.—*Am. Presbyterian.*

PROTESTANTS IN AUSTRIA.—The exact number of Protestants in Austria, is given in the official statistics; it is estimated that there are at present three hundred thousand Protestants inhabiting the German and Slavian provinces of the Austrian Empire. Of that number two hundred thousand belong to the confession of Angsburg, and one hundred thousand belong to the Helvetic confession. There are in all one hundred and eighty-nine pastors.—*American Presbyterian.*

IN some of the Wesleyan churches in Canada, a portion of the wealthier members rent two or three pews for the free use of strangers and visitors. A placard at the church entrance states their number and location, and invites visitors to occupy them. With such inviting provision for them, and the absence of any fear that they are disturbing pew-holders, visitors are found to enter the church much more freely.—*The Advance.*

REV. DR. HILL, who has recently returned on a temporary visit to this country from his missionary field in Greece, reports that the mission work under his care in Athens, in 1828, began in the cellar of a tower, that three years afterward, in 1831, it had 97 members, and that this number has since increased to 750 at the present time.—*Christian Instructor.*

BITTERNESS OF RELIGIOUS HATE.—The Mohammedan ruler of Egypt, under the influence of the Coptic patriarch, a nominal Christian ecclesiastic, still continues his persecution of the American missionaries. He has closed their schools and imprisoned some of their teachers, so that they dare not now print their tracts, teach, or preach as freely as formerly.—*Messenger.*

IN the great progress of civilization, Spain has been left far in the rear, advancing but a few paces at a time, with timid and uncertain steps, oppressed by her double burden, the Church and the Bourbons, which like Sinbad's Old Man of the Sea, cannot easily be shaken off.—*Cleveland Messenger.*

THE necessary capital has been secured in England for a new telegraph line to India. The projected line is from Berlin to Odessa, thence by sea to the Crimea, again by sea to a point south of the Caucasus, and so to Teheran; thence to Bushire, and thence by sea to some point on the coast which will be in communication with Kurrachee.

FRIENDS.—By the annual census of the Society of Friends in and around London, it appears that this denomination, in the metropolitan district, contains about 2,100 members. It has slightly increased in number during the past year. There are 15,000 Friends in the United Kingdom.—*American Presbyterian.*

COLLEAGUE TO DR. CANDLISH.—On the reccommendation of a large committee of their number, appointed to look out for a minister, the congregation of Free St. George's has unanimously and cordially elected the Rev. John Laidlaw, Free West Kirk, Perth, to be colleague pastor to the Rev. Dr. Candlish.

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Letter from Ohio.

Cleveland, June 5, 1868,

Editor Occident:—

Returning from Harrisburgh, I linger, for a few days, in this most beautiful city, being engaged to preach to the people of your former pastoral charge on the next Sabbath. I need this rest, for no labors are more exhausting to me than those of the General Assembly. The close and continuous attention to the series of great and solemn themes, moving so swiftly across the scene; the incessant strain of one's sense of personal and representative ability, the unavoidable anxiety in behalf of precious interests; the deep movement of one's sympathies towards feeble churches, needy classes, and perishing multitudes; the delicious excitement of meeting so many old friends and making personal acquaintance with so many new ones; and the intense enjoyment of Christian fellowship and united prayer; all these together constitute a most exhausting, although a most delightful expenditure of vital energy. Where else could one more rapidly recover from this exhaustion than here in Euclid Avenue?

Several numbers of your Occident, lying in my room, remind me of your kind request that I should make myself at home in its columns. Perhaps a few thoughts on the General Assembly thus held may not be unwelcome.

The Pacific Slope was there represented by five delegates, commissioned by three of its four Presbyteries. Indeed, your Presbytery of Washoe was the only one of all our Presbyteries that had no commissioner enrolled. So full attendance from Presbyteries so distant is truly remarkable. The action of the Assembly on the subject of mileage was generally impartial, and gives assurance of welcome to the remotest constituencies, together with brotherly confidence that they will be conscientiously economical in their arrangements for representation. Each Presbytery—near and remote, great and small—contributing its full quota (eight cents per communicant) to the Commissioners' Fund, and each Presbytery securing its representation with as little traveling expense as possible, it is now probable that the fund will be sufficient for all the expenses.

Presbyterian reunion was of course the great theme. The report of the Joint Committee—the visits of noble delegations from the other Assembly—the consultations and debates on the terms of union, and the united and fervent prayers that God would lead us in His own way, and give us *true, hearty, unsuspecting, and permanent* union—these are the memorable features of this General Assembly. In comparison with these, even the great instrumentalities of our Church's work—education, church erection, missions—were thrown into the shade. Union we are sure to have—union we *must* have. This was evidently the dominant sentiment. In the earnest manifestation of it, perhaps it was inevitable that there should be some impatience toward those, in either body, who were anxious to guard against any sacrifice of either truth or liberty. In the demand for *unquestioning confidence*, as the only needed condition of union, perhaps there was unwittingly betrayed a *lack of confidence* toward the more cautious, not quite consistent with that demand, and not just. Upon the whole, however, I believe the movement is as unexceptionable as great movements of multitudes are apt to be. It is a tidal movement, ordained of God, and impelled by Him. There may, nevertheless, be some very sacred things liable to be submerged by it. So some thoughtful men believe, and try to prevent that incidental damage, as far as possible. Is it not quite possible that the same Holy Spirit prompts them to this effort? Let them bear patiently, (if need be) the mistaken imputation of the folly and madness of resisting the tide.

You will get, from official sources, the reports of our church enterprises, all of which, I believe, are in healthful condition, and making good progress.

Probably you may also have, from other pens, descriptions of our delightful visit to Gettysburg, where we had the pleasure of Gov. Geary's company, and the great advantage of his graphic description of the memorable battle, in which he was one of the several eminent leaders.

I cannot agree with those who object to such excursions of the General Assembly. I do not think that day could have been spent in any other way so profitably. Its general influences and its many personal consultations did more to prepare our minds for action on the great question before us than continued debate could have done—the fraternal mingling of minds and hearts was exceedingly helpful to true union, and the educating and fructifying effect upon our minds will be of incalculable benefit to our hundreds of congregations. The visit to Pilot Knob and the visit to Gettysburg I believe to have been as useful in promoting the real work of the two Assemblies of '66 and '68 as any two days' experiences. I trust that the two Assemblies of '69 will not fail of a joint excursion (by sea or by land), in which they will be most promiscuously "*shaken together*," and when the General Assembly of the Presbyterian Church in the United States, "by the grace of God happily united," shall meet in San Francisco, I hope that your glorious Bay, or some chosen land-scene on your coast, will witness one day of thankful and hallowed mirth, in which all hearts will be glad and exultant together. H. A. N.

P. S.—Why should not the *first* General Assembly of the United Church be held in San Francisco? No; that must of course be in Philadelphia. But the *second*? Surely, your great railroad will be ready for us then—May, 1871.

Letter from New York.

Brooklyn, June 4, 1868.

I propose to drop you a line once in a while from this Orient clime to keep you informed concerning the many changes in the pulpits and the religious community of this City of Churches. To tell you that this is called a goodly city would be no news, nor that we have many excellent, talented, and noted clergymen, beautiful churches, liberal laymen. All this, and more, you have doubtless heard from the several ministers whom your fair promises, together with other circumstances, have called from our Heights to your Golden Gate. Dr. Eells and Dr. Thomas you have taken from us, and there is no telling when you will come for still others, with the rapacity which characterizes churches who will be content with none but the very best material in the pulpit, and the best pastoral talent in the homes of the people. Well, thank Providence, we have a large supply of just such material and talent, with a number of young ministers growing rapidly, working earnestly and successfully, and if you must have pastors from the East, instead of making them yourselves in colleges and seminaries of your own, you will find hardly a better supply to draw from.

Our churches have had a season marked by no unusual interest of a religious character, and yet in several there has been a succession of conversions, so that at nearly every communion service there have been accessions on profession of faith as well as by letter. In some of the Methodist and Baptist churches there have been numerous conversions, and the result is the establishment of new churches and mission stations in many portions of the city.

Rev. Dr. Rockwell remains the pastor of the Central Presbyterian Church, or, as the profane youth will persist in calling it, "the Church of the Holy Wedge," on account of its queerly shaped tower. The Sunday School is flourishing, and there seems to be in the church more life and earnestness than in several years previous.

Rev. Dr. Nathaniel West was removed by Presbytery from the pastorate of the Second Church, so long under Dr. Spencer's care, after a tedious trial. A heavy debt has been incurred by the church, after long years of difficulty and misfortune, and its future does not look very promising. Dr. West has very recently been made President of a seminary in Danville, Ky.

Rev. Mr. Ferguson, formerly of the Wallabout Church, has gone West, and Rev. S. P. Halsey, a young man, is now its acting pastor. Rev. Dr. John D. Wells remains over the South Third St. Church, Williamsburgh; Rev. C. S. Pomeroy with the Ross Street Church, in the same district, and Rev. Dr. H. J. Van Dyke with the First Church in Remsen Street.

In the New School churches there have been several changes. Rev. Dr. C. S. Robinson, of the First Church has gone, as you have doubtless learned by the sharp-eyed correspondents of your secular journals, to Europe, taking charge of the American Chapel in Paris, and attending to some other matters. A unanimous call was tendered Rev. Dr. R. R. Booth, of the Mercer Street Church New York, and everybody supposed it would be accepted; but the Mercer Street folks made such a hue and cry and held their pastor so tight, that he was obliged to decline the call. Now he has gone to Europe.

Rev. Dr. J. T. Duryea has come to take charge of the young but vigorous Classen Avenue Church. He is a valuable acquisition to the list of our pastors, and already the church has grown to such an extent that a new chapel was demanded and has been built, and a church edifice is being constructed which will accommodate a large congregation.

The Memorial Church is progressing finely under the care of Mr. Brown, and Dr. Cuyler's church remains full as usual. I am very sorry to say Dr. C. has lately met with a severe affliction in the loss of little Georgie, one of his twin sons, born on the night that the news of the capture of Vicksburg reached the city. The little fellow was ill but about twelve hours—from six in the morning to seven in the evening. The disease was scarlet fever.

The Westminster Church has been enlarged and made into a very handsome structure. Rev. Hugh Smith Carpenter still remains pastor.

Rev. Dr. Spear, the Nestor of the Brooklyn pulpit, preached his twenty-fifth anniversary discourse a few weeks ago. On the Friday preceding he was presented with a handsome donation, very green on the back, and bearing several figures on the front. The sermon was a review of the history of the church, and the growth of the city and its churches, during the quarter century, and was so interesting that nearly two columns of it were printed in the *Brooklyn Union*, and it has been published for general circulation.

A week or two since the grand annual celebration of the Sunday Schools was held, and a right merry time was had. There were not less than 35,000 scholars and teachers in line, divided into five large divisions, at the close of the exercises in the churches, and marshaled on the streets and in the squares, where they marched and countermarched, bands playing, flags flying, banners fluttering. It was indeed a grand celebration. B. H. B.

Suicides Increasing.

From every section of the country reports are daily reaching us of suicides which, in their number and horrible details, far exceed anything in the national experience. Hitherto we have been, substantially speaking, a happy, even-minded people, of whom a very large proportion have been firm believers in the doctrines of Christianity, contented with simple pleasures, addicted to domestic life, and having little taste for violent "sensations" of any kind. The changes that have come over us are great and significant. The bitter sorrows and anxieties of a long civil war, followed, in the North at least, by an epoch of violent speculative excitement, attended by extravagance of living, and a widely-spread passion for sensual pleasures, have made our country anything but the country of ten years ago. Life now, to be tolerable, must be spiced with condiments of the keenest and most titillating sort. Each fresh gratification quickly palls, and new devices must constantly be brought forward to stimulate the jaded senses. The theatre is radiant with voluptuous images, and thousands swarm nightly to gloat on the female charms their clouds of gauze scarcely affect to conceal. Gross pictures are hawked about the streets, and obscene books are offered to boys and greybeards alike in the exchange and market place. The newspapers strain every nerve to outstrip each other in the astonishing, the preposterous and the extravagant; and those from whose occasional exhibitions of care, thought, and scholarship we have learned to hope better things, seem of late to have plunged bodily into the vortex of sensation. Even the pulpit yields to the vulgar tendencies that mar nearly all less sacred things, and the most influential and successful preachers are men who in a purer and more cultivated age would be simply laughed down as greedy and sensual charlatans. The artificial and highly colored, in contradistinction to the true and the natural, are producing in every direction their legitimate effect. We see false views of life usually ending in bitter disappointment, minds and bodies prematurely broken and withered, a horible lust of money as the whole genuine good of life, a prevalent infidelity—spreading everywhere in sympathy with parallel conditions to those of France at the time of her revolution—and, in a word, every promise of social decay and ruin, unless the baleful progress of things is arrested by powerful reformary agencies, signs of which are unhappily not yet apparent. Suicides are few in the ratio of the number of sound minds in healthy bodies. We cannot wonder that, with a social preparation so mournfully ample as ours has been to encourage them, they should increase apace, or that they should appall us even less by their frequency than by the terrible character of the details that often of late attend them.—*Round Table.*

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The Occident.

San Francisco, Saturday, July 4, 1868.

OUR SECOND VOLUME.

The present number begins the second volume of The Occident, and our patrons will be glad, we trust, to find the evidence of our desire to please and profit them in the increase of matter we are able to give them. After an experiment of six months, we are more than ever convinced that such a paper as we wish The Occident to be is not regarded as superfluous, because there are other religious papers asking patronage, and worthy to be well supported, on the Pacific Coast. And we are willing to accept the favor that has been shown us as proof that we may rely on the interest that has bid us welcome. We are not able to say that we have equaled our hopes in the character of the journal, to which we have given some careful thought, and no little time; nor are we more willing than at first to promise great things for the future. Indeed, our experience has made it clear to us that editors need not expect to please everybody, and has pretty nearly satisfied us that it would be an occasion for regret if they did. We, certainly, have been unable to please ourselves, or to produce a paper that can correspond with our ideal of what should go, week after week, into the homes of our people, to have influence upon the character and destiny of young and old. Still, we have tried to furnish something that might be valuable, and to withhold what might be injurious; and having a more definite comprehension than at first of what may be attained in this direction, we hope to be more successful than heretofore.

It has been our aim to publish a *family religious paper*. We have not sought or wished to gratify only those who demand exclusively literary, or exclusively religious articles and selections. We have not expected, or wished, to place ourselves on the ground of those who are hostile to a generous Christian spirit, while we have resolved to rebuke, wherever seen, the evils that spring from religion misrepresented. It has not alarmed us, therefore, nor dispirited us, to receive letters, as we have, from Roman Catholic subscribers, threatening us with discontinuance of support because we find fault with what ought to be condemned in Romish pretensions and practice; and from Presbyterian clergymen, using even more severe and discourteous language, because we do not meet their ideas of violent partizan and denominational championship. We have aimed to be true to Presbyterianism, in faith, and polity, and interest. We have studied the wise and liberal character of our noble Church standards and literature, and have endeavored to attain the spirit of our intelligent and eminently devoted people, resolved that from these sources we would receive the *animus* that should become the life of our paper, and we are none the less satisfied with our effort because those who have extreme views are dissatisfied with it.

The general character of The Occident will not be changed while we have control of it, and it gives us pleasure to receive a multitude of expressions from all classes, chiefly those who are to be reckoned among the wisest and the best, to the effect that they would not have it changed. That it may be *improved*, now that it is enlarged, retaining the same essential features, will be our purpose and effort, and we trust we shall have the hearty coöperation of all in sympathy with our object, not merely that our beloved Church may be properly represented in the paper, and supported by it, but that also a great number of families, not attached to Presbyterian usages and belief in particular, may be benefited by our weekly visits to their homes.

We feel most sensibly the responsibility that has been thrust upon us, rather than assumed by us, in the position we are called for the time to occupy. We feel that we have a claim upon the sympathy and help, especially of those who have long waited for some one to occupy this position. We are very grateful for what we have received, knowing well that it has been more than we have deserved. Still, we will promise, during the rest of our lives, to be more generous in our judgment of editors than we have been wont to be, and we trust others will do unto us, as we would do unto them, were they in our place. Believing that The Occident, as now given to the public, will be worthy of an increased number of subscribers and more general interest, because it can now gather more largely from the wide fields of religious intelligence and thought, we move out upon the future with a step more firm and a confidence more established, than we were able to assume six months ago.

HONOR TO CHRIST.

We should yield it to Him. All the ages before us have done it. That religion which is now the most real and imposing among men, is the one which makes the most of Christ. We cannot honor Him too much. "He that honors the Son honors the Father also." We need never be afraid of taking away from the glory of God by yielding all the love, reverence, and worship which our hearts can ever feel, to Jesus, as our Lord, and King, and Redeemer. This, indeed, is what God points out as the way to Him, and the way to enter into His life and enjoy His love. It is indeed the true solution of the problem of the world's sin and the way to escape its curse. In no way is this fact so clearly and so impressively brought to our view as in the ordinance of the Lord's Supper. Then our highest help to understand its meaning and realize its divine power in our souls, and that, too, which our Lord has Himself commanded is, to remember Him.

THE JOY OF DEVOTION.

Dr. Bushnell thus discriminates between happiness and joy: "Happiness is that which *happens*, or comes to one from an outward befalling, or favorable condition; something that stirs a delight in the soul which is not of the soul, or its quality, but from without. But joy differs from this in that, according to its original meaning, it leaps, or springs forth from the fountains *within*. It is not the bliss of condition, but of character, a well-spring of triumphant, sovereign good, which pours out rivers of delight into the deserts of outward experience. It has a light in its own luminous center, where God is, that gilds the darkest nights of external adversity; a music, charming all the stormy discords of outward injury and pain into beats of rhythm and melodies of peace."

Joy, therefore, must spring from the harmony of the faculties, in obedience to the laws they require. The fall of Satan was only from complete subjection to God's will to the control of his own; and the necessary experience was from that of Heaven to that of hell. The fall of Adam was the same with the same sad results. Self-will is at war with the whole order of the Divine Government, and deranges as far as it has influence. Restoration of God to the throne restores the whole order to its natural working, and the result is peace, harmony, joy. This is the joy of angels—they love God, and serve Him; and it shall be the joy of all who are redeemed by grace from the misery of opposition to Him; increasing, as the work of sanctification progresses within them; perfect when they are perfectly restored to the image and spirit of their Lord.

We may appeal to experience for evidence on this point. When are we most happy? What are the really delightful spots in our journey through life? Are they when, wearing the mask and gay attire with which we seek to hide what is within, we play our part in the great drama that honors selfishness? When we are most successful in avoiding obligations and escaping burdens imposed by our Master? Let any one answer who ever bore a cross in the spirit of genuine devotion, or performed a duty at the instance of love to Christ; are they happiest who shun, or they who carry, these symbols of their self-crucifixion? The testimony of every Christian will be, that joy comes in the path of obedience, and increases as we advance. The most delightful moments of life are those in which we come under the inspiration, transient though it may be, of this heavenly spirit by which we seem to be merged in God—our wishes forgotten, our ends out of view, as under the clear light of the Father's face, that beams upon us, our whole souls go out in the question: "What wilt Thou have me to do?" From the low ground of our ordinary attainments, we look up to where that company of Christians who thus live, walk in the glory of their experience, as though it were designed that only that little number shall be so blessed of God. They seem to have risen above the reach of those temptations with which we struggle; above the mists of doubt and sorrow which settle upon us, and we behold them ever in the light, singing and waving the banners in their hands, in perennial bliss! But if we look closely at those banners, we shall see inscribed on one side, in unfading letters, "We are not our own;" and on the other the natural inference from this, "rejoice in the Lord alway!" It is their consecration, their devotion, that occasions their unclouded sky, and songs, and bliss, and were this less complete, they would rapidly descend to these lower grounds. The difference between the most of us and them—a difference that accounts for all the contrast in our experience—is that we will not admit that in which they glory. We must give *all* to our Savior if we would ever be borne up into His smile. The joy thus gained will not be that of indifference—that is unworthy of the name; but of resignation, which is the purest, and perhaps the keenest, that we ever know. It does not spring from necessity, but from confidence, and calms the spirit while it makes us joyous. It does not destroy the natural feelings, but mingles itself in their currents, purifying, intensifying, yet satisfying them all. It is the product of all the graces, acting together upon the heart, yet the result of complete dedication to our rightful Lord.

The Mode of Baptism.

I have shown that purification was the predominant idea of *baptizo* and its cognates in the Greek of the New Testament at the time when our Savior adopted that term to signify an ordinance of His Church; that is to say, when one used *bapt.zo* or *Baptismos*, the hearer replied as if he had said purify, or make clean, the two terms baptism and purification being synonymous. "The Pharisee marveled that our Lord had not first washed (Gr.—*bap-*

tized) himself before dinner." The Lord answered: "Now do ye Pharisees make clean the outside," etc. I now propose to show that ritual purification is the meaning of *baptizo* in the Greek of the New Testament, *independent of mode.* As, at the present time, we say wash, or purify, or make clean, independent of mode, and without signifying the material process, so our Lord, in His reply to the Pharisee, did not refer to mode, either immersion, effusion, or aspersion, but to purification merely. I am of course aware that the inevitable lexicon now comes in, and I am pointed to the meaning of *baptizo* in classic Greek, and am told that it is invariably immerse. I have before me a long list of lexicographers, standard authorities, among whom is Stephens of the seventeenth century, of whom Hallam says: "No one since has improved on his work," and I find that all add to immerse such additional meanings as wash, cleanse, purify, baptize. When and how did he word get these meanings? Or is the learning and scholarship of the world mistaken, and this term, unlike any other, to be tied down with bands inflexible and unbroken, even if, in so doing, it be necessary to submerge the *triclinium* of the ancients in one of the water pots of the Jews, holding two or three firkins—such as a woman might conveniently carry from the well up to the city?

There are two ideas I wish to suggest in this connection:

1st. That in the customary laws which regulate human speech, words take to themselves secondary and figurative meanings, sometimes entirely diverse from the primary. We have to set a *post*, to *post* a letter, and swift as a *post*, all legitimate children by direct descent from their venerable Latin parent *pono*, to place. So, with scarce an exception, with every word that can be mentioned. Is it not possible, then, after all, that the lexicographers of the world are correct in giving cleanse, purify, baptize, as proper significations of *baptizo*, although dip, immerse be its primary meaning?

"It is generally conceded," says Dr. Conant, in a note on *evangeli-on*, "that where it is used in its original, literal sense—*good news*—it should be so translated, and that Gospel should be retained only where the Greek word has taken a *later tropical sense.*"

I think the concession is about as general, if such lexicographers as Stephens, Parsons, and Robinson can be regarded as authorities, that *baptizo* takes on such tropical meanings as bathe, wash, cleanse, baptize, in addition to the literal immerse? I add to cleanse, wash, baptize, because these scholars evidently thought that the term baptize in English stood for a Christian ordinance, not exactly expressed by any of the other terms, but such a tropical sense for *baptizo* as Gospel for *evangeli-on.*

I remark, 2d, that as *baptizo* stands for an ordinance of the Christian Church, as when our Savior says: "He that believeth and is baptized shall be saved;" or Paul; "One Lord, one faith, one baptism;" its meaning cannot be determined by classical that is to say, teacher's Greek, the word must be expanded and exalted far beyond its ordinary heathen idea to take in the mystery of revelation; else, if these Greek terms convey no ideas beyond what they had in classic or heathen usage, what does Christian revelation, or the Gospel itself, indicate or reveal to us beyond the wisdom of the heathen philosophy. *Charites*, the Christian graces, mean something more than the mere personal elegance and blandishments of the heathen, even illustrated by the trio that danced in Chocis responsive to the modulations of Apollo's lute. *Pneuma* means something more than air, wind, breath, or even spiritedness, which is about as high as the word rises in its classic use. It would be awkward rendering to say, "that which is born of wind is wind," or to read, "when the unclean winds entered into the swine, the whole herd ran violently down a steep place into the sea." "Happy are the poor in *wind*" might be encouraging to consumptives, but would hardly convey the idea of Christian revelation. But, leaving all levity behind, *pneuma*, which is translated spirit, and stands for the Holy Comforter, the third person of the Trinity, in such sentences as these: "Then the Spirit said unto Philip;" "The Spirit and the bride say, come;" takes a meaning utterly incomprehensible from any classic or heathen stand-point, and is only to be received in the conception that the Greek language, in the words of Adam Clarke of the English, was craned up from its classic usage to the level of Mount Sinai before it could be made to reveal and express Christian mysteries.

But, thirdly: Many of the ideas of the New Testament were not originally expressed in the Greek language, and their meaning is to be sought, not in the Greek dress in which they are clothed, but in the power of the original Hebrew term, or in the signification of the ordinance in the Jewish economy, which the Greek term stands to represent, and thus the mind of the spirit, expressed in the original Hebrew, passes into its Greek representation, not to be confined or trammeled by the former classic significance of the word, or to have its divine power eliminated from it by its heathen usage, but to elevate the Greek term so that it shall be capable of receiving and expressing the truths of inspiration. I shall therefore confine myself to a consideration of the meaning of *baptizo* as ascertained and derived from the Holy Scriptures themselves, holding that to compare spiritual things with spiritual, and to ascertain the meaning of the terms which express an ordinance, by the character and facts of the ordinance itself, is in the highest degree reasonable. Especially when a Christian sacrament succeeds to a Mosaic ordinance, will it be proper to study the meaning of the terms by which the sacrament is expressed, by the light which is reflected from the forms and usage of the Mosaic institution.

F. B.

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CURRENT LITERATURE.

RECENT PUBLICATIONS.

DIKES AND DITCHES. By Oliver Optic. Boston: Lee & Shepherd.

This is one of the series called "Young America Abroad," which has been more deservedly popular than any books for young persons with which we have become familiar. The author has peculiar ability to combine interest and profit in his writings, while he is careful to be true to history in those parts of his books which contain references to facts respecting the countries of which he speaks. In this volume he is especially happy in his narrative of the terrible scenes which have made Holland famous, and the youth who reads it can hardly fail to read more in other more extended histories. Indeed, this is a marked effect of all the series; they stimulate and cultivate a love for further reading, and thus have a healthful influence on the taste, while they contribute to the stores of *real knowledge*. Bancroft & Co., San Francisco, have it for sale.

THE OVERLAND MONTHLY. San Francisco: A. Roman & Co.

We have examined this first number of our Pacific Literary Monthly, with more care, and perhaps more critical curiosity, then we have been wont to manifest respecting the most of the Periodicals that come to us, for we confess to a kind of pride in its publication. The result is, that we like it much. On the whole, we would prefer that it should not quite so closely imitate in general appearance the *Atlantic*, though in this respect it could hardly have a better model. And we would prefer that some of the articles were not in it, and that some which are worthy to be in it were not quite so long. Yet the contents are varied and interesting, and high-toned, and the style compares favorably with that of some of our most popular and valuable Magazines. There is no reason, as this specimen number proves, why we may not have a first-class Monthly on this Coast, so far as relates to the talent that may contribute to its pages. We trust the enterprising publishers will receive the liberal patronage of our people.

GOING TO JERICHO. By John Franklin Swift. San Francisco: A. Roman & Co.

It has occurred to us, as it has no doubt to others, that there is danger of vitiating a taste for really solid and reliable history and accounts of travel by the multiplication of books, the object of which is to set off whatever tourists may meet, with the adornments of satire, or ridicule, or exaggeration. These books are popular, and as compared with many others, they are really useful, but it is not a very satisfactory feeling when reading them, that you must take a large portion of what the author says, with allowance for the license he takes of embellishment as may suit his vein. There is some excellent reading in "Going to Jericho." The author's descriptions of scenes and places in Spain, his pictures of what may be found in Cairo and Egypt, his account of his journey to Jerusalem, and of what is there to be seen by the traveler, are particularly fine, and one feels a desire to accept them all as true. Was there any necessity that a writer who exhibits so much talent for description should ever assume a style, and forms of expression, the tendency of which is to shake confidence in what he writes, in order that his book might have interest. We have a kind of admiration for such men as Swift, and Mark Twain; but we always read the productions of their press with a feeling that such genius could enchant us with true pictures, as easily as with those that, in certain features, are overdrawn: could command our gratitude for actual contributions to our profit, as easily as they oblige us to smile at their odd conceits and extravagent statements. Nevertheless, there is less of what must be so characterized in this book, than in others of recent date, and though we wish it was faultless, we can commend it as able sometimes to instruct, sometimes to amuse, sometimes to delight its readers.

LIFE OF GUSTAVUS ADOLPHUS. By Rev. L. W. Heydenreich. Philadelphia: Lutheran Board of Publication. San Francisco: Bancroft & Co.

The object of the author in adding this attractive little volume to all that has been written respecting the great man whose name it bears, is rather to excite the admiration of the young for so noble a Christian character, than to supply a new contribution to history. Hence, he does not dwell on the military career of Gustavus Adolphus, save as he was connected with the thirty years' war in Germany, for the cause of religious liberty. As thus seen, we find enough in him to admire, and the book will be read with profit by Sunday School scholars and others for whom it is especially designed.

LITERARY ITEMS.

NEW STYLE OF PRINTING.—Messrs. Leighton Brothers' new patent process for printing is a very remarkable one, soft type on hard surfaces, *not* hard type on soft surfaces. It can be applied to inner as well as outer surfaces. They can also print on marble, stone, iron, leather, sailcloth; in short what can they not print on, for the types are made out of vulcanized India-rubber, and never wear out.

THERE are in Paris 537 "literary" (*i. e.*, non-political) newspapers, viz: Moral and Religious, 65; Literature, 64; Medical, Surgical, etc., 48; Trade, 59; Fashions, 43; Sciences; 41; Law, 33; Art, 32; Illustrated, 27; Public Offices, 25; Education, 24; Theatres, 15; Agriculture, 13; Finances, 6; Travels, etc., 5; Sundry, 29.

SOMEBODY has counted the number of I's in a late number of M. Alex. Dumas' new paper: there were ninety-two of them. He is accused of asking correspondents to return his letters, and he sells them to dealers in autographs, making $100 or $150 a year by the trade.

THE *Proof Sheet* thus classifies the names of newspapers in the United States: 116 Journals, 95 Gazettes, 79 Republicans, 67 Democrats, 67 Heralds, 56 Times, 48 Sentinels; 48 Unions, 47 Presses, 42 News, 37 Registers, and 34 Couriers.

RECENTLY, the Court circle played "Les Petits Papiers." The question was asked: "Which are your favorite authors?" The French Emperor replied: Tacitus. The French Empress answered: Calderon, Byron, and Shakspeare.

THERE are now being published on the British Islands, six hundred and twenty-one magazines, of which two hundred and nineteen are of a religious character.

THE edition of Frederika Bremer's "Life and Letters," published in England, came from America, having been printed by the Riverside Press.

ROBERT BROWNING has nearly completed an epic poem on an Italian subject, which will be the longest in the English language.

AS many copies of Blackstone's Commentaries have been sold in America as in England.

MISS BRADDON protests in her magazine against the sensational school of prose fiction.

LAURA PRESTON'S new novel, published by Roman & Co., is called "Aldeane."

A NEW Democratic paper is to be published at Virginia City, Nev.

A NEW NOVEL, by Mrs. H. B. Stowe, is announced in London.

Educational.

Critical Attention.

The attention which you learn to pay to others should be critical. One reason is, that your friend may be quizzing you. A foreigner once propounded the question at a dinner party, whether, in that country it was lawful for a man to marry his widow's sister. Legal gentlemen present replied, yes. He then stated that in his own country it was not, because it was considered that, if a man had a *widow*, then he must be dead himself! Another reason for critical attention is, that your friend, in speaking, may be making a slip of the tongue. Thus, if a man should say he was born in 1704 (meaning 1804), and you should not express surprise, he would write you down for only half a listener, when he came to correct himself. A third reason for criticism in listening is, that you may detect whether your friend is indeed using the exact words which you seem to understand. It may easily happen that he is not. Macgregor met a man in Europe who heard with perfect placidity that the tourist and his friend were carrying over the Continent, all for pleasure, two pieces of artillery; which, moreover, were fifteen feet long, but weighed only eighty pounds! The man had mistaken the French for *canoes* for the French for *cannon*. Had we carried two camelopards he probably would not have been astonished." (*Rob Roy Canoe on the Rivers.*) Finally, your friend may be repeating something which he has not duly considered, and which is essentially incredible. By listening closely, you may discover his mistake, and, by your reception of it, prevent his repeating nonsense. C. R. C.

Parental Fault-finding.

Do not be continually finding fault.—It is at times necessary to censure and to punish. But very much may be done by encouraging children when they do well. Be ever more careful to express your *approbation of good conduct than disapprobation of bad.* Nothing can more discourage a child than a spirit of *incessant fault-finding* on the part of its parents. And hardly anything can exert a more injurious influence upon the disposition both of the parent and the child. There are two great motives influencing human action, hope and fear. But who would not prefer to have her child influenced to good conduct by the desire of pleasing, rather than by the fear of offending? If a mother never express her gratification when her children do well, and is always censuring when she sees anything amiss, they are discouraged and unhappy. They feel there is no use in trying to please. Their disposition becomes hardened and soured by this ceaseless fretting. At last, finding that, whether they do well or ill, they are equally found fault with, they relinquish all effort to please, and become heedless of reproaches.

But let a mother approve of a child's conduct whenever she can. Let her show that his behavior makes her sincerely happy. Let her reward him for his efforts to please, by smiles and affection. In this way she will cherish in her child's heart, some of the noblest and most desirable feelings of our nature. She will cultivate in him an amiable disposition under a cheerful spirit. Your child has been during the day very pleasant and obedient. Just before putting him asleep for the night, you take his hand and say, "My son, you have been a very good boy to-day. It makes me very happy to see you so kind and obedient. God loves little children who are dutiful to their parents, and he promises to make them happy." This approbation from his mother is to him a great reward. And when with more than ordinary affectionate tone, you say, "Good night my dear son," he leaves the room with a heart full of feeling. And when he closes his eyes for sleep, he is happy, and resolves that he will always try to do his duty. —*J. S. C. Abbott.*

Personal.

ORATIONS are to be delivered on the Fourth by the following gentlemen: Rev. Dr. McKaig, at Marysville; Rev. Dr. Cox, at Nevada; Judge A. W. Baldwin, at Sacramento; Gen. O. H. Lagrange, at Oakland; Hon. J. W. Dwinelle, at Vallejo; Hon. W. W. Pendegrast, at Santa Rosa; Col. B. C. Whitman, at Gold Hill; J. C. Eastman, Esq., at Downieville; J. W. Coffroth, in Placerville; Rev. E. S. Lippett, at Petaluma.

H. C. BENSON, D.D., is to be editor of the California *Christian Advocate*; Rev. I. Dillon editor of the Oregon *Christian Advocate*; and E. Thomas, D.D., late editor of the former paper, will have charge of the Methodist Depository in San Francisco.

REV. DR. THOMAS, of the First Baptist Church, being prevented, by a trouble of the throat, from attending to his pastoral duties, has been making a trip in the interior, visiting Yosemite and other places of Summer resort.

REV. A. N. FISHER, of the Methodist Church, has been preaching to the Mormons at Salt Lake City. The Apostles and Bishops are said to have been very attentive.

A. S. GOULD ESQ., sailed for the East on June 30th. He goes to the Atlantic States for the purpose of presenting the advantages our State offers to farmers.

REV. JESSE WOOD is coming to California from Alabama. If any community is in want of a preacher of his style, the *Spectator* will reccommend him.

REV. A. L. STONE, D.D., will preach a series of sermons on the Lord's Prayer. The sermon of last Sabbath morning was a preface to the series.

MR. STONE, Principal of the Grammar School at Marysville, will resign his place in that city and accept a position in the Oakland Seminary.

MME. PAREPA ROSA has lately arrived in California, and is giving concerts in this city to large and appreciative audiences.

COL. THOMAS HAYES, a delegate from California to the Democratic Convention, died on June 24th, on shipboard.

GEO. S. EVANS, late Adjutant-General of the State Militia, is engaged in the liquor business in Stockton.

REV. W. I. NICHOLS, of the Central Methodist Church, has returned from a trip in the lower country.

GEN. CROOK has been assigned to the command of the Columbia in the place of Gen. Rosseau.

REV. D. D. CHAPIN is preaching a series of sermons on the Common Prayer in Nevada City.

REV. J. G. FACKLER has returned, much improved in health, from his trip in the country.

MR. LUCKY, Principal of the State Normal School, receives a salary of $275 per month.

NED BUNTLINE is meeting with good success in his efforts in behalf of temperance.

ELDER KNAPP, according to the Tuolumne *News*, will *settle in the valley of Paradise.*

PROF. SIMONTON has been re-engaged as Principal of the high school in Vallejo.

DR. MCCULLOUGH, of Haywood, died very suddenly at his residence last week.

GEN. FRAZER, late of the Southern Army, recently arrived in this city.

GEO. H. ROGERS has been appointed State Guager by Gov. Haight.

J. W. BROWN will enter the field as a temperance lecturer.

PROF. MIEL is about to establish a school in Oakland.

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Year.	Yearly.	Total.	Year.	Yearly.	Total.
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2	40 00	80 00	29	206 39	2908 63
3	40 00	120 00	30	206 39	3115 02
4	48 00	168 00	31	247 34	3362 36
5	48 00	216 00	32	247 34	3609 70
6	48 00	264 00	33	247 34	3857 04
7	57 60	321 60	34	297 20	4154 24
8	57 60	379 20	35	297 20	4451 44
9	57 60	436 80	36	297 20	4748 64
10	69 12	505 92	37	356 64	5105 28
11	69 12	575 04	38	356 64	5461 92
12	69 12	644 16	39	356 64	5818 56
13	82 94	727 10	40	427 97	6246 53
14	82 94	810 04	41	427 97	6674 50
15	82 94	892 98	42	427 97	7102 47
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17	99 53	1092 04	44	513 56	8129 59
18	99 53	1191 57	45	513 56	8643 15
19	119 44	1311 01	46	616 28	9259 43
20	119 44	1430 45	47	616 28	9875 71
21	119 44	1549 89	48	616 28	10491 99
22	143 33	1693 22	49	739 54	11231 53
23	143 33	1836 55	50	739 54	11971 07
24	143 33	1979 88	51	739 54	12710 61
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Don't Leave the Farm.

Come, boys, I have something to tell you,
Come near, I would whisper it low—
You are thinking of leaving the homestead,
Don't be in a hurry to go.
The city has many attractions,
But think of the vices and sins,
When once in the vortex of fashion,
How soon the course downward begins.

You talk of the mines of Australia,
They're wealthy in gold without doubt,
But ah! there is gold on the farm, boys,
If only you'll shovel it out.
The mercantile life is a hazard,
The goods are first high and then low,
Better risk the old farm awhile longer,
Don't be in a hurry to go!

The great busy West has inducements,
And so has the busiest mart,
But wealth is not made in a day, boys,
Don't be in a hurry to start!
The bankers and brokers are wealthy,
They take in their thousands or so,
Ah! think of the frauds and deceptions,
Don't be in a hurry to go!

The farm is the safest and surest,
The orchards are loaded to-day,
You're free as the air of the mountains,
And monarch of all you survey.
Better stay on the farm a while longer;
Though profits come in rather slow,
Remember you've nothing to risk, boys,
Don't be in a hurry to go!

Massachusetts Ploughman.

Feeding Fowls Boiled Grain.

In France it is the custom to cook grain given fowls when fattening, boiled in water till it is soft enough to be easily bruised between the thumb and the fingers, and the boiling causes it to swell till the farina splits the enveloping membrane, and this they term bursting. Although it is the general opinion that bursting grain is better than when it is dry for fattening poultry, this opinion has not probably been established on accurate experiments. Be this as it may, it is of no less importance to ascertain whether there is any difference of expense of feeding poultry on raw or boiled grain; that is under similiar circumstances, if fowls eat more or less of one or the other.

In ordea to ascertain this, we had two quarts of corn boiled till well burst, and found that the increase in bulk was over four quarts. Buckwheat is increased in bulk by boiling more than any other grain as two quarts, when well boiled; increased to seven quarts yet it is no benefit to boil buckwheat, for the fowls consumed the seven quarts of the boiled grain nearly in the same time which two quarts of the raw grain would have sufficed them. Many have the impression that it is rather unsubstantial food.

Corn on the other hand, is more profitable when boiled than when given raw, for the fowls, which would have consumed two quarts of the uncooked or raw grain, consumed only three quarts of the boiled grain, which are not equivalent to three pints of raw. Even calculating that they were to consume three quarts a day of the boiled grain, there would be a saving of one-fourth. In very cold weather, it should be fed to the fowls hot, and the water in which it is boiled may be given them to drink.

Barley is also much more economical when boiled than raw, for fowls which would have eaten two quarts of raw a day, ate three quarts of boiled grain. Therefore, as five quarts of boiled barley are produced from two quarts of raw, three pints are equivalent to no more than six-fifths of a pint of the raw; consequently the expense in raw barley is to that of boiled as ten-fifths to six-fifths—that is ten to six—showing a saving of two-fifths by giving boiled instead of raw barley.

Oats, though increased in bulk, by boiling, nearly one-half more than rye, are not rendered more sufficing; for the fowls which in two days would have eaten two quarts of raw oats, consumed in the same time three and a half quarts of the boiled grain; consequently it is no saving to boil the oats.

Fowls prefer raw millet to that which has been boiled, though it would evidently be a saving in other respects to boil it, as boiling increases its bulk one half.

The experiments proved most clearly that in every case where the price of corn and barley render it eligable to feed fowls therewith, there is considerable economy in never giving them grain raw, but well boiled, and there is no saving by boiling oats or buckwheat.—*C. N. Bement.*

Cattle Stalls.

As to stalls, we have seen lately in one neighborhood in the mountain farm regions of Pensylvania, three instances of what appear to be comfortable, common-sense stalls for cattle. The stalls are wide enough to admit of the animals turning in them, the sides closely boarded up, the floor a dais raised seven or eight inches above the passage-way in the rear, with an outward pitch of about three inches in the length of the stall, the entrance of each closed with two leaved folding-doors, opening inwards. There are no rings, stanchions, or any tying or fastening by the head. No animal not absolutely a fool will ever stand head down hill; and always, in every instance, we found the cattle in these stalls standing "right end up," well up to the rack, and as clean and comfortable as animals ever need be.

As all bovine animals have their little itches and inconveniences to attend to as well as ourselves, and would be better for the use of their tongue, with which they can reach nearly every part of their bodies, this freedom of the stall seems to be a very good common-sense arrangement, besides providing comfortable quarters in all cold, stormy weather. The stalls need not be expensive, being all of rough materials, and suffcient opening above the folding doors to afford free ventilation.—*Saturday Evening Post.*

THE ART OF GRINDING TOOLS.—More than one-half of all the wear and tear and breakage and bother of dull tools comes from a lack of proper knowledge and practice in grinding. All steel, however refined, is composed of individual fibers, laid lengthways in the bar, held firmly together by cohesion; and in almost all farm implements of the cutting kind, the steel portion which forms the edge, if from a section of a bar, is laid in and welded to the iron longitudinally, so that it is the side of the bundle of fibres hammered and ground down that forms the edge. Hence by holding on the grind-stone all edge tools as axes, drwing-knives, knives of reapers, scythes, knives of straw-cutters, and so forth, in such a manner that the action of the stone is at right angles with the plain of the edge; or in plainer words, by holding the edge of the tools square across the stone, the direction of the fibers will be changed so to present the ends instead of the side as a cutting edge. By grinding in this manner a finer smoother edge is set, the tool is ground in less time, holds an edge a great deal longer, and is far less liable to "hick out" and break.—*Germantown Telegraph.*

SWELLINGS IN HORSES' FEET.—If the swelling is accompanied with great heat and tension of the parts, and more particularly by cracked heels, then mild aperients and fomentation are a good beginning; but where any flaccidity exists, stimulants and tonics we have found the sovereign remedy. Take of powdered sulphate of iron, one ounce and a half; powdered gentian root two ounces; nitrate of potassa, one ounce; mix and divide into twelve powders, and give one night and morning, mixed with cut or soft feed, with no more water in the feed than will keep the particles together. Feed the animal generously and well, and give a little exercise daily.—*Prairie Farmer.*

A WORD TO FARMERS.—We have already spoken on several occasions of the excessive rain fall of the last two seasons, and particularly of the remarkable season just ended. We have shown by the meteorological tables compiled for this coast, that an excess of rain, in two successive seasons has been invariably followed by one or more of drought. The experience of the past eighteen years warns farmers and ranchmen generally to look ahead and prepare for one if not two dry seasons. Remembering the terrible cost to the State, and the overwhelming loss to many stock proprietors of the last drouth, it would be reckless foolhardiness in those who have live stock, to make no provision against a recurrence of the disasters of 1563 '64–'65. A straw stack will cost little, and may be worth much before eighteen months pass over our heads.—*Bulletin.*

WAGON TIRES.—A newspaper writer says his wagon tires "wear out before they get loose," and the reason is, he saturates the felloes thoroughly with linseed oil before the tires are set, The feloes are placed in hot oil for about one hour, and are thus rendered water-proof, so that the shrinking and swelling that loosen the tire are prevented.

A CORRESPONDENT sends us a receipt for an *adhesive* wash for fences and out-houses, viz: put half a pound of tallow or lard into one gallon of slacked lime, and apply it while warm. The utility of adding tallow must be obvious to all minds, viz: to *penetrate* the wood, and to *shed* the rain without destroying the wash.

THE HOOF OF A GOOD COW.—A correspondent of the *Rural American* says; "For a good cow choose one with a striped hoof; she will never fail. A cow with dark hoofs may be good for a large quantity of milk, but it will not be rich. For a medium cow choose one with a part of the hoof striped or any other except dark."

SMALL FARMS.—In England there are many farmers who more than support themselves and large families on the product of six acres, besides paying heavy rents. Agriculturists in Germany, who are proprietors of five acres, support themselves on two, and lay up money on the remainder.—*Independent.*

MINING.

Quartz-Mining as a Business.

Failures in quartz-mining are so frequent, that many intelligent men who have travelled through the State have left us with an impression that no prudent business man should engage in it. Occasional success, no matter how brilliant, is not enough to make the occupation a proper one for men generally. Those who command large capital, and can afford to lose the expense of opening a mine and building a mill, are comparatively rare; and, if the quartz-mining of the future should be no better than that of the past, and if all should manage the business hereafter as the majority have managed it heretofore, then none save very wealthy men should engage in it. We presume that there would be no exaggeration in saying that three-fourths of the quartz-mills have been unprofitable, and fully half have caused serious losses to their owners.

But after admitting all that can be truly said against quartz-mining, we still claim that it is one of the best occupations in the world, and that it is capable of immense development. It needs, however, to be conducted on the proper principles; otherwise it is extremely dangerous. More than any other business it needs a well-educated and able manager, who understands everything about a lode and a mill. It is not enough to have a diploma as Mining Engineer; in addition to the training of the school, he needs experience in the neighborhood, and, if possible, in the very mine where he is to work. General knowledge of geology is of very little use; and proficiency in Latin and Greek of none at all. If the miners come to a fault, and the quartz to a sudden end, the Superintendent should know in which way the vein has been thrown, and how to find it. He must know at a glance whether the proper quantities of water and quicksilver are used in the mortar. He must keep himself thoroughly familiar with everything about

the work below-ground as well as above. Such a Superintendent, who should himself be interested in the mine, is the first requirement for safe quartz-mining. Many mines have succeeded without it, but twice as many might have succeeded with it.

The capable Superintendent having been found, he will be very careful about spending the money entrusted to him. He will not presume that every quartz vein contains gold; nor that a vein which is suriferous in another claim is rich in his; nor that the occurrence of a rich specimen is a proof of a large deposit of day rock. He will satisfy himself that he has found a pay chute before incurring much expense, and if he finds no gold at the surface he will be skeptical about finding it farther down; until he finds it he will tell his associates that the safe method of procedure is not to build a mill till there is enough good quartz in sight to leave a net profit sufficient to pay for it. There are, we doubt not, thousands of quartz claims in California that will pay on these principles, but they have not been properly examined because the multitude of failures have discouraged their owners. It is almost as dangerous to engage in quartz mining as in the higher branches of chemical manufactures without proper knowledge, but with that, the prizes offered are splendid in both occupations.—*Alta.*

OUR ARGENTIFEROUS MINES.—Rev. A. F. White, State Geologist, who is accompanying Clarence Kings's U. S. surveying party up the Humboldt River, gives the following very interesting sketch of the Montezuma Smelting Works at Oreana, to the Carson *Appeal*. The argentiferous mines of this State, will, in a very few years, be a source of vast wealth to the lucky owners:

UNIONVILLE, June 10th, 1868.

EDITOR APPEAL: After mailing my letter on the 25th of May, I had an opportunity of ascertaining more accurately the character and capacity of the "Montezuma Smelting Works" in Oreana. This establishment was built and is owned by a New York Company. From twelve to thirteen tons of ore are smelted daily, which yields about seventy-two dollars in silver per ton, in addition to thirty per cent. of lead, and twenty-five per cent. of antimony, making in the aggregate about eleven hundred pounds of metal per ton. The calcining process separates the antimony. The silver and lead are separated by cupelling; the lead is in the form of litherage, and is pure, less ten per cent. The silver is from 9.97 to 9.98. The engine for calcining pans consumes about $80 worth of sage brush per day. The smelting and blast furnaces consume about three hundred bushels of charcoal in the same length of time. About one cord of nut pine is required for refining purposes. The average daily cost of fuel is about $287. The charcoal is made from the nut pine, obtained from the first range of mountains east of Unionville, about thirty or thirty-five miles from Oreana. There is a battery and five stamps connected with the works for crushing ore when it may be necessary. Twenty-five men are employed in the mill, and from two to ten in the mine, as occasion may demand. The cost of mining and delivering the ore at the works, is about four dollars per ton; the cost of smelting, twenty dollars; of calcining, nineteen, and of refining, twenty-eight dollars per ton. Mr. A. W. Mason is the Superintendent. I have given these particulars in this instance to show under what disadvantages the mines in this region are worked. The necessity of a railroad connection with the wooded parts of the Sierras is apparent. The supply of the nut pine is limited, and in a few years must be entirely exhausted. Even the sage, so universally prevalent, must sooner or later disappear before the consuming fires necessary to work the large number of mines which are already known to exist in these mountains. For engine and calcining purposes it is invaluable. It is gathered green, and thrown into the furnaces with a pitchfork, and makes a quick, hot fire, hotter than that produced by almost any other fuel to be had here. A. F. WHITE.

NEW placer diggings have been struck at the head-waters of Burnt River.—*Owyhee Avalanche.*

A VALUABLE INVENTION.—Mr. Frank Thayer, engineer at the Savage works, a gentleman from whose fertile brain have emanated more useful and practical mining inventions than all others put together have ever imagined, has just added to the list of his ingenious contrivances a self-acting gate, which closes the approach to such compartments of a mining shaft as it may be fixed upon. The gate is made of wood, and is strengthened with light straps of iron. At either side it fits into groves, in which it moves up and down. Every year a number of men have been killed in our mines by pushing cars into shafts when no cage was up to receive them, hence the necessity for the self-acting guard gate. When it is used a car cannot be pushed into a shaft. When the cage is in place ready to receive the car, the gate is always open and always shut when the cage is down. The gate is lifted up by the top of the cage frame as it passes up, and let down and left across the track leading to the compartment as the cage descends. Workmen may be absent-minded, but the gate never forgets its place. The new gates are now in operation at the Savage works. They cost but a trifle, and should be used in all the levels as well as upon the surface. They are extremel simple and not liable to get out of order.—*Virginia Enterprise.*

OCCIDENTAL MINE.—The Occidental Company have let a contract for the running of a tunnel 1,000 feet in length, starting at a point in a ravine several hundred feet below the dump at the mouth of their present tunnel. Six stout, practical miners have taken the contract, and will push it ahead day and night. The level of this tunnel, when completed to a point under the highest croppings, will be 1,300 feet below the surface and 400 feet below the present lowest level in the mine. A first-class mill will be built at the mouth of the tunnel, and the ore will be brought on cars from the mine to the batteries, thus saving much handling and all the usual expense of hoisting. An abundance of water for use in and about the reduction works will flow from the new tunnel—by cutting through the clay of the east wall nearly enough water can at any time be obtained to run a water-mill. The Occidental is one of the most promising outside mines in the State.—*Gold Hill News.*

THE news from the mines of Jackson County is of the most encouraging character, and, on the whole, entirely eclipses any other mining section in Oregon. New quartz ledges are being opened and the results from the crushing are of the most encouraging character, while the old ledges are paying handsomely. New placer diggings are also being daily opened with the most satisfactory results, while the old placer claims along the creek, and benches are yielding almost fabulous wealth. Many of the old miners are returning from the North bringing with them accessions from the upper country, and the prospects are that the gold yield of Southern Oregon will be greater this year than was ever realized before.—*Columbia Press.*

STRUCK IT AT LAST.—A miner named Samuel Strong, who has resided in Clarkesville off and on for fifteen years, and has been to the mines of Peru, Fraser River, Washoe and Arizona, but always found his way back to Clarkesville, struck a rich quartz ledge not long since, and in a short time took out of decayed quartz $8,000. Concluding he had got enough he gave away his claim, which is situated in Marble Valley, to two men named Taylor and McCarthy, and then left for his home in the East.—*Folsom Telegraph.*

A SPECULATION.—The Elmonton claims, located near the North Star Company's mine, were lately sold to the latter company for the sum of $30,000. These claims were one thousand feet in extent, and very little work has ever been done on them. The whole cost of the Edmonton claims to those who recently sold them, would not foot up to over eight hundred dollars.—*Grass Valley Union.*

A CHISPA valued at $800 was picked up by a Mr. Moore, near the town of Hornitos, last week.

CARR, MINER & HARRIMAN cleaned up at their claim at Gold Run, after a run of ten days and nights, $2,365. The Company uses three hundred and twenty-five inches of water and three pipes, and work three men on each shift, and have a pressure of of one hundred and fifty feet.—*Dutch Flat Enquirer.*

THE miners about Iowa Hill are reported to be taking out more money than for several seasons past. The great drawback now, as it always has been, is the want of water; with a good supply of water, Iowa Hill would be one of the most flourishing mining camps in the country.—*Dutch Flat Enquirer.*

UNUSUAL activity prevails along the Frazer River this year among the miners, and reports speak favorably so far of the results. One of the most rediculous ideas that could prevail, is that of the Frazer and its immediate banks, bars, and benches being worked out.—*Victoria Colonist.*

WE learn that the claim of Mr. O. Harkness, situated in Cañon Creek, cleaned up a short time since after a run of seventeen days and nights, $1,700. The claim employs ten men, five on a shift, and uses five hundred and fifty inches of water.—*Dutch Flat Enquirer.*

IT is rumored that a new strike has been made on Leech River. A number of large pieces of gold has been brought to Victoria.—*Victoria Colonist.*

THE proceeds of 26 working days' labor of six men in the El Dorado South mine, near Silver Bend, during May, was $24,513.

ROCK CREEK is paying eight to twelve dollars per day to the hand, and the claims are hardly opened.—*Sweetwater Mines.*

THE Nehalem coal mines in Benton County, Oregon, are said to be prospecting very rich and flattering.—*Columbia Press.*

A VERY valuable vein of anthracite coal has been found on Queen Charlotte's Island, British Columbia.—*Victoria Colonist.*

Babbittonian Pens.

One reason why the country is so flooded with poor Pens is, that they are generally made by mechanics, rather than by artistic and experienced Penmen, the only parties really understanding the requirements of a

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2. It has two scales of measurement—one of inches, and the other of decimal parts on the French Metrical System, which is being adapted over Europe, and which has already been sanctioned by the United States Congress.
3. It lets a pen in and out with the greatest ease.
4. It makes a good ruler for six or seven inches.
5. It receives pens for a long or short distance.
6. It will not clog up with ink and thus get rusty.
7. It is light and easily wielded by the fingers.
8. It is made of Steel, Japanned or Silver-plated.
9. It is made in one piece, firm, strong and durable.
10. It is never coming apart like a wooden holder.
11. It is not fragile, nor liable to bend like tin.
12. It is stylish in finish and beautiful in form.
13. It is self adjusting to pens of various sizes.
14. It is the most economical holder in the world.

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GENERAL SELECTIONS.

God's Anvil.

Pain's furnace-heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper—as God will!
And in His hottest fire hold still.

He comes and lays my heart, all heated,
On the hard anvil, minded so
Into His own fair shape to beat it
With His great hammer, blow on blow;
And yet I whisper—as God will!
And at his heaviest blows, hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow;
And yet I whisper—as God will!
And, in His mighty hand, hold still.

Why should I murmur! for the sorrow
Thus only longer lived would be;
Its end may come and will to-morrow,
When God has done his work in me;
So I say, trusting—as God will!
And, trusting to the end, hold still.

He kindles for my profit purely,
Affliction's glowing, fiery brand,
And all His heaviest blows are surely
Inflicted by a Master hand;
So I say praying—as God will!
And hope in him, and suffer still.

Julius Sturm.

Cæsar and Christ.

He who appeared as the poor peasant of Galilee, destitute of worldly goods, the meek and lowly man, who resisted no violence, who, on the only occasion when a sword was drawn in his defense, ordered it to be put up, proves to have been the only man, who in respect to the authority established by him, is worthy to be mentioned on an equality with Cæsar. Such a fact is itself enough to enlist admiring attention. But it is far from being all that a view merely historical of the kingdom of Christ presents. That kingdom has transcended the boundaries of Cæsar's empire on every side, and established its conquests to greater extent than his, in continents to him unknown; and is now in still increasing strength and activity, when his exists only in fragments. Taking its rise near the beginning of the imperial history, the kingdom of Christ immediately employed all the facilities then existing, and turned the great civil power to its greater purposes. Under obloquy and persecution it made its way through the hearts and convictions of individual men and women to preponderating weight in society, and ere three hundred years had elapsed from the ignominious death of its founder, had conquered the imperial force of Cæsar and set up its own candidate on his throne. In succeeding times it clothed itself with the authority of empire, and when the civil government fell apart, maintained its own organization, which it threw around the nations who invaded its jurisdiction, proving to be more powerful and more enduring than the greatest civil and military structure ever erected by man. What the Mediterranean sea was to the empire of Cæsar the ocean has now become to that of Christ. Cæsar's empire exercised its power *over* men, that of Christ *in* men. The one was a coarse and violent movement, operating upon human motives from the outward; the other, a delicate pressure upon a spring of human action affecting the whole purpose of man's life for time and eternity. One secures allegiance by compelling the subject; the other makes him willing, and leads him in bonds of rejoicing, whole-hearted obedience.

Comparing them only in view of external effects, and estimating them both as men, the founder of the empire must yield to the reputed son of the carpenter; victorious arms and iron legislation to the rule of love and faith, resting upon the person of Jesus of Nazareth. This cannot be set aside as a disputable dogma. It is history, simple fact, living before our eyes. Neither can its peculiar character be explained away by any analogies attempted to be set up between it and Buddhism, Brahminism, or any other heathenism; for reasons already mentioned, as well as for the higher reason, that heathen religions evince an inability to keep pace with the human mind where it enjoys facilities for development, and always become obsolete as intelligence increases; while the religion of Christ has not only unfolded greater power, as it has been more thoroughly studied, but has lifted up society, and science, and arts, and letters, and government along with it, to a higher standard in a style of culture proper to itself. In all departments of intellectual effort, it is not merely that Christianity is the religion of the superior notions, but that the great moral feature of their superiority is Christian. And where the teaching of Christ is observed the most purely, the style of culture is the most beautiful and elevated. Often as brute force has been obtruded upon it as an ally, its only real progress has been made by the force of reasonable conviction, taking hold of the gentler affections. For no heathen religion can this be plead. Nor is the case of Mohammedanism parallel. For its religious strength, as far as it goes, is due to the teaching of Christ. And in propagating his system, Mohammed constituted himself a Cæsar, on a narrower scale, and used the imperial argument of the sword. There is positively, in history, no case parallel to that of the kingdom of Christ; and nothing brings out its singularity, in this respect, more distinctly and forcibly than a comparison of its history with that of the greatest temporal power that the world has ever known. The progress of Christianity cannot be called miraculous, because it has proceeded by a regularly organized system of means, but is a wonderful and unparalleled work on the earth, more broadly and overwhelmingly expressive of supernatural power than was any miracle wrought by Jesus when on earth.

Nor, viewed from this standpoint, is the success of Christianity in moulding or restraining the opinions of the civilized world the most extraordinary thing about it. To denounce all men as by nature vile sinners seems a very unlikely way of winning favor with them; to assure them that unless they give up all their most cherished likings, and become changed in the very spirit of their lives, they cannot be disciples of Christ. It is a kingdom which has not made progress by courting popular wishes. Its mystery of might is a superhuman manifestation of holiness, justice, and love to the world, and impressed upon the individual heart.

Cæsar showed no concern for the well-being of mankind. Men received his favor or vengeance as they subserved or resisted his designs. To harass the people of Gaul, and to pamper the licentious tastes of the Roman populace were equally prompted by motives regardless of the welfare of others, and terminating in himself. Christ was tender of the interests and affections of men, and for them freely sacrificed his own. His purpose in establishing his kingdom was not to make himself greater, but to make men purer and happier. As compared with that of Cæsar, his motive was godlike. Cæsar operated on the principle of self-aggrandizement, Christ on that of self-denial. Cæsar employed force; Christ, love. The one compelled, the other attracts. And yet when Cæsar attempted to attract, he appealed, without scruple, to all desires, even the basest. He was ready to court all kinds of people in the way that pleased them; and in so doing was not worse than other ambitious worldly men. Christ was most discriminating as to the way in which people were attracted to him. He required his followers to deny themselves and to love him supremely He never countenanced a mere admiration of his character and works; a hollow popularity he expressly rejected; and none who indulged in any vice could be retained as his disciple.

To outside observation there is something strangely contradictory in the inverse ratio of the results. Why is it that the finely discriminating Christ has had more and more devoted followers than the broadly popular Cæsar? Why is it that, in a grossly sinful world, Christ's principle of heart-holiness has prevailed over Cæsar's easy promiscuous indulgence; that Christ by self-denial has established a wider and more durable kingdom than Cæsar succeeded in erecting by the most successful ambition; and that Christ's kingdom, which is not of this world, has taken a stronger hold upon the world than that of Cæsar, which was altogether worldly? The dominion of Cæsar wrought a great change upon the relations of government, but only slightly and superficially affected the character of the individual; Christ's power begins with a radical change in the individual, and works outwardly to a corresponding change upon government and the face of society. Cæsar's work was external and mechanical; Christ's internal and vital. The one is like the builder of a masterly machine; the other like the operation of nature. There is a singular impression of Godhead made upon us, when we contemplate the historical Christ, from the human side, and in comparison with the greatest of men, unenlightened by His teaching.—*Old Roman World, in the Biblical Repertory.*

The Red Sea.

The camels and supplies having been inspected and sent on in advance, to go around the head of the Red Sea, we left Cairo by rail on the first day of March, to join the animals and make up our little caravan. From the centre of the great belt of verdure bordering the Nile, the railroad first takes a northeasterly direction obliquely out of the green, and then an easterly course to the Isthmus of Suez. We passed the gardens through which we had previously rode to Heliopolis, the *On* of the Scripture, and that place itself, so interestingly associated with the history of Joseph, who, as a young man, is so justly regarded the Adonis of the East. We passed also the traditional place where Mary, the mother of Jesus, and Joseph are said to have stopped, when with the Holy Child they fled to Egypt from the wrath of King Herod. For a time in our course all was green and beautiful, but, as we proceeded, the foliage gradually became less luxuriant. Soon there appeared what seemed to be peninsulas of verdure with bays of sand making up behind them. Then, on the right side and on the left, we beheld a vast ocean of sand; the desert extended everywhere to the horizon. A range of black and purplish mountains in a short time rose to view on the south, till at length, passing them on the north, we came down on the Gulf of Suez. On this route of a hundred and twenty miles there are two railroad stations, decorated with green, and furnishing a few material supplies for travelers, but all besides is an expanse of sand and gravel, not loose and shifting, but hard, compacted, and apparently boundless.

Suez, chiefly an Arab village of twelve or fifteen hundred people, is insignificant and uninteresting in itself, but it has a mighty reminiscence, and is important as located at a main point of transit for the products of the Eastern and Western worlds. English and French enterprise has imparted the life it possesses. Whether the great Lesseps Canal, proposing to unite the Red Sea with the Mediteranean, for the purposes of ship commerce, will prove a success is not yet decided. The work is in vigorous progress. Suez has undying celebrity for the emancipation of the Israelites from slavery, and their national independence achieved here. Here the military power of Egypt was vanquished, its king destroyed, and a nation of two millions and a half advanced to liberty. We crossed the arm of the sea in a boat with good Arab rowers, passed up the eastern bank and stood on the shore of deliverance.

In regard to the exact place of Israel's crossing, the decisions of critical investigators are divided between the locality at Suez, now considerably changed by the drifting in of sand for ages, and another, a few miles further down the Gulf, at the opening of Wady Tawarik, through the hills where a wider reach of sea must have been crossed. The main objection urged against the latter place is the difficulty of so large a company passing over the space of eight or ten miles in a night. Doubtless the difficulty of crossing at either place must have been great, and at the latter, greater than at the former. But Jehovah's power was also great, and was exerted and limited only by the dictates of His wisdom and love. His plan was declared to be to make Himself known; to assert His power, truth, and love to Israel, Egypt, and the rest of the world; and if crossing eight miles of sea in twelve hours would, in His view, accomplish this end more effectually than to cross four, or two miles in that time, He could find ways and means to achieve it. If the Lord

could trouble the Egyptian hosts and take off their chariot wheels, so that they drove them heavily, He could also encourage the escaping crowd in their flight, and to their speed lend wings. Here would seem to be the true Horatian "*dignus vindici nodus*," an exigency demanding the conspicuous interposition of the Almighty. And it is difficult to see why a capable miracle in manifestation of the grandeur and power of Jehovah would not be as rational as the least possible energy He could exert and get the frightened fugitives up the eastern slope of the Gulf.

Standing on the Arabian shore, at the sites above and below, and considering the various forces, Israelitish, Egyptian, and Supernal, in action there, I saw no reason why the people should not have crossed below, at the point nearest the wells of Moses. Still, doubtless, they may have crossed above; and whether it were above or below, *there*, substantially, the grand event transpired. Forth from these waters they came in triumph. Upon this broad, hard plain the panting hosts stood, and breathed freely again after the hot pursuit. Here, with the bodies of the cruel foe floating in the waves before them, and strewed dead along the shore, they lifted up the song of triumph, the voices of men, women, and children joining in choral and responsive strains: "I will sing unto the Lord, for He hath triumphed gloriously. The horse and his rider He hath cast into the sea."

It was elevating to stand at such a point and take in the spirit of the scene. I read again the narrative, and recalled the entire series of events that culminated here, and could not fail to recognize it as one of the grand historic places of the world. The details as given were of peculiar interest—the fright of the fugitive host when the Egyptian army came upon them; the complete *cul de sac*, into which they were driven; the regretful looking-back of the people towards Egypt; Moses standing in God's great power and calling on His name; the pillar of cloud changing from front to rear as a separating guard, and the order to go forward; the sea miraculously opening, and the waters standing on either side as a wall; the immense train moving onward—the foe in pursuit—entering the wonderful pathway; an order from Moses' lips, and the return of the sea in its strength; the utter destruction of the enemy, and the song of triumph from the enfranchised millions on the desolate, but friendly shore. This very sea before me was God's instrument in the grand act of national justice; those heavens and that range of purple hills beheld the transaction, and on this strand the singers struck the cymbal and shouted forth the song of victory.—*From the Arabian Desert, in Congregationalist Review.*

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Evening Meditations.

The twilight falls, the night is near,
I fold my work away,
And kneel to One who bends to hear
The story of the day.

The old, old story! yet I kneel
To tell it at Thy call,
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all! The morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all—I lean my head;
My weary eyelids close;
Content and glad awhile to tread
This path, since Jesus knows!

And he has loved me! All my heart
With answering love is stirred.
And every anguished pain and smart
Finds healing in the word.

So here I lay me down to rest,
As nightly shadows fall,
And lean, confiding, on His breast
Who knows and pities all.

An Incident in the West.

"Music hath charms to soothe the savage breast."

Some years since, a temperance man moved with his family from South Carolina to the West. The sparseness of the population and the continual travel past the place, rendered it a necessary act of humanity in him frequently to entertain travelers who could get no further. Owing to the frequency of these calls, he resolved to enlarge his house and put up the usual sign.

Soon after this an election came on; the triumphant party felt that it was a wonderful victory, and some "young bloods" of the majority determined, in honor of it, to have a regular "blow-out." Accordingly, mounted on their fine prairie horses, they started on a long ride.

Every tavern was visited on their route, and the variety of liquor thus drank produced a mixture which added greatly to the noise and boisterousness of the company. In this condition they came—a dozen in number—to our quiet temperance tavern. The landlord and lady were absent—the oldest daughter, fourteen years of age, and five younger children were alone in the house.

These gentlemen (for they called themselves such) called for liquor.

"We keep none," was the modest reply of the young girl.

"What do you keep tavern for, then?"

"For the accommodation of travelers."

"Well, then, accommodate us with something to drink."

"You will see, sir, by the sign, that we keep a temperance tavern."

"A temperance tavern! (Here the children clustered around their sister.) Give me an axe, and I'll cut down the sign."

"You'll find an axe at the wood-pile, sir."

Here the party, each with an oath, made a rush to the wood-pile, exclaiming:

"Down with the sign! Down with the sign!"

But the leader in going out discovered an elegant piano in an adjoining room.

"Who makes this thing speak?" said he.

"I play sometimes," said she, in a quiet, modest manner.

"You do? Give us a tune."

"Certainly, sir."

And seating herself at the instrument, while the children formed a circle close to her, she sang and played "The Old Arm Chair."

Some of them had never heard a piano before; others had not heard one for years. The tumult soon hushed; the whip and spur gentlemen were drawn back from the wood-pile and formed a circle outside the children.

The leader again spoke.

"Will you be so kind as to favor us with another song?"

Another was played, and the children becoming reassured, some of them joined their sweet voices with their sister's.

One would touch the sympathies of the strangers, another melt them in grief; one would arouse their patriotism, another their chivalry and benevolence; until at length, ashamed to ask for more, they each made a low bow, thanked her, wished her good afternoon, and left as quietly as if they had been to a funeral.

Months after this occurrence, the father, in traveling, stopped at a village where a gentleman accosted him:

"Are you Col. P——, of S——."

"I am."

"Well, sir, I was spokesman of the party who so grossly insulted your innocent family, threatened to cut down your sign, and spoke so rudely to your children. You have just cause to be proud of your daughter, sir. Her noble bearing and fearless courage were remarkable in one so young and unprotected. Can you pardon me, sir? I feel that I can never forgive myself."—*Religious Herald.*

The Rejected Pills.

In a certain town, the board of select men who governed its local affairs was composed of Universalists (or men who contended for the final happiness of all mankind, whether Christians or not) and a pious physician. They acted through the year in great harmony as to the business of the town, but at their last meeting it was determined to attack the religious doctor. After they had finished their transactions, one of them said:

"Doctor, we have been very happy in being associated with you the year past, and that the business of the town has been conducted in perfect harmony, and to the satisfaction of our constituents. We have found you to be a man of good sense, extensive information, unbending integrity, and of the purest benevolence. It is astonishing to us that a man of your amiable character should believe in the doctrine of future punishment."

The doctor replied:

"Gentlemen, I should regret very much the forfeiture of the good opinion which your partiality has led you to entertain of me. Will you have the goodness to answer a few questions? Do *you* believe in a future state?"

They replied:

"We do."

"You believe that death will introduce all men to a state of perfect happiness?"

"Of this we have no doubt."

"Are you *now* happy?"

"We are not; we are far from it."

"How do men act when they are unhappy, and know that happiness is within their reach?"

"They endeavor to attain that happiness."

"Do you believe that I understand the nature and operation of medicine?"

"We have no doubt, doctor, of your skill in your profession; but what has that to do with the subject?"

"In this box," said the doctor, taking a tin box in his hand, "are pills, which, if you swallow each of you one, will, without pain, carry you, within one hour, out of this world of trouble, and, if your doctrine be true, place you in a world of perfect felicity. Will you accept one of them?"

"No, sir."

"Will *you*?"

"No, sir?"

When they all refused, the doctor said:

"You must excuse me, gentlemen, from believing your doctrine until I have better evidence that you *believe it yourselves.*"

This closed the debate.—*Congregationalist.*

Lost Time.

Let any man pass an evening in vacant idleness, or even in reading some silly tale, and compare the state of his mind when he goes to sleep, or gets up next morning, with its state some other day, when he has spent a few hours going through the proofs, by facts and reasoning, of some of the great doctrines in natural science, learning truths wholly new to him, and satisfying himself by careful examination of the grounds on which known truths rest, so as to be not only acquainted with the doctrines themselves, but able to show why he believes them, and to prove before others that they are true, and he will find great difference between looking back upon time unprofitably wasted, and time spent in self-improvement. He will feel in one case listless and dissatisfied; in the other, comfortable and happy. In the one case, if he did not appear to himself humble, at least he will not have earned any claims to his own respect; in the other case, he will enjoy a proud consciousness of having by his own exertions become a wiser, and, therefore, a more exalted nature.—*Brougham.*

Young Folks.

True Courage.

"Yes, and if it had not been for Charlie's bravery, the child must certainly have been run over," said a young fellow, as he finished an exciting description of the saving of a little child by a schoolmate, Charley Reed.

"Ha, ha!" tauntingly replied Will Richards, "Ha, ha! to say that Charley Reed had any courage in him. Why, the smallest boy in the school is a match for him in bravery. In fact I don't believe it. I'm afraid some friend of Charley's has manufactured this story, Graham, for I doubt very much if the young gentleman would have imperilled his precious body for any amount of children."

"What! do you doubt my word when I tell you I saw it myself?"

Will Richards was the acknowledged chief of Ivansville school, and as such often bullied over many of the smaller scholars who dared to contend with him; but he had never before slighted Tom Graham, and he inwardly dreaded and feared him.

"Well," he replied, "the amount of bravery said to have been displayed by Charley, and your undoubted preference for him lately as a scholar—"

"No," cried Tom, "it is your mean prejudice and petty hatred against Charley, and against every boy in the school who is unable to cope with your strength, that makes you distrust anything said in their favor. But if I was Charley Reed—"

"What would you do?" interrupted Richards, in a style of braggadocio that Tom could not stand, and which greatly excited him.

"Do?—I would teach you a lesson that you would remember," he replied, stepping forward towards Richards, who involuntarily retreated a few steps.

"Don't, Graham; don't raise a disturbance, Tom," pleaded a voice by his side, and as Graham looked around, he beheld little Charley. "Don't create a row, Tom, especially for my sake, for I know it's all about me."

"I will not Charley, but he shall not repeat such a falsehood in my presence again," said Tom, as he reluctantly turned away, at the solicitation of Charley.

When the boys reached the school, and were seated at their studies, Graham lifted the lid of his desk and beheld an unsealed note lying on the top of his books. He picked it up carelessly and read:

"MR. GRAHAM:—As you have appointed yourself the champion of the wrongs of Mr. Reed, and the other younger scholars of the school, and as I deny you that distinction, you cannot refuse asserting your superiority over myself on Wardon's field tomorrow afternoon at three. W. R."

"So, indeed, Richards intends this as a challenge to fight him," mused Tom, as he folded the little note up; for, although signed with initials, the writing was evidently Richards'. "Well, he will repent it," he coolly added, placing the note in the corner of his little desk.

School went on as usual, and immediately after dismissal, Tom sought Charley, and with him strolled towards Ivansville; while Richards and his companions laughed and joked at their expense around the school-house till nearly dark. Richards, who had kept up his courage by repeated braggings, and loud denunciations of Graham, was informing every one

of the challenge he had sent him, questioning them all as to whether they thought Tom would accept it or not. The majority seemed to think Graham would not disgrace himself by such a proceeding. But Tom, himself, thought differently.

"Charley," he said, as they walked along the bank of the little river, "I have a wish that you would accompany me to-morrow afternoon."

"Where?" asked Charley, in astonishment, for it was very seldom that the boys of the upper divisions of the school condescended to go with any of the lower class boys; and especially Tom Graham, whom the boys of Charley's form (which was the lowest) thought the grandest fellow in the school, though they dared not say so on account of the rivalry of Richards. Not that Tom thought it belittling himself to walk with the younger scholars, but rather because of his natural reticence and preference for being alone.

Tom hesitated when asked the question, but almost immediately answered:

"Well, Charley, as you are the only scholar who does not know by this time, I will tell you that I wish you to see me thrash Richards."

"Why, Tom, he did not mention fighting, and he is so strong."

"Never mind his strength, Charley; I am confident I can whip him, and intend doing so to-morrow. He sent me a challenge, requesting my presence on Wardon's field, and I have accepted it."

"I hope it will not come to fighting, Tom, are you determined to go there to-morrow?"

"I am; except that he makes an apology to both you and me before that time."

"Oh, I don't want any, if he would only let me alone, and not encourage the other boys to annoy me. They were even to-day mimicking me about that poor child I was so fortunate as to save yesterday."

"Indeed!"

Tom Graham was seldom angry, and he now struggled to keep down his rage. He was the only one who had mentioned the story of the saving of the child, and he felt this as a direct insult to his veracity.

They had now reached a road where they parted, Tom going on a little way, and Charley running along the lane to his home. He was very sorry Graham had become complicated in a quarrel with Richards, and hoped that something would occur to prevent it. He determined, as the next day was the weekly holiday, to endeavor to have some boys interfere and stop it, and for this purpose resolved to accompany them during the morning.

The day following was beautiful, and the boys gathered at their accustomed place, among them Charley Reed, who had been almost the first on the play-ground. Many propositions were made for hunts, and scrapes, and mischief of all kinds. But they required a degree of bravery and daring which few or none of the boys possessed.

"Suppose we have a swim, then," suggested one of the lads at last, and they all started for the river, determined on having a glorious bath. Richards had not been on the play-ground during the morning, and some joked that he was "in training," but they had not walked far ere they met him strolling along the road.

"What's up?" he asked.

"A swim," said one of the boys. "Come along, Richards, we'll have a good time down at the river.'

Richards had not noticed the presence of Charley Reed, and he boasted in his usual way of the affair, and of the "settlement," as he chose to term the fight he had forced upon Graham.

The boys selected, though against the protest of Charley, who was an able little swimmer, and knew the banks of the stream well, one of the most dangerous places in the river, and determined to swim there.

They were ducking and jumping and splashing each other for a long time, and each seemed to have forgotten the danger of the place. Charley was on the shore with an old rough towel, drying himself, and had just slipped on his little shirt, when a sudden cry broke out among the boys. One of them had lost his footing, and it was evident that he could not swim from the manner in which he splashed and worked in the water.

Without waiting a moment, dressed as he was, Charley plunged into the river and swam to the relief of the drowning boy, while the rest of the scholars, struck with horror, seemed bound to the shore. Scarcely a murmur escaped them for almost a minute, when some of those who could swim jumped into the water and struck out for the relief of the struggling boy.

Charley was by the side of him ere the others were half way, and bravely seized him by the hair and endeavored to drag him to the shore.

"Hurry, Wilson, hurry!" he cried, and still held on, though feeling his feeble strength rapidly failing. Nearer and nearer came the boys, and Wilson, who was a strong fellow, grasped the now apparently lifeless body of the boy and swam with it to the land, while his companions helped in poor Charley, who, almost unable to move his arms, was endeavoring to reach the shore.

Fortunately one of the boys had run across the fields and informed every one of the accident, and in a little time a number of the farmers and their hands had gathered at the place. They came not a minute too soon, for the boy was almost lifeless. But rolling him and careful handling by the men soon relieved him of a great part of the water he had swallowed and he began to breathe regularly again.

It was not till then that any one thought of asking who he was, and when they looked they found it was Will Richards.

"Where's poor little Reed?" inquired Sam Lee, one of the larger scholars, who had helped to rescue Will.

"Here he is; though he looks rather pale. You had better go straight home, Charley," said one of the men, as he noticed how ill he evidently was. "Come along with me, for I am going by your house."

The boys would not allow Charley to go with the man, but resolved to accompany him themselves, and they determined to tell every one about the affair, though Charley requested them not to mention it. Of course no one among them could now doubt the truth of Graham's story, and they all thought that Charley was indeed a brave little fellow.

Poor Charley tried to walk, but found himself unable, and the boys gladly assisted him across the fields to his home, where they told his father and mother, and every one they met, how bravely he had saved the life of Will Richards.

* * * * * * * *

Tom Graham had sat in the house during the entire day, and as his home was in rather a retired place, he did not happen to hear of the accident. Two o'clock came, and he left the house, determined not to speak to any one till he reached Reed's, a half a mile or so distant, and although a boy who chanced to see him, cried, "Hallo, Graham!" he only hurried on faster, till he came to the door of Mr. Reed's house.

"Is Charley in?" he asked, as Mrs. Reed opened the door.

"Yes, Tom, come in."

"No, thank you. Please tell Charley it is me."

"But, Charley's sick; you might know he is not able to come out already."

"Sick," exclaimed Tom; "why I left him perfectly well last night."

Mr. Reed found that Tom had not heard of the accident, and resolved to let Charley tell him all about it.

Tom entered and found Charlie lying on the sofa, with his head bandaged up, and thought it was only a bad headache, for Charley was accustomed to them. Mrs. Reed left the room, and the boys were alone.

"I'm sorry, Charley, you can't come, for I had hoped you could have been there to-day."

"No, Tom, I didn't want to go, and there could be no fight now."

"Why not? I am determined to fight Richards to-day."

"But, haven't you heard? Richards was almost drowned to-day."

"Almost drowned? How, where, Charley?" eagerly asked Tom, all his harsh feelings leaving him in a moment.

Charley told him all, adding, "and Wilson and I were fortunate enough to save him."

Tom soon learned the whole story, and hastily ran to Mr. Richards' to see poor Will, for his enmity had left him entirely; but they would not let him see the sufferer.

In a week or so Will Richards was almost well, and one morning Tom received a little note, similar to the one he found in his desk, and read it with a happy heart;

"Dear Graham:—Although I have been unable in the past to distinguish true bravery from mere bragging, I trust I may in the future be free from so serious a fault. I am almost recovered, and hope that you and *our* dear friend Charley will visit me as soon as possible.

From your loving friend, W. R."

Tom jumped with delight, and in an hour he and Charley were on their way to Will Richards', and the three boys were ever after true and loving friends and pleasant schoolmates.—*Methodist Home Journal.*

"That's How!"

After a great snow-storm, a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man who happened to be passing along.

"By keeping at it," said the boy cheerfully; "that's how!"

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or hard it is; but go at it, and little by little it will grow smaller until it is done.

If a hard lesson is to be learned, do not spend a moment in fretting; do not lose a breath in saying, "I can't," or "I do not see how;" but go at it, and keep at it. That is the only way to conquer it.

If a fault is cured, or a bad habit broken up, it cannot be done by merely becoming sorry, or only trying a little. You must keep fighting away until it is got rid of.

If you have entered your master's service, and are trying to be good and do good, you will sometimes find hills of difficulties in the way. Things will often look discouraging, and you will not seem to make any progress at all; but keep at it, and never forget "that's how!"—*Mountain Democrat.*

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News Summary.

PACIFIC COAST ITEMS.

The Oakland *News* gives some interesting facts concerning the early history of that city. The first white man who passed through Alameda Valley, was Mr. R. Birney, who, in 1841, found the ground covered with snow. In 1840, three men went over from San Francisco and built a small schooner on the border of San Antonio Creek. One of their number died and was buried there. The greatest earthquake ever experienced in the place, was in 1850, when men and animals were thrown prostrate to the earth. Little did Oakland dream in those days of the *terminal* glories that awaited her.

The Cost of Harvesting.—The Farmers' Club, of this county, lately discussed various matters pertaining to harvesting. Among other things, a question came up as to the cost of harvesting, and it was concluded that ten cents per hundred pounds, sacks not included, would cover everything—counting rent at five dollars per acre. It was estimated by others, that the cost of harvesting was $4 75 per acre on the flat, and $6 on the hills, and that barley cost by general average after planting, gathering, sacking, etc., ninety-five cents per hundred pounds; for wheat, $1 15 per hundred pounds.—*Oakland News.*

We are glad to notice that a general effort is being made by inhabitants of the larger towns, for the prevention of cruelty to animals by the formation of societies, and prosecution of those who are guilty of such cruelty. The movement is a good one, and we regret that it does not meet with greater encouragement from the Courts, which in most cases refuse to convict the prosecuted parties, much to the indignation of the better class of people.

Another Branch Pacific Railroad.—Ground was broken at Nebraska City recently for the building of a railroad by the Midland Pacific Railroad Company, to connect with the Union Pacific, one hundred and fifty miles due West of Nebraska City, to pass through Lincoln, the capital. The road is to be built in two years, saving a distance from New York to San Francisco of one hundred and forty-eight miles.

Arrests have been recently made of parties engaged in raffling and throwing dice for small sums of money in public places in this city. We are glad to see an effort made to stop this form of gambling, which is doubtless productive of greater evil than the games of Faro and other games which are conducted with so much secrecy and caution.

Woollen Mills at Folsom.—There is now being organized a woolen company, whose works are to be located at Folsom. The capital stock is to be $250,000. A site is to be presented to the company, containing upon it a large bulk for building material. All the facilities requisite to make this a profitabble investment is insured. We believe the parties engaged in the enterprise are San Franciscans.—*Sacramento Record.*

An item in the Alameda *Democrat*, concerning the rain in June, rarely seen in California, closes as follows: "It turned quite cool on the following day, with occasional showers of rain, which did some harm to the new-mown hay, and injured the standing grain."

The new woolen mill at Ashland, in Jackson County, Oregon, is almost completed, and will be formally opened on the eve of the Fourth by a grand ball, and the factory will commence active operations the following week.—*Press.*

The Vallejo and Sacramento Railroad has been completed to Suisun. The first excursion train passed over the road on the 24th of June. On and after June 20th, regular trains will run to Suisun, Bridgeport, and intermediate stations.

The measles are raging violently in some parts of the State, especially in Alameda and Santa Clara counties. Several schools have been broken up temporarily by the ravages of the disease among the children.

Long lines of teams, from eleven to sixteen animals to a wagon, with two or three smaller ones attached, pass through our town every day heavily loaded for Nevada.—*Placerville Democrat.*

The Los Angeles *News* favors a division of California, and seems to think that Los Angeles might be induced with a proper amount of solicitation, to become the Capital of the new State.

The Mendocino *Democrat* reports the sawing of 215,500 feet of lumber, at the Noye mill, near Albion River, and claims that it is the largest week's work ever done on this coast.

The Western Pacific and Southern Pacific Railroad Companies, have claimed and selected the thirty acres of Tide Lands granted by the Legislature at the last session.

A complete mile in eight hours is the fastest time yet made by the tracklayer at Vallejo.

The fare from San Francisco to Reno by steamer and railroad, *via* Sacramento, is $21; to Virginia City, $23. The fare in second-class cars to Reno, is $16.

Thirty-one citizens of Oregon went out on the last steamer, to seek homes in the Argentine Republic in South America.—*Lafayette Courier.*

There are now 16,000 members of Temperance Societies in California, besides some who are not members.

The *Examiner* says that ninety-nine per cent. of the teachers of the State are Republicans.

The town of Princeton, Mariposa County, was partly destroyed by fire on the 20th ult.

They have had another very destructive fire at Idaho City—the work of an incendiary.

The number of cases of small pox in this City is reported to be decreasing.

The steamer from China, which arrived last week, brought 5,000 letters.

New wheat is arriving at Paradise City at the rate of fifty tons a day.

Over 2,000 immigrants arrived in this city in three days last week.

The Los Angeles papers report the grape crop in good condition.

Work is progressing steadily on the sea-wall at the city-front.

TELEGRAPHIC.

Eastern.—The Erie War has broken out anew....Gen. Gillem is ordered to California....J. C. Breckenridge has arrived from Paris....The Plasterers' Union of Brooklyn has voted $5,000 per month to the striking bricklayers....Judge Chase and Henry A. Wise are in New York....Gen. Howard of Maine, has been elected President of Union College, Schenectady N. Y....The President has signed the Eight-hour law.

Southern.—The Louisiana Legislature met on June 30th. After a long dispute, it was decided by the Lieut-Governor, that members must take the old test oath. Nineteen members took the oath. The Democrats entered a protest, and after R. H. Pabel, a negro, had been chosen temporary Chairman, left the meeting....The election in Mississippi is going on with a prospect that the Democrats will win....The Reconstruction Convention of Texas, sent a resolution to Congress, stating that murder and disorder are still prevalent in that State.

Congressional.—The Military Committtee report favorably on the Bill to discontinue the Freedman's Bureau....An amendment to the Civil Appropriation Bill was adopted, granting $150,000 for a Branch Mint at Carson, Nev....A resolution was passed, directing a Bill to be reported levying a tax of 10 per cent. on U. S. Bonds....Osborne, Senator from Florida, was sworn in....Mr. Boutwell offered in the House a Bill, authorizing the issue of $800,000,000 in bonds....The Senate confirmed Dalgren to be Chief of Ordnance....The Tax Bill passed the House on the 26th....The House resolved to adjourn to July 15th....The Senate passed the Omnibus Reconstruction Bill over the veto.

Political.—It is believed that the President will soon issue another Amnesty Proclamation including everybody....Stevens has his new Impeachment articles nearly ready....The latest Democratic ticket has Senator Hendricks of Indiana for President, and Mayor Hoffman of New York for Vice President....The California delegation are working for Haight and Field....Smythe of New York has been nominated as Minister to Austria.

Crimes.—John Cole murdered two step-sons at Warrenville, Ohio, with a butcher-knife, and assaulted others in the neighborhood....The celebrated Indian Chief Hole-in-day was assassinated by three Indians at St. Pauls Mo....The Surratt case is postponed to Sept. 21st....A clerk in the Second Auditor's office is charged with illegally paying out more than $1,000,000 to owners of negroes mustered into U. S. service.

Foreign.—Seward is negotiating for the purchase of Greenland and Iceland....The Irish Church Suspension Bill is defeated....The Pope declares the liberal laws of the Austrian Parliament to be in violation of the sacred rights of the Church....News from Japan is still war like....The rebels still hold out in China....The statue of Luther was unveiled at Worms on the 25th, in the presence of the King and Crown Prince of Prussia....The Irish Reform Bill passed the House of Commons the 25th of June....The cordial feeling between the Mexican Government and the United States has ceased....Minister Adams sailed for America in the *China*....The murderers of Prince Michel have been convicted.

WEEKLY MARKET REPORT.

Produce Market.

Wednesday, July 1, 1868.

Flour—100 bbls Marysville Extra, private; 500 bbls Extra, local mills, in lots, current rates. We quote city mills as follows: Superfine, in sks, ₱ 196 lbs, $5 75@6 25. Extra, in sks, $7 25@7 50.

Wheat—Market firm at $2 10@2 30 for good to extra choice milling. Sale of 500 sks Santa Clara.

Barley—Sales include 400 sks new, $1 70; 1,000 sks choice old brewing, private; 400 sks new, $1 70. The range for old feed and brewing is $1 80@1 95 ₱ 100 lbs.

Oats—600 sks Oregon, ex steamer, in two lots, private. We quote jobbing rates for California at $2 20@2 40 ₱ 100 lbs.

Potatoes—The market this morning was quite active at $1 25@1 37½ for new Mission; some choice lots realized $1 50; 100 sks Bay sold at $1 20 ₱ 100 lbs.

Onions—Red are jobbing at 1¾@2c and White at 2@2¼c ₱ lb.

Corn—The different varieties range from $2 20@2 37½ ₱ 100 lbs.

Rye—No transactions to report; quotable at $2 50 ₱ 100 lbs.

Buckwheat—Entirely nominal at $1 62½@$1 75 ₱ 100 lbs.

Beans—400 sks Bayo, private, jobbing at 5c; Butter, 6½c; Pea (very scarce), 12½c; small White, 8@8½c; Pink (not over 200 sks in market), 5c; and Red, 3c ₱ lb.

Bran—Is in light supply, and quotable at $30 ₱ ton from the mills.

Middlings—Fine, $40@45; feed descriptions, $32 50@37 50 ₱ ton.

Oil Cake Meal—Continue in fair request at $30 ₱ ton.

Hay—Market steady at $10@14 ₱ ton.

Dairy Products—Prices are essentially the same as last week. Fresh roll Butter is quoted at 32½@35c; California firkin, 33@35c; sale of 100 firkins within the range. Cheese is held at 13@15c for ordinary to choice California dairies; Eastern dairies, 16@17c ₱ lb. Eggs are steady at 37½@40c for Hen and 28@30c ₱ dozen for Duck.

Poultry—Live Turkeys, 18@19c, and dressed 20@21c ₱ lb; Hens $8; Roosters, $6@7 for large size; Spring Chickens, $4 50@5; Ducks, $5@5 50 ₱ doz; Geese, $1 75@2 ₱ pair.

Provisions—We quote jobbing prices as follows: California smoked Bacon, 15@16c; Oregon do, 11½@12½c; California Hams, 16½@17c; Oregon do, 15@16½c; California Lard, 14@15c, and Eastern do, 12½@13½c ₱ lb.

Wool—Demand fair and prices steady. We quote clean grades 17@18c; medium, 15@17c, and burry, 12½@15c ₱ lb, according to condition. The sales since last Wednesday aggregate 450,000 lbs. Several lots sold some time ago have not yet been graded, for want of adequate facilities. Freight is taken to New York by the steamers at 1½c, and by sailing vessels at 1c ₱ lb, currency.

Hides—Sales for the week aggregate 1,200 California dry at 14½@15½c ₱ lb, according to selection. Shipments to New York are made by steamer at 1½c gold, and by sailing vessels at 1½c ₱ lb, currency.

Tallow—Is wanted at 7¼@7½c for good to choice Beef. Sales of 20,000 lbs Beef for local use at 7½c ₱ lb.

San Francisco Cattle Market.

The supply and demand are quite evenly balanced; and hence quotations are essentially the same as last week.

We quote slaughterers prices as follows:

Beef—American, 1st quality, 6@8c ₱ lb.
do 2d do 5@7c ₱ lb.

Veal—Steady at 7@10c ₱ lb.

Mutton—In fair demand at 5@5½c ₱ lb.

Lamb—Ranges from 5½ to 7½c ₱ lb.

Pork—Undressed, 4½@7½c; dressed, 7@10½c ₱ lb, outside figure for milk or grain fed.

—*S. F. Bulletin.*

DIED.

Correction.—In this city, on the 18th inst., after a very long and painful illness, Mrs. Harriet S., wife of Alphonso J. Lovejoy, aged 37 years and 10 months.

Congregational Singing.

ROBINSON'S SONGS OF THE SANCTUARY. Hymns and Tunes for Congregational Singing. 85,000 copies already sold. Editions for Congregational, Presbyterian, and Baptist Churches. Price, $2 50. A liberal deduction to churches for first introduction.

HENRY WARD BEECHER'S PLYMOUTH COLLECTION. 75,000 copies sold. Congregational and Baptist editions, $2 50.

EPISCOPAL COMMON PRAISE. Appropriate Tunes for all the Psalms and Hymns in the Book of Common Prayer, with select chants. Just published. $2 75.

A. S. BARNES & CO.,
Publishers, New York.

For sale by H. H. Bancroft & Co., San Francisco.

THE OCCIDENT.

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Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

The statement in *The Pacific* that the Congregationalists of this coast are expecting soon to establish a Theological Seminary has interest for all who feel the need of ministers for our churches who have been educated among us. Our two Synods appointed a committee at their last meetings who might consider the propriety of taking some steps in the same direction, but, so far as we have learned, nothing definite has been done by them, and we are not likely to have a Seminary, for the present. We trust, therefore, that our Congregational brethren will not delay, but prepare themselves to take advantage of the University, when it shall begin to send out graduates, so that those who wish to study theology may not be obliged to go East if they would find Calvinistic instruction. The time ought not to be far distant when young men may be thoroughly trained for every department of practical or professional life without leaving this coast, and the demands of the Church will render it specially important that her ministry shall be educated in full view of the peculiarities of the field and what will be necessary to success in it.

The Steam Navigation Company and Pacific Railroad Directors deserve not only the thanks of the teachers in the public schools of San Francisco, but also of our citizens generally, for their kindness to those who are really doing public service, because of their liberality in granting to them a free excursion to Donner Lake. Many of these teachers are too poor to make any extended visits into the country, during their vacation, unless through some such benefaction, and all of them are well fitted, by their tastes and pursuits, to enjoy and appreciate the opportunity thus afforded. Nor will they alone derive profit from this excursion. From it they will gather knowledge of the State, and its resources and beauties, that will be communicated to their pupils, and the illustrations gained from what they see will add much to the interest and vivacity with which they will teach. It is always economical, as well as pleasing, to treat faithful public servants generously; nor do our companies who furnish facilities for travel lose anything by the manifestation of the liberal spirit that so many will gratefully enjoy.

The fact is often noticed by residents in China, and by masters of vessels in which Chinese are transported back and forth to this country, that those who return after spending some months, or years, among us, are very different in many respects, from those who come here. They may not have learned to speak our language much, or to read, or to live as we do. They may not have expected to imbibe any of our customs, to be modified by contact with our people. Yet, even against their purposes, they do become changed, and, in a sense, *absorb* certain notions and sentiments which are expressed so constantly by the habits and lives of those whom they meet. Even on religious points they are not the same, for a more excellent religion than theirs, in its effect on the general elevation of those who accept it, has been commended by the very civilization they are forced to acknowledge. They think more, and their thoughts have a wider range, after they have been in America for a time. They talk of what they have seen, and almost insensibly become more or less like those with whom they have been living. In short, a species of education is going on among the Chinese who are here, and its effect cannot be prevented. Sometimes, of course, they learn more of evil than of good, and they are then sad commentators on our habits and manner of living. But the *general* effect is elevating, and in the course of years the intercommunication between the two nations must have a marked influence on those who are borne out of the routine to which they have been bound for ages. If only the Christian people who have opportunity to affect these heathen during their stay with us would bear these things in mind, they might accomplish much for their welfare. Good influences will be like good seed, sown without much cost, but certain to spring up in a harvest of blessing years hence, and on the other side of the globe. Healthful example will be a lever that hands, of which we know nothing, will use to aid in the overthrow of the hoary and rooted systems of superstition to which millions are under bondage.

The Roman Catholic Church furnishes many valuable lessons that Protestants would do well to learn and practice, not the least important of which, is that suggested by the amount of money the members contribute for the support and propagation of their faith. The receipts for 1866, of the great Missionary Society of the Catholic Church, were nearly a million dollars in gold. May it not be, notwithstanding all we know of the ignorance that prevails among them, that this large sum is collected chiefly because of the fact, that 233,200 copies of their Missionary journal are circulated and read by the people? Almost half the amount given is expended in Europe and America, clearly indicating where those who manage it believe their great strength is to be in years to come.

It was doubtful, before the vote, whether the liberal party could carry the Irish Church question in the British House of Lords, and the despatch that declares their defeat was not, therefore, wholly unexpected. It should not be inferred, however, that those who have been so active and resolute upon this question, and who came so near to success, will now be ready to give up hope. The popular agitation that has attended the discussion has been a mighty power in their favor, and the possibility of carrying their cause through the Parliament has greatly strengthened the party. What other issues may arise by which the liberal spirit in England shall be nourished, and which shall afford it a theatre for exhibition, we need not care to surmise. We know that such a spirit never dies, when so fully developed, as is now apparent, and the progress of events will supply issues in which its influence will be felt throughout the realm. Indeed, the end of the Irish Church question is not reached by this vote. In some other form it will reappear, and the voice of the people will finally prevail over the opposition of those who sit in high places.

The fearful accident at the Oakland wharf, by which so many lives were lost on the fourth of the month, furnishes lessons that will be pondered by our citizens; but we desire to call attention to one especially, that relates to the greater safety of those who give themselves into the charge of men who undertake to be public carriers. Whatever may be said respecting the unnecessary haste of those, who in their rush for the boat were precipitated into the Bay by this accident; and whatever may be said respecting the ordinary caution and care of the Ferry Company, the simple fact is, that the machinery by which the bridge was supported, was not strong enough to bear all the weight that might be crowded upon it. There ought to have been no doubt on this point. The questions of cost, of appearance, of convenience even, should have no importance compared with this, and the chains and wheels by which the bridge was to be prevented from being a trap-door into the Bay, should have been able, beyond all contingency, to bear up tons of weight, beyond that of any possible crowd that could stand upon it. The lesson is learned at terrible cost; but it ought now to be heeded. Let us have *more care, in every respect*, for the safety of those who trust their lives in the hands of public carriers.

The news that George H. Stuart, a household name that is spoken with affection and respect in all parts of our land, and by multitudes abroad, because of his Christian character and his prominence as President of the Christian Commission, has been suspended from membership in the Church by the General Synod of the Reformed Presbyterian Church, is received with amazement wherever it is announced. What unsuspected iniquity has compelled the body, of which he has been an ornament and honor, to such extreme action? What phase of depravity has found illustration in so distinguished an instance, over which charity and the interests of religion found it impossible to throw a cloak? We are not left in doubt on this point. The Synod learned that Mr. Stuart had worshipped God in company with those who felt at liberty to praise

Him in some other measures than those furnished by Rouse's version of the Psalms! Nay, more, he had actually attempted this kind of praise himself, with those who were thus moved, and would not feel that this is a heinous sin! Guilt of such enormity would not admit of such forms of long-suffering as might be exhibited were he to be regularly tried, and, therefore, though too unwell to be present, and without process of trial, he was summarily excluded from the Synod and suspended from the Church, and his pastor, Rev. Dr. Wylie, of Philadelphia, was treated in like manner, because he was supposed to give aid and comfort to the criminal in his blasphemy! And this is in America, and among Protestants! There can be no objection, if any one chooses to use the version of Psalms, and such Christian liberty should always be granted; but verily, it is worthy of record that a reverend ecclesiastical court has declared that the verses with which Rouse has been pleased to convey the sublime sentiments of our religion shall be the *only* vehicle of praise to Almighty God! That bigotry can be so extreme, even among us, that excommunication shall be the price of an attempt to pour forth a full heart in any other strains! George H. Stuart is not harmed by such a decree, but we pity the members of the Reformed Presbyterian Church who are subjected to such "lords over God's heritage," and we mourn that our common Curistianity has been so misrepresented and dishonored.

Religious Intelligence.

PACIFIC COAST.

Santa Rosa.—Topstones are the pleasantest to chronicle, but foundations are not far behind. We chronicle the laying of the latter at Santa Rosa. The First Presbyterian Church is beginning an edifice, to cost about $4,000. The Rev. Mr. Frazer is ably seconded by Elders Morgan and Morton, as well as by his people. A recent festival has yielded about $300. The same sum will be given towards the work by Calvary Church in this city. The good, old First will also aid. It would be well if more of our people understood, like those in Sonoma County, the inspiriting, centralizing, and uniting power of an edifice upon a congregation.

Chinese Mission.—We learn from the *Advocate*, that the authorities of the Methodist Church will establish a mission among the Chinese of this city, having already appointed Rev. Mr. Gibson to take charge of the mission. Mr. Gibson has had some experience in the missionary work in China. All Christians will unite in wishing that this enterprise may be successful.

Episcopal Church.—We learn from the Vallejo *Recorder*, that the greater part of the material for the new Episcopal Church, has been hauled to the site of the building, and the work of erection will be commenced without delay.

Presbyterian Fair.—The ladies of the Presbyterian Church in Vallejo, will hold a Fair and Festival, commencing on August 11th. No pains will be spared to make the Festival an attractive one in every respect.

Presbyterian Church, Ione City.—At the last communion service of this Church, held June 14th, 1868, four members were received. Two on profession of their faith, and two on certificates from other churches.

Methodist Church.—A subscription paper is being circulated at Jackson for the purpose of building a new church edifice for the Methodists in that town. There is a prospect that the effort will be successful.

Oakland.—We learn from the *News*, that the frame-work of the edifice of the Second Congregational Society is already completed, and that the building will be ready for use in two months.

Dedication.—The Congregational Chapel at Los Angeles, was dedicated on Sunday, June 28th. Clergymen from different parts of the State, participated in the exercises.

Infidels.—The *Cumberland Presbyterian*, thinks that a very large proportion of our Public School Teachers are infidels. Some of them play billiards and go to balls.

For Sale.—The lot recently purchased by the First Baptist Society for the erection of a new church, is offered for sale.

Conference.—The Oregon Annual Conference of the Church of United Brethren met at Forest Grove on July 2d.

Prosperous.—The congregation of the Baptist Church at Nevada City, has been more than doubled the past year.

Donation.—The friends of Rev. Mr. Chivers at Chico, made him a generous donation last week.

EASTERN.

Destruction of Churches in South Carolina.—A Committee of the Protestant Episcopal Convention of South Carolina, close an extended report of losses by the war as follows: To sum up the losses of the diocese, it appears that the churches have been burnt, that three have disappeared; that twenty-two parishes are suspended; that two parsonages have been burnt; that every church between the Savannah river and Charleston, has been injured, some stripped even of weather boarding and flooring; that almost every minister in that region of the State has lost home and library; that along the entire seaboard, from North Carolina to Georgia, where our church had flourished for more than a century, there are but four parishes which maintain religious services; that not one outside the city of Charleston can be called a living, self-sustaining parish, able to support a minister; that their clergy live by fishing, by farming, and by mechanic arts; that almost every church, whose history appears on this record, has lost its communion plate, often a massive and venerable set, the donation of an English or colonial ancestor. The pecuniary losses might be repaired if the diocese were as in days gone by. But in its present and impoverished condition, no hope remains of speedy restoration. This generation can scarcely behold it. —*Observer.*

Religion and Politics.—When will religion shake of its affiliation with politics? The Michigan Congregational Association, at its late meeting, not only recorded on its minutes the reception of a dispatch announcing the nomination of Grant; but, when some fossil objected to it as undignified, amended the record by adding that of Colfax. And now we learn that that purely religious body, the General Assembly of the New School branch of the Presbyterian Church, attended on last Friday evening a grand entertainment given by Governor Geary, the political chief of the State; and worse than this, in their enthusiasm, so far forgot themselves as to sing "John Brown" with a right rousing good will!—*Independent.*

The Lutheran Synod.—The Synod, at its late meeting in Harrisburg, Penn., exhibited a true Christian liberality. Deeming it unwise to renew old controversies, it refused to take action on the report of the Committee, which declared that the recent secession of the ritualistic wing, had only taken from the church a source of weakness. It rebuked the extreme separatist spirit of such pseudo-Lutheranism, which refuses to interchange pulpits, or admit to the communion, those belonging to other denominations, and not only continued its correspondence with the German Reformed, Presbyterians (N. S.), Moravians, and Evangelical Church Union of the West, but took the initiatory step toward the establishment of ecclesiastical relations with the Dutch Reformed Church, the Congregational, and the Presbyterian (O. S.). It thus perpetuates the catholicity of Christianity manifested by Luther and the other Reformers at the Marburg Conference, and acts consistently with its mission as expressed in its own constitution. —*Independent.*

Reconciliation.—After an interval of twenty years, official relations have been resumed between the Northern and Southern Baptists. Delegates sent by the Baptist Home Missionary, to the Southern Baptist Convention at Baltimore, week before last, were cordially received, and the latter in turn appointed delegates to the meetings of the Northern Baptists in New York last week. Dr. Jeter, of Richmond, who came on this mission, frankly declared that the South had no wish to restore slavery, and expressed the hope that the relations between Northern and Southern Christians may hereafter be harmonious.—*Congregationalist.*

American Tract Society.—The Fifty-fourth Annual Meeting was held in the Old South Chapel. The treasurer, Mr. Henry Hill, made his annual statement, which showed that the total receipts for the year, were $145,568.10; expenditures, $163,063.25—an excess of $17,495.15 over the receipts. The assets of the Society are valued at $181,608.58—subject to mortgages that will reduce its availability to $151,221.58. The report was audited and accepted.—*Zion's Herald.*

Don't Want to Go.—The Methodist discipline requires the bishop to inquire of the candidates for ordination, whether they are willing to go as foreign missionaries. The corresponding secretary of the Methodist Missionary Society says, that not a name of one willing candidate has been sent to his office during the past two years, and the bishops have nearly ceased to put the question.—*Independent.*

Gen. Stephen Van Rensselær, the sixth in the line of Patroons, died at the family mansion at Albany, on Monday, the 25th ult., in his 80th year. The original estate, known as Rensselærwyck, which dates from 1630, extends twenty-four miles along the Hudson, and twenty-four miles each way from the river, embracing the chief part of Albany and Rensselær counties.

The late Samuel Gorgas, of Philadelphia, bequeathed an extensive farm at Roxborough, valued at $50,000 in cash, to found an asylum for indigent women. He gives the life-use to a relative, of the sum of $60,000, the principal to be added to the $50,000 above-named after the usufruct terminates. —*Presbyterian Witness.*

The Next Assemblies.—Both the Assemblies of the Old and New Churches will meet next year in the city of New York. The former in the "Brick Church,"—Rev. Dr. Spring's. The latter in the "Church of the Covenant,"—Rev. Dr. Prenliss' The two Churches are located within a short distance of each other.

Princeton College.—The acceptance of the Presidency of Princeton College, New Jersey, by Dr. McCosh, of Queen's College, Belfast, was announced on Wednesday, and was greeted with great enthusiasm by the faculty and students.

Another Noble Benefaction.—A large-hearted friend of the Boston Theological Seminary, who had recently given the institution $50,000, quietly called upon the treasurer last week, and increased it to $100,000.

Lay Delegates.—The Methodist General Conference has adopted a plan for the reception of Lay delegates—to be elected by the meetings of Lay stewarts—into the Annual and General Conferences.

THE REV. SAMUEL SEABURY, D.D., has resigned the rectorship of the Church of the Annunciation, New York. The Rev. William J. Seabury, assistant minister of the same, has been appointed rector.

YALE SEMINARY graduated a Senior class of ten, last month. From $30,000 to $40,000 have been raised toward the new seminary building, which is to cost from $75,000 to $100,000.

WALTER LOWRIE, Secretary of the Board of Foreign Missions of the Presbyterian Church, has withdrawn finally and wholly from the duties of this office.—*N. W. Presbyterian.*

REV. A. M. STEWART, has accepted a temporary appointment under the Assembly's Committee of Home Missions, to visit the Pacific portion of the field.—*Commonwealth.*

CONFERENCE.—The Methodist General Conference adjourned Tuesday, June 2d, *sine die* at 12 M. The next session will be held in Brooklyn, New York.

BAPTIST SEMINARY.—Nearly $20,000 has been pledged toward a Freewill Baptist Theological Seminary, to be located at Haverhill.—*Congregationalist.*

PROF. E. N. PACKARD, is to resign his position in Bowdoin College to complete his studies for the ministry.—*Congregationalist.*

FOREIGN.

THE ABYSSINIAN CHURCH.—In the fourth century, two Christians, the only survivors of an expedition sent out from Tyre, which landed on the Abyssinian coast, were the means of establishing a church. The first bishop was ordained at Alexandria, and the type of Christianity introduced, was that which prevailed in Egypt. From that day to this its religious history has been very much like that of Egypt, though its political history has been very different. What the Copts are in Egypt, the Christians are in Abyssinia, — formal, superstitious, and immoral. More than half the year is devoted to fast-days. Some of their customs are strictly Jewish. They circumcise their children before baptism; observe the Mosaic laws respecting clean and unclean food; keep the seventh day as the Sabbath; and have in their churches apartments styled "Holy of Holies," with their altars in the form of the ark of the covenant. In theology, though one dislikes to use the term in regard to the belief of such Christians, they have always held that there is in Christ but *one nature*,—Monophysites. The Abyssinians claim that their country is the Sheba of Scripture, and that their Emperors have descended from the Queen of Sheba who visited Solomon.—*Reformed Church Messenger.*

PERSECUTION.—The Bulgarian mission of the American Board at Eski Zagra, has been suffering from violence and persecution. The oldest assistant teacher was forcibly abducted from the school, was not allowed to see the mission family; and, when she at last made her escape, and through by-paths and streets which she had never before traversed, entered the house by the back door, her mother was at the street-door of the yard trying to get in. Having succeeded in getting inside, she rushed for the house, placed herself upon the door-step, and commenced howling, as the people of the East howl for the dead. A crowd soon gathered, broke open the outer door, and broke the windows with stones, and did much damage. The missionaries appealed to Mr. Morris, our ambassador at Constantinople, and to the English Consul at Adrianople; and, through their influence, several persons were sentenced to three months' imprisonment and to pay the damages, and others to one month's imprisonment. Many of these were pardoned on the solicitation of the missionaries, and are now their warmest friends. The general results are favorable, and the school is in a much better condition.—*Presbyterian.*

JOHN HEALEY, said to be the oldest clergyman in England, died last month. For sixty-nine years he was vicar of Holy Trinity Church, Hull.—*London Times.*

THE JEWS ARE COMING.—A City Missionary, engaged in the east end of London, says that among a great many Jews, there is a gradual admission of the truth of the New Testament history, while many now look upon Jesus of Nazareth, as the person in whom they can alone find rest. When the veil is taken away, and the Man of Calvary is accepted by the sons of Abraham, who are scattered among all the nations, they will wield an influence for the good of Christianity which we cannot now estimate. The finger of prophesy points to that day, and Christians who pray for the prosperity of Zion, should make their conversion a special object of prayer and effort. —*Zion's Herald.*

THE Nestorian Churches received one hundred additions in 1867, a larger number than during any previous year. An entire Armenian family in one of the villages, who was known to be interested in religion, was poisoned by a native Papist, and would have died, if the arsenic had not been put in lumps into their soup. The French priests made desperate and successful efforts to shield the culprit. Their policy is to promise protection to all who will join them, and then to persecute Protestants to the utmost of their power.—*Independent.*

PERSIA.—Two Mohammedans have lately embraced Christianity in Ispahan, the old capital of Persia. The law, making the apostasy of Moslems a capital offense, is still in force in Persia; and one of these men, who was seized by the authorities, was rescued by a party of English engineers, who happened to be in Ispahan.—*Independent.*

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A Ride by Railroad to Reno.

San Jose, July 5th, 1868.

I think you will agree with me that it is very pleasant to get away occasionally from exhaustive labors and spend a few days in admiring the beauties of nature, and breathing the pure air of the mountains. I have just returned from such an excursion. Our route lay along the Central Pacific Railroad, and no journey could be more replete with grandeur or diversified attractions. You behold the triumphs of engineering skill; the mighty mountains towering towards Heaven; the snow-drifts glittering in the sunlight; the mining towns nestled among the hills; while streams, and trees, and alpine flowers give attractiveness to the picture.

The novelty, wildness, and sublimity of the scene combine to furnish the keenest enjoyment. Added to all this, genial and appreciative companions each contributed their part to the occasion, nor did anything occur to mar the flow of quiet mirth, or disturb the pleasant sympathy of kindred spirits. My mind goes back with peculiarly agreeable recollections to to our evening devotions, when our little company united around the family altar, and made sweet melody together in the songs of Zion, rendering gratitude to God in the midst of His wonderful works, where possibly He had rarely, if ever, been publicly acknowledged in a similar manner.

The steamer from San Francisco to Sacramento was crowded, so that most of our party had to "camp" on the floor of the saloon. Two clerical gentlemen were more fortunate, however, being taken in and cared for by a large-hearted stranger, on the ground of their "good looks," as they insisted, and certainly greatly to their accommodation, as the writer can affirm.

It would be folly to attempt the description of scenery which has baffled the ablest pens, and which must be seen to be appreciated. Like a vast panorama each view unfolded its peculiar beauties, keeping the mind in a continual ecstacy.

I felt, as the ponderous locomotive dragged us with steady tread up the giant steeps, as if each shriek of the engine was a shout of triumph, proclaiming to the world and the stars what man can do when arrayed against the forces of nature, even in their most obstinate and obdurate forms, and the thought thrilled through my soul, if a few thousand human beings using the brains and muscle God gave them, could accomplish all this, what should Christians not be able to achieve for a cause infinitely more important.

The mountain lakes were the most beautiful scenes in our excursion—their waters exceedingly clear and pellucid, fringed to their very brinks with lordly pines, and the snow-capped mountain peaks mirrored on their motionless bosoms. We first tarried at Donner Lake, enjoying a sail on its waters, and a ride along its shores; then we passed over to Lake Tahoe, up the banks of the Truckee, which is its outlet.

Tahoe presents an expansion of surface which appears not unlike an inland sea. Its waters abound in delicious trout, and are exceedingly pure and cool. We witnessed a sunset upon the lake, which was surpassingly beautiful; the lingering rays of the declining orb painted the eastern mountains and tinged the placid waters with golden hues, and tarried for an hour in the variegated colors of a summer twilight.

Returning whence we came, and continuing our journey along the Pacific Railroad to the limit of our excursion eastward, and seeking rest after the labors of a busy day, we arose in the night and started homeward, reviewing each point of interest, swallowed and disgorged by fifteen different tunnels, and dashing through snow-drifts piled to the height of twenty feet on either side of the track.

From the summit our descent was rapid, until we regained the valley and entered once more the City of the Plains.

The intense heat made us eager to seek a cooler atmosphere as we were borne toward the Bay by the noble *Capital*, but before we entered the Straits of Carquinez, we were glad enough for the protection of extra clothing and the shelter of the saloon.

Reaching the metropolis, we each sought repose after the fatigue and excitement incident to such a journey, not without many expressions of the pleasure we had experienced, and the earnest hope that at some future day we might meet again, to unite in equally delightful recreation. San Jose.

Letter from the (N. S.) General Assembly.

Harrisburg, Pa., June 2, 1868.

It was near midnight when the Assembly closed its sessions and was dissolved, and this morning the members are hurrying away to their various homes. I linger for an hour in order to send you some brief sketch of our body, and its transactions.

It is quite remarkable, that every Presbytery connected with the New School Church, with but two exceptions, should have been represented in the Assembly. Even distant California had sent Commissioners from three of her four Presbyteries, to share in our deliberations, and to unite in action upon the important questions providentially presented to us for decision. The importance of these questions doubtless accounts for this large attendance, and likewise for the unusual number of representative and influential men present from the various sections of the Church. The Presbyteries had wisely departed, to a considerable extent, from the ordinary rule of rotation, and had chosen those who were best prepared to consider, and to act, for the rest, in this great crisis. A glance at the enclosed Roll of Delegates, will sufficiently justify this much.

The general spirit of the body has been admirable. Although there was considerable diversity of opinion and of feeling, on several important matters, and though we were, in several instances, embarrassed and delayed by parliamentary questions, yet the temper and conduct of the brethren were every way worthy of their high calling. All seemed to realize the solemnity of our position; the consciousness of being invested with high responsibilities was universal; and the desire to be harmonious, if not in the deliberations, still in the results, was supreme in all hearts. It seemed as if the Holy Ghost, in answer to our prayers, was really taking possession of our thoughts, our sentiments, our will, and was leading us, day by day, toward such conclusions as would honor Christ, and bless His Church.

It sometimes happens, that the religious meetings of our General Assemblies, in the presence of business and for other causes, are suffered to become incidental, and even to fall into neglect. The Assembly of 1868 is not exposed to this charge. While there was less of fervor than I have occasionally witnessed, and less of exciting address, there was an unusual degree of prayerfulness, of brotherly communion, of quiet and solemn surrender to the divine will. The good people of Harrisburg were also well supplied with excellent preaching on the Sabbath, and the Communion Service, on the second Friday afternoon, was an occasion of very tender interest.

I ought to say for these same good people of H., that they have established the Assembly in such a way, as fully to justify the reputation which Central Pennsylvania has long had for genial, old-fashioned hospitality. The reception given by the ladies of the First Church, at the mansion of Geo. Geary, was especially pleasant; and our excursion to Gettysburg, and exploration of that famous battlefield, under the guidance of the Governor, who himself bore no ignoble part in that decisive conflict, was a privilege for which many of us will be grateful while life lasts.

The general condition of the denomination, as indicated in the reports of our various Permanent Committees, and also in the narratives from the several Presbyteries, is, in the highest degree, encouraging. The year just ended has been one of numerous revivals, of well-sustained interest, even when no special revivals have been enjoyed; of increase in congregations; of diligence and enlargement in the Sabbath Schools, etc., etc. The number of sanctuaries erected or enlarged; of congregational debts paid; of parsonages and libraries purchased; is unusually large. Our Home and Foreign Mission enterprises; our church erections; publication; theological education; and other kindred agencies, exhibit a very gratifying advance. As a branch of the Presbyterian Church we have great occasion to rejoice in the past year, as being one of the best—perhaps one of the most decisive and fruitful—in our history, and also to feel, that whether union does or does not occur, we have the promise of a glorious and blessed future.

On the engrossing subject of *Union*, what shall I say? There was in the Assembly, a very strong and almost universal sentiment in favor of Union, on any terms at all consistent with our denominational position. When the basis was presented, many earnest objections were felt and argued against the first, second, and tenth articles, especially the latter. The explanations of the joint committee, accompanying the basis, and the further explanations of the special committee, to whom the whole matter was first referred, were such as to silence, for the most part, the objections to the first and second articles, though many, even among the warmest friends of Union, would have preferred some modification of both. The tenth article was so much at variance, both with the universal usage, and with the general theory of our denomination, that it could neither be explained away, nor rendered acceptable, and thirty-seven of the members were compelled to record their dissent from this as one of the terms of reunion. Yet the desire to see these two separate denominations again made one, and the overpowering conviction that the cause of Christ demanded such union, even at great personal sacrifice, finally led to the adoption of the basis, subject to the decision of the Presbyteries, by a vote almost unanimous; four only, being excused from voting.

This result was secured only with the understanding that the explanatory statements of the joint committee were to be regarded as a species of commentary on the basis itself, and that the doubtful, or objectionable clauses, were to be received on both sides in the generous and trustful temper indicated by the committee. The fact that the Assembly at Albany has, after a severe struggle, adopted the basis, but laid aside the commentary by simply accepting the report of the committee, is one which

has disturbed many, who fear that the O. S. interpretation of the basis is one which they cannot accept. The further proposition to strike out the Smith and Gurley clauses in the first article, originating, as it is known to have done, with those opposed to Union, is calculated to increase rather than allay suspicion, and was rejected by our Assembly, partly in that view, though the proper constitutional majority could not, at the late hour at which the propositions were submitted to us, have been obtained. But the most serious obstacle to Union, now existing, is the explanatory resolutions, passed by the Albany Assembly, and submitted to us by telegram just as we were closing our sessions. That resolution seems to undo all that has been done, and to defer the Union for a year, if not indefinitely.

It is too early to speculate, and too hazardous just now to prophecy, but it is neither prophecy nor speculation to say, that this resolution must be repudiated by the ministry and membership of the Old School body, or negotiations for reunion must cease. As one who loves the New School type of theology, and who intends to preach it and "propagate" it, not in contrast with any other, but as a precious phase of Christian Doctrine, and as a solid, symmetrical, complete system of sacred truth, I can never stand within the lines of a denomination where all teaching and preaching are to be tested, not simply by the confession of faith, but also by the interpretations of that confession, to be found in the Digest of the O. S. body since 1835. If this be the price of Union, then there are many of us who will never pay it. E. D. M.

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The Occident.

San Francisco, Saturday, July 11, 1868.

THE GENERAL ASSEMBLIES.

The mails have now brought us sufficient intelligence respecting the character and action of the two Assemblies to enable us to contemplate them with some justice. They were very unlike in the elements which composed them, though for the most part resembling each other in the spirit by which they were animated. The Old School Assembly was more than usually distinguished for the presence of the acknowledged leaders and old men of the Church. That of the New School for the presence of the active, working, progressive men within its bounds. Even a few years ago, the hope that two bodies thus composed would have and express any harmony of sentiment and feeling, would have been regarded as wholly visionary. Yet, from the beginning, it was manifest that a real spirit of fraternal interest, and a marked desire for union, prevailed in both, and none were disposed to trifle with what all were willing to recognize as the evidence that the Great Head of the Church was present in their deliberations.

The question most prominent, and that to which attention was given at the beginning, was that of reunion, and this was thoroughly discussed, in connection with the report of the Joint Committee, the most ample opportunity being given to all to express their views. Upon some of the articles there was much diversity of sentiment, but the explanations of members of the Committee, who were present, removed the difficulties that most presented, and much more harmony of judgment was manifest in the vote than was anticipated during the progress of the debate. With the exception of five who were excused from voting, the basis was unanimously adopted in the N. S. Assembly, and it was adopted in the O. S. by a vote of 185 in favor to 77 opposed. Those who were opposed insisted that they were in favor of union, but could not accept the terms of the basis, and all were agreed in the opinion that the two bodies could not be long separated, even should they fail to see reasons why their union should be hastened.

We can but regard the resolution passed by the O. S. Assembly near the close of its session, and designed to be supplementary to and explanatory of the vote that had been telegraphed to the other branch, as a serious misfortune, and wholly unnecessary in the circumstances. It tended to shake the confidence of N. S. men in the real desire for union of those who could pass such a paper at that stage of proceedings. It was construed as a reaffirmation of the old issues. Had it been sent on to the N. S. Assembly in the early part of the session, when there would have been time for thorough consideration, it would have been almost fatal to all hope of union that is worth the cost. But coming when many had left, and all were ready to leave—the business having been completed—the members present only expressed the hope that it might not prevent what had been so fervently desired, and then adjourned. The following is the resolution:

Resolved, That this Assembly hereby desire it to be distinctly understood that the first article of the report of the Joint Reunion Committee, which is the doctrinal basis of our union, adopted on Friday evening last by this Assembly, is not to be interpreted as giving license to the propagation of doctrines which have been condemned by either Assembly, nor to permit any Presbytery in the United States to license or ordain to the work of the ministry a candidate who maintains any form of doctrine condemned by either Assembly."

The annual reports made in both Assemblies revealed very cheering prospects and furnished proof that, as a Church, we are doing a great work, both in our own land and among the heathen. And the general exhibition of Presbyterianism, as thus represented, was such as to cause all who are interested in this branch of Zion to be thankful that we have so goodly a heritage, while they pray that it may extend more and more.

THE POWER OF EARNESTNESS.

There is a wide difference among men as to their power to affect each other. One may attract your notice—perhaps awaken some admiration by his adoption of a sentiment or a cause. Another will thrill you with the spirit he manifests respecting it, and seems to get his whole soul under you, as a lever, moving you out of your position of indifference, whether you will or not. There is all the contrast that we find between those whom the judgment of charity allows to be Christians and those whom no judgment can render anything else, and the testimony of these last in support of what they accept, their enthusiastic advocacy of what they desire shall prevail, is always telling and sublime. They are "burning and shining lights," commending themselves to the reason, burning their way through prejudice, routing opposition, and proving by what they do, that religion has wonderful power for good.

It is a noble triumph, when argument silences skepticism, and exhibits Christianity as a necessity of man's nature and condition. The long line of men who, through the ages, have maintained the cause of truth, and are called the "Defenders of the Faith," will challenge comparison at any period with those who have opposed them. They are confessedly among the most eminent in history, and their work bears powerful testimony to the worth of the Gospel. Yet Paul himself, at the head of this line, accomplished more for the Gospel among the mass of men, by his zealous devotion, by the soul-felt earnestness with which he preached it, and lived in accordance with its spirit, than by the mere logic with which he defended its doctrines. And a more important line of witnesses for the truth appears in those who, in succession, reared their altars and placed *themselves* thereon, with all they had, to illustrate its supreme control. These men do not argue, yet they *convince*. They present what may be called the logic of the *heart*, more difficult to resist than any other, and wielded often by the feeble as well as the strong. The child has it when he rejects the reasoning of the infidel, and then makes him *feel* that he is wrong. The ignorant man employs it when he arrays his experience and his whole-souled devotion to his Lord against the forces that philosophy brings upon him, till the philosopher anxiously inquires whence this strange power is derived.

It is sublime, when the weak thus confound the mighty, when the unwise bow the wise before them, through the spirit that conquers without, as it has first conquered within. In nothing is the wisdom of God more manifest than in this overcoming influence of complete consecration to Him, and when what men have regarded as the strong towers of the Christian faith have been beaten down, and it seemed that the Gospel must be overborne, the grandest triumphs it has ever known have been achieved as in the *hearts* of unknown men and women, this spirit has burned undimmed by persecution, and from those hearts went forth the proof of its immortal nature. Such testimony may be rendered by us all, and herein is the wisdom of Him who has given us the privilege. For in every case, success, when rightly measured, does not consist so much in what we do as in what we *become*. Success is devotion to whatever is noble and good. It is manifested interest in others and in their welfare. It is obedience to obligation; cheerful, continued consecration to duty, and it gathers nobility around any life, that can come from no other source; it gives a power to any spirit that can no where else be gained. The world is to be converted by earnest men, rather than by great men. Greatness is of advantage, but earnestness is a necessity, and often itself becomes greatness, so that every man may become a mighty power, because of the spirit that rules in him. Let no one undervalue himself, and let no one mistake the elements of his strength, as ever dependent upon God and upon himself.

Mode of Baptism.

In endeavoring to learn the meaning of *baptizo* and *baptisma*, terms used, in Greek, to express an ordinance of Christ's Church, I hold it to be both reasonable and scriptural, to ascertain the significance of these terms, both from the nature of the ordinance itself, which we have already done; and from the mode of its administration, which we now propose to do. In the latter case, we look to the ceremonial ablutions of the Hebrew economy—the type of the spiritual cleansing of Christ's blood, as the sacrifices were the type of that great sacrifice on Mount Calvary. In passing, we will look, also, at the usages of the Jews in the time of our Savior, when baptism was appointed by him as an ordinance; and finally, to the figures by which the Holy Ghost is pleased to manifest his presence to the Church, in his great spiritual baptisms, of which the appointed baptisms by water are but the type and symbol.

In illustration of our position, that these Hebrew ablutions were types of the christian ordinance of baptism, I quote from one of the Fathers of the Church, as follows:—"For to Abraham, and his posterity, circumcision was commanded, to which the Law of Moses added, ablutions, sacrifices, and other rites. These were the sacraments of the Jews till the coming of Christ, which was followed by the abrogation of these, and the institution of two others, which are now used in the Christian Church, namely: Baptism, and the Supper of the Lord. Baptism testifies to us purgation and absolution; the Eucharistic Supper testifies our redemption. Water is a figure of ablution, and blood, of satisfaction."

We think it but reasonable, that a positive prescribed institution should control the terms by which it is expressed, and not the terms the institution, especially when the nature of the institution is unknown to the Greek tongue, and comes into it from the Hebrew economy, through as a well known and established ceremonial ordinance. No person would think of gaining the meaning of a legal instrument from the barbarous French or Latin in which it might be couched, but rather from a study of the facts and usage of the Courts. The meaning of *habeas corpus* will hardly be learned by curious investigations of the power of the Latin phrase. The nature and effects of *vaccination* will not be learned by careful examination of the *meaning of vacca*. The lawyer and the physician would smile at such ratiocination. I propose, therefore, to go beyond

the mere terms of the ordinance of baptism, and having already established the internal meaning as *ritual purification*, I propose now to show, that this essential idea of baptism exists in it, independent of the literal or primitive signification of the Greek term. As in the Lutheran and German Reformed Churches, in Germany and Holland, at the present time, while the term employed to signify baptism comes from a root which originally meant to dip or immerse, the essential idea of Christian baptism overides all considerations of mode, and the ordinance is administered by *effusion, or aspersion*, though the term which still designates it originally signified *immersion*.

Whoever should insist now, that the Churches in Germany performed baptism by *immersion*, because *taufen* and *doopen*, the terms used to signify the ordinance, in the German and Dutch languages originally meant *to dip*, although we might make out a very strong case from the etymology of the words, and show, by various learned authorities, that *doopen* was Dutch for *dip*, and *taufen* German for *immerse;* yet, after all, he would have to succumb before the facts of the case, and the palpable, undeniable truth, that though the Dutch and Germans say *doopen* and *taufen* to describe the ordinance, yet when they come to its administration, it is done by *pouring* and *sprinkling*, and not by *immersion*. I do not say whether these Germans are right in using the mode of administering this ordinance, I only wish to show that the nature and mode of an ordinance cannot be always determined, with positive accuracy, by the *etymology* of the word which represents it. Permit me another illustration. It is reputed that a band of Sioux Indians saw a company of women baptised by immersion through the ice in the Missouri River, and having learned that it was done to make them better, tried the experiment next day on their own squaws. Whether this were a fact, I know not, but at any rate, it will show, that no heathen would get the slightest idea of the intent of Christian baptism either from the term itself, or from seeing an actual immersion. He must hear the gospel preached first, and knowledge must precede the ordinance, or else the mere term is utterly empty of any Christian signification.

F. B.

In my article in No. 27, read *Heathen Greek*, for *Teachers' Greek*, and *choirs*, for *chocis*. F. B.

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CURRENT LITERATURE.

THE MYTHS OF THE NEW WORLD.

No study is more interesting than that of man's attempt to solve the great questions propounded by his religious nature, and no result of such study is more suggestive than the evidence that in many essential particulars, in every age and nation, he reaches the same conclusions. The Mythology of the ancients was the same in all lands, except as it was modified by the peculiarities of the people who accepted it. The Paganism of modern times has the same general features, whether found in China, India, or America. It has not been so clearly observed, however, that the modern and the ancient really resemble each other, and the discovery of this resemblance requires such careful investigation, and such skill in analysis that few have found much satisfaction in the attempt. Mr. Brinton, in the work of which we have given the title above (published by Leypoldt & Holt, New York), has given us the result of this investigation and analysis, respecting the religious sentiments and practices of the Red Race of America, and any one who will read it with thought, will be greatly interested in its design and in the ability with which this is executed. The book is not written for a heedless reader, but for one who takes real pleasure in the study of the points it presents. These relate to man's earliest ideas of the soul and of God; the myths respecting the creation, the flood, the future state; the symbols and numbers which have been associated by every race with these ideas, and the general laws and influence of natural religion, as everywhere developed. In treating these questions the author exhibits a mythology which was universal on this continent, essentially like that which prevailed in the East, and while avoiding mere speculation, for the most part, he has displayed an ingenuity and skill in his work which enchain the attention from the beginning to the end. The book can be bought of Bancroft & Company, San Francisco.

HOME BOOK OF WONDERS.

R. J. Trumbull has published, and sells by subscription, a large work with this title, which deserves a place in every family. It is not a mere collection of curiosities, nor a compilation of useless yet strange stories or facts; but a very extensive, and reliable, and instructive, as well as pleasing and surprising, series of wonders in nature, in science, in art, in every field of discovery and achievement. The author, or rather the editor, John Loraine Abbott, has sought, in a manner that shall be welcomed at the fireside, acceptable to men of science and research, and full of interest for all intelligent readers, to give real facts, and his book is full of interest. We have so many exaggerated and foolish stories, so many fables which are the outgrowth of mere superstition, so much positive nonsense put forth in a marvelous style, and intended to gratify the love for strange things that is well nigh universal, that a sensible work that assumes that "truth is stranger than fiction," and is content with truth in its wonderful statements, is a marked exception in this class of literature. Had we space, and could we make a selection from such a mass of interesting matter, it would be pleasing to give some specimens of articles with which the book abounds. This is not necessary, however, and we commend it, not as resembling in any respect the Munchausen stories and fairy tales which have become so frequent in our homes, and which are read with such eagerness by our children, but as a valuable work of information given in a manner that will please while it profits, convincing all that there are wonders the knowledge of which will make us wiser and better.

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SKETCH OF GOV. ANDREW.

Without the pretension of a full biography, this book supplies a very good portrait of the late lamented Governor of Massachusetts, in his official position. It was published first, in its principal outlines, as an article in the *North American Review*, but was desired for wider circulation by many friends of Gov Andrew, and therefore has been placed in this form, in connection with his valedictory address on retiring from office, upon reconstruction.

Few men were more prominent, or more respected, for their efficiency, and wisdom, and patriotism, during the war, than was Gov. Andrew, and while the citizens of his own State feel a special pride in him, there are many others who will take pleasure in reading this account of his official career. New York: Hurd & Houghton. San Francisco: Bancroft & Co.

Bancroft & Co., have published a little gem of a book entitled, "Yosemite," which is designed as a Guide-book for those who may visit that great marvel of our coast, and a substitute in some sense for a visit, for those who are unable to make the journey. It has twenty finely executed photographs of the points and objects of most interest in the valley, with a map of the whole, containing a kind of summary of what may be seen in it, with a scale of miles, and the correct topographical relation to each other of the several parts. The description is written by John S. Hittell, and is said to be reliable; that it is interesting, is a necessity, since nothing can be written respecting this amazing exhibition of nature which will not have interest. All the information one may need in regard to routes of approach, places of special grandeur or beauty, hotels, will be found in the book; and the views may be studied with pleasure, whether one has visited the region they represent, or not, since they are the simple attempt to transfer nature to the paper.

PUTNAM'S MAGAZINE for July is quite equal in interest to the preceding numbers. In variety and real worth, the articles are equal to the promises of the publishers, and while thus sustained, there is no doubt that the magazine will be widely patronized. Bancroft & Company publishers, San Francisco.

LITERARY ITEMS.

It would be a great misfortune if the future historians of the present age should adopt the literary weeklies as the best exponents of the character of the times. A sorry picture would they make of us from such material. We should all appear as Pharisees in religion, and Publicans in wickedness; as the most defectively clothed of human beings; as having our brains stocked with little else than vanity, and love of ease, and the getting of gain. Cynicism is becoming almost the universal characteristic of the articles in these first-class weeklies. They never tire in telling in antithetic and sparkling phrase, the degeneracy of the times, and this sad theme has proved productive of an immense amount of fine writing. The author of these articles are, we venture to say, for the most part, gentlemen of easy and obliging manners, who only wear the sneer when it pertains to their business to do so, and who are worried about the follies of the age only to the extent of an article in the *Round Table* or the *Saturday Review*. They love to say a smart thing rather than a true one, and are allured to this field by the fine opportunity it affords for a display of their pyrotechnics. There is no moral purpose apparent in what they write. The trick of it is simply to shut your eyes to goodness and eagerly watch for its opposite; to scout at sincerity, and use hard words with the most serene assurance. If any good is done by this we fail to discover it. The generalizations are crude, and of little credit to the comprehensiveness of mind of the writers; the fine points exist in words and tricks of rhetoric instead of in facts; and the effect of the whole is anything but healthy. It is about time this style gave place to something higher in ability and nobler in aim and sentiment.—*Chicago Presbyterian.*

THERE is but one daily religious paper on the continent—the Montreal *Daily Witness*. It was published for fifteen years by Mr. John McDougall as a weekly religious paper, before he made it a daily. Although it labors under the disadvantages of being published in a city three-fourths of whose population is Catholic, it has by far the largest circulation of any local paper, and, while it is the organ of no sect, its thoroughly evangelical character, and its support of temperance and public morals, have given it a deep hold on its constituency.

THE number of new books published in Germany in 1867 was 9,855, being 1,156 more than in 1866. Of these, 1,365 are theological and devotional, 932 belong to the department of school instruction, 852 to belles lettres, 648 to history, 575 to natural science, 493 to medicine, and 397 to the fine arts. The whole number of books issued is much greater than in France, or than in England, where 4,144 new books were published last year.

TRIAL is being made of a new machine at the London *Times* office which is expected to transcend anything yet extant. The paper is made in an immense length, and delivered out from a roller. The machine is intended to print 46,000 sheets, or 23,000 perfect copies, per hour, which is a greater number than has ever yet been accomplished; and it also cuts the paper into sheets, folds them, and records the number printed.

THERE has been lately published in St. Petersburg a pamphlet bearing the significant motto, "O, Russia, one step more and the whole world is yours!" It asserts that a Bulgarian revolutionary committee, completely devoted to Russia, has been in existence for two years, and that it is powerful enough to raise all Bulgaria in insurrection at twenty-four hours' notice.

ARIED.—This is the title of a pamphlet published at the South, the object of which is to prove that "the negro is a brute." Although the silly infidel proposition is sustained by no arguments other than flimsy and no assumptions but those which are false, the circulation of the book is large.

GRACE GREENWOOD will reside in Washington for the next year or two. She will continue her contributions to *The Independent.*

"SPIRITUAL WIVES" is already in its fourth edition.

Ninety-five thousand copies of Wayland's Moral Philosophy have been sold by Gould & Lincoln since these works were first published.

Nineteen-twentieths of the books published by the Massachusetts Sabbath School Society, are written by women.

The Springfield *Republican*, "guesses" that the book, "Where is the City?" was written by Oliver Wendell Holmes.

The life of Grant, by J. S. C. Abbott, is having a fine run, 9,000 copies having been sold in three weeks.

Educational.

An Educational Toy.

It is pleasant to invent educational toys. Here is one. It is a box illustrating ornamental woods. The four sides are made of the four peculiar to the Pacific States. They are the Madrone, the Laurel, the Oregon Maple, and the Manzanita. The top is formed of three pieces—each a foreign wood. There are mahogany, rosewood, and satinwood. The bottom is also of three pieces. They are American woods, to wit: black walnut, birch, and curling maple. Inside is pasted the following descriptive paragraph: "Mahogany, the richest of woods, when solid and old, has, with the influx of sudden moneys, been retired from the fashions of a world that needs young splendor, and cannot afford to wait for the sound beauty of maturity. Its place is usurped by the ready excellences of rosewood, and the natural respectability of black walnut. But even these are getting to be in high demand and very expensive, and the brilliant satinwood, prized for interior cabinet decoration, is also exceedingly costly.

"In this emergency, California looks into her realm—a very purse of Fortunatus—and offers to replace the foreign woods with her own productions of equal beauty, and even to furnish, besides the American *black walnut*, *birch*, and *curling maple*, so largely in use, other native woods of greater variety and richness. The *Madrone tree*, named piously by the Spaniards, is of a reddish tint, lighter than mahogany, but close-grained, and taking a more perfect polish. The heart of the tree gives wood of dark, oblique bands, that are peculiarly beautiful. The *laurel* is like our eastern maple in general appearance, but more compact, and much more varied in the peculiar convolutions of its fibre. The *Oregon maple* is like the same tree from the Atlantic Coast, only on a larger scale, giving fine sweeps and curves of veined color, that may be wrought into splendid effect. The *Manzanita* is a very common tree in California, growing nearly always in dwarfish shapes and sizes, but, although not often high, is sturdy, fine-grained, and of a mellow, reddish tint, resembling the Madrone and the mahogany; it is adaptable to turnings, carvings, and delicate ornamentations. C. R. C.

Be a Manufacturer.

"Those 'Commercial Colleges' which abound in all the western cities, useful as they are in many respects, appear to be luring young men from their proper vocation of producers and makers into the overcrowded business of distributing; so that, even in busy Chicago, where every able man is doing two men's work, the merchants are pestered with applications for clerkships, and the salaries of clerks are generally low." ("Chicago"—*Atlantic Monthly*, March, 1867.) This paragraph is suggestive. It claims the attention of young men and their parents. The modern highway to wealth is Art. Manufacturers are kings. Book-keeping is, of course, a necessary adjunct to all business. But it is not a profitable business of itself. To manufacture even axle grease takes a head, and brings in wealth. Book-keeping for the axle grease man is only counting for him his wealth; not sharing it. Let the young man set about learning some useful art. If he has graduated at some good school, all the better. He can then perhaps invent some improvement in the processes of the manufacture. Here is where the gold comes in—and, with the gold, the social standing and the means of usefulness. Go into some manufacturing establishment. Go through it by actual service. Study it from the furnace to the counting-room. Improve upon it. Follow it. Be rich. Be useful. C. R. C.

Personal.

Correction.—In our issue of last week, we said that Mr. D. C. Stone, so long in charge of the Public Schools of Marysville, was to be connected with the Oakland Seminary. It should have been, the Female College of the Pacific. Mr. Stone takes the place of Mr. Harmon in the latter Institution. Mr. Harmon we learn is soon to leave for the East—to be absent about a year.

Mrs. R. S. Maclay, wife of the Chinese missionary, arrived on the last steamer from China, accompanied by her six children, all of whom speak the Chinese language fluently.

H. E. Highton, of this city, recently lost himself while hunting in the mountains near the Geysers. After having passed two days without food, he was found by two miners.

Arrivals.—Among the arrivals in this city last week, we notice the names of Ross Browne and family from New York, and Gen. Placido Vega from Mexico.

Dr. John B. Gray, one of the most eminent physicians of Marysville, was shot and fatally wounded on the evening of the 4th, by a man named Rufus Swett.

Rev. Mr. Ames lectured on the evening of July 3d at San Jose on "Good Society," for the benefit of the Ladies' Benevolent Association.

Jas. H. Carleton has been promoted to be Brigadier General by brevet, for meritorious services during the late war for the Union.

Chas. Westmoreland writes to the Humboldt *Register*, saying that he will be a candidate for Congress from the third District.

Dr. Newcomb has retired from the practice of his profession at Oakland, and will sail immediately for the Sandwich Islands.

Rev. J. M. Woodman is delivering a very interesting and useful series of Sunday evening lectures to the people of Chico.

Judge Shaffer, formerly of Stockton, is the Democratic candidate for Representative to Congress from Idaho.

A. C. Russell, according to a notice in the Mariposa *Mail*, will not hereafter be connected with that paper.

Madame Parepa Rosa has been sick with the measles, and has been obliged to postpone her concerts.

C. B. McDonald of the Oregon *Unionist* will become editor of the Oakland *Transcript*.

Rev. W. T. Lynch and wife were lately immersed at the Union Square Baptist Church in this city.

Rev. C. E. Rich is trying to raise funds for a Methodist Church at Oakland Point.

Dr. Thomas preached in the First Baptist Church of Stockton last Sabbath.

A. Morse, has been editor of the Grass Valley *National* since July 1st.

Rev. Dr. Atkinson has been dangerously ill at Forest Grove, Oregon.

Rev. A. L. Stone, D.D., has gone to Yosemite to spend a few weeks.

R. T. Montgomery resumes the editorial charge of the Napa *Register*.

Gov. Haight was not nominated by the New York Convention.

J. S. Slauson, of Austin, Nev., will be a candidate for Congress.

D. A. Sackett has been appointed Post Master at Petaluma.

Gen. Halleck has been making a visit at Monterey.

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Practical and Scientific.

AGRICULTURAL.

The Agricultural Prospect.

There are many weighty suggestions in the following article from the Springfield *Republican*, which our farmers will do well to consider:

"It is established historically that nothing goes so far to steady the finances of a country as a good agricultural crop. The same gain in values cannot be made in manufactures or commerce, with half the immediate effect upon the economical condition of the people as when it is made by the 'bounty of nature, through a liberal harvest. And at no time, were we to trace back the industry of the country for twenty years, has the promise of agricultural prosperity been so bright as at present. For two considerations unite to secure an increase in values such as has not been known since 1848, that year of plenty with us and of universal scarcity abroad. Reliable advices from nearly all the Western, Middle, and Southern States assure us that the season is opening most auspiciously, and that an unusual breadth of land is being put under cultivation. Estimates of figures at this time would, of course, be wholly uncertain; but from the concurrent testimony of so many sections of the country there seems to be no exaggeration in saying that, with merely average good fortune during the summer, the yield of grain the present year must be at least twenty-five per cent. above that of last. The breadth sown in Wisconsin and Iowa is reported to be something astonishing. On the other hand, if we look abroad, we find an unusual scarcity prevailing, from the general failure of last year's crops. The entire supply has already been drawn close down; nearly everything has been eaten up, and in some parts of Europe famine has already set in, caused not in any sense by financial disturbances, or the cessation of manufactures, but from actual scarcity of breadstuffs. The deficiency in the French crops alone is estimated at 34,000,000 bushels.

That of England, also, was deficient both in quality and in bulk. All the north of Europe fell off greatly in its production; and in Stockholm, where oatmeal forms the most common and the cheapest article of diet, oats are now as high as in London. In Galicia and the eastern provinces of Prussia, extreme distress prevails, and even in New York, subscriptions have been called for to feed the famishing people of Sweden. In such a condition of things nothing but an abominably inflated currency could have checked a steady flow of grain from our ports; and indeed, as it is, the exports of the last six months show a most gratifying increase both in quality and price. Already New York reports a quickened demand from abroad. To be sure, the grain that is now in the ground cannot be well relied on for immediate export, but it will serve to justify the old supply being drawn down to the lowest point. Moreover, the amount available for export is never a fixed quantity, but of the most elastic proportions. Let the price of wheat but advance a few cents per bushel, and a far less amount will be consumed at home. Our own consumers will subsist more—as they can easily do—upon articles not available for export, and will thereby release a greater quantity for foreign consumption. So completely must all the existing supply be exhausted through Europe before the new yield, that under the most favorable condition of their own crops they could not begin to make good the deficiency. It is inevitable, therefore, that unless a further premium shall be put upon Russian and Polish wheat (gold) by the crazy expansion of our currency, the United States will be called upon, during the present year, to make the grandest contribution it has ever done to the grain markets of the world. There is no reason, except in our own ruinous finance, why our exports of agricultural products for 1867 should not be doubled in 1878, and thus a river of wealth be poured into the country, not to be squandered in the heartless and corrupting luxury of the city, but to encourage and enrich the tillers of the soil, and to promote every good and wholesome industry in turn."

Culture of Orchards.

The subject of the cultivation of orchards, in order to keep them in a healthy and vigorous state, so as to furnish the best fruit that shall sell at the highest prices,—is so important as to require line upon line, until a thorough improvement is made in the practice of most owners. This is thought to be less necessary at the West; yet a late member of the *Northwestern Farmer* has a valuable statement from P. Sutton:

"In the first place, never sow any kind of grain, or plant corn in an orchard; if you do you will rue it, for it is death to the thrifty and healthy growth of young trees. Plant potatoes, or some other *root* crops among your trees, and you will be surprised at their growth when compared with those among which grain crops are grown.

"In the fall of 1865, a man in Luzerne County, Pa., set out an orchard of several acres of apple trees, among which rye was grown the following season, and the result was just as might have been expected,—nearly one-fourth of the trees died the following summer, and those that lived made a feeble growth. In the fall of 1857, I set out an orchard containing fifty apple, twelve pear, and six cherry trees. It was cropped for seven or eight years with potatoes, and the result was, the trees made about two feet growth each year, except in 1863. This year they bore many apples, and did not make but about eighteen inches growth. Some of the Baldwins had from two and a half to three bushels of apples each, windfalls not included. The pear and cherry trees did equally as well as the apple.

"A distant neighbor bought one hundred apple trees of the same lot as mine, and set them in a sod, and the consequence was, his trees did not make two feet growth up to the above-mentioned time, and what is worse, a large number of them died, and the largest tree among them was not large enough to bear a peck of apples.

"I could cite many more instances, in some of which the difference between cultivated and uncultivated, is more prominent than the above."

Clover.

Clover differs entirely from the cereal plants in this respect, that it sends its main roots perpendicularly downward, when no obstacles stand in the way, to a depth which the fine fibrous roots of wheat and barley fail to reach; the principal roots of clover branch off into creeping shoots, which again send forth fresh roots downward. Thus clover, like the pea-plant, derives its principal food from layers below the arable surface of the soil, and the difference between the two consists mainly in this—that the clover, from its larger and more extensive root surface, can still find a sufficiency of food in fields where peas will no longer thrive. The natural consequence is, that the subsoil is left proportionably much poorer by clover than by the pea. Clover seed, on account of its small size, can furnish from its own mass but few formative elements for the young plant, and requires a rich arable surface for its development; but the plant takes comparatively but little food from the surface soil. When the roots have pierced through this, the upper parts are soon covered with a corky coating, and only the fine root fibers, ramifying through the subsoil, convey food to the plant.—*Liebig.*

How to Stop a Donkey from Braying.—Father Huc, that famous Catholic explorer of the interior of China, relates that on one of his long journeys among that strange people, his caravan embraced an unusual large number of jacks among the donkeys employed as carriers of the exhibition; that these jacks at every resting-place kept up such an intolerable braying, especially towards morning, as to render sleep impossible to the Abbé; that at last he complained of this to the master of the donkeys, who instantly replied that his gracious highness should be no more disturbed by this braying; that, sure enough, a quiet night with its refreshing sleep followed, and that on inquiring into the cause the next morning, he was pointed to the noisy jacks each with a heavy stone tied to his tail.

"That," said the driver, "is the way we settle them. The jackass stands upon his dignity, and will not bray unless he can straighten out his tail, and with a heavy stone attached he can't straighten it out, don't you see? Every time he tries it the weight on his tail pulls him down and shuts his jaw."

Manure for Potatoes.—I will give you a receipt for raising potatoes, that is worth the price of your paper for one year, to any farmer that is short of manure. It is as good as the best superphosphate of lime, and it will not cost half as much. I have tried it two years, and I am satisfied it is good on dry land. Take one cask of lime and slack it with water, and then stir in one bushel of fine salt, and then mix in loam enough so that it will not become mortar; it will make about five barrels. Put in half a pint in a hill, at planting.—*Ploughman.*

Southern Crops.—The New Orleans *Picayune* says:

"We are glad to record that the news from every quarter continues to betoken the reaping of large crops during the year 1868. Cotton is always so precarious and beset with so many dangers, from the seed to the collection of the cash balances, that it is hard to predict anything respecting it; but corn and such fruits as we have planted and in bearing, will, this year, yield bountifully—beyond anything we have enjoyed for years."

Smut in Wheat.—The Napa *Reporter* says: We hear of the appearance of smut in some wheat fields in our valley. So far, however, little fear prevails among farmers of any considerable damage resulting. Harvesting will soon commence. The yield promises to be up to the average per acre. More acres are under cultivation this year than any previous season, and the yield in bulk in consequence will be larger.

A correspondent sends the following for housekeepers:

"To keep away red ants, cover the shelf where they are troublesome with salt; then set on it butter, preserves, anything, with impunity. Did you ever see ants about a salt barrel?"

A practical culturist in Clackamas is about to introduce the culture of the cranberry in that county, from plants imported from the best stock in the Eastern States.—*Oregonian.*

MINING.

New Truckee District.—Our readers will remember that some three years since there was a good deal of excitement here in regard to the mines of New Truckee District, situated some miles north of Truckee River, and well down toward Pyramid Lake. The ores of this region are all of the kind known as argentiferous galena, and many of them are very rich, but heretofore the country has been almost inaccessible on account of its desert character and roughness. Now, however, the Central Pacific Railroad makes transportation easy, and the mines are again attracting attention. The railroad passes within six or seven miles of some of the principal leads, and the ores may now be brought to the railroad at a trifling expense, and shipped to San Francisco for smelting. These mines were deserted at the time the Meadow Lake excitement broke out, and little has been done with them since. An assay, which was made day before yesterday at E. Ruhling & Company's Gold Hill Assay Office, of an average specimen of argentiferous galena from the Imperial Consolidated Mine, yielded in silver at the rate of $169 80 per ton. Much larger yields were obtained when the mines were first prospected; doubtless, however, from choice specimens.—*Territorial Enterprise.*

Encouraging.—The San Bernardino *Guardian* of June 20th says:

"The news from Arizona in relation to the dis-

covery of new mines, of which we made mention in our last, continues to be of a very encouraging character. By a gentleman just from the river we are informed that these mines are immensely rich; the lodes are broad, and everything indicates that they will yet eclipse anything ever discovered in Washoe. Prospecting in these mines seems to develop the fact of the existence of numberless well defined and rich veins of silver ore. Indeed, Arizona seems to have a future before her, in regard to mining, which bids fair to eclipse the interests which in former years pertained alone to Nevada and the northern part of California. The prediction of Von Humboldt, after his mineral explorations in that country, that it would in future be known as the richest mineral locality in the known world, is surely beginning to be verified."

PLEASANT VIEW is the name of a newly discovered lode, in Colorado, which is making its owners rich. It is located on the Gunnell Hill, and crosses that lode nearly at right angles. It was discovered by John Kinnell, Esq., and is owned by him in company with E. C. Beach. The crevice of surface ore is ten feet wide, and the lowest average yield thus far in stamp mill has been two hundred and twenty dollars per cord in currency. The cost of mining is very small and the profits accordingly very large. The mine is to be worked extensively this summer. As the ore is very much decomposed, it is easily and readily worked. The owners are certainly among the fortunate ones. The gold is of fine quality, and assays show it to be purer than most. Thus far four men have been able to take out a cord a day. —*Miner's Register.*

GEN. GRANT CO.—This ledge, located on Rattlesnake creek, is now looking very well. Three tunnels have been run in on the ledge at different points, from all of which good rock has been taken. The lower tunnel is about 60 feet in length, from which, two weeks ago, 90 tons of rock were taken out and crushed at the Forest Springs mill, yielding $61 per ton. In the second tunnel very good ore has also been taken out, which, we are informed, paid about $46 per ton, while rock from the upper tunnel has paid on an average about $40—the last crushing consisting of about 200 tons. A short time ago 275 feet in the Grant sold for about $5 per foot, so we are informed.—*Grass Valley National.*

THE KENNEDY MILL.—The new twenty-stamp mill that is being erected at the Kennedy mine, near this place, by Fleming, Langford & Co., is progressing finely, and will be ready to commence crushing rock in about six weeks. Several tons of the rock from this lead was tested at the Coney mill some time since, and the result was found to be sufficiently encouraging to warrant the erection of the mill above mentioned, and it is confidently expected that it will soon be one of the best paying leads in this vicinity. —*Amador Despatch.*

FIRST SHIPMENT.—The first shipment of sixteen flasks of quicksilver was received in this city last week from the newly opened Phœnix Mine in Pope Valley, Napa County. There is said to be ore enough out to supply the works for three months. This, we believe, is the first shipment of quicksilver from any of the Napa County mines.—*Mining Press.*

HYDRAULIC.—Vast excavations are being made by the hydraulic miners, this season, at Eureka, Craig's Flat, La Porte, and other diggings were large streams are playing on the banks. This has necessitated the removal of several buildings, and it seems probable that the profits of the season's work will be double that of ordinary seasons.—*Downieville Messenger.*

DRIFTING.—The American Mining Co., at Morristown, having found the pipe clay in their diggings too expensive to work by the hydraulic process, have set in drifting with several gangs of men, and are confident of making it pay much greater dividends. They will pipe no more except near the surface.—*Downieville Messenger.*

COAL MINES.—Improvements are progressing at the Bellingham Bay coal mines. A new shaft is just started, believed to be the largest on the coast west of the Sierra Nevada, being twenty-one feet, with three apartments. Work upon this is progressing very rapidly. *Columbia Press.*

WEHE LEDGE.—The Wehe Co., have got their tunnel into the ledge, and find the rock as rich as it was above. The prospects are excellent for a paying mine. Further particulars after a time.—*Downieville Messenger.*

THE Puget Sound Milling Company have decided to build a large mill on the Chehalis.

A FORTY ounce lump of gold has been found in the Daley claim, Main Gulch, Columbia.

USEFUL AND CURIOUS.

Three Years Under Water.

The Cairo *Democrat* gathers some interesting items relative to work and life under water, from a gentleman who has been a professional diver for eighteen years. It says:

"The use of a bell in diving is now discarded. The diver wears a water-tight armor over his entire person, except the head, which is covered by an inverted metallic pot, in which the head can turn and move at ease. Thick, transparent glass is fixed in front to serve as windows; and to prevent accidents this glass is protected by steel guards or fenders. Equipped in this armor, the gnide puts on a pair of lead-soled shoes, weighing each twenty pounds, lashes to his back and breast a piece of lead weighing forty pounds, attaches the tube, through which he receives air, to the back of his head-pot, and then is ready for his submarine explorations. He generally descends to the bottom of a river by the use of a ladder, but can, without incurring any risk, jump from the boat and sink to the bottom. He informs us that he has remained under water five hours at a time. The great weight of lead fastened upon his feet and body is necessary to counteract the buoyancy of the air furnished him by the pump. While on the boat the armor and weights form a load for a strong man. Under water they impose no realizable weight, and in no way impede motion. He has, while under water, often clambered up stanchions, jumped down hatchways, a distance of twelve and fifteen feet, with much greater ease and less risk than he might have performed the same feats out of the water. Taking with him his tools, he has frequently worked for hours at a time, patching up the bottoms of snagged steamers, sawing boards, boring holes, driving nails, etc., with perfect ease and accuracy. When the water is clear, he can recognize shapes at a distance of two or three feet, and at a distance of six inches he can determine the different kinds of timber. When the rivers are high and the water is muddy, everything is impenetrably black, rendering it immaterial whether his eyes are open or shut. But, with him, the character of the water is immaterial. He has been at the business so long, that, by the mere sense of touch, he can instantly determine what portion of the wreck he is exploring, can cork up cracks, or patch up holes; can determine the character of the sunken cargo; pass from hatch to hatch through the hold, and do everything else under water that an expert blind man might do on the land. He says that he breathes fully and satisfactorily; that there is no stifling sensation, however long he remains under. He is of opinion that about three years of his life have been spent under water."

New Theory.

A few months since a theory was broached respecting the movements of the poles of the earth which has some interest, though we know not whether it has any scientific value. It affirms that the north pole is describing an orbit in the heavens, which orbit it will complete in about 25,000 years. Now the pole points to the north star, but in time it will change its direction, and make a circle, returning at last to its present position. The effect of this revolution is to give seasons or periods of long duration. Corresponding to them we have each year a spring, summer, autumn and winter—each period say six thousand years long. The present period is that corresponding to our summer, but it is passing its middle portion, and the great autumn is approaching. Nor is it winter at the south pole, but is gradually changing into spring. Hence it is that we explain the excessive cold that is felt in the southern regions, and the existence there of immense icebergs and glaciers. Formerly all the north was covered with glaciers, ice extending down nearly to the equator, and this will again be the case when the north pole moves around to the position it had some twelve thousand years ago.

According to this theory, all the northern regions of the earth will in a few thousand years be uninhabitable, and the civilization of the world must be found south of the equator. What say our men of science to these prognostications?—*Hartford Churchman.*

AN EXTINCT RACE.—One of the most remarkable races that ever inhabited the the earth is now extinct. They were known as the Guanches, and were the aborigines of the Canary Islands. In the sixteenth century, pestilence, slavery, and the cruelty of the Spaniards totally exterminated them. They are described as having been of large stature, but of a singularly mild and gentle nature. Their food consisted of barley, wheat, and goats' milk, and their agriculture was of the rudest kind. They had a religion which taught them of a future state of rewards and punishments after death, and of good and evil spirits. They regarded the volcano of Teneriffe as a place of punishment for the bad. The bodies of the dead were carefully embalmed and deposited in catacombs, which still continue to be an object of curiosity to those who visit the islands. Their marriage rites were very solemn, and before engaging in them the brides were fattened on milk.—*Annual of Scientific Discovery.*

Babbittonian Pens.

One reason why the country is so flooded with poor Pens is, that they are generally made by mechanics, rather than by artistic and experienced Penmen, the only parties really understanding the requirements of a

GOOD ARTICLE.

THE BABBITTONIAN PENS, made in the most finished style, by skillful artisans, after models prepared according to the combined wisdom and experience of several amateurs and old Professors of Penmanship, are admirably adapted to meet the public wants.

I. THE BABBITTONIAN LADIES' PEN is one of the most exquisite little instruments, for delicate writing, ever constructed.

II. THE BABBITTONIAN EXTRA FINE PEN is pronounced, by a large number of elegant Penmen, to be more free, more durable, and more varied in capacity, for either fine or coarse strokes, than any foreign Pen whatever. Suitable for elegant writing, it is a great favorite with ladies and gentlemen.

III. THE BABBITTONIAN BUSINESS PEN, having great freedom and variety of movement, is unequalled for general business or school purposes. Somewhat coarser than the Extra Fine, it wears longer and moves more easily on paper.

Babbittonian Patent Penholder.

It is not only superior, but very much superior, to any now in use, possessing the following advantages:

1. It holds the pen outward from the stiff perpendicular, by a peculiar mechanism, causing it to glide more easily and smoothly on paper.
2. It has two scales of measurement—one of inches, and the other of decimal parts on the French Metrical System, which is being adapted over Europe, and which has already been sanctioned by the United States Congress.
3. It lets a pen in and out with the greatest ease.
4. It makes a good ruler for six or seven inches.
5. It receives pens for a long or short distance.
6. It will not clog up with ink and thus get rusty.
7. It is light and easily wielded by the fingers.
8. It is made of Steel, Japanned or Silver-plated.
9. It is made in one piece, firm, strong and durable.
10. It is never coming apart like a wooden holder.
11. It is not fragile, nor liable to bend like tin.
12. It is stylish in finish and beautiful in form.
13. It is self adjusting to pens of various sizes.
14. It is the most economical holder in the world.

Also, SCHOOL FURNITURE.

WARREN HOLT,
305 Montgomery Street.

GENERAL SELECTIONS.

Midsummer.

Past many a shady nook,
The babbling meadow's brook,
'Twixt grass-grown banks, with feathery fern abounding,
Glides on its devious way,
Through all the livelong day,
While fields and woods with summer songs are sounding.

Far off across the vale,
Where the light vapors sail,
Veiled with thin mist the purple hills are sleeping;
And in the ripest field,
Amid the summer's yield,
The farmers now the golden grain are reaping.

Beside the cottage porch,
The sunflower's shining torch,
That marked with rings of flame the summers coming,
Stands with proud splendor there,
Where all the noontide air
Is drowsy with the sweet bees' idle humming.

Within the garden blows
The fragrant summer rose,
Whose blushing leaves with sweet perfume are laden;
And swaying gently there,
The lily passing fair,
Hangs her meek head, like some retiring maiden.

O! glorious summer, stay,
Nor hasten yet away
From the sweet fields with thy warm beauty glowing;
My life has reached its prime,
Its radiant summer time,
And all my blood with added warmth is flowing;

The day at last declines,
The west with splendor shines,
As slantwise now the sun's last beams are falling;
And all the dazzling air,
Bright with the sunset's glare,
Is filled with myriad voices blithely calling.

—*Atlantic.*

Hawaiian Religion.

It may be to some minds almost a palliation of the somewhat unpleasant and continuous barbarity to know that they were a religious people. Throughout the land were seen the *heiaus* (temples) which they had erected to the gods, consecrated with many ceremonies and frequented for religious offerings, and whose ruins are to-day visible in various localities. The priestly office was hereditary, and they who filled it numerous, and of very powerful influence. The gods they worshipped were as numerous as the sources of danger to the barbaric mind. Every high chief had his family priest, who went always with him into battle, carrying the image of the chieftain's god. The essence of their religion was only the fear they entertained lest some calamity should come upon them. Their gods were in all things that could bring them misfortune; in nothing that brought them any favor or benefit. To them was a special god in every volcano, in every earthquake, in every singular and unusual appearance of nature. There were gods of war, of the sea, of the winds; in every dangerous cavern lurked a divinity, and over every precipitous cliff, and for their protection they placed in those localities images of the presiding deities.

But to call any belief which could prevail among such a people religion, is to give dignity and character to the common expression of a gigantic selfishness and slavish fear, with which was never allied anything noble or elevating, nor with whose existence was ever any sentiment or feeling of duty or obligation, of love or gratitude. They appealed to the gods that their enemies might be destroyed; they prayed that the tempest and the earthquake might be averted; they offered sacrifices of animals in the building of a temple, and whenever a house had been built, before entering to dwell in it, they performed mysterious ceremonies to exorcise the evil spirits that might lurk about. They prayed in sickness to the little gods of the mountains, the hills, the streams, to turn away misfortune and disease. Sacrifices of some living thing accompanied every religious rite of importance. Held in a state of degraded serfdom, and bearing the burdens imposed by cruel and exacting chiefs whom they knew to be their superiors, what else could a god be but a great chief of temper and character like theirs, only vastly superior in size and strength, and a disposition more savage and more exacting? Their religious idea could be nothing more than a scheme of appeasing this over-wrathful spirit, that was ever waiting for an opportunity of inflicting misery—a system of bribery, in which it was not always certain what nor how great offerings to bring. But the priests were the teachers, and in them was put implicit faith. By them, under the direction of the gods, were the sacrifices designated, and by them often for months, and sometimes years beforehand, were the human beings marked out for immolation—and the chroniclers intimate that they were chosen among those most hateful and offensive to the priests. The sacrifice which seemed to best propitiate the gods was the human. It came before battle accompanying the prayer for victory, and came after it, not in grateful remembrance, but because the gods demanded it. It came at the consecration of heathen temples, when a chief had died, and in celebration of any great public event. If it were not so appalling, it would be ludicrous to remember how Umi, a celebrated king of Hawaii, after a victory, offered human sacrifices to his god, who, after several were slain, being insatiate, called for more, "which were granted," says the chronicler, "until none were left, except Umi and the priest."

Even among them there was some pretense to science. The art of the sorcerer was prevalent and feared, and as among the ancient Greeks there were those who could read the entrails of dead animals, who could divine the future from the flight of birds, and could read auguries in the heavens, the clouds, the rainbow and the storm. There were physicians among them who were as mysterious in their manner and as mysterious in their prescriptions as any modern Æsculapius, and, if the chronicles tell truly their remedies, new terrors were added to disease by their presence. They had some knowledge of herbs which had been first received from the gods by *Koleamoku*, and by him taught to two disciples. The profession was hereditary, and being exceedingly lucrative it was kept always in the same family. They feigned great knowledge of diseases, and it was believed that by prayer and ceremonies of a wonderful nature they could even inflict such diseases upon one as could not be cured. Various herbs were cooked or mashed with a stone, mixtures of which were given in allopathic doses. "Their knowledge of the medicinal properties of herbs," writes one historian, "was considerable," but there is a touch of scepticism as he concludes, "though fatal results often followed their application." Nature taught them that friction would mitigate many minor pains, but it is hard to believe that the same kind mother ever hinted to them those more singular prescriptions according to which "stones of twelve pounds weight and upwards were rolled over the afflicted parts," and "patients were steamed over ovens of hot stones, or held over the smoke of fires prepared from green succulent herbs." It is less difficult to believe, that, if moved by anger or hatred in the treatment of sick persons, they could even cause death.

They knew there was a future state for some, for the priests brought messages to the living from the dead, which at times seemed to redound mysteriously to the priestly benefit, and they were accepted as divine revelations. The souls of some of the people "went to Po (the place of night) where they were annihilated or eaten up by the gods;" others went to the dwelling places of *Akea* and *Milu*, former kings of Hawaii, where darkness prevailed, and where "lizards and butterflies were the only articles of diet." The chiefs, the priests had kindly provided, were conducted, by "*Kaonohiokala*, the eyeball of the sun," to some unnamed place in the heavens, whence they occasionally returned to watch over their people. What happy abode was prepared for themselves, the cunning priests never revealed; but for the common people who lived here in servitude, "no hope enlightened their souls for the future."—*Hawaiian Civilization, in the Overland Monthly.*

The Pulpit a Popular Instrument.

The real nature and distinctive purpose of the pulpit is in large measure forgotten. Essentially it is, and ever has been, a popular, not a scientific instrument. It belongs to the "congregation" rather than to the "schools," addresses itself to the indiscriminate many rather than to the select few. Its sphere is life, not speculation; religion, not theology. Its business is not to solve problems, but to stir and quicken souls; and it does so not by the development of a philosophy, but by the delivery of a message. What it was in the days of Paul, such it is essentially still, the proclaiming of certain great facts concerning human sin, and the divine remedy, which require not so much to be proved as to be manifested; and which, when so manifested, are themselves their own witnesses; and so its speech and its preaching are not with excellency of speech of man's wisdom, but by manifestation of the truth commending itself to every man's conscience in the sight of God. In one way indeed it deals, and often effectually deals, with speculative problems too; but it deals with them not speculatively, but practically. It relieves the pressure of intellectual difficulties not so much by solving them, as by superseding them; by placing the soul on such a vantage ground of tried and experienced truth, that it can quietly and patiently wait the solution of still outstanding questions, imparting to it such an assured sense of the reality of the Divine, as that it may well meanwhile endure its mystery. More than this it were surely unreasonable to ask of the great body of Christian preachers. They are, we cannot but think, wise to remember that the church is a church, and not a lecture-room or scientific institute; and to confine themselves in the main to such work as can alone be fitly and effectually accomplished there. There will doubtless ever be, and it is unspeakably important that there should be, special and exceptionable men who are called to special and exceptional work; men who, like the Alexandrian Clement of old, and others of like spirit who might be named in our day, whose mission is not to the many but the few, and whose business and life-work is to wrestle with the problem of thought, rather than with the immediate and urgent interests of life. But in ordinary and mixed congregations, such a style and line of teaching were alike an impertinance and an abortion, inevitably raising difficulties in minds that were before untroubled, and failing to solve the doubts of those whose faith is already shaken. One thing only beyond the simple and earnest declaration of the gospel message may the class now in our view fairly ask of the ordinary Christian pastor. If he cannot help them in their difficulties he ought at least to respect them. If he pretends not to grapple with those deep and awful questions, with which other souls are as in agony wrestling, he should at least show that he recognizes and feels their presence, and approach with trembling steps the ground where they lie. Let him stand as in the shadow of a great mystery, and speak as one who knows but little, and who tenderly feels for those who know still less. In a word, if he cannot speak to souls who are groping for the light with the voice of an oracle, let him speak at least with the voice of a brother; and if he cannot heal, let him gently touch their wounds.—*Presbyterian Monthly.*

The Mural Paintings of Pompeii.

How sunny, and cheerful, and alive with the spirit of imperishable beauty, are those halls in the basement-story of the Museum, contrasted with the haggard, suffering saints and tormented martyrs of later Neapolitan art, in the halls above them! Even in the houses of Pompeii, where the glaring sun looks down into the roofless chambers and illuminates every incomplete feature meant to be unobserved in the twilight of the day, or the lamp-light of the banquets, and every crack and scale of time and ruin, the pictures exercise an undiminished charm. They suggest wealth and luxury, it is true, yet at the same time they speak of an artistic culture, so general and of so high a stamp, that one knows not wither to turn, to match it at this day. Yet the golden era of Grecian painting was already long past, and these pictures were to the then still-existing masterpieces, as the figures of—(let the reader here insert the name of an inferior artist!) to those of Titian or Tintoretto. The Pompeiian pictures have, it is true, limited perspective (partly because depth is purposely omitted from the backgrounds), little foreshortening,

little *chiar' oscuro;* yet they show enough of each to justify us in supposing that the great masters achieved as much, in this respect, as the nature of the vehicle in which they painted would allow. The Pompeiian artists seem to have been fully conscious of what was lacking to them, in the astonishing skill with which they generally avoid the necessity of foreshortening and perspective.

One fact, evident to any one who sees the collection, is worthy of notice. In hundreds of pictures, a single example of disagreeable, inharmonious color can scarcely be found. The instincts of the ancients, never equalled since their time, in regard to form, appears to have been as true and delicate in regard to color. The common workmen dealt in ruder effects, and was generally ignorant of the management of half-tints, which is so charming in the best pictures; but if he never triumphed, at least he never offended.

Our modern life is very barren of grace and beauty, when contrasted with that of Pompeii, where the vulgarest wine-shop, and the poorest abode of the mechanic, had its ornamental frescoes. Here, too, is another remarkable evidence of the skill of the cheapest workman. Where the paintings are simple patterns or arabesque borders, they were never executed by means of cut-out models laid upon the plaster and painted through, but with the "free hand." The workman had a ruler and compass, but no more; and the slight differences in the repetition of the same forms in a border attest his dexterity even more than his want of it.

Painting and sculpture were necessities of all domestic or public life in Pompeii. Diomed, Marcus Lucretius, and Cornelius Rufus, had their mosaic pavements, their marble and bronze statues, their grottoes of shells, and their illustrations of Homer; but the fuller and soap boiler had also their terracotta heroes and deities, and the pictures of their profession, on their walls. In the wine-shop and the eating-house, the guests sat under panels of still-life which no doubt made their mouths water. It is as difficult to find an undecorated wall in Pompeii, as to find one tastefully decorated in New York. The town must have been a grand panorama of Art and every street, or arch, or atrium, or peristyle an harmonious picture. What, then, must have been Baiæ, and Capua, and the one supreme Rome!

We are loth to believe that any talent or faculty once possessed by Man, can have perished. We cannot even admit, without a sense of mortification, that any people were more generally developed in any particular direction, than ourselves. Yet, when we learn how universal was the instinct of proportion among the ancients—how taste and the love of symmetry came as natural to them as hunger or gambling, and then consider how slowly and painfully we moderns must be educated, in order to appreciate correctly their commonest works — what monstrosities we bow down before, and worship—how inert is the love of harmonious form and color among the masses of the people; when all this is clear, we realize that mankind has lost that much of its grace and the Earth that much of her glory.—*Putnam's Magazine.*

Nationalism.

As the City-State was the normal type of free communities in antiquity, and as the Feudal system was one of the normal types of government in the middle ages, so is the National Polity the normal type of our own epoch; not indeed Centralism.

Large nations have been formed out of the fragmentary peoples on the continent of Europe, England alone dating the blessing of a national polity over a thousand years back; others are in the act of forming; others, already existing, are carrying out more distinctly or establishing more firmly the national element of their polities. For this reason, and because the existence of many nations deeply influences our civilization, the present period will be called the National Period. It began plainly when so many other great things began—in the middle of the 15th century, but the process of Nationalization concerning the languages and the literature of the different countries commenced at an earlier time.

The three main characteristics of the political development which mark the modern epoch, are:

The National Polity;

The general endeavor to define more clearly, and to extend more widely, Human Rights and Civil Liberty;

And the decree which has gone forth that many Leading Nations shall flourish at one and the same time, plainly distinguished from one another, yet striving together, with one Public Opinion, under the protection of one Law of Nations and in the bonds of one common moving Civilization.

The Universal Monarchy, whether purely political or coupled with the Papacy; a single Leading Nation; Confederacies of petty sovereigns: a Civilization confined to one spot, or one portion of the globe—all these are obsolete, insufficient for the demands of advanced civilization; and attempts at their renewal are ruinous.

In ancient times one people always swayed and led. Hence the simplicity of chronological tables presenting the events of that time; and all ancient states were short-lived. Once declining they never recovered. Their course was that of the projectile —a rise—a maximum—a precipitate descent. Modern nations are long-lived and possess recuperative energy, wholly unknown to antiquity. They could neither be the one, nor possess the other without national existence and comprehensive politics, and without the Law of Nations, as we know it now, which is the manly idea of Self-Government applied to a number of independent nations in close relations with one another.

The civilized nations have come to form a community of nations under the restraint and protection of the Law of Nations which rules *vigore divino*— they draw the chariot of civilization abreast as the ancient steeds drew the car of victory.—*Francis Lieber, in the Presbyterian Quarterly.*

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FAMILY READING.

Grandfather's Pet.

This is the room where she slept,
  Only a year ago—
Quiet, and carefully swept,
  Blinds and curtains like snow.
There, by the bed in the dusky gloom,
  She would kneel with her tiny clasped hands and pray!
Here is the little white rose of a room,
  With the fragrance fled away.

Nelly, grandfather's pet,
  With her wise little face—
I seem to hear her yet
  Singing about the place;
But the crowds roll on, and the streets are drear,
  And the world seems hard with a bitter doom,
And Nelly is singing elsewhere—and here
  Is the little white rose of a room.

Why, if she stood just there,
  As she used to do,
With her long light yellow hair,
  And her eyes of blue—
If she stood, I say, at the edge of the bed,
  And ran to my side with a living touch,
Though I know she is quiet, and, buried, and dead,
  I should not wonder much;

For she was so young you know—
  Only seven years old,
And she loved me, loved me so,
  Though I was gray and old;
And her face was wise and sweet to see,
  And it still looked living when she lay dead,
And she used to plead for mother and me
  By the side of that very bed!

I wonder, now, if she
  Knows I am standing here,
Feeling wherever she be,
  We hold the place so dear?
It cannot be that she sleeps too sound,
  Still in her little night-gown drest,
Not to hear my footsteps sound
  In the room she used to rest.

I have felt hard fortune's stings,
  And battled in doubt and strife,
And never thought much of things
  Beyond this human life;
But I cannot think that my darling died
  Like great strong men, with their prayers untrue—
Nay! rather she sits at God's own side,
  And sings as she used to do!

—*Chamber's Magazine.*

Hidden Lives.

"A vain, frivolous character; I never knew any good of him."

"Or any harm, you might add. If Will Parsons is a nonentity, he is certainly a harmless one."

"But don't you suppose," continued Mr. White, the first speaker, "that each individual has a mission to perform, a character to sustain before the world, and an account to render of his time, instead of frittering it away in such vanities as Will Parsons does? Why, I don't believe that man has a thought beyond the style of his coat and the cut of his whiskers."

"He attends church regularly, does he not?" queried Mr. Banks, who seemed disposed to make the most of the young man in question.

"Yes; but what has that to do in the forming of a Christian character, if the heart is not right? The heart must be right, sir, before God, if he would lead a perfect life," answered Mr. White.

"Few of us do that," was the reply, "and God must be the judge of the heart."

"'By their fruits shall ye know them.' Will Parsons may have many good qualities, but he is frivolous and shallow, and I should think twice before going into business with him. Diamonds and perfumery are not sins in themselves, but we know what a love of such things leads to."

Mr. Banks looked at the gray business suit of his friend, and his hard, matter-of-fact face, and smiled at the conceit ot diamonds and perfumery on him. Will Parsons was fair, with brown curling hair, and frank blue eyes, and hands white and shapely as a woman's, and his form was slender and graceful; while Mr. White was rather Aldermanic. But he said no more then, and after making up his mind to conclude the business in prospect between them, went over to Mr. Parsons' store.

He was a druggist, and had the neat, spruce, appearance habitual to the profession. He was very well and carefully dressed, and on his little finger wore a large cluster diamond ring. Foppish and even vain in appearance, his face yet wore a frank, innocent look, as if there was nothing in his whole life to conceal.

He was talking to a poorly-dressed woman, to whom he had just given a roll of bills, and was evidently unwilling to hear her thanks.

"It is all right," he said, "I hope he will succeed."

Mr. Banks knew the woman; she had applied to Mr. White in his presence, for the loan of a small sum of money, enough to pay her son's expenses to a neighboring town, where he was promised work. Mr. Banks had not advanced the money when Mr. White had refused it, and he expressed his surprise that Mr. Parsons should have helped her.

"It was just such help as that which turned my fortune for me, and made me independent." said Will, carelessly, and he dismissed the subject.

Mr. Banks became his partner, and they did a flourishing business. Will Parsons was shallow, as Mr. White had predicted; he never talked politics, nor books, nor seemed to take any interest in current events, nor ever questioned the great problem of humanity, nor found fault with the universe. If a beggar applied to him for help, he gave it, nor waited for the shivering recipient of his charity to run the gauntlet of the moral law. He would drop a prescription to caress a child or a dog, and flirted innocently with any young lady who bent over his counter, but without ever causing a blush or a heartache. He paid his minister and his pew rent without being asked, and subscribed to an amusement fund for young people. But when the deacon asked him to take a class in the Sabbath School, he refused, and was pounced upon in consequence.

And every Sabbath afternoon he walked off jauntily, swinging a dainty cane on his little finger, his perfumed handkerchief just visible from his coat-pocket, his lavender kids of the nicest fit, and a gay, happy expression on his countenance.

"Going to walk," people said; "he ought to be ashamed of himself for strolling out so on Sunday."

He never contradicted them, or seemed to care what they said. Just beyond the town lived an old rheumatic woman, who on Sunday watched for "her boy." She had been Will Parsons' nurse in childhood, and was now a pensioner on his gratitude. Every Sabbath afternoon he walked out to see her, read to her, and drink tea with her, and it repaid all her week of aches and pains to see his handsome smiling face across the table, as he ate her bread and butter and drank her "Young Hyson" with a relish. The book out of which he read was the Bible, and it was a pleasant sight to see the two—she so old, and withered, and bent; he so young, and straight, and ruddy—the attention of both riveted on the sacred pages, and the light of the setting sun flooding the room with a golden glory, as if the presence of an angel were near.

"You're a brave boy," the old woman would say, "to comfort me in my loneliness and ignorance, and God will bless you for it when I am gone, and your old age will be a happy one."

But old age, with its cares and trials, and its weakness and infirmity, was never to be for Will Parsons. They had not missed his graceful form from the street, or lost the sound of his gay, ringing tread, before the word ran through the community with a fearful thrill; "He is dying!" A sudden cold had produced diptheria, and Will Parsons was beyond the reach of doctor's aid.

"Oh!" cried Mr. White, when he heard it, "his poor soul!" and he hastened to his bedside.

Mr. Banks was supporting the head of the dying man, friends knelt around him in anguish at this sudden blow, but he was calm and peaceful—"just going home," he said, with a serene smile, as Mr. White bent over him in great distress.

"Have you—have you experienced a change?" he asked, solemnly. "Do you feel willing to die? is your peace made with God?"

The young man looked at him, and smiled with whitening lips, as he feebly said:

"God so loved the world—that He gave His only Son that whoever believed on Him should not perish—but—have—everlasting life."

"But you—you—are you sure that He has accepted you?"

"Through the merits of his blood, yes! There is a ransom, oh, how rich a ransom, in the blood of Christ. I have always felt and believed it, but it never seemed so strong as now. Dying grace! Dying grace!"

He failed after that rapidly; but just before he died he drew the ring from his finger and gave it to his sister, and then folding his hands fell peacefully asleep.

A few days after the funeral Mr. White called in to see Mr. Banks, who was engaged in settling his late partner's business.

"I was never so astonished in my life," he said, "as when I heard that last conversation from Will Parsons' lips. To think how mistaken I had been in his character. I felt rebuked to see him die with such perfect reliance on the goodness of God, while I am distracted with doctrines, and evidences, and doubts. It's a mystery to me."

"His life is the clearest record I ever saw," said Mr. Banks. "There is not a debt against him, and I believe no man in the place has as large a list of charities. I am not sure that he has an enemy. If he did wear broadcloth, he paid for it with his own money, and I know that with all his dressing no man spent less thought about it. He had felt the stings of poverty, and he lived to enjoy his wealth in his own way. I wish I was as sure of Heaven to-day as he is."

"But why did he not become a member of the church and let his light be seen?" asked Mr. White.

"He intended to, but I believe had some doubts about his being prepared. He regretted on his death bed that he had not given this final testimony for his Lord and Master, and would have immediately done so on recovering."

"We ought not to make paths of our own when God's way is clear. 'Nearer to Thee' should be the expression of every Christian heart," said Mr. White.

"It was his intention to join she church here," replied Mr. Banks. "He is now a member of the church triumphant. God judges the heart, and in many and many a life which we suspect, he sees the hidden good. Oh! Brother White, how thankful we should be that it is God, and not man, who will judge us that day. Who can see with divine sight the indwelling love, and charity, and Christianity that circumstances may have failed to develope. We doubted poor Will Parsons, and many despised him for his worldliness: yet, in his short life, I believe he did more good than we with our bigoted ideas ever can do, for he had no malice toward any one, and was ever ready to help the weak and the poor and afflicted, and had a kind word and a smile for all. If his soul held no depths of greatness, it held no depths of sin, and he was not afraid to go out into the great beyond when the Father called him."

"But I am very much surprised," said Mr. White; "very much surprised."

And so we all will be some day, when we see how many dim lives will come out of their earthly eclipse into the full brightness of Heaven, there to lead all the rest, to see how many silent charities will go up to form a bright and shining ladder, whereon are angels ascending and descending; to remember that faith, hope, and charity are embraced in the code of Christianity, "and the greatest of these three is charity."

"In essentials unity;
In non-essentials purity;
In *all things* charity."

—*Chicago Presbyterian.*

IF you would live to purpose, and live long, live industriously, temperately, regularly, all the while maintaining a conscience void of offense towards all.

THE perpetuation of virtue and intelligence is cheaper than the perpetuation of crime and ignorance.

HE who saves when he is young may spend when he is old.

A MAN of words and not of deeds
Is like a garden full of weeds.

Young Folks.

Three wishes.

Three children once, on a bright summer day,
Having fairly tired themselves out at play,
Lay down on the banks of a ripling stream,
To dream of the future, as young hearts dream;
And tell over each to the other again,
The deeds they would do when they were men.

The first one carelessly lifted his head,
And his dark eye flash'd as he proudly said:
"A few short years, and the sound of my name
Shall ring through the earth as the voice of fame!
I will lead men on the field afar!
I will come from thence with the spoils of war!
A mighty power will I hold in my hand,—
Thousands shall wait on my least command;
The fairest and bravest for me shall live,
And the laurel wreath, and the sounding lay,
And the rush of music, shall greet my way!"

The second look'd up with his eye of blue
Flash'd prouder than his of the darker hue;
"Boast of your slaves with their suppliant knee!
You and your peers bend your souls to me;
My life shall be like a beautiful dream,
Toilless and careless, by thine, will it seem;
I will send my fancy on gossamer wings,
Roaming the earth for beautiful things:
But the pen that I wield with my own right hand
Shall mightier be than your strongest band;
It shall master the heart with its exquisite skill;
You shall laugh, you shall weep, hope, or fear, as I will!"

But the third had silently stolen away,
While his playfellows talk'd of the future day;
For he fear'd, if he told of his choice on earth,
It would only awaken their mocking mirth.
But a vision flitted across his thought
Of happiness only by labor wrought:
Care and toil he would willingly prove,
Might it only be a "labor of love."
For well he knew that the joys that spring
From the power to remedy suffering,
Come back to the heart in its hour of sorrow,
With sweeter voice than fame can borrow.

Little one, cease from thy laughing glee,
Listen a moment, and answer me;
Now, as I show these pictures three,
Which of them seemeth the best to thee?

—*Ella R. Wolcott.*

Didn't Think.

Opening the door of a friend's house one day, I made my way through the entry to the small back court, where Ned, the only son, was crying bitterly.

"Well, Ned, what is the matter?"

"Mother won't let me go fishing. Harry and Tom are going to the harbor, and I want to go."

Here Ned kicked his toes angrily against the post to the great danger of his new boots.

"Whose little dog is this?" I asked, as a brown spaniel came bounding up the garden walk.

"It is mine," cried Ned, in an altered tone; "didn't you know I had one?"

"No, indeed. What a fine little fellow. Where did you get him, Ned?"

"Father bought him for me. He is so knowing; and I teach him many things. See him find my knife," and Ned, wiping away his tears, threw his knife into the clover. "There, Wag," said he, "go and find my knife."

Wag plunged into the grass, and after a great deal of smelling and wagging, he came triumphantly forth, and brought the knife to his young master.

"Give it to him," said Ned, pointing to me, and Wag laid it at my feet.

"This is a knife worth having," said I; "four blades."

"'Tis a real good one," said Ned; "father gave it to me on my birth-day; and he gave me a splendid box of tools, too."

Ned now looked up brightly, and quite forgot his crying.

"Let me think," said I. "Was it this knife that you hurt your foot so with?"

"Oh, no," cried Ned; "that was done with the axe; but I've got well now."

"I was afraid that you would be laid up all the Spring."

"Well, it was mother's nursing, the doctor said. Mother and father took very great care of me. It was lonely staying in the house so; but mother used to leave her work and read to me, and father often stayed with me."

"I should think you had very kind parents, Ned." The boy looked down on the floor, and a slight pout puckered his lips. "I suppose there are none who have your interest and happiness so much at heart."

"But I want to go fishing," muttered Ned.

"And can't you trust them, Ned, and willingly agree to their wishes? You may not know the reason why they object to your going; but, from all your experience of their kindness and wisdom, are you not sure that they would not cross your wishes without good reason for doing so? And surrounded as you are, by so many proofs of their love, will you sit there and murmur and cry, and fill your heart with angry and stubborn thoughts, because of one little denial of your wants? Is not this a poor and ungrateful return for their kindness? It is little enough that a child can do for a parent, and that little he ought to do most cheerfully. I suppose the best return a child can make to parents is a cheerful obedience. How small that seems. And will you grudge giving that, Ned?"

Ned looked very sober, and tears started into his eyes. "Oh, sir," said he, humbly, "I didn't think of all this—I didn't think of it."

"Didn't think" is at the bottom of a great deal of our ingratitude and murmuring against both our earthly parents and our Father who is in Heaven. —*Children's Friend.*

The Brave Dog "Bobby."

Some years ago, a ship bound for China, had on board, among other passengers, an officer, his wife, their only child, a little boy five years old, and a large Newfoundland dog called "Bobby."

Everybody in the ship liked "Bobby," he was so good-tempered and frolicsome; but the little boy was the dog's constant play-mate. He was as fond of Bobby as Bobby was of him. One evening, while they were romping together, the ship gave a roll, and splash went the child into the sea!

The little boy's father, half frantic, leaped with others into a boat; but it was too dark to see far before them. All gave the child up for lost.

At last they heard a noise on the left side of the ship. "Pull on! quick!" cried the father. The boat was turned, the men pulled with greater force, and "Bobby," holding up the child with his mouth, was soon alongside! The half-drowned boy was recovered; the parents were delighted; and the noble dog was patted and caressed by all.

At the Cape of Good Hope the passengers were to be landed. The officer got into the boat with his wife and child; but he told the sailors to hold the Newfoundland dog tight by the collar till the boat was some distance from the ship. "You will then see," said he, "what a strong swimmer he is." "Bobby" pulled and tugged to get loose; but all in vain: they held him till the boat was near the shore. But no sooner did the officer give the signal than he sprang into the sea.

Suddenly the poor animal set up a shrill howl, and threw himself almost out of the water. At first it was thought he had been seized with cramp; but it was worse than that,—a shark was pursuing him! "A shark! a shark!" sounded from the boat to the ship. "Bobby" swam right and left, dived and turned, showed his teeth, and never allowed the shark time to turn on his back, without doing which the monster could not bite him.

The officer in the boat soon saw that there was little chance of reaching the spot in time to save the dog. Poor "Bobby" swam as fast as he could, and was almost tired out. "Stop rowing," cried the officer to the men, "and turn the boat around." Just at that moment the shark, which had got very close to his expected prey, turned on his back and opened his terrible mouth. "Bobby," was all but gone! His master rose, leveled his gun, and fired. In a moment the water was tinged with blood: the shark disappeared.

The men than rowed to the spot where "Bobby" was swimming about. The officer pulled the dog into the boat; the child threw his little arms around him; and the men in the boat, and the sailors in the ship, cried out with joy, "Hurrah! hurrah; 'Bobby' is safe; the shark is killed! Hurrah."—*Early Days.*

Irving and the Thieving Boys.

Mr. Irving was full of the milk of human kindness, but even he, couldn't submit composedly to the robbery of his orchards. The following incident will show how he stopped it:

When he first moved into this region, he was much annoyed by thefts, which some boys perpetrated upon his fruit. He determined to stop their visitations by a method peculiar to himself. Learning from the gardener that they were on the premises, after placing him in a certain spot, with instructions how to act, he, from the opposite side, came upon the boys unexpectedly, but having recently settled in the neighborhood, they were not familiar with his appearance, and kept pocketing the apples with the utmost nonchalance. He singled out the lad who apparently assumed the post of leader, and thus addressed him:

"Boy, those are very poor apples. I know of a tree on which there are far better ones."

"Where is it?' asked the wary marauder.

"Over yonder," pointing to the cottage.

"We're afraid of the old gentleman."

"He is not there now. You will be perfectly safe; but make no noise lest we be overheard."

In a few moments the party were on the march for the new foraging-ground, Mr. Irving leading. They advanced in single file, and sought the shelter afforded by the east side of a pricky hedge. Ere long the voice of the gardener was heard near them.

"Be quiet," said the leader, or we shall be discovered. Keep near the hedge, every one of you."

Fear made them hug closely to the covert, which they imagined only concealed them from the dreaded proprietor. The thorns pricked them sorely; but the greater danger which was imminent made them indifferent to the pain inflicted by the thorns.

Soon they approached the desired apple tree, and as they gathered around it, saw the gardener approaching from a direction which made escape impossible.

"Boys," said Mr. Irving, "this is the tree I spoke of, and I am the owner—Mr. Irving. Do not be afraid," he continued. "I shall not punish you; the prickly hedge has done that sufficiently already. I only ask that when you want to eat my fruit you will come and ask for it. I do not like to have my property taken without my permission."

The ringleader in this affair gave the writer, in after years, the details of it himself, and added that the rebuke was so thorough, that he never robbed Mr. Irving's or any other apple orchard again.—*Intelligencer.*

The American Sunday School Union

Having commenced the Sunday School Missionary work on the Pacific Coast, we are ready to aid in organizing Sunday Schools and aid existing needy Schools.

We have just received a fine and large assortment of the publications of the Society, which we supply to Schools at reasonable rates. We also supply the periodicals of the American Sunday School Union. The

CHILD'S WORLD,

a beautifully Illustrated Paper for Children and Youth. Monthly, at 12½ cents each per year for ten copies and upwards, and 24 cents for the semi-monthly. Also,

THE SUNDAY SCHOOL WORLD,

a Sixteen-Page Quarto Monthly Paper for Sunday School Officers and Teachers, at the low rate of Fifty Cents per Year. No Sunday School Teacher should be without this paper.

Rev. Richard Newton, D.D., the Editor of these papers, is acknowledged to possess unsurpassed abilities as a Sunday School writer. The above rates are in Currency.

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NEWS SUMMARY.

PACIFIC COAST ITEMS.

ON the afternoon of the Fourth, the landing at the Oakland Ferry slip gave way, and precipitated a crowd of people standing upon it, into the Bay. By the exertions of a company of Italian fishermen, aided by the crew of the ferry-boat, a large number were saved from drowning. Exactly how many lives were lost is not known. Ten bodies have been recovered. At first, much blame was attributed to the Ferry Company; but now the stereotyped phrase, *no body to blame*, begins to be heard. The matter is being investigated.

THE *Territorial Enterprise*, learns that the Meadow Lake region still rests under a coating of snow from four to six feet deep, the season being fully six weeks later than ever before. The winter has been "lingering in the lap of Spring," and now seems disposed to try the lingering dodge on the summer. The *Enterprise* enlarges on the novelty of a Fourth of July procession, in which "dignitaries in sleighs," and "citizens on snow-shoes" take part.

SAN FRANCISCO enjoyed on Tuesday, the unusual luxury of a thunder shower. Bright flashes of lightning, accompanied by loud peals of thunder, occurred at intervals during the day and evening. The same phenomena were experienced in all the Bay counties; but we hear of no damage done, except the smashing of a few telegragph poles near the Warm Springs, Alameda County.

THE most interesting of the exercises connected with the celebration of the Fourth at Petaluma, was the breaking ground for the railroad between that city and Santa Rosa. Speeches were made by prominent citizens and orators from abroad, and the greatest enthusiasm prevailed. That section of the road is expected to be completed within less than one year.

AN interesting trial of the old steamer *Sonora* upon the U. S. Fire Extinguisher, took place at Saucelito on the 7th inst., in the presence of many spectators. The trial was perfectly successful. The steamer discounted the Extinguisher with the greatest ease, and burned to the water's edge.

FROM the Salt Lake *Reporter* we learn that an engineering party of the Union Pacific Railroad Company is now engaged in locating the line of that road on Promontory Point. This settles the question of the route around the lake—it goes to the north.

THE foreman of the Oakland *Transcript* has a composing rule made of the blade of John Brown's knife. The editors hope that the possession of such a relic in the office will give a degree of *sharpness* to their articles, hitherto unknown.

IN the Bodega redwoods, trees two hundred feet high are quite common, and boards are being sawed at some of the mills fourteen feet long and twelve inches wide. There is an inexhaustible supply of this lumber.

THE YOSEMITE TRAVEL.—The Mariposa *Mail* says, that travel has rapidly increased to the Yosemite Falls since the incoming of fine weather. Some 300 persons passed through Mariposa last week.

WE learn from the Oregon papers, that the Klamath Indians have fenced several thousand acres of land, and sown a large amount of grain. That part of the country is being rapidly settled.

No honorary degrees were conferred at the late commencements of the College of California, or University of the Pacific. The Vacaville school made Rev. W. T. Lucky a D.D.

A FIRE, kindled probably by a spark from a pipe, destroyed a large amount of hay and grain last week on the plains of the upper San Joaquin.

EIGHT persons in Siskiyou County, during the past three months, have been rendered insane by their connection with Spiritualistic circles.

THE Western Pacific Railroad Company is preparing stout and capacious ferry boats to run between this city and Oakland.

DURING the month of June, one hundred and eighty-nine marriage licenses were issued by the County Clerk in this city.

A PIANO made of California Laurel wood, will be on exhibition at the Mechanics' Fair, which will open on August 8th.

SAN JOSE has the finest Public school-house out of San Francisco in California. It cost $30,000.

AMOUNT of taxable property in California, $250,000,000.

WADSWORTH is the name of the latest metropolis on the line of the Central Pacific Railroad.

THE celebration of the Fourth in this city was attended with comparatively few accidents.

TWO hours from San Francisco to San Jose, is the quickest time yet made on the railroad.

AMOUNT of real estate sales in San Francisco for the past six months, $13,830,436.

THE fire-works in this city on the evening of the Fourth, were a complete failure.

THEY are to have a new Court House in Deer Lodge City, Montana, this summer.

THE hay crop of Santa Cruz County is estimated at fifteen thousand tons.

THERE are now four prisoners confined in the Sonoma County Jail.

THEY had destructive fires at San Jose and Santa Rosa on the 7th inst.

TELEGRAPHIC.

EASTERN.—The last steamer which left New York for Panama took 35 tons of railroad iron....A. Jacobs and E. F. Beck, of San Francisco, won prizes at the Schutzenfest in New York....John Coole, the man who murdered his two step-sons in Ohio, committed suicide in prison....Peter Cagger, a delegate to the Convention, was thrown from a carriage and killed in New York on the 7th.

SOUTHERN.—Military interference with the civil administration of Florida has ceased....Florida and Arkansas are at last sovereign States in regular standing....Mississippi gave a large majority against the new Constitution....The North Carolina Legislature is in session and has ratified the Constitutional Amendments....The Georgia and South Carolina Legislatures have met and organized....Gov. Brownlow has called an extra session of the Tennessee Legislature.

CONGRESSIONAL.—The House Committee reports in favor of Government aid for the Sutro Tunnel....The Senate passed the bill allowing the Western Pacific Railroad to occupy Goat Island....Stevens and Williams have submitted additional articles of impeachment, which are to be printed in the *Globe*....The nominations of Moulder for Surveyor-General of California, and of Beckwith for Superintendent of the San Francisco Branch Mint, were rejected by the Senate.

POLITICAL.—The Republicans of Michigan have nominated H. P. Baldwin for Governor....The President has issued his amnesty proclamation....The National Democratic Convention and the Soldiers' and Sailors' Convention met at New York on the 4th. Horatio Seymour is Chairman of the former, and Gen. Franklin of the latter. The principal points in the platform adopted are as follows: Immediate restoration of Southern States; regulation of elective franchise by citizens of each State; taxation of Government bonds; opposition to Freedmen's Bureau, negro supremacy and Radical tyranny. In the first fifteen ballots for candidates Pendleton was ahead, but no choice. From the fifteenth to the eighteenth ballots Hancock had the lead. Chase had half a vote on the twelfth ballot....J. A. Griswold is the Republican candidate for Governor of New York. ....After the eighteenth ballot the Convention adjourned in confusion....Confederate General Buckner was received with cheers by the Soldiers' and Sailors' Convention....Seymour of New York was nominated on the twenty-second ballot.

FOREIGN.—In a sharp debate in the *Corps Legislatif*, M. Rouher insisted that the Government means peace....The British Parliament gives Gen. Napier a vote of thanks....The Sultan gave Prince Napoleon a public entertainment....Our Minister to Greece has arrived at Athens....The cholera has appeared at Havana....The rebels have met with reverses at Carracas....The people of Nova Scotia, petition the British Parliament for permission to withdraw from the new Dominion of Canada.

WEEKLY MARKET REPORT.

WEDNESDAY, July 9, 1868.

FLOUR—Sales of 500 bbls Extra, current rates. We quote jobbing prices for city mills as follows: Superfine, in sks, ℔ 196 lbs, $5 75@6 25. Extra, in sks, $7 25@7 50.

WHEAT—Good new is quoted at $1 90@1 95. Sale of 700 sks Sonora at $1 95 ℔ 100 lbs.

BARLEY—Sales include 1,400 sks old, private; 800 sks do, $1 87½. The range for old feed and brewing is $1 85@2. For new, $1 87 is offered and $1 90 asked.

OATS—Sales 400 sks, $2 25@2 37½; jobbing rates $2 20 @$2 40 ℔ 100 lbs.

POTATOES—Sales include 500 sks new Mission, $1 25@ $1 37½ ℔ 100 lbs.

ONIONS—The jobbing rates are $2@2 25 for White, and $1 75@2 ℔ 100 lbs for Red.

CORN—Receipts are nominal and market firm at $2 20@ 2 37½ ℔ 100 lbs.

RYE—Nominal at $2 50 ℔ 100 lbs.

BUCKWHEAT—Small sales are reported at $1 62½@$1 75 ℔ 100 lbs.

BEANS—Are jobbing as follows: Bayo, 5c; Butter, 6½c; Pea 12½c; small White, 8@8¼c; Pink, 2c; and Red, 3c ℔ lb.

BRAN—Is in fair demand at $30 ℔ ton.

MIDDLINGS—Fine, $40@45; feed descriptions, $32 50@ 37 50 ℔ ton.

OIL CAKE MEAL—The jobbing price is $30 ℔ ton.

HAY—Receipts light. The nominal range of the market is $11@15 ℔ ton.

DAIRY PRODUCTS—Fresh roll Butter is nominal at 32½@ 35c, latter an extreme figure for choice; medium quality, 30c; California firkin, 33@35c as extremes, though 34c is considered a full figure; Cheese, 13@15c for ordinary to choice California dairies; Eastern dairies, 16@18c ℔ lb; Eggs firm at 37½c ℔ dozen.

POULTRY—Live Turkeys, 18@19c, and dressed 19@20c ℔ lb; Hens $7 50@8; Roosters, $6@7 50 for large size; Spring Chickens, $5@6; Ducks, $4 50@5 50 ℔ doz; Geese, $1 75 @@2 ℔ pair.

PROVISIONS—We quote jobbing prices as follows: California smoked Bacon, 15@16c; Oregon do, 11½@12½c; California Hams, 16@17c; Oregon do, 14@16c; California Lard, 13½@14½c, and Eastern Lard is in limited supply at 12½@ 13½c ℔ lb.

WOOL—The spring clip thus far aggregates 7,500,000 lbs, with but little more to arrive. The stock now on hand is considerably smaller than for weeks. Prices are essentially the same as last Wednesday, namely: Clean shipping grades, 17@18c; medium, 15@17c, and burry, 12½@15c. Sales during the week aggregate 230,000 lbs, part low grade.

HIDES—Are now coming in quite freely. Since last Wednesday, sales reach nearly 3,000 at current rates. We quote California dry, usual selection, 14½@15½c, and Mexican, 13c ℔ lb.

TALLOW—Is in demand at steady figures, say 7¼@7½c Sales for the week aggregate 30,000 lbs good Beef at the latter figure.

San Francisco Cattle Market.

The supply continues to equal the demand, which at this season is of course moderate. The outside figures for Beef and Mutton have been advanced ½c ℔ lb by some dealers; others quote same as last week. Pork is ½c lower. Veal and Mutton unchanged.

We quote slaughterers prices as follows:

BEEF—American, 1st quality, 6@9c ℔ lb.
do 2d do 5@7½c ℔ lb.
VEAL—Steady at 7@10c ℔ lb.
MUTTON—In fair demand at 5@6c ℔ lb.
LAMB—Ranges from 5½ to 7½c ℔ lb.
PORK—Undressed, 4½@7½c; dressed, 7@10c ℔ lb, outside figure for milk or grain fed.

—*S. F. Bulletin.*

MARRIED.

At Ione City, July 2d, 1868, by Rev. Oliver Hemstreet, Nathaniel J. Clarke and Miss Eleanor B. Withington. No cards.

Young Ladies' Seminary, Benicia.

The next term of this well known Institution will commence

WEDNESDAY, JULY 29, 1868.

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.

Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

THE reopening of the different colleges and semiaries, and the gathering of the young for their easant labors, is deserving more than passing noe. It is to be feared that practically far too little terest is taken in the subject of education beyond certain routine. Parents are disposed to feel that ving selected the school where their children shall end, paying the half-term's tuition in advance, aking needful provision for clothing, books, and cket-money, they have done all good parents are und to do. Yet is not something more needed? dmitting that due consideration has been given to character of the school, the healthfulness of its ation, the religious influence likely to be exerted, here not still a duty parents owe to their children themselves as truly—to visit the school during term, note what progress has been made, see the pupils fare, and learn as much as possible the every-day working of the institution? No tly conducted seminary, or academy, or college, ld object to such visits. On the other hand, ncipals and professors would gladly welcome at time the parents or guardians of pupils entrusto their teaching. By such visits scholars would ncouraged, teachers stimulated, and parents ena to judge whether promises made at the comcement of the term were fulfilled in its progress. ill be a hopeful sign of advance in the right diion when every parent having sons or daughters ny institution of learning shall feel interest gh to pay them a visit during the time allotted heir work. Good schools will not suffer by so g, whatever injury may be experienced by the

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QUESTION of no little interest, both in a politand commercial, as truly as in a religious, point of , is that of the annexation of the Sandwich Isl- to the United States. It seems to be settled those islands must, sooner or later, fall as a into the hands of some foreign power. Their imity to this country; their adaptation to the s of a commerce rapidly augmenting; their na- resources; their need of energetic men and al to develop those resources; the danger that the domination of another government they be inimical to this, are potent arguments for their annexation. Then it is well known that the best informed and most loyal Americans residing there all favor this plan. Leaving entirely out of the discussion the religious interests these islands must have in the eyes of Americans, resulting from the long continued labors of missionaries, it may well awaken concern in the mind of every true lover of free institutions as here enjoyed, to know that systematic efforts are constantly being put forth by designing men to advance monarchial views, and create distrust and dislike of the United States in the minds not only of the king and nobles, but also of the common people of the Islands. Political and commercial necessities make it imperative that our Government take decided action to secure such advantages there as our position demands and justice clearly warrants.

THE fact that a portion of the new Mercantile Library building has been specially devoted to the exhibition of different works of art is deserving of commendation. And worthier still of praise will those merchants be, who, following a beginning so auspicious, will rival in the cultivation of a refined taste among all classes, such munificent provision for free access to works of master artists as Peter Cooper made for the residents of New York. A free public gallery of paintings and statuary in San Francisco is not impossible for men who devised and perfected such a structure as the new Library. The educating and elevating influence of such a gallery cannot be overestimated, and whoever will now lay the foundation of such an enterprise will deserve and receive ample reward. It must be remembered that the *young* in California have not the advantages in this regard which those in the older States enjoy, and which adults enjoyed before making this State their home. For the sake not only of those now being educated, who will soon be actors in the great events of the near future, but also of those now acting their parts, let us have, as speedily as possible, a free public gallery devoted to works of art, which shall be a credit to the city and State, and a lasting honor to those who establish it.

THE Ladies' Seamen's Friend Society of this city is engaged in a work deserving more notice and far better support than has been accorded hitherto by the public. Aiming at practical results, this society provides for the safety and comfort of the sailor while in port, withdraws him as much as possible from temptation, and endeavors to teach him of One who bringeth them that seek Him "to their desired haven." This work is done in no sectarian spirit. Christian women of every denomination here find community of interest, and gladly welcome whosoever will to labor with them. And in a work of this nature there ought to be a deeper general interest, and a more cordial and generous support. Every ship-owner and every merchant knows that a sober, moral, industrious crew is worth far more than a set of drunken, shiftless men, shipped for the sake of gain by those more worthless still. This Society, however it may be regarded in its religious aspects, is certainly deserving of all encouragement in its economic and moral. The sailors under its care certainly are not likely to go to sea drunk—very seldom do they go without money; often with books, not forgetting the Bible, and, thanks to Him who put it into the hearts of the founders of this Society to labor for that result, not unfrequently do sailors go to their toil upon the deep as earnest, faithful Christian men. It is time a society like this received at the hands of those most interested in commercial pursuits the *practical* acknowledgment its merits deserve.

A GENTLEMAN doing business in Chicago has just come to this State with his family and purchased for them, in one of our valleys opening out from the coast, what will hereafter be their home. His intention is to be himself in Chicago for seven months of the year, and the balance of the time with his family here. By the overland railway he will be but five or six days from his business at any time. By this arrangement he escapes the hard winters of the East, and has his family all of the time in our healthy, bracing climate. What this person has done others will do. Who can tell what the future will open to us in this regard! Our climate will be sought by all who can reach it, when they understand its superiority to all others of which we have any knowledge.

SATANIC strategy often adopts the plan of boldly closing nations against the truth. All, of course, of the counter-strokes of Providence in such cases are not within human ken. But some of them are. One is, the temporary transportation of multitudes of the interdicted nation elsewhere. There they imbibe the truth, and return to influence their country. Obvious illustrations of this principle are China and Africa. A fresh example occurs in connection with Spain. The doors of this country being closed, the people have been drawn of Providence in large numbers to Paris, by the Great Exposition. Here they have received Bibles and heard Bible sermons. With these they have gone back, and their benighted land already feels the movings of a spirit of religious reformation. Another counter-stroke of Providence in the case of sealed nations, may be observed. It is, to reach the colonies of such nations, where the home restrictions do not exist. Such colonies are usually in close intercourse with the mother country, and afford a good vantage-ground for reaching the latter. Thus missionaries are laboring among the Spaniards who form a colony at Oran, in Algeria. Nothing seems wanting but the prayers and offerings of God's people, to secure the giving to Christ of that land to which Columbus gave the New World.

WE learn that the Regents of the University have resolved to organize none of its departments during the present year, but to perfect all that may be necessary as preparatory work, and commence several of the colleges together, a year hence. The

wisdom of this action should not be questioned, perhaps, by those who are not aware of the reasons by which the Regents are governed, yet we cannot but regret that some course has not been adopted by them that would retain for the University those young men now ready to pursue their collegiate education. In the College of California, which, by its generous offer to the State, has, in a great measure, lost its ability to continue its classes for another year, there are a number of students who will not wait in idleness for the University to furnish them facilities for progress. In the schools and academies are a larger number of those who are prepared to enter college, and would like to have opportunity to do so here. And many, now engaged in the several departments of practical life, would be glad to avail themselves of the privileges offered to such by the provisions of the University, but they will not delay a year before seeking some other means of knowledge. Some of these young men will enter colleges already in operation on this coast, but the larger portion of them will go East, and being once connected with institutions there, they will remain. We would not have the permanent interest of the University prejudiced by any hasty action, but cannot see why some course cannot be taken that would open its doors, at least for those who wish to enter them. What it will lack most, for years to come, will not be money, but *patronage*, and every means should be employed to identify those with its interests who may be students in its various departments; for we believe the great work of those who have these interests in charge will be the cultivation of a *general desire* for advanced education among our youth, not the gathering of vast funds by which such education may be made possible, however important this may be. This work cannot be commenced too soon.

Religious Intelligence.

PACIFIC COAST.

Camp-meetings.—As civilization progresses, camp-meetings become more and more rare. We have heard of but very few this season. The Methodist Church South, will hold a camp-meeting near Chico, commencing September 11th. In Oregon, where the institution still flourishes, and where such meetings, owing to the newness of the country and sparsity of population, are productive of less evil than in older communities, we learn that considerable religious interest has been aroused, and much real good accomplished during the past year.

Liberal.—Mr. Cyrus Alexander, of Russian River, has donated the Academy at Healdsburg, formerly the "Sotyome Institute," to the Presbytery of Benicia. It has been a flourishing school for several years. It is to be under the management and control of the Presbytery, henceforth. Its name will be the Alexander Academy; or if it shall be developed into a College, as is hoped, it will be called the Alexander College. The cost of the Institute to Mr. Alexander, was in the neighborhood of four thousand dollars. This is truly liberal.

We learn that Rev. Alex. Parker, late pastor of the Congregationol church in Los Angeles, preached his farewell sermon before his congregation on Sunday, July 5th. Mr. Parker has accomplished much for the cause of religion in the vicinity of Los Angeles, and the people of that place will regret to lose his services. It is probable that Mr. P. will take charge of the South Park Congregational Church in this city.

Lectures.—We are glad to notice the growing prevalence among clergymen throughout the State, of the custom of delivering lectures on a variety of subjects to the people in their vicinity. They thus reach many who could not be reached by sermons, and great good, both moral and social must result from their efforts.

Successful.—We learn from the *Gazette*, that the Good Templars, organized in Pacheco only a short time since, have not only recruited into their ranks quite a number of the strong drinkers, but have succeeded in capturing a drinking saloon, and establishing in it their head-quarters.

The First Presbyterian Church of Stockton, has given a unanimous call to the Rev. Mr. Hamilton of Oakland. We are not informed whether Mr. Hamilton will be induced to accept the invitation tendered him.

Union Meeting.—A union meeting of all the churches of Stockton was held at the Presbyterian church last Sabbath evening.

A Young Ladies' Seminary is to be established at Martinez, under the auspices of the Episcopal Church.

The Young Mens' Christian Association of Stockton, now numbers one hundred and twenty-five members.

Mite Society.—They have a Presbyterian Mite Society in Watsonville which is doing good service.

Calvary Church.—The foundations of the new church on Union Square, are nearly completed.

The Catholic church at Vallejo will cost $60,000.

EASTERN.

Statistics of our Church's Growth.

The *Presbyterian Banner* gives the following statistics in regard to the growth of the Presbyterian Church for the last twenty years:

"It will be remembered that in 1861 we lost, by the Southern secession, 800 ministers, 1,300 churches, and 80,000 members. Yet, notwithstanding this loss, our progress in the last twenty years has been remarkable. In 1847 there were 28 synods; in 1867, 35; increase, 13; rate per cent. 59. In 1847 there were 118 Presbyteries; in 1867, 176; increase, 58; rate per cent. 49. In 1847, 2,376 churches; 1867, 2,622; increase, 246; rate per cent., 19. In 1847, 1,713 ministers; in 1867, 2,302; increase, 589; rate per cent., 34. In 1847, 192,022 members; in 1867, 246,350; increase, 54,328; rate per cent., 28.

"Still a better idea of the increase will be obtained if we add to the churches, ministers, and members in 1867 the churches, ministers, and members which left us in 1861, without taking into account the additions to these that might have been expected had peace continued. This would make the number of churches in 1867, 3,922; increase, 1,546; rate per cent., 65. Ministers, 3,102; increase, 1,389; rate per cent., 81. Members, 326,350; increase, 134,328; rate per cent., 69.

"But our progress in the matter of Christian benevolence, which is, after all, the best visible indication of growth in the strength and activity of the Church, is still more marked. The total amount contributed in 1847, by our churches in the North and South, independent of pastoral support and congregational expenses, to the Boards of our Church and miscellaneous objects, was $310,164 91; while the entire amount contributed in 1867, by our churches in the North alone, to the Boards and miscellaneous objects, independent of pastoral support and congregational expenses, was $1,017,883; increase, $707,719; rate per cent., $328. We doubt whether any other Church in this country can show greater progress in the last twenty years. If any one can, no one will rejoice more heartily than ourselves. The Lord has been good to us; let us evince our gratitude by a more thorough consecration to His service.

Sabbath Schools.—The Rev. Dr. Hornblower, of Paterson, N. J., recently stated, in a Sunday School celebration in that city, that the Sunday School enterprise was started in Paterson, *some seventy-five years ago*, by Sarah Colt, a little girl *eleven years of age*. She collected the children of the factories, and taught them, from Sunday to Sunday, until she had as many as sixty under her personal care. This she continued for a series of years, until she left the city for a season. When she returned she resumed her Sunday labors, and for forty years was a teacher of youth. She is now in her eighty-fifth year.

The Bethel Sunday School of Cincinnati, claims to be the largest in the United States, both in the full enrollment and the average attendance. The Superintendent says: "Our average attendance during the hot summer weather, the period of smallest numbers, reached a fraction over 1,100; for the like period in winter, 1,800; with an average for the year exceeding 1,600 scholars. One attendance on a single Sabbath has reached 2,250. We are entirely within bounds in stating that 4,000 different scholars have, during the year, attended our school for periods of longer or shorter durations."

The famous Benton Street Mission Sunday School in St. Louis, of which Mr. E. D. Jones is Superintendent, makes it an invariable rule publicly to discharge any teacher who fails to be present or provide a substitute or valid cause for absence. They think that it is as much the duty of a teacher as of a preacher to see that his post is filled. It holds a childrens' prayer and inquiry meeting after every session.

Dr. M'Cosh.—The following from a leading Presbyterian paper in England, shows what is thought in that country of the new President of Princeton College:

"It is stated that Dr. M'Cosh, of Belfast, has been elected President of Princeton College, in the U. S. This high appointment has been bestowed on a man who is well worthy of it, or any similar honor. Dr. M'Cosh, is undoubtedly one of the most distinguished of living Scottish philosophers. His admirable works, known and studied both in this country and in America, mark him out as one of the first metaphyeicians of the day. Under the old system of patronage, he would, in all probability, have been elected by this time, to the vacant moral philosophy chair in Edinburgh. At least, that famous chair of Stewart and Brown, Wilson and MacDougal, would have been offered him; though whether he would have resigned his present office to accept it, may be a matter of doubt. Here is a new instance of a prophet having no honor in his own country. The best man is virtually rejected; and the chair hitherto so brilliantly filled, is likely enough to suffer an eclipse. If Dr. M'Cosh leaves this country for America, we shall not envy the Americans the due reward of their generosity; but we shall not the less lament the evil spirit connected with the University of Edinburgh that denies such a man the honor that is properly due to him in his native land."

We have received a circular, signed by thirteen Ministers and Elders who were present at the meeting of the Synod which suspended Geo. H. Stuart, protesting in the strongest terms against the action of the Synod, and making public the names of those who voted against it. They say:

"They feel it to be due to their own characters to announce that they do most indignantly and decidedly condemn and repudiate the said action of said Synod, as unjust in principle, unconstitutional in form, unkind in circumstances, unworthy of the ecclesiastical body by which it was passed, and undeserving of regard by the Christian World."

We take from the Chicago *Presbyterian* the following Presbyterian Statistics:

Synods	58
Presbyteries	285
Ministers	4,172
Churches	4,182
Communicants	407,889
Sabbath School Attendants	358,265

Of the communicants, the Old School has 246,350, and the New School the balance. The other branches of the Presbyterian Church without the pale of this union, are as follows:

Denominations.	Churches.	Ministers.	Communicants.
United Presbyterians	717	343	63,489
Presbyt'n Church (the Southern Church)	829	1,290	66,528
Cumberland Presbyterian		1,160	123,000
Associate Reformed Presbyterian	260		
Reformed		121	18,354
Total	1,896	3,104	271,371

The figures opposite the Southern Presbyterian Church are incomplete, as many churches make no returns to the last Synod. The same remarks applies to the incomplete returns of the Associate Reformed, Cumberland, and Reformed branches.

The funds raised by the Northern branch of the Old School denomination for the year preceding the Conference of 1867 were as follows:

For Foreign Missions	$141,483
Domestic Missions	
Education	118,929
Publications	211,312
Church Extension	29,278
Congregational Purposes	124,507
Miscellaneous Purposes	2,673,606
	392,372

The fund contributed for various objects by the New School were apportioned as follows:

Domestic Missions	$141,485
Foreign Missions	
Education	110,349
Publications	43,681
Congregational Purposes	15,996
Miscellaneous	2,342,760
	454,714

STILL ANOTHER UNION.—Dr. Nathans, a Jewish Rabbi, writes to the *Christian Register*, proposing a union between the Jews and Unitarians. He says: "We are living in a United States; may we not live all, too, in a united religion? As in union there is strength, I therefore say, a combination of Jews and liberal Unitarians would enable us to disseminate throughout the world these truths in religion which are advocated by all rational men and welcome to all the children of God. These should be in the form of tracts, pamplets, and such like; which we find written by Spinoza, Mendelsohn, Channing, Norton, Clarke, and others. Judaism has always been a true vindicator of pure, clear Unitarianism; and will, under a scientific and rational reform, join to fulfill the closing of the prayer, "On this day may the Lord be one, and His name (which exists in His people) be one."

SOUTHERN METHODIST CHURCH.—The following account is given of the Southern Conferences, organized by means of the missionary efforts of the Methodist Church, North. At the close of 1867 they had the following membership: Alabama, 9,341; Georgia, 10,235; Houston, 23,720; Mississippi, 7,899; South Carolina, 9,668; Tennessee, 6,100; Texas, 1,584; Virginia and North Carolina, 671; total membership, about 70,000. So rapid has been the growth of all these conferences, that the latest statistics of three of them, which have held an annual session since 1868, swell the total membership to 90,000. Two colored conferences have been organized, which have a membership of 26,687.—*N. W. Presbyterian.*

LANE SEMINARY.—The Board of Trustees of Lane Theological Seminary, at their late meeting, determined that $100,000 should be added to the permanent funds of the Seminary, and they showed their earnestness in this determination by promptly giving $40,000 of it. The Board will pay half of what the Seminary needs for its complete endowment if all its other friends will pay the remaining half.—*N. W. Presbyterian.*

SUDDEN DEATH.—Mathew Vassar, founder of the Vassar Female College at Poughkeepsie, died recently while delivering the usual address before the Trustees. His closing remarks were as follows:

"And now gentlemen, in closing these remarks, I would humbly and solemnly implore the Divine Goodness to continue his smiles and favors in your institution, and bestow upon all hearts connected therewith, His love and blessing, having peculiarly protected us by His Providence through all our College trials, for three consecutive years without a single death in our Board, or serious illness or death of one of our pupils within its walls. Wishing you gentlemen, a continuance of health and happiness, I bid you a cordial and final farewell, thanking you for your official attention and services, not expecting from my advanced years and increasing infirmities, to meet you officially again, and imploring the Divine Goodness to guide and direct you aright, in all your counsels and social business deliberations."

UNION OF THE EPISCOPALIANS AND METHODISTS.—Seven Episcopal clergymen of Newark. N. J., presented a memorial to the Methodist Conference of Chicago, requesting that body to appoint a commission which should meet a similar commission appointed by the Episcopal General Convention, to consider the feasibility of an organic union between the two bodies. This is in the line of a similar though abortive attempt, which has been made in England; but which, if carried out, would result differently between the two countries. There the Church of England would swallow up Wesleyanism; here Methodism would be the controlling element of the united churches.—*Independent.*

A CORRESPONDENT, writing from Huntington, Long Island, N. Y., June 29th, says: "Yesterday twenty-two persons were admitted to the First Presbyterian Church in this place, to which Rev. Mr. Carter, son of Robert Carter, Publisher, has been recently called, Rev. Mr. Davidson, the former pastor having resigned on account of ill-health."

REVIVALS.—It is said that between two and three thousand souls have been led to profess Christ the past year by the labors of Mr. Potter, the evangelist, in Connecticut. The Congregational Church in New Haven, Vt., received last month, seventy-seven new members on profession of faith, of whom forty-six were heads of families.—*Independent.*

REV. D. P. GURLEY, of Washington, has been lying very ill at the house of a friend in Brooklyn for some days past, and at times his life has been despaired of. His many friends are earnestly praying that he may be restored to health.—*Observer.*

REV. DR. IMBRIE, of Jersey city, has been quite ill lately, and his people have very wisely decided that he had better make a voyage to Europe. He has been a successful pastor, and is greatly beloved by his congregation.—*Observer.*

SOUTHERN CHURCH.—The Minutes of the Presbyterian Church South, show 1309 churches, 853 ministers, 80,530 members, 400 Sunday Schools, with 31,451 scholars.—*N. W. Presbyterian.*

TRIAL.—Rev. Dr. Hubbard, of Westerly, R. I., was presented last week for trial, for violating the canons and discipline of the Protestant Episcopal Church.

FOREIGN.

PRUSSIA.—The great revolution which has taken place in Germany, through the triumph of the policy of Bismark and of the armies of Prussia over the armies of Austria, is tending as its final end to the great ruling idea of the Prussian Premier, the unification of the whole German nation — the re-establishment, in a better way than of old, of the German Empire. This, however, is not all. Another one of the great changes in the revolution is, that Protestant North-Germany, and not as heretofore, Catholic South-Germany, will bear sway in this new, free empire; The Prussian King will be Emperor of Germany. The work of uniting Germany will go on till it is all one. Now, it may be well imagined how the Papal power looks upon this wonderful change in the order of events. Heretofore in the past, it was the "Holy Roman Empire," and the Austrian was the dominant power.

The spirit and life-law of Romanism are, to get all it can of advantages out of Protestants, but *never* yield anything to them. Its demands are supreme and absolute; and its spirit and life-law are unchangeable.

In Prussia proper there are several millions of Catholics in the North-German Confederacy, and a goodly number more. A continual pressure is kept up, purely political and politico-religious, by the Catholics of Prussia and the Pope, to extort all possible from the Prussian Government. The King, thinking to conciliate the hearts of his Catholic subjects, and of the Catholics of Germany generally, as well as the Pope of Rome, has lately, in several forms, especially in his throne-speech, given warm expressions of sympathy with the Pope. The Pope could not but thank King William for this. Besides, the Catholics have been forced to acknowledge that large special favors have been granted their Church in Prussia. Yet, in view of the prospects of growing power of Protestant Prussia, in spite of all the above, every effort is made by the Catholic magnates of all Germany, in the press, and otherwise, to light up and fan the flames of hatred against Prussia. The Catholic press is fierce in this way against the leading power of the Confederation. It will do well to get all that can be got out of King William and his government: it is his duty to yield to, and the Pope's right to claim for, *the only true Church*, all possible advantages; but to feel any corresponding duties in return towards Prussia, or any Protestant power, is not in the spirit or duty of Rome. The base treatment that King William has received, and is constantly receiving from the Catholics of Germany, must show him how utterly vain his acts of favor towards Popery and the Pope are. So must Protestants anywhere else learn. *Demand all and give nothing*, is the law of Romanism towards Protestanism always and everywhere.—*Evangelical Messenger.*

SABBATH SCHOOLS.—There is a Methodist Sabbath School in Copenhagen, Denmark, having 300 scholars. It publishes a little Sunday School paper, of a single quarto leaf, for its own scholars, and a few other Methodist schools in Norway and Denmark.

There are in connection with the United Presbyterian Church of Scotland, 923 Sabbath Schools, 9,536 teachers, 75,062 scholars, 542 senior Bible-classes, taught by elders, with an attendance of 3,194, giving a total of 94,668 children and young persons under religious instruction. During the last seven years 630 teachers and 5,259 scholars had been added to the rolls.

It is pleasant to hear from the antipodes. The Sunday Schools of Hobart Town, Tasmania—how many Sunday School children can tell where that is?—held a late annual gathering, at which the Wesleyans mustered six schools and 696 children; the Congregationalists five, with 660 children; the Presbyterians three, with 212 children; the Baptist two, with 132 scholars; and a ragged school had 85 children; amounting in all to 1,785. The next day the Episcopalians held a separate celebration, with their five schools and 650 children.—*Independent.*

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W. N. GRISWOLD, M. D. J. A. ALBERTSON, M. D.

Correspondence.

Letter from Alameda County.

San Leandro, June 25, 1868.

At your invitation, I cheerfully give a brief description of the region of San Leandro and San Lorenzo, and as I do so, I would suggest that such descriptions of other fields, to which attention is often called by the list of churches in your paper, would be interesting.

The region of which I write is deserving of attention because of its situation. A delightful sail on the Alameda ferry-boat, and a ride on the cars, brings a person in a little more than an hour, a distance of over fourteen miles from San Francisco to San Leandro. This town is also situated eight miles south of Oakland, a fact that just now, with the pretensions of that city, may seem worth mentioning. San Lorenzo lies four miles south of San Leandro.

Besides being important for situation, this region is important for its natural advantages. It seems to have been appropriately called Eden Township. It consists of a strip of land from three to four miles in breadth, lying along the Bay, which is as fertile as any in the State, being the hill and cañon land of the Contra Costa range, stretching many miles eastward, which yields excellent crops of grain, and is good for grazing. Along the brow of these hills, and at the distance of a mile from the railroad, are fine situations with springs of water, and with an outlook over the whole valley and Bay, for residences or select institutions of learning, or other such purposes.

As marvelous accounts are given here of great crops of grain, of large vegetables—beets, for instance, weighing one hundred and fifty pounds each—and of heavy yields of fruit, as are given in any part of the State. A tree is still pointed out, under which an Irishman lodged for some time, who became rich by the productiveness of land he rented, and during the year of the drouth cleared $30,000 from his crop.

To pass from the din and turmoil of the city during the spring, to the quiet beauty of this region, with its grain fields and orchards, and hills crimsoned with flowers, seems indeed like passing to what might be called Eden Township.

With regard to population, this region is in what might be called a transition state. Ten years ago there was hardly a house or fence within it. Now it has a population of over a thousand, and land sells at from one hundred to five hundred dollars an acre. Many Portuguese and Irish own small tracts; but they do not seem likely to inherit the land forever.

The public school of San Leandro has increased within three years from seventy-five pupils to one hundred and sixty, with four teachers. It may perhaps be said that there is a good time coming, when this younger class shall have grown a few years older and formed an attractive society.

There are three churches in San Leandro—a Roman Catholic, a Methodist, and a Presbyterian. The latter was organized two years ago, and last year dedicated a neat and tasteful house of worship. In connection with this church, one of the social and literary associations so popular in other places has been formed, and has contributed much to the enjoyment and good of the community.

It may perhaps be said that the advantages of location, near the terminus of the Pacific Railroad, and near the cities, and of soil as good as any in the State, and of a climate as delightful as any in the world, which this region possesses, make it to need only good educational and religious influences that it may become one of the most delightful and prosperous in the country, and that with these advantages the schools and churches now begun are to be regarded as the germs of much future growth.

A.

Letter from China.

Canton, June 1, 1868.

Steam has brought the Occident and the Orient so near together that your readers must have some interest in what transpires on this side the great Pacific.

You have had with you the Envoy who is to inaugurate China in her new position among the nations, and you will have noticed that the choice of an American to fulfill this high and delicate duty is an index of the feeling of friendship which the Chinese Government and people have for our country. If we can rightly appreciate the situation, this friendship involves an obligation to show ourselves worthy of it in all our relations with the Empire. And especially does it point out to Christians the solemn responsibility of fostering and cementing the friendship by giving to the millions of people, the Gospel and all the benevolent and educational institutions which are essential parts of our western civilization. Some charitable institutions have been founded in connection with some of the missions, and they have stamped upon them the impress of Christianity. Christian education has been commenced, but the institutions of learning which, within a century or two, will flourish all over the Empire, remain to be founded. It is of the utmost importance that these schools and colleges should be established and built up under the guidance and control of earnest Christian men.

Great changes are taking place here. The demand for scientific knowledge is beginning to be exhibited, and the desire for it must necessarily increase to an extent that few anticipate. Who can estimate the calamity it would be for the nation if this education should be introduced under the auspices of infidel or unchristian men.

COLLEGE AT PEKIN.

There has been much talk of establishing a grand college at Pekin. This would be a good thing if it were practicable. But it is very difficult to get qualified teachers, who know the language, or if the sciences are to be taught in English, it is difficult to get pupils who understand that language. Several experiments have been made in the department of education. One was the Anglo-Chinese College, established at Malaaca in 1818, by the Rev. Dr. Morrison. It flourished for some time, but did not fulfill the expectations of its friends. It was transferred to Hongkong by Rev. Dr. Legge, after the cession of that island to Great Britain, and was finally suspended about the year 1856.

Another experiment was the school of the "Morrison Education Society." This was a school of less ambitious aims than the former, and flourished for some time under the care of the Rev. S. R. Brown (now of Japan) and Rev. W. A. Macey. It however failed, partly from the difficulty of securing teachers, and partly from the want of interest in it in the community at Hongkong.

St. Paul's College, under the patronage of the Bishop of Hongkong, has been in operation for a number of years, and there is also a new school under Government patronage. These schools have been mostly devoted to the teaching of the English language.

DUTIES OF THE CHURCH.

It will not be denied that Christianity and education must go together, and if the higher education of youth is not under Christian influences, then secular education must greatly hinder the progress of Christianity.

To avoid this calamity, the churches and their agents—the missionary societies—must be awake to the demands of the times. The missions, as now established, are gathering around them many scholars in primary schools. Out of these some may be selected for more advanced studies, and teachers should be on the ground whose duty it should be to give instruction in the higher branches. In places where several societies are represented, united effort would save time and labor, and greatly promote the object aimed at. In this way there might soon be prepared a number of native teachers, who would be qualified under the supervision of foreigners, to give instruction in all the higher branches of education, whenever there should be a demand for such education.

A plan of this kind is being now discussed by the Missionary Conference of Canton, and it is hoped that some result may be attained which will secure the united action of the different missions in giving a higher education—first to those who are to be native preachers, and second to all others who may wish to obtain the advantages of such an education.

Two young men are now being educated by the Presbyterian Mission of this city, who were taught Christianity and baptized by the Rev. A. W. Loomis, of your city. A residence of some years in California has given these young men a superiority over their fellows which is very marked, and we hope they may become men of eminent usefulness.

The importance of supporting, by your prayers and sympathies, the missionary to the Chinese in California in his arduous labors cannot be overestimated. Let all the churches unite in his support.

K.

Religious People in Novels.

Religious people, if we may believe what our best modern writers tell us of them, are very poor creatures indeed. If Mr. Anthony Trollope draws two sisters, the religious one is sure to be sour, unaccommodating and meddlesome, the other, who does not trouble her head or heart much with the things beyond time and sense, is equally certain to be pretty, obliging and amiable. It is *she* who, while the other is domineering over a Dorcas meeting, or lecturing some unhappy parish children, is ever at hand to smile upon her mother, and run for cream for that otherwise neglected old lady's tea, it being the known tendency of a religious person to think every old woman interesting *except* her mother. Nor is it only in external graces or in moral attributes that "serious people" are found to fall short of even a very limited standard. Want of sense and common discretion in the daily affairs of life seems an essential part of the character. The author of the much-admired *Chronicles of Carlingford* (we believe a lady), has given the world a series of sketches, drawn from the leading phases of modern religious thought, and has contrived with beautiful impartiality, to show us in each one of these, the dissenting minister, the evangelical old maid, the young Anglican clergyman and his Romanizing brother, mental weakness in every varying shade, as changeful in its play of doubt, hesitation, and irresolution, as are the colors on a dove's breast, or as is the light shut within the glancing opal, *yet always weakness*. However they may differ in dogmatic opinions, they are alike in this, that they are all foolish, contemptable, unworthy of an ideal so lofty that it can never be fully realized, yet so lowly, that it seldom fails in its condescension

to men of low estate, to raise them at least a little nearer to its own enduring greatness.

Writers who take this tone ought to be made aware that they place themselves, logically, within the horns of a very grave dilemma.

If all persons, more than commonly zealous for the doctrines of Christianity, or more than usually devoted to carrying out its practical requirements, are proved inferior in mental gifts and moral consistency, to those who are content to aim at a less exalted standard of life, we cannot escape one of these conclusions: either that Christianity is only attractive to weak intellects and wavering characters, or that it has some inherent tendency to *make* people absurb, inconsistent and insincere.

And this alternative is a very serious one; serious at least to all who look upon Christianity as a Divinely constituted system, and who have not forgotten that there is one sin alone amid the multitude of transgressions, "which shall never be forgiven,"—the sin of denying, of ignoring, of disparaging the work of that thrice Holy Spirit to whom the dispensation of His own work has been committed, and to whose agency our fallen nature owes all that it can receive of present and future blessedness, even to a partaking in the Divine nature itself. —*Dora Greenwell.*

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REUNION.

The prospect that the two great bodies of Presbyterians in the United States may soon be united, while in every way pleasing, suggests, also, grave responsibilities. The Presbyterian Church, at home and abroad, has been characterized in all its history by high purpose, noble endeavor, and successful achievement. Its present condition is one of power and growth. Its future depends upon what, by the blessing of God, we determine to make it. If disregarding past teaching; if ignoring present advantage; if careless of future prosperity, old animosities are cherished, old issues magnified, old dissensions perpetuated, then not only will immediate results be lost, but the grand prospect opening before an united Church, will be obscured, if not altogether cut off.

No argument is needed to prove that the responsibility of defeating the present plan of union is one that no man, or set of men, covets. Admitting what its opponents demand, there is, after all, a necessity deeper, broader, stronger still for concentration of forces in the Christian world. Enemies of the Truth are vigilant, active, resolute, united. It is no time for Christians to stand aloof from each other. The interests are too precious to be hazarded by continued division. The Lord's host should be compact, moved by one impulse, fighting for one cause. He who would now continue denominational shibboleths deserves the sharpest rebuke and the severest censure. What the Church needs, what the world needs, is practical, cordial, heartfelt union among Christ's disciples. The coming together of Old and New School Presbyterians will foster and encourage that work. It is a step forward. It raises the Church in the estimation of the wise and good. It exalts the Cross, when Christians sacrifice personal feeling and prejudice for Christ's sake. Other branches of the Church will find it easier to join forces if these coalesce; and soon Christians will wonder they ever were so widely sundered.

But the prospect of union suggests another responsibility resulting therefrom—the increased work of the Presbyterian Church in evangelizing the world. From carefully prepared tables in Dr. Lowrie's Manual of Missions, it is found that the Presbyterian Church in its different branches, has sent almost one-third of the whole number of missionaries who are now laboring in foreign fields. This is in itself encouraging even now, and something for which the Church may well be thankful; but will not union augment missionary zeal and increase the number of missionaries? Certainly it ought, and the year that witnesses the consummation of this plan of union should be signalized by the outpouring of treasure for this cause and inaugurate a new era of activity in the work of missions by the Church. It is in this view of the future that the union of the two branches seems most desirable. A great work is before us. The world is to be brought to the knowledge of Christ. The millions now sunken in ignorance and sin are to be raised from their miseries and taught the glad tidings of a Savior's love. To engage with heart and hands firmly joined in such a work as this is nobler, ten thousand times over, than to waste energies and means in continuing in one sense rival organizations, which, from the very nature of the case, must weaken, not strengthen, the Church. One Board of Foreign Missions is better than two in all that pertains to efficient work. So of the Publication, Education, Domestic Missions, and every other interest. Set aside supernumeraries, do away with duplicate officers, remove the rubbish, let the whole force of the Church be felt in well sustained, united, harmonious agencies, and their operations will prove beyond all cavil that the union of the Old and New School Presbyterians was divinely ordered, and a means of good to the world. "Union is strength," and those who labor and pray most earnestly will find that combined efforts, so far as human instrumentalities are concerned, will do far more to win the fulfillment of the prayer, "Thy Kingdom come," than divided labors, however zealous, where the spirit of Christian union is wanting.

THE MISSION OF THE CHURCH.

Our Lord Jesus Christ founded His Church in this world for one specific object. It was not simply to create a fine system of human society and crystalize about it order and progress. It was not alone to give culture, knowledge, and activity of body and mind. These things follow, as a train of cars follows a locomotive, wherever the Church of Christ fulfills its mission. Christ had something in view higher than all of these things. In building His Church in the world His aim was to bring men to a personal knowledge of Himself; to found in their hearts and minds His own Kingdom and give to them its peace and blessings. This is the mission of the Church. This is the mission of each one of its friends. They have been called into this Kingdom to help Christ to carry out this work. They are not then only to have their feet placed on a rock and a new song put into their mouths. They are not merely to be secured against temptation, but they are to lead all around them to a knowledge and recognition of the claims of Jesus.

Probably there was never a time when the friends of Christ were so much in earnest, so laborious, so wise, as now. There are those all over the globe who are doing as the disciples did in former days. These men are making upon the great empires of darkness just such an impression as those disciples. Good tidings from afar are constantly reaching us. Thousands are added each year to mission churches, and of those who give good evidences of conversion.

But this work is not confined to those who are working for Christ in heathen lands. There never was a time when so much Christian truth was uttered as now. The pulpit teems—not with essays on virtue and denunciations of vice—not with philosophical disquisitions and sensational topics alone; but Christ is preached, faithfully, with tenderness and power. And the press is not behind the pulpit. It is not all for politics, or partisanship, or commerce. As a whole, it favors what is good—what brings honor to our Lord. It multiplies copies of the Word of God, and prints the best of books. A deep current flows from the press into social and domestic life, and amid the quietude and reflection of home, is sending the choicest influences of Gospel truth into all the deeper wells of character and life. This choice influence from the press is going forth in a thousand unseen ways, and is doing for Jesus Christ and His cause a work which should fill every Christian heart with hope. On every breeze, almost, the leaves of the Tree of Life are borne, scattered at the door of almost every house.

But, after all, how little is accomplished proportioned to the means employed and the interests at stake. Neither the power of the press nor that of the pulpit is felt as it should be. The number of the earnest and aggressive ones upon the realm of darkness is few and out of all proportion with the number of those who are named by the name of Christ. How few ministers, how few churches, can say with the exultant Apostle, in view of what he saw coming from his labors: "Thanks be unto God who maketh us to triumph in Jesus Christ." Why is it that the state of the Church gives pain to those who see it with opened eyes, rather than a song of gladness and triumph? Why do we take up the sad refrain of the captive Jews, when we remember Zion, rather than the rejoicing one of the prophet, with a similar remembrance in his mind? Why the disproportion between the number of those who believe and those who do not believe? Why does the number on the latter side seem so to increase that the odds now are against us—increasingly so in almost every community? Has a crisis come, to which the resources of the Gospel are inadequate? Has that Gospel become effete and worn out? Have new and more rugged elements gone into human characters and hearts? Do men now find in Jesus Christ that which makes His salvation unnecessary to them? Have they no need of Him in trial, adversity, disappointment, sickness, and death? Can the Church do no more to make an impression upon this thronging mass, so absorbed with this world that they live, and think, and toil for it alone—with no commanding aspirations—with no prayer, no faith, no hopes for a Heaven where God is seen and known? Is a revival to be looked upon now as a special miracle, and not the normal state of the Church, which should be as natural to it as the glow and vigor of health to the body?

Let those of us who think these thoughts remember that Jesus Christ is the same now that He has ever been. That as face answereth to face in a glass, so does the soul and heart and character of men now, answer to the soul, and heart, and character of those of the ages past; that the same results can be produced by the Gospel now as then. It is not a dead but a living power. What a testimony to this end is this fact, which we met only a few days ago in a report made by an English clergyman: "I am enabled to state that during the year over 1,000 sinners in this parish have found salvation. When I came here, a little over a year ago, my charge was in a deeply depressed state. The congregation, of old and young, did not number fifty, and but twenty were in fellowship with the Church. Seldom now is our audience less than seven hundred—generally, at each service the house is filled to its utmost capacity." But what was the secret of this success, which any minister would regard as wonderful indeed? It was simply a fulfillment, on the part of the Church, of its mission—*i. e.*, prayer and labor—earnest, continued, and diligent, and the baptism of the Spirit. The earnest pastor was seconded in his efforts by an earnest Church, and God crowned that effort with the blessing he is ever ready to give.

Symbol of Baptism.

Having seen in the ablutions of the Hebrew service the type of Christian baptism, I turn now to an examination of their nature and mode. That there may be no possibility of mistake or error in this matter, I consult the word of God, (Hebrews, 9 : 10,) and read there, "which stood only in meats and drinks, and *divers washings*, (Greek, *baptismois*, *baptisms*,) and carnal ordinances imposed on them until the time of reformation."

By consulting this verse, we find that meats and drinks, and divers washings were ordinances *per-*

taining to the flesh, or connected with *bodily purification*, for such is the scope of the Apostle's argument. We shall look, therefore, more particularly to the personal ablutions of the Hebrews, and the manner of their performance, to ascertain the mode by which these divers washings (Greek: *baptismoi*) were performed.

We trust no candid man will fear to follow when God's truth leads the way, for we do not now consult the leaves of any dictionary or lexicon of man's compilation, but betake ourselves to the very Hebrew ordinances themselves, which by the mouth of the inspired Apostle, are called baptisms, and viewing these ordinances as they are performed, we learn by the very light of God's truth, what a baptism was in fact among the Hebrews, by a consideration of the mode in which it was administered, according to divine appointment.

After having made this investigation, we may gather assuredly that what the Holy Ghost, the author of inspiration, calls baptism we are safe in holding and regarding as such, whatever may be the preconceived opinions and prejudices of men.

These baptisms of the Hebrews being divers, we may take them up in order, and note them particularly as we pass. Eminent among them all is "the water of purification," referred to in Heb. 9: 13, and more fully described in the nineteenth chapter of Numbers, especially in the nineteenth verse: "And the clean person shall *sprinkle* upon the unclean, on the third day, and on the seventh day, and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. But the man who shall be unclean and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord; the water of separation hath not been sprinkled upon him—he is unclean."

Let us note first that this "water of separation sprinkling the unclean" was one of the *baptismoi* of which the Apostle speaks, for it was an ordinance pertaining to the flesh, *i. e.*, to the purification of the flesh, belonging to the class of external ordinances which the Apostle had in mind and included in the scope of his argument, for he refers to it particularly in the thirteenth verse: "For if the blood of bulls and of goats, and the ashes of a heifer *sprinkling* the unclean (the ashes of a heifer being included in the water of separation), sanctifyeth to the purifying of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God."

2d. That this *baptismos* was performed by *sprinkling*, and by this particular mode the purification was secured by the divine appointment, see the thirteenth verse just quoted, and the nineteenth verse of the nineteenth chapter of Numbers: "Sprinkling the unclean," "and the clean person shall sprinkle," etc.

3d. That this particular *baptismos* was selected by the Apostle as preëminently illustrating the purifying efficacy of the blood of Jesus Christ, of which we have held all along that baptism was the symbol.

If I had consulted that thesaurus of Greek learning, the lexicon of Stephens, compiled in the sixteenth century, and found purification as one of the definitions of *baptismos*, I think I should be justified in asserting that *baptizo* meant to *cleanse*, by the highest classical authority, much more if when I consult the Word of God—the infallible treasury of truth—I find that an ordinance of the Hebrews, which an inspired Apostle calls *baptismos*, was performed by *sprinkling*, am I authorized in the affirmation that by the use of the sacred writers, *baptismos* is lifted above its primary signification of immersion, and becomes a generic term, including divers and particular modes of administering the emblem, one of which, as we have seen, from the incontestible evidence of the Sacred Record, was by *sprinkling*.

The distinguishing characteristic of this ordinance of baptism was *sprinkling*, because this is particularly noted by the Apostle when he connects it with the efficacious purification of the blood of Jesus, the *sprinkling* of the water of purification cleansing the flesh, the blood of Jesus purging the conscience—the one the symbol of the other, and though, to complete the ordinance, washing of clothes and washing of the person was enjoined, yet, in the mind of the Apostle, the sprinkling was what gave to the ordinance its peculiar significance as a *baptismos*. By this the Apostle shows most conclusively, not only that ablution by sprinkling was one of the *baptismoi* to which he referred in the scope of his argument, but more than that, to wit: that of all the divers *baptismoi*, the *water of purification applied to the person by sprinkling* was the most fit and pertinent illustration of the sanctifying efficacy of the cleansing blood of Jesus—that is, that the *sprinkling* of the water of purification was not only a Hebrew baptism, but among them all the most complete and perfect emblem of the blood of sprinkling, of which Christian baptism is the symbol and seal. F. B.

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Current Literature.

MINERAL RESOURCES OF THE PACIFIC STATES—J. ROSS BROWNE'S REPORT,

The publication of this report is a benefit to the public which coming years will only make more plain. To every one seeking information on the topics naturally embraced by such a work, this volume of nearly seven hundred pages, octavo, is invaluable. It is filled with material gathered at great expense of time, and means, and labor, and so arranged, with its copious index, as to be immediately available for practical use. The Commission entrusted by Congress to Mr. Brown was an extremely difficult one. A territory sweeping from Alaska to Lower California, washed by the Pacific, and stretching over the Sierras to the Rocky Mountains, is not easily explored, nor can its resources be told without much patient, honest work. The following extract from a letter to Secretary McCulloch, accompanying the report, will suffice to show the need of the Commission:

"No country in the world can show such wasteful systems of mining as ours. At a moderate calculation, there has been an unnecessary loss of precious metals since the discovery of our mines of more than $500,000,000, scarcely a fraction of which can ever be recovered. This is a serious consideration. The question arises whether it is not the duty of Government to prevent, as far as may be consistent with individual rights, this waste of a common heritage, in which not only ourselves but our posterity are interested.

"The miner has a right to the product of his labor, but has he a right to deprive others of the benefits to be derived from the treasures of the earth, placed there for the common good? The precious metals are of an imperishable nature, evidently designed to pass beyond the reach of the discoverer and to subserve purposes of human convenience for generations. Our children have an interest in them which we cannot with propriety disregard."

Mr. Browne advocates with earnestness and force the establishment of a National School of Mines, which the facts above stated prove to be a necessity. Senator Stewart's bill for the establishment of such a school is printed in the Appendix to the Report. The general observations on the Pacific slope, discussing the progress of settlement, immigration, and labor, and general considerations on the precious metals, are exceedingly interesting, while well digested articles on "Foreign Gold and Silver Bearing States," give valuable matter in very little space. We are glad to learn that Mr. Commissioner Browne proposes soon to issue a new book, to be called "The Pacific Slope," which will embody the Report, together with much additional information of general interest and value. In another department of the paper will be found a selection from the work, which will well repay perusal. Published by H. H. Bancroft & Company, San Francisco.

FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

A complete manual of the Foreign Missions supported by our Church in America, edited by John C. Lowrie, D.D., is a book of peculiar interest to every true Presbyterian. That it has reached its third edition, newly revised and improved, proves its need by the Church and its adaptation for that need. It is edited with conscientious fidelity, is accurate in detail, convenient for reference, and reliable in statement. The introduction is short and to the point. In it the author states, "the book has been prepared chiefly for the use of those who have not had an opportunity of becoming acquainted with the fields of labor occupied by the Presbyterian Church. It is not a history of these missions, but its aim is simply to give such information as will be likely to prove useful and convenient for reference." The first chapter, giving an account of "The Board of Foreign Missions of the Presbyterian Church," makes the reader acquainted with the organization and practical working of a great plan of Christian benevolence. This is followed by eight chapters devoted to a resumé of the missions among the Indian tribes, in Western Africa, North India, Siam, China, Japan, Roman Catholic countries, and the Mission to the Jews. The condensation of matter in these chapters increases both their value and interest.

One chapter in the volume must ever possess a special and hallowed interest. It is made of very brief memoirs of missionaries who have been "called home." To have such a necrology is an honor to any Church; nay, more, it is a blessing for the Church to know that so many have witnessed a good confession, and, without a single exception, have gone from their scenes of toil for the Master below, with thankful expressions for His having permitted them thus to labor for Him. "It is sweet to die for one's fatherland," but every reader of these memoirs must feel that "to die for Jesus" is sweeter still.

The book has valuable tables and statistical matter, which make it of permanent utility. It deserves a place in every Presbyterian family. Published by Wm. Runkin, Jr., New York. For sale by H. H. Bancroft & Co., San Francisco.

COMMENTARY ON GENESIS AND EXODUS.

Doctor Murphy, appointed by the General Assembly, in 1847, to the Chair of Hebrew and other Oriental Languages, in the Assembly's College at Belfast, has done a noble service to his College and Church in the publication of this work, and it is not too much to say that many will gladly avail themselves of these handsomely printed volumes, and will find in their study valuable helps to the right understanding of the Sacred Word.

Dr. J. R. Thompson, in his preface to the American edition, says:

"The merits of Dr. Murphy's work are, a nice, critical analysis of the text, a candid consideration of all alleged difficulties, a common-sense view of the principles of interpretation, and a philosophical clearness and comprehensiveness in the statement of inference or of doctrine. It consists of an exact literal translation of such passages as contain either verbal or grammatical difficulties, and of a critical and exegetical commentary, based upon the grammatical construction of the text, and framed in view of the best lights of modern criticism and science."

This is certainly high praise, but the Commentary deserves it. The author does not shrink from vexed questions and pass them by. He has his own opinion, and states it manfully. His introduction to the volume on Genesis epitomizes his views on the Bible, The Pentateuch, and the book of Genesis. His critical notes on the text are compact, suggestive, and have a true scholarly finish. His exegisis is sound and reliable, while oftentimes the style becomes truly eloquent. There is no display of learning, but every page bears witness to careful research and discriminating judgment.

The volume on Exodus is marked by the same characteristics, and the two will find place on the shelves of every student who relishes with his zeal for advance in critical scholarship, a devout spirit and an honest reverence for the Bible as the inspired Word of the living God. The volumes may be found at A. Roman & Co.'s. Published by W. F. Draper, Andover.

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LITERARY ITEMS.

American Literature.—The following is an estimate of the books, pamplets, etc., published in this country during the year 1867: Fiction, 741; Religion and Theology, 257; History, 107; Poetry, 120; Law, 121; Medicine, 70; Travels and Geography, 74; Belles Lettres, 80; Fine Arts, 31; Arts, Trades, Occupations, 142; Education, 75; Sociology and Households, 32; Amusements, 17; Philosophy, Morals and Temperance, 25; Science, 21; Government, 38; Biography and Genealogy, 103; Learned Literature, etc., 25; New Periodicals, 11; Other Books, 34. Total, 2124.

Religious Papers of Boston.—The circulation of the Boston *Pilot*, Catholic organ, is 35,000; *Zion's Herald*, organ of the Methodists, 12,000; *Watchman and Reflector*, organ of the Baptists, 22,000; *Congregational and Puritan Reader*, organ of the Congregationalists, 27,000.

Life of Christ.—Henry Ward Beecher is engaged in writing a Life of Christ. The book will be published by J. B. Ford & Co. The frontispiece will be an engraving, by W. E. Marshall, of Leonardo de Vinci's head of Christ, from the Last Supper.

Cronise's Natural Wealth of California, published by Bancroft & Co., and sold by subscription agents only, is meeting with extraordinary success. The sales have been large, and the demand for the book is rapidly increasing.

German Papers.—One hundred and seventy-two German newspapers are published in the United States, of which forty-six are dailies, two of which are published in this city.

Queen Victoria.—Harper & Bros. have published popular editions of both of Queen Victoria's books which have had such an enormous sale, at twenty-five cents each.

Anna Dickinson has lately written a novel, which, it is said, one of the prominent publishers has declined publishing, as he did not like the plot.

Long Romance.—A Japanese author has just completed a romance in 106 volumes, the printing of which, it is said, will take thirty years.

Dante.—A translation of Dante has just appeared at Dresden, signed Philaléthe, of which the real author is King John of Saxony.

Pilgrim's Progress.—Dr. Colenso is translating "Pilgrim's Progress" into Zulu, and has already printed the first part of it.

Red Men.—The only organ of the Society of Red Men in the world, is the *Calumet*, published in San Francisco.

The *Marysville Appeal* has entered upon its eighteenth volume.

The *Pacific Gospel Herald* has suspended for the want of support.

Educational.

Less Study at Home.

"Five hours' school a day, with two hours' intermission, and no lessons learned at home—these are our colors, and we nail them to the mast." (*Chicago, Atlantic Monthly, March*, 1867.) There is food for thought in this sentence. The writer is a practical man. Parents too often judge schools by the amount of work required at home. The child, anxious and busy in the corner, means for them the good school. It often means just the reverse. It means a long lesson required merely to be memorized. It means no time for mutual questioning between pupil and teacher. Indeed, it often means that the teacher would be afraid of any questioning that would be *mutual!* It means memory, tyranny, and final hatred of books and knowledge. At the same time, what does a scholar disengaged at home often mean? It means the school hours spent in inquiry and varied mental effort. It means the parrot turned out and the thinking human being brought in. It means a regard for the pupil's health. It means a space left for the pupil's domestic culture. It means a vision before the teacher's mind of a family hearth, and lamps, and table. Father is reading a book of travels. Mother is helping the children follow the traveler on a map. Or, Father is reading the papers, and the children are developing affection and imagination over well chosen tales and poetry. It often means sense in teaching, instead of wicked nonsense.

C. R. C.

Personal.

Rev. Eli Corwin, for ten years the able and successful pastor of the First Street Congregational church, Honolulu, S. I., is now on a visit to his many friends in this State. We are glad to learn that it is his purpose to make his future home in California.

Rev. B. B. Bonham, of Healdsburg, is travelling in the southern part of the State. The readers of The Occident will hear from him soon.

Prof. Gilliard is lecturing in the northern part of the State on "The Civilization of the African race, as viewed in the light of History."

Rev. Dr's Scudder and Thomas, having returned from their trip to Yosemite, preached in their respective pulpits last Sabbath morning.

John Bigler is the California member of the Democratic National Committee. J. W. McCorkle is the member from Nevada.

Rev. Mr. Allen, who is to be rector of the Episcopal church in Carson City, Nev., sailed from New York, June 16th.

Prof. Warren has resigned his position in Albany College, Oregon, and has accepted a position in the public schools.

Brigham Young will engage in silk raising, having already planted a large number of mulberry trees.

James E. Perley, Senator from San Joaquin, recently died at Woodstock, New Brunswick.

Detective Officer Blitz, died at Warm Springs, Alameda County, on the 14th inst.

A. G. Drake succeeds D. C. Stone, as Principal of the Marysville Grammar School.

Judge Still, of Los Angeles, died at his residence in that city, on the 6th inst.

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A. S. BARNES & CO., Publishers, New York.

New York, May 15, 1868.

Practical and Scientific.

AGRICULTURAL.

California Wool.

Boston presents, beyond all comparison, the best market for our wool. Of 1,541 woolen mills in the United States, in 1865, Massachusetts had 260 and New York 278; but the consumption of scoured wool in the Massachusetts mills in that year was 857,496 pounds weekly, and in those of New York only 236,510, being a difference of 620,986 pounds each week. New England manufactures seventy-three and three-fourths per cent. and Massachusetts thirty-eight per cent. of all the wool used in the United States. The sets of machinery run in the mills of Massachusetts numbered 1,467 in 1865, while those of New York were only 576. The total clip of the United States in 1866 was 137,000,000 pounds, and the foreign wool imported the same year was 56,862,284 pounds. Of 931 mills 767 used domestic wool, and only 46 mills in the whole Union used imported wool alone. It is estimated that there are now 1,600 woolen mills in the United States, containing about 5,000 sets of carding machines, and capable of consuming 50,000,000 pounds of wool each year.

Of shodd and mungo, 65,000,000 pounds are consumed annually in England. This is more than our whole clip in 1860. The manufacture of those articles employs 25,000 hands, and the value of their product is represented as being about $30,000,000.

The wool clip of California for 1868 undoubtedly will be much heavier than any of its predecessors. It is estimated that the upper Sacramento Valley counties alone will produce about $500,000 worth. All our warehouses are packed full, and the yield of the State has been estimated as high as 12,000,000 pounds. It must be evident to producers that the nearer they can get their wool to the manufacturers the greater will be their profits. Mr. Buckley, an extensive sheep-raiser in Merced County, has imported a flock of twelve Cotswold sheep from New York. This has been erroneously thought to be the first introduction of the Cotswold into California. Several years ago a number of gentlemen engaged extensively in wool-growing, purchased a number of these sheep and landed them here in excellent condition, whence they were taken to the southern part of the State. It was soon found that they required to be fed on grain nine months of the year, for in this State the pasture does not last green and vigorous but a little more than three months, when it dries up and becomes cured hay, a substitute not well suited to the thriftiness of the Cotswold. When "severely" crossed with merinos the wool of the produce was of a singularly anomalous character. In some individuals it was coarse, moderately long, and in no wise partaking of the character of the merino. In others it was short, curly, and exhibiting no trace of the cotswold breed; and in others, again, it was very mixed and indefinite. The importers sold their Cotswold, which soon after ceased to be heard from, and passed out of memory; yet it is not improbable that they would do well in some portions of Oregon, where the climate is more like that of New York.—*San Bernardino Guardian.*

Farmers' Mistakes.

One who has evidently seen some poor practices, as well as those which are good, not only in the world at large, but especially among farmers, says:

It is a mistake to attempt to fatten three hogs into 1,200 pounds of pork, on just as much food as would serve to keep two growing.

To estimate agricultural fairs as arrant humbugs, and spend three days every month saving the country at a political meeting.

To depend upon borrowing your neighbors' rakes, mowers, and all sorts of implements in haying and harvesting time.

To house up a thousand bushels of grain waiting for a rise, till one-tenth has gone to feed rats and mice, and the remainder smells like the essence of rat, and the price is down forty or fifty cents.

To plant out a big orchard of fruit trees with the first thought of money-making, and then leave them to do or die.

To keep two fancy five hundred dollar carriage-horses, and pay six dollars a day for a team to plough.

To call "book farming" all bosh, to ignore news and agricultural papers, and attempt to keep an even yoke with your progressive neighbors by main strength and stupidness.

Bran for Milch Cows.—Plain bran or shipstuff is one of the very best kinds of food to increase milk. Why, we do not know. It is not fattening. A steer could not be fattened on bran alone, and a cow, if fed on the best of hay and bran alone, might fall off in her yield, unless her strength and condition were kept up by Indian meal, or other strong food. If there is anything in which there would seem to be no strength, it is bran—the mere hull of wheat. It is not stimulating, like brewers' grains, and can certainly do no harm if it does no good; and yet any farmer who will make the experiment will find—or, at least, we have found—that a cow being otherwise kept in proper condition, her yield of milk will be very materially increased by giving her, twice a day, a feed of pure bran. The fact is patent, although we are not able to explain it.

If there is any one article which, while keeping up the strength of the cow, will also increase the supply of rich, healthy milk, in our experience it is cotton-seed-cake meal. We have found this to have a great effect on the milk-secreting organs. The cows at first do not seem to relish it, and it should be mixed with some other feed, but they soon come to like it, and we have never seen any bad effects from it in any way.—*American Stock Journal.*

Poudrette.—Very severe prohibitions have been issued in France, England, and Germany, against the use of *poudrette* imperfectly prepared, it having been proven by careful experiments, that the fœcal matter of sinks cannot be converted with safety into garden manure under five years' careful preparation. Pestilential and other diseases are propagated by vegetables grown in soil thus manured. Yet it is stated that these death-dispensing deposits are absolutely used in the market-gardens around our large American cities, in their natural state, and many of the fruits and vegetables so grown can be told by the nostrils or the taste before they are cooked, or in the process of cooking. It is the opinion of skillful medical observers, that nearly all the novel diseases which now afflict many American cities, owe their origin to the organic diseased matter taken up by the vegetables and fruits grown in soil dressed by the fœcal matter of the sinks, and transferred to the stomach. Galloping consumption in persons whose families have never been subject to this terrible disease, has been traced to the use of vegetables grown by *poudrette*. This is only one instance out of a thousand.—*Scientific American.*

Potato Starch.

California grows quantities of potatoes of the largest varieties, and has a capacity for increasing her production of this edible tuber to an enormous extent. The limit of the crop is not what the soil can produce, but what the inhabitants, biped and quadruped, can consume. California imports large quantities of starch of Eastern and British manufacture, and pays many thousands of dollars for this great desideratum of the laundry. If we could manufacture the starch we need on this coast from the supplies of potatoes raised by our farmers, it would be another step in the direction of self-sustenance. We are told that about 500,000 bushels of potatoes are annually manufactured into starch in Grafton and Coos counties, New Hampshire, making 2,000 tons of starch, which is sold for $300,000. California ought to profit by the example. The establishment within her limits of starch manufactories is not a question of such importance as the beet root sugar business, but it is only of smaller import because families consume more sugar per head in the preparation of their food than they do of starch in the getting up of their linen.—*S. F. Bulletin.*

Sawdust.—This is easy for cattle to rest upon, absorbs a large portion of the liquids, and serves to keep the cattle clean, and, therefore, in a healthy and thrifty condition; and this is of no small consideration. All animals thrive according to the degree of health and comfort which they enjoy, as well as according to the amount and quality of the food given them. An ox well fed, but exposed to severe cold and storms, would be likely to gain only half as much as he would if properly sheltered. So, if he were situated so as to be obliged to stand all the time, he would soon become so uncomfortable as not to gain more than half as fast as he would if he could lie down, when inclined to do so, upon a bed of dry sawdust or litter.

Laying Eggs.—An exchange says that a hen has the capacity for laying six hundred eggs and no more. Usually they lay a few eggs the first year; from three hundred and twenty to three hundred and seventy in the next three years; and the rest from the fifth to the ninth year, inclusive. The true economy, then, is not to keep hens after their fourth year.

The Santa Barbara *Post* says that the wool crop of that county, this spring, will be over 500,000 pounds.

HINTS FOR HOUSEKEEPERS.

Cooking Meat.

We might imitate our neighbors across the water in rechauffés. We roast six to ten pounds of beef or mutton, and if our families are small, live for a day or two more on the cold remnants, then give or throw away the bone. Few of us care for cold meat for any length of time, but we can make a delicious dish out of those despised slices of beef or mutton. Take a deep, yellow nappy; cut off your slices of meat as thin as possible, and cut off the grizzled edges; put a layer in the dish, dust over pepper, salt and sift sweet marjoram or sage, or, if liked, a chopped onion. Fill your dish half full in this manner; then add the cold gravy left from the roast, taking off every particle of fat. Turn in half a teacup of catsup, or if canned or ripe tomatoes can be had, a quantity of those. Fill the dish nearly full of boiling water, and put a plate over it right side down. This keeps all the flavor in the dish. Bake two hours in the oven; mash your potatoes with butter or cream and salt; make a high wall around the edge of a heated platter; if appearances are to be consulted, beat up an egg, and with a brush or feather, egg over the wall and brown in the oven. At any rate, turn your meat and gravy inside the wall, and you have a dish for a patriot, if not for a king. Indeed, it is often preferred to the freshly roasted meat of the previous day. Uncooked beef or mutton can be cooked in the same manner, but must remain in the oven one hour longer. The toughest morsels of beef or mutton are made as tender as turkey, cooked in this manner. The raw meat must be cut as thinly as possible.

Veal may be cooked in dozens of ways. It is not as nutritious as beef or mutton, but in many places is much cheaper. Cooked with ham or bacon, it has a finer flavor. One method of cooking the two combined is to line a large bowl, which is well buttered, with slices of hard-boiled eggs. Then alternate thin slices of veal and ham, sprinkling pepper, salt, and grated lemon rind on the veal—pepper and lemon on the ham. Fill the bowl nearly to the brim; make a thick paste of flour and water, cover over the top and press tight to the outside edges of the bowl. Put in water—not enough to boil over the paste—and boil three hours. Leave the paste on till nearly cold; do not turn out of the bowl till the next morning, then, if the bowl was well buttered, you will find an appetizing-looking dish. Cut in very thin slices, and it is excellent as a supper, breakfast, or side-dish at dinner. It is styled Melton veal, as it was much used in years past at the Melton races.—*Springfield Republican.*

Cooking Beets.—When they are washed, the little fibers and ragged excrescences should not be broken off, as the juices of the root will thus be lost. Young beets boil in an hour; but in the winter they

require from two to three hours. When tender, put them for a minute or two in a basin of cold water, then take them in your hands and slip the skin off. This is a much easier and better way than to remove the skin with a knife. Lay them into a dish, cut them several times through, sprinkle them with salt and pepper, add a little butter, and, if you choose, vinegar also. It is a very good way to cut up all that remain after dinner, put on salt and vinegar, and set them aside to be used another day.—*Lutheran.*

ELASTIC and sweet glue, which does not spoil, is obtained as follows: Good common glue is dissolved in water, on the water bath, and the water evaporated down to a mass of thick consistency, to which a quantity of glycerine, equal in weight with the glue, is added, after which the heating is continued until all the water has been driven off, when the mass should be poured out into moulds, or on a marble slab. This mixture answers for stamps, printers' rolls, galvanoplastic copies, etc. The sweet glue, for ready use by moistening with the tongue, is made in the same way, substituting, however, the same quantity of powdered sugar for the glycerine.—*Druggists' Circular.*

WASHING COLORED FABRICS.—Before washing almost any colored fabrics, it is recommended to soak them for some time in water, to every gallon of which is added a spoonful of ox-gall. A teacup of ley in a pail of water is said to improve the color of black goods, when it is necessary to wash them. A strong, clean tea of common hay will preserve the color of French linens. Vinegar in the rinsing-water for pink or green will brighten those colors, and soda answers the same end for both purple and blue. —*Scientific American.*

FUEL.—Economy in fuel might be greatly promoted if the consumer would imitate the practice of good firemen in sprinkling over the surface of the fire a thin layer of coal as often as required. By this method the gases from the fresh coal are not wasted, as they are when coal is put on in great quantities at a time, when nearly all the gas goes off unconsumed.

TO MAKE GOOD BREAD FROM POOR FLOUR. —To eight pounds of flour add two and one-quarter pints of lime-water. Mix in the usual way, as if no lime-water were used. To make the lime-water add four ounces of lime to one gallon of soft water. Stir well; let it settle, and keep in glass bottles.

NICE GRIDDLE-CAKES.—Soak stale bread crusts in hot water, enough to moisten them, over night. In the morning add sour milk, a little saleratus, flour sufficient to make them thick enough, and bake on a hot griddle.

FRIED CAKES.—Two cups of sugar, two cups of sweet milk, half a cup of butter, two eggs, two teaspoonfuls of cream of tartar, one teaspoonful of soda, a pinch of all-spice. Add flour in sufficient quantity to roll and fry in hot lard.

MINING.

Our Mining Interests.

Refined gold is the best commodity for export. It is more nearly at its maximum value than any other commodity except food or manufactured articles. Unlike cotton, it does not come back to us in large quantities with its value many times multiplied by the appliance of labor, to bring us in debt for the labor of other countries, while our own people seek in vain for employment. But gold has another advantage as an export over any other product; it remains permanently in the commercial world, stimulating industry and enhancing values.

Take from the present supply the amount of precious metals in existence previous to the commencement of the nineteenth century and general bankruptcy and ruin would follow, while cotton produced a few years ago has now no existence. In developing our own mineral resources we are laboring not only for our own benefit, but for posterity, of whom we require the payment of the debt; while in producing cotton for export we are struggling for a temporary existence for ourselves and for the accumulation of wealth in Europe. There is another important argument in favor of the development of our mines. The region of country in which they are situated is far removed from market, and the agricultural resources of themselves are insufficient to induce settlements and the development of the fertile valleys and arable lands which we find interspersed among the mountains and deserts. The mines furnish a ready market, enhance the value of the lands, build up agricultural communities, induce the construction of railroads and other internal improvements, cause the erection of manufactories, school-houses, and churches, and attract all the advantages of civilized society. It is highly important that these mountain valleys should be inhabited. They are now more healthful and invigorating for the habitations of men than than any other portions of the United States. There civilization and free institutions will prosper. We want the Pacific and Atlantic united by a continuous line of population as well as by railroads and other artificial channels of communication.

It is unsafe for the Pacific slope, with its genial climate, unbounded resources, and vast commercial advantages, soon to be inhabited by many millions of men, to be separated from the Atlantic by hundreds of miles of uninhabited country. The prosperity of the mining interests is the only means that will induce settlement of the intervening space and secure its development. Here we have a country that may be divided into small farms, requiring no monopoly of land excluding population and free schools to favor the production of a single commodity, which, after it has desolated the country, we are called upon to crown king. No part of the United States is more admirably adapted to the physical and intellectual development of man, the advancement of science and civilization, and the accumulation of that kind of wealth which will benefit the whole people and relieve the whole nation from pecuniary embarrassment than this vast region of mountain, valley, and desert, which a few years since was supposed to be valueless. The people of the United States have capital, energy, enterprise, and increasing numbers, sufficient to realize in a short time all the advantages to be derived from the settlement of this part of the country. But it is necessary that the capital, energy, and enterprise of our people should be properly directed. Reason and example indicate that a school of mines is an essential agency for the promotion of these objects.—*Speech of Senator Stewart on Bill to establish a National School of Mines.*

Mining not Inimical to the Interests of the People.

It is a common error to suppose that mining is inimical to the welfare of the people. No branch of industry requiring mechanical skill and the acquisition of scientific knowledge can justly be said to contain in itself elements injurious to public morals or to the prosperity of the State.

The tendency of this pursuit is, at first, to attract a reckless and adventurous population, whose disregard of conventional restraint leads to the assumption of risks and to bold and hazardous undertakings, by which new countries are most rapidly opened up to settlement and civilization. Providence so ordains it that the superficial treasures of the earth designed to attract this enterprising class soon disappear, and a higher order of intelligence is required and a more permanent condition of things is established. It is only necessary to look back over the past eighteen years to find in the advancement of the vast region known as the Pacific slope the strongest possible refutation of the assertion that mining is inimical to the welfare of the people. Looking forward to the future, who can predict the high condition of prosperity likely to be attained by these new States and Territories eighteen years hence?—with trans-continental railroads and telegraph lines binding the Atlantic to the Pacific; with branch roads and lines traversing the country north and south; with the commerce of Asia pouring its treasures into our seaports; with an export trade commanding the whole eastern world; with a probable coast line stretching from Behring Straits to Cape St. Lucas; with innumerable flourishing cities and seaport towns; with an agricultural population numbering thousands where they now number hundreds; with busy manufactories scattered over the land; with churches, schools and colleges everywhere throughout the mountains and valleys—all these many of us may live to see, but few can now realize the magnificent future that lies before us. In this favored land the laborer, the artisan, the mechanic, the man of science can each find profitable employment and a congenial home. As we want population to develop the dormant wealth of our new States and Territories, it is the interest of our government to disseminate a correct knowledge of their material resources.—*J. Ross Browne, in Report on Mineral Resources of Western States and Territories.*

National Mining School.

We take the following from a pamphlet published in Washington, entitled "Considerations in reference to the Establishment of a National School of Mines as a means of increasing the Product of Gold and Silver Bullion."

The New York *Times* attaches great value to a School of Mines, but does not see why the Government might not as well establish a School of Agriculture, or a School of Commerce, or a School of Commercial Navigation. There is a Bureau in the Treasury Department specially designed to promote the interests of Commerce and Navigation. The Coast Survey, the Light House Board, the Consular System, the Board of Steam Boiler Inspectors, are all carried on at Government expense, for the benefit of Commerce and Navigation. The Bureau of Statistics is an important aid to commerce and navigation. Surely these great interests have no cause to complain. What has Government done, on any scale commensurate with these great expensive branches of the public service, to promote the interests of mining? Congress has already established a Bureau of Agriculture, and provided by donations of land for "Schools of Agriculture and the Mechanic Arts." But no Mining School has been established by any of the States or Territories under the act of 1862. California is about to establish a State University, in which there will probably be a department for theoretical instruction in mining, as in some of the colleges of the East, with which this donation has been consolidated. Something, of course, will be gained by such elementary instruction, but these miscellaneous institutions can never prove a substitute for a great central Mining School, devoted exclusively to mining. If the *Times* can devise some means by which we can get along without the precious metals, its argument will be conclusive. But with six or seven hundred millions of gold bonds to pay in Europe, two hundred and forty or fifty millions of gold and silver in the country to pay it with, and the product of bullion rapidly diminishing, how is it to be done? Mr. Garnett, whose experience in financial matters entitles his opinions to great weight, contends that such a drain must culminate in general financial disaster. "As gold becomes scarcer, the greater the premium; the greater the premium on gold, the lower the value of currency; the lower the value of currency, the higher prices become," etc. Neither agriculture nor commerce is to be stimulated by financial depression, and it is only by diminishing the balance of trade against us that we can hope to get over the difficulty. The agriculture, commerce, and navigation of the Pacific Coast would now be carried on chiefly by Digger Indians, if it were not for the adventurous spirit of the American people and the allurements inherent in the business of mining."

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General Selections.

Prayer.

Lord! what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are ever overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy, and strength, and courage are with Thee!

R. C. French, D.D.

Fletcher, Vicar of Madeley.

The position of a parish clergyman in the Church of England who does his duty is one of peculiar difficulties and discouragements. He has not to deal with a voluntary congregation, whose members have no connection with him beyond that of free choice and inclination. He has the nominal charge of all who reside within certain territorial boundaries, and, whether they like him or not, in the eye of the law he is bound to do what he can for their souls.

The larger the population of an English parish, the greater are the English clergyman's difficulties. Many a clergyman finds himself placed in the midst of dense masses of people whose spiritual necessities he is utterly unable to overtake. He sees around him hundreds of immortal souls, continually passing out of time into eternity—ignorant, immoral, without God, without Christ, and without hope—and yet has neither time nor strength to get at half of them! A position like this is dreadfully trying and crushing to the spirit of a conscientious man. Yet this is the position in which Fletcher found himself at Madeley. Who can wonder that at first he felt sorely cast down, and half inclined to think, with Wesley, that he had mistaken his calling?

These first feelings of discouragement, however, gradually passed away. Little by little he became fitted to his post, and saw clearly that he was where God would have him be. Once settled down in his work at Madeley, he never gave it up, and for twenty-five years did the work of an evangelist among his semi-heathen parishioners in a way that few have ever equalled, and none probably have surpassed. No other cure ever tempted him away. Where he began his ministry, there he ended it. Madeley was his first charge, and Madely was his last.

The machinery which Fletcher used in doing his work at Madeley was very simple and apostolic. He was instant in season and out of season, always "preaching the Word." Publicly in church, privately from house to house, by the road-side, in the fields, at the coal-pit mouth, he was continually lifting up his voice, and "teaching and preaching Jesus Christ." He counted the day lost in which he was not actually employed in doing his Master's business. A warfare of holy aggression on sin and Satan's kingdom was constantly kept up throughout the district, and no one was let alone. So great indeed was his zeal, that people who were determined to have their sins, agreed to lock their doors, and refuse him admission. Like Ahab, they hated him because he did not speak good of their condition, but evil. Even John Wesley, who thought him wrong in going to Madeley, bore this testimony to his work: "From the beginning of his settling there, he was a laborious workman in the Lord's vineyard, endeavoring to spread the truth of the gospel and to suppress vice in every possible way. Those sinners who tried to hide themselves from him, he pursued to every corner of his parish, by all sorts of means, public and private, early and late, in season and out of season, entreating and warning them to flee from the wrath to come. Some made it an excuse for not attending the church service on a Sunday morning, that they could not awake early enough to get their families ready. He provided for this also. Taking a bell in his hand, he set out every Sunday for some months at five in the morning, and went round the most distant parts of the parish, inviting all the inhabitants to the house of God."

As a *preacher*, I am disposed to assign Fletcher a very high rank. Even in the last century, when there were "giants of pulpit power on earth," I suspect there were not half-a-dozen men superior to the Vicar of Madeley. He was naturally an eloquent man. He had a mind well trained and stored with scriptural matter. He was eminently direct, bold, and conscience-stirring, in his way of putting things. Not least, he had a very fine voice, and a singularly fervent and attractive manner. It is recorded that many English people used to go to hear him preach in French to the French congregations in London, though they could not understand a word that he said. "We go," they used to say, "to look at him, for heaven seems to beam from his countenance." A minister possessing such qualifications as these must have been a man of no common power in the pulpit. John Wesley who was no mean judge, used to say, that if Fletcher had had more physical strength, he would have been the first preacher in England. This is probably saying far too much. Nothing, I suspect, would ever have made Fletcher equal Whitfield or Rowland. But we need not hesitate to place him in the first class among the Christian orators of England a hundred years ago.

As *a writer*, Fletcher's reputation will never perhaps stand so high as it deserves. Unfortunately a very large portion of his literary remains consists of controversial treatises against Calvinism, and in defense of Arminianism. In these treatises I must plainly say the worthy Vicar of Madeley says many things with which I cannot agree, because I cannot reconcile them with the statements of Scripture. Yet, even when I do not agree with him, I feel bound as an honest man to admit that Fletcher is a very able adversary, and makes the best that can be made of a bad cause, and writes with courtesy. Indeed, I can never help suspecting that he was not nearly so much an Arminian in his heart as he thought he was, and that he was pushed into saying things, in the heat of controversy, which he afterwards regretted.

But it really is not fair to judge Fletcher, as a writer, by his controversial treatises alone. Out of the eight volumes of his works, at least four contain many admirable things, which are far less known than they ought to be. His admirable "Letter to Mr. Prothero in Defence of Experimental Religion;" his "Critical Vindication of the Catholic Faith, in reply to Priestly;" his "Portrait of St. Paul;" his pastoral epistles to his flock at Madeley—are, generally speaking, all worthy of high praise. Last, but not least, his letters to friends, like most of the letters of the spiritual heroes of last century, are often most excellent. If a volume of letters by Whitefield, Venn and their cotemporaries could be compiled and published—and I have long regretted that the thing has not been done—I am bold to say that Fletcher's letters would occupy a very prominent place among them.

As *a man*, Fletcher's character stands above all praise. I can find very few men of a hundred years ago about whom there is so striking an agreement on all sides that he was preëminently and peculiarly a most holy man, a saint indeed, a living epistle of Christ. His deep humility, his extraordinary self-denial, his unwearied diligence, his courage in Christ's cause, his constant spirituality of tone, his fervent love to God and man, his singleness of eye, are features in his character so strongly marked and developed, that even his adversaries never pretended to deny them. Wrong as he was in some of his views of doctrine, his worst foes never ventured to doubt his singular holiness of life. In this respect, at any rate, the Vicar of Madeley ranked high among his cotemporaries. Like every earthen vessel, he had his cracks and flaws, no doubt, and no one knew it better than himself; but they were cracks and flaws which were far less visible than, unhappily, they are in many of God's saints.

Let us hear what John Wesley thought of Fletcher. No doubt he was an Arminian, like Fletcher, and likely to think well of him. But Wesley was a calm, cool-blooded man, and not one to speak strongly in any one's praise without good reason. This is his testimony:

"I was intimately acquainted with Mr. Fletcher for thirty years. I conversed with him morning, noon, and night, without the least reserve, during a journey of many hundred miles; and in all that time I never knew him to speak an improper word, or do an improper action. To conclude, within four-score years I have known many excellent men, holy in heart and life, but one equal to him I have not known, one so uniformly devoted to God. So unblamable a man, in every respect, I have not found, either in Europe or America; nor do I expect to find another such on this side eternity."

Let us hear, finally, what Henry Venn thought of Fletcher. His testimony, at any rate, is unexceptionable. Though not an extreme Calvinist, he certainly was not in the least an Arminian. He had little or no direct connection with the Vicar of Madeley, and did not move in the same path. Above all, he was a man of rare good sense as well as grace, and one whose gift of sound judgment was great and extraordinary.

His testimony was as follows:—"Mr. Fletcher was a luminary—a luminary, did I say? He was a sun. I have known all the great men for these fifty years, but I have known none like him. I was intimately acquainted with him, and was under the same roof with him once for six weeks, during which I never heard him say a single word which was not proper to be spoken, and which had not a tendency to minister grace to the hearers. One time, meeting him when he was very ill with a hectic fever, which he had brought on himself by excessive labor, I said, 'I am sorry to find you so ill.' Mr. Fletcher answered with great sweetness and energy, 'Sorry, sir! Why are you sorry? It is the chastisement of my heavenly Father, and I rejoice in it. I love the rod of my God, and rejoice therein, as an expression of his love and affection towards me.'"

Fletcher died on Saturday the fourteenth of August, 1785, after a short illness of only ten days' duration—apparently a typhus fever—in the fifty-sixth year of his age. His constitution was probably broken down by his long continued labors in Christ's cause, and a constant tendency to consumption; and when the last enemy came, he had no strength or stamina to enable him to resist disease. Even to the last he was the same man that he had been for twenty-five years, and his obstinate determination to work on to the uttermost in all probability made his attack of fever terminate fatally. Though taken ill on Thursday the fourth of August, he persisted in taking the full morning duty on the following Sunday in his church. He read prayers, preached, and administered the Lord's Supper, though he nearly fainted several times in the service. From the church he was supported into his bedroom, where he lay for some time in a swoon, and from that time he never left his house alive. Never, perhaps, was there a more striking instance of the "ruling passion being strong in death." Like Whitefield, he almost died in harness.—*Rev. J. C. Ryle in the Family Treasury.*

Inspiration of Scripture.

The nature of inspiration can only be learned from Scripture itself. To it, therefore, we apply for a definition to this important term. The Apostle Paul, in writing to Timothy, a pastor and teacher in the Church of God, makes use of the following expressions concerning Scripture: "The Holy *Scripta* able to make thee wise unto salvation," and, "Every Scripture given by inspiration of God and profitable for doctrine." From these expressions we gather the following order of doctrine concerning the origin and character of the Bible:

1. It is given by inspiration of God.

2. It is first, holy; second, able to make wise unto salvation; and third, profitable for doctrine and other purposes of edification.

In these elements of the doctrine of inspiration the following points are worthy of remark:

1. It is a *writing*, not a writer, of which the character is here given. The thing said to be inspired is not that which goes into the mind of the author, but that which comes out of his mind by means of his pen. It is not the material on which he is to exercise his mind, but the result of that mental exercise which is here characterized. Hence it has re-

ceived all the impress, not merely of man in general, but even of the individual author in particular, at the time when it is so designated. It is that piece of composition which the human author has put into a written form which is described as inspired. This is the true warrant for, and the proper meaning of, the phrase *verbal inspiration.*

2. To be inspired of God is to be communicated from God, who is a spirit, to the mind of man. The *modus operandi*, mode of communication, we do not pretend to explain. But the possibility of such communication we cannot for a moment doubt. The immediate author of a merely human book may not be the ultimate author of a single sentiment it contains. He may have received every fact from trustworthy witnesses, who are, after all, the real vouchers for all that it records. And the very merit of the immediate author may consist in judiciously selecting the facts, faithfully adhering to his authorities, and properly arranging his materials for the desired effect. Analogous to this is the divine authorship of the Sacred Volume. By the inspiration of the Almighty, the human author is made to perceive certain things divine and human, to select such as are to be revealed, and to record these with fidelity in the natural order and to the proper end. The result is a writing given by inspiration of God, with all the peculiarities of man, and all the authority of God.

3. Such a written revelation is "holy." The primary holiness of a writing is its *truth.* God's part in it secures its veracity and credibility. Even man often tells the truth, where he is a disinterested witness, and we believe not only his sincerity, but his competence. God, who cannot lie, is able to secure His scribes from error, intentional or unintentional. The secondary holiness of a writing appears in the two following particulars:

4. It is also "able to make wise unto salvation." This refers to the kind of truth contained in the Book of God. It is a revelation of mercy, of peace on earth and good will to man. This, at the same time, imparts an unspeakable interest to the book, and points out the occasion warranting the divine interference for its composition.

5. It is also "profitable for doctrine." It tends to holiness. It is moral, as well as merciful, in its revelations. It contains truth, mercy, and righteousness. It reflects, therefore, the holiness of God. It is in all respects worthy of its high original.—*Rev. J. G. Murphy, D.D.*

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FAMILY READING.

The Peace of God.

We ask for peace, O Lord!
Thy children ask Thy peace;
Not what the world calls rest,
That toil and care should cease,
That through bright, sunny hours
Calm life should fleet away,
And tranquil night should fade
In smiling day,—
It is not for such peace that we would pray.

We ask for peace, O Lord,
Yet not to stand secure,
Girt round with iron pride,
Contented to endure:
Crushing the gentle strings,
That human hearts should know,
Untouched by others' joys
Or others' woe;—
Thou, O dear Lord, wilt never teach us so.

We ask Thy Peace, O Lord!
Through storm, and fear, and strife,
To light and guide us on,
Through a long struggling life:
While no success or gain
Shall cheer the desperate fight,
Or nerve, what the world calls,
Our wasted might:
Yet pressing through the darkness to the light.

It is Thine own, O Lord!
Who toil while others sleep,
Who sow with loving care
What other hands shall reap:
They lean on Thee, entranced
In calm and perfect rest:
Give us that peace, O Lord!
Divine and blest,
Thou keepest for those hearts who love Thee best.

—*Hymns of the Ages.*

The Kind Shepherd.

Rambling, a few summers ago, in the lake district of England, I came to Washdale Head, where I passed the night at the cottage of a shepherd friend. The next morning I set off to cross the mountains on my way to Buttermere. As I approached the summit of the pass a little lamb was bleating in tones more sad than I had ever heard before. It seemed to say, as plainly as in words: "Pity me! help me! save me! I stopped, and the lamb ran towards me. I sat on the grass, and it came up to me, and putting its face almost close to my own, repeated its cry: "Pity me! help me! save me!" It was evident that the lamb had been forsaken by its mother, for it was a mere skeleton, and its loosely hanging skin and sharp features betokened starvation. I could not resist its appeal; so took it in my arms and carried it towards a sheep that was browsing not far off. But the sheep moved away, and the tiny lamb ran back to me, still imploring help. Again I took it in my arms, and carrying it towards another sheep farther off, put it down where some bracken would hide it from me as I rapidly stepped back. The lamb did not go forward towards the retreating sheep, but remained where it had been placed, and still repeated its sad cry; "Pity me! help me! save me!"

I took it in my arms once more, and sat down, meditating what I had better do. Should I carry it forward with me till I reached the first house, several miles distant? But might not such an act seem suspicious if I met the owner of the flock? At any rate, I would not, I could not, leave to perish a helpless creature which had cast itself on my protection. Just then, looking listlessly down into the valley, I saw a small object at the foot of the mountain, moving upward. It came nearer. It was a man. Still nearer. It was my shepherd friend. I at once showed him my lamb, and entrusted it to his care.

"Poor thing," said the shepherd; "its mother has forsaken it; they sometimes do when pasture is scarce. It would have died in an hour or two. But I'll take it down and give it some milk, and it will soon get right."

Then the shepherd took in his arms the little trembling lamb, which at once nestled its head in his bosom and hushed its pitiful cry. And as this great, strong, tender-hearted man stalked down the mountain-side like a giant, bearing his tiny burden, I thought of the words of the prophet: "He shall feed His flock like a shepherd. He shall gather the lambs with His arm, and carry them in his bosom." (Is. xl: 2.)

I thus reflected: "If a degenerate creature, sinful and selfish, as all are in their degree, yet had pity enough in him not to suffer a worthless, half-starved lamb to perish which cast itself on his care, will He who is the Author and Fountain of all tenderness, be deaf to the cry of any wandering soul that comes to Him in fear and sorrow, saying, 'Lord, have mercy upon me! Save, Lord, or I perish?' Will the Good Shepherd, who giveth His life for the flock, reject any feeble lamb, any lost sheep, that comes to Him with the cry: 'Jesus, pity me! help me! save me?' He never will. He never can."

The next year I was again at Washdale, and inquired of the shepherd how the lamb had fared. Said he:

"It is now the fattest and the strongest of my flock."

And thus many, even the very chief of sinners, when ready to perish, have been taken into the arms of Jesus, and under His fostering care have soon become as holy and useful as any of the flock.—*From Sermons by Rev. Newman Hall, D.D.*

Only this Once.

Gulliver was pinned down to the earth by pigmies only as long as his thumb; but there were a thousand of them; and he was bound down, finger by finger, with a rope no larger than a hair, and each rope, of itself, he could have broken on the instant; but altogether they bound him fast, until he begged for mercy. And so the young man to-day, determined to live as well as he can, determined to dress as well as others, though his salary is not so large, sees the temptation come, while his employer is away, to take only a dollar, that is all! He has had a dun, and a dollar will help him out, and so he takes it. "I shall pay it back," he says, "to-morrow (and his will is good), and no one will know it; and no one ought to care, if he did know it."

But the morrow comes, and no dollar comes with it; but another dun, and then he looks wistfully at the pile of bills, and he takes another, and another, until at last he has gone so far that he says he may as well go farther still, and so the poor boy drops from habit to habit into everlasting ruin and death. "Only this once," he says, and when he dies you put it on his gravestone: "He died of the disease known as *only this once*, the most fatal disease in the world."

A young man comes to the city; he is gay and sprightly; he wants what he calls a "good time;" he wants excitement. He works at the clerk's desk all day, and when evening comes he has no friends and knows not what to do. By chance he strays into a gambler's place, and sees how easily money is made there. He knows how hard it is made everywhere else, and tries, "just for the fun of the thing, you know," to see if his dollar will not double itself in two minutes. Somehow or other, on such visits, the first dollar almost always does double itself; it is the law of that kind of place; and he puts the second dollar down, and the third, until at last his desire for excitement, his craving, his hunger and thirst, get the better of him, and he is ruined by a little thing. "Only this once," he says; and this once doubles itself into twice, the twice becomes thrice, and at last the habit is formed, and he is dead, gone, and only God can save him.—*Hepworth.*

A Judicious Wife.

A judicious wife is always snipping off from her husband's moral nature little twigs that are growing in wrong directions. She keeps him in shape by continual pruning. If you say anything silly, she will affectionately tell you so. If you declare you will do some absurd thing, she will find means of preventing your doing it. And by far the chief part of all the common sense there is in this world belongs unquestionably to woman. The wisest things that man commonly does are those which his wife counsels him to do. A wife is the grand wielder of the moral pruning-knife. If Johnson's wife had lived, there would have been no hoarding up of orange-peel—no eating and drinking with a disgusting voracity. If Oliver Goldsmith had been married, he would never have worn that memorable and ridiculous coat. Whenever you find a man whom you know little about, oddly dressed, or talking absurdly, or exhibiting any eccentricity of manner, you may be tolerably sure that he is not a married man, for the corners are rounded off—the little shoots are trimmed away—in married men. Wives generally have much more sense than their husbands, especially when their husbands are clever men. The wife's advices are like the ballast that keeps the ship steady; they are the wholesome, though painful, shears, nipping off little growths of self-conceit.—*Dr. Holland.*

Young Folks.

Davie Carr.

Are you asleep, little Davie? I've slipped away from the gloom;
It was, Oh, so dreary, to play in the lonely, darkened schoolroom:
The blinds are all pulled down, and our books are upon the shelf;
But I don't care for holidays, Davie, when I've no one to play but myself.

You are fast asleep, little coz; so I won't disturb you, but croon
So softly it will not awake you, but seem like a bit of a tune
You are listening to in your dreams, as you lie there so pale and still.
Your pretty, red color is gone; I wonder, dear, when it will

Come back; but you have lain so long in that wearisome bed, I suppose
It will hardly come back before the time of the bright June rose.
When the angels that love the flowers come, little Davie, to streak
The close-folded petals, maybe they'll touch your little white cheek.

I think they have got a secret they don't want to tell me yet,
For I heard old Nursey whisper to Aunty: "When shall we let
Miss Nesta know?" and Aunt Mary said nothing, but turned to the wall.
But when you are up, Davie, they'll find we are sharp enough for them all.

I'm tired of holidays, Davie; I'd like to do lessons again,
But Aunty looked just as you know she looks when her brow is in pain,
When I offered to bring my books, and said: "Little Nesta, nay:
Never mind books just now; you may go to your dolls and play."

And when she went out just now with that grieved look upon her face
(I wasn't naughty to bring it there, Davie), I stole from the place,
And I left Miss Doll on the floor in her grand new frock that I've made:
I'll show it you when you awake, but that won't be yet, I'm afraid.

I've minded your toys for you, Davie; your little pet bird I have fed;
And you couldn't have taken more care of your garden yourself, Robert said:
There are funny green letters sprung up; you'd never guess what they are;
It's a secret, but then you're asleep: D. C. for your name—Davie Carr.

They've cut off your nice little curls; 'twas a pity, I think; but maybe
You'll be just as happy without them; they won't get tangled, you see.
Your hands were brown when you sickened, and now they are just as white as
Aunty's; and how did you keep the bedclothes so tidy all night?

You are sleeping a long while, Davie. O, dear, I'm afraid if I stay
Any longer, they'll find me here; so I think I will go away.
If I kiss you, I may wake you; so good bye: make haste to get well:
I am, O, so lonely without you, more lonely then I can tell.

—*Chamber's Journal.*

True Stories.

A young lady of my acquaintance lost her purse, with eleven dollars in it. Not a large sum; so, after a few inquiries, she gave it up never expecting to see it again. But a little while after there came a

letter, not very well spelt or written, yet sensible and straightforward, telling her that Michael Donovan had found her purse and spent a dollar advertising it. As no one answered the advertisement, he now wrote to the address on a card which was in the purse, thinking Miss F. might know about it. The writer's address was given, and Miss F. and her father went to recover the lost purse.

They found a poor house in a poor street, and up in one poor room, a women and a flock of little children. Miss F. soon proved her right to the property, and offered a reward for the care of it.

"Thank ye kindly, ma'am; but Mike is away, and I'm thinking he wouldn't like me to take anything for being honest. He works for his living; so, if ye like to pay the dollar he spent advertising, it will be quite enough."

Now Miss F.'s father is one of the famous men of America, and I fancy many people would have been proud to receive the smile he gave poor Mrs. Donovan, as he said, looking at the poor place, the many children, and remembering that "Mike worked for a living," yet wanted no reward for "just being honest,"—

"We happen to be the strongest, so I think we will insist on leaving something to prove our thanks."

So "something" was left, and has not been rejected, I believe; but Mike Donovan's name has been uttered with regard by one of the most eloquent pairs of lips in America, and I think a very sweet little thing happened when the great man felt and acknowledged the beauty of the poor man's honesty.

The other story is this:—An old lady was waiting for a car, at the corner of Temple Place. She had lost the sight of one eye, and the other was very dim; so dim, that she found it hard to read the names on the cars, and was feeling her loss very keenly as she stood there, looking anxiously as each passed, and wishing some one was near to help her. A warmer heart never beat than that which ached a little just then under that old lady's black cloak.

As she turned round to shield her eyes from the sun, she saw something which made her forget her own loss in sympathy for a greater. Just behind her stood a poor man, with no eyes at all; so quiet and patient, holding a little placard before him, and letting his sad face appeal to passers-by better than any words could do. The old lady could'nt read the story on the little board, but the empty sockets told her enough; and, never stopping to think whether she had money to get home, she took one of the man's hands, and folded something in it, saying, in her motherly voice,

"My friend, it's only a dollar; but I wish it was more, for I am nearly blind myself, and I feel for you very much."

The blind, patient face lighted up, as if sudden sunshine had touched it; and groping for the kind hand that helped him, he said, so gratefully,—

"Oh, God bless you ma'am; it's a great deal to me; and I thank you, I thank you."

"How did you lose your sight? asked the old lady, forgetting all about her car.

"At Cedar Mountain; a ball put both out at once, ma'am."

"Have you any family?"

"No, ma'am; not a soul in the world to be a burden to, thank the Lord, said the poor fellow, thinking first of others, in spite of his own helplessness.

"How do you live, then?

"Oh, a person I know leads me here, and takes me home again. Folks are good to me, and I get on."

"Do you get much standing here?

"Some days, nothing at all; other days, I do pretty well. I hate to beg, but there don't seem any other way just yet."

As the old lady was wondering if she could do anything more, who should pass but her daughter; and by the time she had heard the story and added her mite, the car came.

"Good-bye, my friend; I hope you will get on. I shall stop, if I see you, next time I come this way; and I shan't forget you," said the old lady, as the man groped to find and shake her hand again.

When the old lady told me the little incident, saying how rich she felt with her one eye after that, and how soon she was taken care of after she had done her best for another, I thought how grateful those should be who possess both eyes; how patient they should be with the afflicted, and how gladly they should give, even of their little, to those who have less, feeling sure, as they pity and help, they will be pitied and helped again.—*Merry's Museum.*

About Bells.

There are many curious things about bells. The very name in old times meant to *bawl* or *bellow*, and they have made much noise in the world. With their brazen tongues they tell of joy and sorrow, of war, of peace; they call to church, to marriage, to death, to work, to play, to school, to fire, to bed, and to rise. They mark the hours of passing time, and whether at bright noon-day, or in the dark and quiet night, the stroke of the bell stops us in our thinking, as if with a sudden message from the unseen land.

No one knows when bells were first used; but it was a long time ago, for the Bible speaks of them in Exodus, and we hear them tinkling and ringing all down the ages, sounding through the shadowy past; and we read of them in the palaces of kings, in the holy temples, in public and private places, even to the beggars, with "rings on their fingers and bells on their toes." Sometimes they swung in church-towers, sometimes shook out merry music on the heads of prancing horses, and sometimes hung as ornaments to dress. The "king's fool," or "merry Andrew,"—he whose sole business it was to make sport for his monarch—wore little bells dangling from his cap; and to wear the "cap and bells" became a common expression to apply to over-frivolous persons.

"Foolscap paper had its name from the early custom of paper-makers of representing the "cap and bells," in water lines, in the paper of that size, as a trade-mark. The name still remains, and sometimes is seen the quaint device, as in olden times.

The first bells were small, and were perhaps as often for ornament as for actual use; but, as time passed on, they were gradually applied to sacred purposes, and at length large bells were made for attracting the attention of the people and calling them to worship. The inventor of church bells is said to have been a Bishop Paulinius, who lived about fourteen hundred years ago. In primitive times, before these large bells were in use, we read that in Eastern countries the hours of evening service were proclaimed by means of a rattle, or by striking with a stick upon a board. Not longer ago than the reign of Charles II of England, in a comedy, the company assembled at a country house of the upper class were called to dinner by the cook knocking on the "dresser," or cupboard, with a rolling-pin.

It would be amusing to enumerate the different purposes for which bells have been used in times past. For instance, one of the popes, Clement VII, had a beautiful silver bell for cursing animals. Its surface was covered with rich carvings of serpents, flies, grasshoppers, and other insects; and it was rung by the Pope, in the belief that its sound would scatter these troublesome creatures. In those days people had strange beliefs, and bells were supposed to possess singular power, such as scattering diseases, driving away evil spirits, and the brazen metal was often well nigh worshipped. Popes and priests, kings and subjects, masters, and mistresses, and servants, all have in turn served or been served by "the swinging and the singing of the bells."—*Samuel Burnham, in Our Boys and Girls.*

The Soldier and the Thistle.

Little Minnie, in her eagerness after flowers, had wounded her hand on a sharp, prickly thistle. This made her cry with pain at first, and pout with vexation afterward.

"I do wish there was no such thing as a thistle in the world," she said pettishly.

"And yet the Scottish nation think so much of it, they engrave it on the national arms," said mother.

"It is the last flower that I should pick out," said Minnie; "I am sure they might have found a great many nicer ones, even among the weeds."

"But the thistle did them good service once," said mother; "they learned to esteem it very highly. One time the Danes invaded Scotland, and they prepared to make a night attack upon a sleeping garrison. So they crept along barefooted as still as possible, until they were almost up to the spot. Just at that moment a barefoot soldier stepped on a great thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound awoke the sleepers, and each man sprang to his arms. They fought with great bravery, and the invaders were driven back with much loss. So, you see, the thistle saved Scotland, and ever since it has been placed on their seal as their national flower."

"Well, I never suspected that so small a thing could save a nation," said Minnie, thoughtfully.

"God can make use of small things, as well as great, to accomplish his purpose; and it is said that very small circumstances often turn the tide of battle. In the war of 1812, the British fleet were sailing in the harbor of New London, and were asked afterwards why they did not destroy the town, when they could so easily have done it.

"I would," replied the commander, "if it had not been for that formidable long fort, whose guns commanded the harbor." That long fort, he learned, was an old rope-walk, and the many guns were the small windows in its side.

I presume the New London people looked with new eyes on that old rope-walk after they learned what a good service it had done.—*Christian Instructor.*

English Children.

Let us take a drive through some of the streets of London. As we stand waiting in the hall for a cab, the governess passes us with her charge. She is a bonnie-looking, lady-like girl, neatly dressed in drab-colored merino; and by the clatter they all make, the troop is well supplied with thick-soled, heavy boots. They are going for their three or four mile walk. There is a park opposite where they might ramble and play; but as the father says they must get out of the sight of the house—out of familiar surroundings—so twice a day they are sent off, and never do less than their two miles, except in rainy weather. There's the kind of training to make blush roses bloom on each hearty, healthy face. No wonder Englishmen and English women look ruddy and strong, in spite of their ale, when one sees such foundations laid. The little children are only manly, only womanly, so-called, in one thing, and that is politeness. Well-bred children in England may well be termed little ladies and gentlemen. "I beg your pardon," and "I am giving you too much trouble, I fear," are so ready on their six-year old tongues! They express themselves so well, and so gracefully! I imagine they are taught more reverence for their elders than is customary in other countries. They are never shame-faced or skulking, and their wholesome countenances are as good to look at as pictures. —*American Presbyterian.*

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NEWS SUMMARY.

PACIFIC COAST ITEMS.

A LONG SHADOW.—Mount Davidson, upon the eastern slope of which stands Virginia City, casts a shadow, pyramidal in shape, at this season of the year, after the sun has gone down behind its peak, which stretches for fifteen miles across the deserts lying to the eastward, and is plainly defined, there being sunshine all around it. Soon, however, this giant shadow mingles with the lesser shadows of the distant hills, and a minute after, all is shadow.—*Territorial Enterprise.*

A GENTLEMAN from Tillamook informs us that the Swedish families residing in that county have letters from a large number of Swedes and Norwegians now on their way across the plains. They have signified their intention to settle in Tillamook and build up a property for their children. Such a thrifty and industrious race of people cannot fail to accomplish their purpose.—*Portland (Oregon) Bulletin.*

FIRE ON THE PLAINS.—All that section of the country lying between the Los Angeles road and the Tulare Lake, has been burned over during the past few days, destroying several thousand acres of the most luxuriant pasture in the country. These fires are often the result of carelessness on the part of campers, and are disastrous to the stockraising interest of the community at large.—*Tulare Times.*

THE efforts which are being made to raise money for the Italian, Ferrero, who lost his life in trying to save that of others, are meeting with good success. Every one should subscribe for such a cause. Californians should show to the world that such heroism as that exhibited at Oakland is fully appreciated by them.

BUSINESS is unusually dull in Napa. A movement is being made to establish a library for the young folks. On the 25th inst., the citizens will vote on the question of a new school building. The old building is justly considered a disgrace to the town.

THE RAINS.—The rain that has fallen during the week, has, in many instances, caused much damage to the wheat and barley that has been cut and was ready to be threshed. The ripening fruit has also been injured, but not to a great extent.—*San Bernardino Guardian.*

A GOLD medal worth two hundred dollars will be given for the most valuable Californian manufacture exhibited at the Mechanics' Fair. Sixteen other gold medals and fifty-six silver medals will be awarded in the several departments.

WE learn from the *Pioneer* that a fine Flouring Mill is about completed at the Chorro near San Luis Obispo. It will grind 1,500 tons of wheat raised on one ranch this year.

THE old Board of Directors of the State Insane Asylum, refuse to yield their places to the new Board appointed by Gov. Haight. The matter will be decided by the Courts.

THE Virginia *Trespass* says that about one hundred millions of dollars have been contributed to the currency of the world by the development of the Comstock lode.

ON the night of July 4th, near Pacheco, Contra Costa County, about one hundred and fifty acres of wheat almost ready for harvesting, were destroyed by fire.

THE United States steamer *Suwanee* was wrecked on the 9th inst., by running on a rock in Thadwell Passage, twenty-five miles north of Fort Rupert.

RATIFICATION meetings are being held throughout the State, in which a very respectable show of enthusiasm is made by the Democrats.

A MOVEMENT is on foot for the incorporation of the village of Chico. The *Courant* advises the people to oppose the measure.

A MAN in this city, last week, ate five hundred oysters in twenty-six minutes—a truly noble and heroic deed.

THE Central Pacific R. R. Co., with 9,000 men at work, intend to complete twenty miles of road weekly.

THE Fall Term of the Female College of the Pacific at Oakland, commenced on Wednesday last.

THE California Steam Navigation Company's total receipts for the month of May were $110,000.

FIVE whisky saloons, forerunners of civilization, have made their appearance at Wadsworth.

IN one place near Paradise, there is a pile of wheat in sacks one and one half miles in length.

IT is said that California has one insane person to every six hundred of its population.

ADDITIONAL sections on the Central and Pacific Railroad were opened on the Fourth.

THE Oregon State Teachers' Institute will meet at Eugene City on the 28th inst.

THERE were eighty-one deaths in this city during the week ending July 11th.

THE citizens of Stockton are raising funds to purchase a town clock.

WADSWORTH is one hundred and eighty miles from Sacramento.

NEW grapes are now to be found in our market.

TELEGRAPHIC.

EASTERN.—Seward is said to have purchased Sonora and Sinaloa from Mexico, and to have negotiated a treaty of commerce with China....The President has nominated B. F. Brundage for Register of the Land Office at Visalia, C. E. Romus, of Kansas, for Consul at Honolulu, and S. H. Axtell for Assessor of Internal Revenue of the Third District of California....Intensely hot weather is prevailing through the East....Evarts is to be confirmed.

SOUTHERN.—Wm. P. Kellogg and John S. Harris have been elected United States Senators from Louisiana....Wm. P. White has been appointed United States Senator from Maryland, to fill Reverdy Johnson's unexpired term....The Alabama Legislature has been organized and the Constitutional Amendments ratified....Military government is withdrawn in Louisiana....United States Senators have been elected in Alabama and the Carolinas....Seymour's nomination is enthusiastically received in the South.

POLITICAL.—Francis P. Blair, jr., was unanimously nominated for Vice President by the Democratic National Convention....Seymour and Blair accept the nomination.... The nomination of Seymour is tolerably satisfactory to the Democratic party throughout the country. That of Blair is received with less enthusiasm....The N. Y. *Herald* and *Times* predict that Seymour will be defeated....The New York Chase Club declares for Grant.

CONGRESSIONAL.—The bill to discontinue the Freedman's Bureau was passed by the House....Boyden and Dickey, members elect from North Carolinia, were sworn in and took the oath....The Tax Bill is still under discussion....The Alaska Bill passed the House 114 to 42....The Senate passed Sherman's Funding Bill.

FOREIGN.—The English papers think that the nomination of Seymour will ensure the defeat of the Democratic party ....Van Beust, the Austrian Premier, suggests to the Pope, the propriety of minding his own business....A conspiracy in Spain to elevate the Duke de Montpensier to the head of the Government, has been discovered and suppressed.

WEEKLY MARKET REPORT.

WEDNESDAY, July 15, 1868.

FLOUR—Sales of 1,000 bbls Extra and Superfine in lots, private. We quote city brands as follows: Superfine, in sks, ₱ 196 lbs, $5 75@6 25. Extra, in sks, $7 25@7 50.

WHEAT—Market steady at $1 85@1 90 ₱ 100 lbs, with sales of 5,000 sks in lots.

BARLEY—Sales include 200 sks old feed, $1 90; 640 sks do, $1 95; 200 sks brewing, $2 05; 600 sks do, $2 12½; 4,000 sks Chevalier, for export, private; 420 sks new, $1 90 ₱ 100 lbs.

OATS—Sales of 500 sks, private; 300 sks Oregon, private; jobbing rates remain steady at $2 20@2 40 ₱ 100 lbs.

POTATOES—The nominal range of the market is $1@$1 20, though most of the transactions were at $1 05@1 12½ for Bay and Mission.

ONIONS—Yellow are jobbing at $1 62½@1 87½ ₱ 100 lbs.

CORN—Under continued light receipts, the market is nominal at $2 20@2 37½ ₱ 100 lbs.

RYE—Is still held at $2 50 ₱ 100 lbs.

BUCKWHEAT—Without inquiry; quotable at $1 62½@$1 75 ₱ 100 lbs.

BEANS—Jobbing rates for first quality are as follows: Bayo, 5c; Butter, 6½c; Pea 12½c; small White, 8c; Pink, 5c; and Red, 3c ₱ lb.

BRAN—Continues scarce at $30 ₱ ton.

MIDDLINGS—Fine, $40@45; feed descriptions, $32 50@37 50 ₱ ton.

HAY—About 100 tons sold at $12@15 ₱ ton.

OIL CAKE MEAL—The jobbing price is $30 ₱ ton.

DAIRY PRODUCTS—Fresh roll Butter is firm at 32½@35c; California firkin, 33@35c; Cheese, 13@15c for ordinary to choice California dairies; Eastern dairies, 17c ₱ lb; Eggs 38@40c for Hen, and 30c ₱ dozen for Duck.

POULTRY—Live Turkeys are quoted at 20c, and dressed at 22c ₱ lb; Hens, $8@9; Roosters, $7@8; Spring Chickens, $5@6 50; Ducks, $5 ₱ doz; Geese, $1 75@2 ₱ pair.

PROVISIONS—We quote jobbing prices as follows: California smoked Bacon, 15@16c; Oregon do, 11½@12½c; California Hams, 16@17c; Oregon do, 14@16c; California Lard, 13½@14½c, and Eastern Lard dull and nominal at 12½@13c ₱ lb.

WOOL—Sales for the week aggregate 125,000 lbs, at 17@18c for clean shipping grades; 15@17c for medium, and 10@14c for burry. The spring clip is nearly all in, and pretty much all sold. A small lot of fall clip, from early lambs, sold on terms withheld. The fall clip is not expected to arrive in any considerable quantity for a month.

HIDES—3,000 California dry sold during the week at 14½@15½c ₱ lb, according to selection.

TALLOW—25,000 lbs good Beef sold at 7½c. The nominal range for Beef and Mutton is 7¼@7¾c ₱ lb.

San Francisco Cattle Market.

Prices to-day are somewhat irregular, though the market evidently favors the buyer. Some dealers quote 7½c as an outside figure for Beef, while others report 9c. We think 8c a fair figure. Veal is quoted by some parties at 8@12c, whereas others quote 7@10c. Mutton is a trifle easier and Lamb a trifle firmer than last week. Pork continues weak at a still further decline.

We quote slaughterers prices as follows:

BEEF—American, 1st quality, 6@8c ₱ lb.
do 2d do 5@6c ₱ lb.
VEAL—The general range is 7@10c ₱ lb.
MUTTON—Steady at 5@5½c ₱ lb.
LAMB—Good to choice, 6@8c ₱ lb.
PORK—Undressed, 4½@6½c; dressed, 7@9c ₱ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

Oakland College School.

The next term will open Wednesday, July 22d.

I. H. BRAYTON,
E. G. BECKWITH,
Principals.

Thomas H. Selby & Co.

IMPORTERS OF METALS,

As follows: Bar Iron, Cast Steel, Boiler Plate, Axles and Springs Tin Plate, Sheet Iron, Iron Pipe, Zinc, Water Cocks, Plumbers' Tools, Iron Wire, Rubber Hose, Tinman's Tools and Machines Blacksmith's do., Cumberland Coal, etc., etc.

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Young Ladies' Seminary, Benicia.

The next term of this well known Institution will commence

WEDNESDAY, JULY 29, 1868.

REV. C. T. MILLS, Principal.

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Grocers,

CORNER OF FRONT AND JACKSON STREETS.

THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.

Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

Conventions are being held in different parts of the country, for the purpose of cultivating and extending the spirit of union among Presbyterians, in anticipation of the action of Presbyteries upon the Basis adopted by the General Assemblies. That held in the church of Rev. Dr. Hall, in New York, must have been a very interesting meeting, and its effect will be felt over the whole land. The important fact developed in these conventions is but the repetition of that apparent in the Assemblies, viz: that the active, working men of the Church—those who actually encounter the difficulties caused by the division, and who see the advantages that would result from union, are unanimous in their desire for it. The opposition, or, rather, the hesitation and doubt, comes from those who are led by their position in the seminaries, or in places of quiet Church service, to dwell more upon points of doctrine and technical questions, until these are magnified beyond what the practical men think to be their real importance. Hence, these popular convocations are of great value. In them there can be free expression of sentiment, and both arguments and fears can be fairly weighed, while the mind of the people will thus be generally educated for such action in the Presbyteries as may exhibit the true judgment of the Church. We should be glad to know that similar conventions are to be called on this coast—not because there is need of increasing the desire of our members for organic union, for this seems to be well nigh universal, so far as we learn, but because their influence upon the mass of both branches would be most healthful, and they would prepare us for a vigorous entrance upon our work as the United Church.

The Reformed (Dutch) General Synod, at its late session in Hudson, manifested a disposition towards the great question that is now so prominent in all denominations, which we are much pleased to witness. The venerable Dr. Matthews, after extended remarks, in which he expressed the belief that the great hindrance to the aggressive work of the Church in the world, is the lack of harmony in plan and effort, and that the signs of the times all press the duty of more intimate coöperation, especially among American Christians, proposed resolutions by which a general Council of the Evangelical Denominations in the United States may be convened. These resolutions do not contemplate organic union, as the result of this Council, but fraternal union, and the adoption of some plan for the furtherance of the Gospel. They propose that it be a delegated body, consisting of five representatives from each denomination, and that it meet in New York on the third Tuesday in October, 1869, other church judicatories and assemblies being requested to accede to the suggestion. The General Synod passed these resolutions unanimously, the spirit of the body in their action being shown merely the character of the remarks they elicited, than by the mere vote itself. Such a Council can be productive of no evil, and may open the way for much good. The invitation to form it, coming from the old Reformed church, will certainly be welcomed, and regarded by all other denominations, for it savors of the spirit that called the Synod of Dort, which did more for the unity of Protestant churches, perhaps, than any other convention of modern times.

The Eastern religious papers, of all denominations, come to us filled with details of the annual meetings of their principal ecclesiastical bodies. Of course, there is much in these accounts that can have little general interest, yet they give evidence of breadth in plan and purpose, and of vigor in execution, and of real success, as we compare the statistics with those of former years, which is very encouraging. It is useful and stimulating, occasionally to rise to a point from which we may take this wide view of the sacramental host, in all their divisions as well as of the field they occupy and the land they are to possess. The view awakens thankfulness, rouses to new effort, tends to union among those who are here seen to be striving for the same end, and thus cultivates a firm trust in God who has so manifestly been with His people, and declares that He will never forsake them. The most prominent theme in these various assemblies, though not received with equal favor in all, has been *union*, and the drift of popular thought in this direction, aided by the action of those who were prepared for the step, cannot be mistaken. The rigid lines of old-fashioned sectarianism are not found running with relentless course through whole bodies of Christians. They bend in many directions, and at many points. Prejudice and bigotry have less power. Intelligence and true fellowship have more prevalence. God is working His own will in the hearts of those who love His kingdom, and the result will be, that His kingdom will be felt to be superior to any of its divisions, while all work and pray for its supremacy, and rejoice in advance wherever it may be seen.

The proof seems to accumulate that the Emperor of China and the Mandarins are disposed to remove the barriers that idolatry has placed between itself and the Christian religion. Not only is full toleration now granted to Christianity, and protection to those who accept it, but the local authorities in several of the provinces have prohibited the ordinary worship of the temples by the burning of incense and the offerings before the idols, and the Emperor, by an edict, has forbidden the rebuilding or repair of all temples, except those of Confucius. Of course, there is an open way for the introduction of the Gospel, and it is welcomed much more generally than was anticipated, by the more intelligent of the people. This exercise of power in its favor could not have been occasioned by any considerations of policy, and must be regarded as another of those instances in which God in His Providence coöperates with those who strive to execute the commissions of His grace.

A marked peculiarity of the emigration to this country, during the last year, has been the large proportion of those who came from the northern part of Germany, and from Norway and Sweden. Most of these are thriving families of the middle class, who intend to buy homes and identify their interests with us, and many of them favor religious influences wherever they reside. It is said that a large element of the enterprising population, whose tide runs on parallel with the Pacific Railroad across the continent, is from these foreign countries, so that we may expect the great interior of our territory to be rapidly settled by those who may become a most valuable part of our people in a few years. The Swedes and Norwegians, especially, are inclined towards whatever is good, and we should not fail to extend to them the facilities to be furnished by a Christian people, by which they may become intelligent, God-loving, and in all respects worthy citizens.

Sworn affidavits should not be needlessly multiplied. To resort to them, except upon grave occasion, is, by some codes, a punishable misdemeanor. The practice tends to bring, not only the ordinary credibility of men, but also the sanctity of the oath, into contempt. It is a small, but active, teredo upon one of the pillars of society. Two occasions impend which lend timeliness to these remarks. One is, the approaching Fair of the Mechanics' Institute. We hope to see as few articles as possible accompanied with the signatures of notaries attesting their genuineness. The other is, the Presidential campaign. Let us hope that not many of our politicians will feel a necessity of bolstering their allegations with legal oaths.

It is often said there is advance in essential particulars among the continental nations of Europe, and it is as often desired. Facts, therefore, are of much interest when they bear directly on this question, and they have been supplied of late in such a manner as renders dispute impossible. The measures recently sanctioned by the Emperor of Austria, to which we referred a few weeks ago, and which are called by the Romish Church party, "the Godless laws," are most significant, as indicating progress. Had they been in the form of edicts, they would have less significance, though even then they would be remarkable. But they were passed by both

Houses of the Reichsrath, in spite of the bitterest ecclesiastical opposition, and with great demonstrations of joy among the people, and they herald the utter overthrow of Papal power in Austria at no distant day. These laws establish civil marriage without the participation of the Clergy; place education in the hands of the civil authorities, without the superintendence of the priests; and permits sects, or forms of religion, without restriction, every subject having the right, at the age of fourteen, to choose his own faith. Scarcely less decisive and cheering is the news respecting the position of the Sultan in Turkey, since his visit to the western portion of the continent. Having called into existence a Council of fifty, as a new power in the State, by which the fruitful scenes of misgovernment and injustice may be removed, the Sultan's address at the beginning of their session, gives the clearest evidence that he is well aware of the dangers and needs of his Kingdom. He proposed, as the only remedy for abounding evils which he enumerated, fitted to the times in which we live, the perfect civil and religious freedom of his subjects, regulated only by the just and equal laws of the State. It is too early to announce results of such an unprecedented policy in Turkey, but it is safe to predict that if it shall be wisely and faithfully executed, there will be rapid and radical changes in that ancient government, that should cheer the hearts of those who love their race.

Religious Intelligence.

PACIFIC COAST.

The Church at Mendocino.

If the character of a place is reflected in its public buildings, the good people of Mendocino are giving evidence of some very liberal and substantial virtues. The new Presbyterian church which they dedicated yesterday is a model of its kind. There are many larger and more costly houses of worship in the State, but among them all I have seen none more tasteful, more complete, or more honorable to the liberality displayed in its erection. Mendocino, (better known in this vicinity as Big River) numbers about 500 people. The Presbyterian is the only Protestant church in the place. Their new house has cost, at a fair estimate of materials contributed, about $10,000.—Messrs. S. C. Bugbee & Son of San Francisco, are the architects. I append to this notice the description kindly furnished by them, which may be the means in your columns, of profitable suggestion to many other societies in our new State that are in need of a new church. The people of Mendocino are not making a religious display on borrowed capital with their fine house—it is completely finished and paid for, presenting the rare example of an expensive church for the community in which it is built, dedicated, entirely free from debt. This result is largely due to the liberality of Mr. J. B. Ford, an Elder of the church, and the leading business man of Mendocino. When the contributions of others gave out he would "foot the bills," as he has been accustomed to do for all the expenses of the church since its organization. Still the community have borne the expense. The intelligent looking audience that filled the house at the dedication, showed that they felt that to be *their* home. There is a general air of religious propriety observable in the society. All the pews but two in the new church were taken before it was dedicated. When the present minister, Rev. S. P. Whiting, came to this people, less than four years ago, the church numbered 12 members; now it is increased to 50. Two weekly prayer-meetings are sustained in different parts of the society, with an attendance of from 20 to 35. The people have just shown their appreciation of Brother Whiting's services by voting him a call, *nem. con.*, to be installed as their pastor. He has not yet announced his acceptance: but with such a people, and in such a place, and with such a deep religious interest already awakened under his ministrations, we can hardly doubt what his answer will be. Would that there were more places in our State where religious interests were as well cared for as at Mendocino. L. H.

[The following is a description of the above-mentioned building, furnished by the architect. We regret that we are compelled to omit some portions of it.—Eds. Occident.]

This church is built in the English gothic style—the roofs are steep and covered with shingles cut in varied patterns; the windows have pointed arched heads; the sashes have diamond-shaped lights, with a narrow border of stained glass.

On the center of the front is a projecting gable, in one angle of which is placed the tower, 14 feet square; from this the steeple rises to a height of 96 feet, surmounted with a large vane. A fine bell is placed 44 feet above the floor.

In the other angle of the front is a low porch, and in the front of the gable end is a large triplet window; on the ridge is placed a gothic cross.

The outside walls are covered with upright battens. The details are bold and simple. There is no attempt at fine and elaborate ornamentation, the aim being to produce a picturesque and striking effect at a small cost.

The dimensions of the building are: main building, 54x38 feet; front projecting nave, 8x23 feet. The walls at the sides are 18 feet high; height of ceiling in center, 26 feet.

There are two aisles and 56 pews on the floor, capable of seating about 280 persons, and room for 50 more in the gallery.

At the rear end, the pulpit platform is raised about 3 feet—8x14 feet, partly within an arched chancel, 4 feet deep, in the sides of which are two narrow windows, to light the reading desk. On either side of the pulpit, filling the corner, is a small room, one for a library, and the other for the pastor, with a private entrance.

All the inside is finished with wood—there is no plastering in the building, the walls and ceilings being sheathed with boards placed diagonally, and all the inside work varnished, showing the natural grain of the wood.

Donation.—The ladies of the M. E. Church, at Albany, Oregon, recently gave a donation party for the benefit of Rev. Mr. Belknap at his residence. $75 the result.

New Members.—The church at Providence, Oregon, lately received an accession of 31 members. The religious interest in the community is still lively.

Missionary Meetings.—On Sunday, July 5th, there was inaugurated a series of monthly Missionary meetings at St. Paul's church, Benicia.

New Church.—A fine building for the use of the Methodist church, is being built at Central City, Col.

Rio Vista.—$800 have been contributed towards a new Congregational church at this place.

New Bell.—The Congregationalists of Benicia bought of the P. M. S. Co., a large bell, weighing 1,000 lbs for their new church.

The children of the Presbyterian Sunday School at Vallejo, held their annual concert on Sunday, July 12th.

EASTERN.

Cumberland Presbyterian Assembly.—The Cumberland Presbyterian Assembly met at Lincoln, Ill., this year, and was composed of about 180 delegates from the following States: Pennsylvania, Ohio, Indiana, Kentucky, Illinois, Tennessee, Alabama, Georgia, Mississippi, Arkansas, Texas, Kansas, Missouri, Nebraska, Iowa, and California. Perfect harmony prevailed throughout the sessions, and the missionary, publication, and educational interests of the Church were thoroughly considered. The subject of revising their Confession of Faith was before the Assembly. Thirty-five hundred dollars were also raised for missionary enterprises in St. Louis and San Francisco. Murfreesboro, Tennessee, was chosen as the next place of meeting.

A Whole Congregation Poisoned.—The entire congregation of the Dunkard Church at Napierville, Ill., were recently poisoned in celebrating a love feast, by eating meat prepared in a copper kettle and allowed to remain there until the liquid had become oxydized. It was found upon actual count that no less than 130 were more or less affected, the major portion, however, but slightly, they having partaken of but a small quantity of the food. About 20 were found to be in a dangerous condition. These were removed to their homes, and every attention paid them, and before morning many of them were out of danger. All are now pronounced out of danger.—*Observer.*

Auricular Confession.—It is with pain we find it announced that the Right Rev. Bishop Horatio Potter, of the Protestant Episcopal Diocese of New York, has recently alowed a manual to be dedicated to him which defends the practice of auricular or priestly confession. Rev. Dr. Dix, one of the rectors of Trinity Church, New York, is said to have a number of penitents, or persons or persons who make their confessions to him, and to be a most popular confessor, especially among some of the so-called higher classes.—*Congregationalist.*

Insurance.—The Connecticut Protestant Episcopal Convention, at its recent session, adopted a resolution creating a committee of laymen to mature a plan of association of the parishes of the diocese upon the principle of mutual life insurance for the benefit of pastors and families. A petition to the State Legislature for a restraint upon the excessive facility with which divorces are legally obtained was also adopted.—*N. Y. Observer.*

Rev. Mr. Wallace.—The Stone Street Presbyterian Church of Watertown, N. Y., has given a unanimous call to Rev. C. C. Wallace, of Placerville, Cal., to become their pastor. The health of his family has rendered it desirable that Mr. Wallace should remain East, and it is understood that he will accept the call thus tendered.

Theological Seminaries.—From accounts of the commencement exercises of the following seminaries—Union, Virginia; Lane, Ohio; Princeton, New Jersey; Auburn, New York; and Mercersburg, Pennsylvania—we learn that the whole number of graduates is 75, of whom at least 15 will devote themselves to the work of foreign missions.

Rev. Herrick Johnson, D.D., was installed over the First Presbyterian Church, Philadelphia (Rev. Albert Barnes remaining *pastor emeritus*), on Thursday evening, June 4th. The sermon was preached by Dr. Z. M. Humphrey, the charge to the pastor delivered by Mr. Barnes, and that to the people by Dr. T. J. Shepherd.

Rev Dr. Hickok, President of Union College, having offered to the Trustees his resignation, hoping that some change in the administration will tend to secure a greater harmony and prosperity, expects to take up his permanent residence in Amherst. He will instruct the senior class of Amherst College in mental philosophy during the absence of Professor Seelye in Europe.—*Independent.*

Theological Professors.—At the recent meeting of the Old School General Assembly, Nathaniel West, D.D., was elected Professor in the Danville, Ky., Seminary, and Rev. Wm. M. Blackburn, of the Fourth Presbyterian Church of Trenton, N. J., was elected Professor in the Seminary of the Northwest in Chicago.

Resting.—The *Watchman and Reflector* has the following to say of the Reformed Dutch Church:

"The Reformed have now no great question at issue, but are resting and recuperating after the protracted and exhausting effort with which they lately threw off the incumbrance of their outlandish name."

Tobacco.—It was referred to the Directors of the theological Seminaries, by the General Assembly at Albany, N. Y., to consider the expediency of excluding from the seminaries young men who use tobacco, unless medically ordered.—*Chicago Presbyterian.*

Andersonville.—The very building which the rebels erected at Andersonville to be used as a hospital for their sick and wounded is now devoted to negro schools, and is filled with colored pupils taught by three Yankee girls.

In Debt.—The Secretary of the A. B. C. F. M. has issued a second appeal to the churches, admonishing them that the American Board was "drifting directly and rapidly into a *large and embarrassing indebtedness.*"

Rev. George R. Noyes, D.D., Hancock Professor of Hebrew and Oriental Languages, and Dexter Lecturer on Biblical Literature, in Harvard College, died at Cambridge on the 3d of June.

Dr. Chapin.—The eminent Universalist, Rev. Dr. Chapin, was brought up under the pastoral care of the Rev. Dr. Lyman Beecher, Mr. C.'s parents belonging to the strictest sect of Puritans.

Rev. Mr. Robertson, pastor of one of the Presbyterian churches in Springfield, Illinois, has been called to a church in St. Louis, offering a salary of $7,000.

Cincinnati has 119 churches, of which 11 are Baptist, 25 Methodist, and 18 Presbyterian of various schools.

The Second Adventists have announced the day of final judgment to be the 2d of October next.

FOREIGN.

Turkey.—The following is condensed from a letter written to the *Boston Journal* by "Carleton," who was travelling in Turkey. He quotes from statements given him by the Rev. Isaac G. Bliss, of the American Bible Society. Twenty years ago, the American Board of Foreign Missions, had 5 stations and 4 churches, with 114 members. In 1857, ten years later, the mustard tree had become quite a tree, with 18 central stations, 37 out-stations, 28 churches, with 800 members, 51 preaching places, 50 schools, with 1,500 pupils. Step over ten more years to the present hour, and you may count 22 central stations, 138 out-stations, 152 preaching places, 56 churches, with 2,484 members. The congregations have an average attendance of nearly 11,000 persons. There are 165 schools with 5,500 scholars, 4 theological seminaries, and 4 female seminaries. About 30,000 copies of the Bible are sold per annum. It is estimated that not far from 300,000 Bibles are in use every day in the Turkish empire.

Mr. Bliss, not long ago, made a journey through Eastern Turkey—the oldest country in the world, the land of mount Ararat, of Noah, and Abraham—where, after centuries of degradation, almost of oblivion, the light of Christianity is dawning, bringing civilization in its train. He passed twenty-three nights in the country, stopping with the peasants, and in twenty-one of the houses he found Bibles! In the town of Cesarea, three native women, employed as Bible-sellers, out of 860 families, found the Bible in 763! There is a great desire among the people to learn to read. The old opposition to the instruction of women has ceased, and there is now no obstacle in the way of their elevation.

Commerce of Jerusalem.

Jerusalem, observes the British Consul in a recent Annual Report to the Foreign office, is the least, commercial or industrial city I know. British trade is represented by one English tradesman, who keeps a store for English upholstery, drapery, and fancy goods. The population of the city is computed at 15,000, rather more than half of them Jews, the rest Moslems and Christians. The chief native industry is the manufacture of soap and "Jerusalem ware," the later consisting of chaplets, crucifixes, beads, crosses, and the like, made for the most part at Bethlehem, and sold to the pilgrims, who annually flock to the holy city to the number of 6,000. The population of the entire Sandjak, or province, is estimated at 200,000, of whom 160,000, are Mohammedans. Owing to the absence of good roads, and the insecurity arising from the predatory tribes of Bedouins inhabiting the outskirts of the district, but who could be easily kept in check, vast and fertile plains lie in waste or are but partly and poorly cultivated; factories are not to be met with, and no mines are worked. though it is believed that sulphur, bitumen, and rock salt abound on the shores of the Dead Sea. The principal, if not the only imports from England, are cotton goods, and some colonials, but the former have much diminished since the cotton crisis; it is calculated that 300 bales of these goods, of the value of 16,000*l* annually find their way here. The exports are olive oil and grain. Very little is done in cotton culture, what is raised being of inferior quality, and consumed on the spot; but it is believed in many parts of the country cotton to a large extent might be successfully cultivated, with good seed and proper instruction and implements given to the peasantry. The vegetable produce is barely sufficient for local requirements.

Jaffa is the port through which Jerusalem deals with foreign countries. The trade of Jaffa experienced a considerable increase in 1863. The quantity of cotton exported rose from 50,000 pounds in 1862 to nearly ten times the amount in 1863, with a prospect of this being trebled or quadrupled in 1864. This was owing to the interest exercised. The merchants who operated in cotton made a profit of about twenty-five per cent. There are regular lines of French Austrian, and Russian steamers, all doing well, and very often large quantities of goods have to be left behind for want of room. Only one English steamer visited Jaffa in 1863. The exports exceeded £200,000; of the imports no statistics are kept. The Consul reports a telegraph line in course of formation by the Government between Beyrout and Jaffa, thence to be carried on to Alexandria.

The Romish Church in Ireland has nearly 2,400 chapels, of which more than 2,000 have been built since 1800, at a cost of £3,500,000. In the same period it has established about 300 convents, monasteries, hospitals, colleges, etc., at a cost of £1,500,000; besides building 600 parsonage houses, 2,990 school-houses, and 70 Christian Brothers' schools, at a further cost of £650,000, and endowing these institutions and others, so that the total expenditure since the century opened cannot be less than seven million pounds. The maintenance of 28 Bishops, 2,527 parochial and 500 regular clergy, is estimated at £400,000 a year, the maintenance of the Church at over £100,000; and of hospitals, orphanages, colleges, etc., at £240,000. So that this Church of four millions, confessedly poor, taxes itself for its annual support, £750,000, beside large contributions to the Pope, the Propagation Society, and various minor missions.—*Protestant Churchman.*

The Oldest Missionary.—A gentleman who has recently visited Ceylon speaks thus of the oldest living missionary of the American Board:

"This venerable Dr. Spaulding is still at his work, though now seventy-six years of age. He spends two days in the week with a Bible revision committee, working from morning till night, and not unfrequently attends a moonlight evening meeting, preaching an hour after a day's work. I drove out with him on one of those evenings ten miles. We held meetings in two places, returning for our tea at 10 o'clock, and, after a good night's sleep, he was not the worse for work the next day. He looks older than he did in 1853, but retains his vigor wonderfully. Mrs. Spaulding, though now 72 years of age, has her class of girls on the house veranda as in younger days."

Dr, Spaulding went to Ceylon in 1819. Forty-nine years of work in the ministry is as much as most men enjoy in a cooler climate.—*N. Y. Obs.*

Rev. J. W. Bennett, Vicar of Frone, England, who, it is stated, believes in the real presence and adores the consecrated elements, is the subject of an application which has been recently made by the Bishop of London to the Court of the Queen's Bench for authority to proceed against him for heresy. What a state of things, when the Church has to ask authority from the State to take steps for the removal from her ministry and pulpits, of a man guilty of the most serious error!—*Christian Instructor.*

The Irish Church.—Dr. McCosh has published a letter with reference to the impending revolution in the Irish Church. He shows the admirable working of the voluntary principle in the Free Church of Scotland, under which the congregations have steadily increased, and the *average* annual salary of the minister is more than one thousand dollars in gold. This is higher than the average of any denomination in this country.

No Liberal Givers in England.—The London *Spectator* says:

"Gifts of princely amounts, amounts which would yield fortunes in mere interest, have been repeatedly made to great American cities, to colleges, to libraries, and this during the life-time of the donors, but we can scarcely recall an instance of the kind in Great Britain."

Moravian Missions.—It has been said that the Moravians have an average of one misssionary in the foreign field for every 600 members they have in the Church here at home; and what rich results follow! Their home membership numbers at the present time 24,459; their foreign, in their various mission fields in Labrador, South Africa, the West Indies, and elsewhere, is 70,311, nearly three times as many gathered ones abroad as at home.

Native Teachers.—The London Church Missionary Society is establishing a seminary in India to train native pastors and teachers, with a view to qualifying such persons as are to be employed in spiritual work for meeting difficulties and objections made by educated Mohammedans and Hindoos against Christianity.

The Pope.—Dr. Bellows describes the Pope as large and commanding in person, with a full, well-shaped head. He is about 73 years old. Resembles Edward Everett in his later years.

Prayer for the Ppesident.—The Bishop of London has ordered the President of the United States to be included in the prayers of the Episcopal Church for the Queen.

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Correspondence.

Letter from Down the Coast.

San Buenaventura, July 13, 1868.

Having opportunity to be absent from the city for a few days, I resolved to become one of the tide of explorers, and home-seekers, and pleasure-hunters that is setting with so much force towards this lower country. And now that I am here, I will venture to add one more to the long list of letters that have been written recently for the San Francisco papers, respecting a region which has been more fully made known within a year past than during all the previous years of its history. Nor is this strange. How little would the world know now of interior California, and Nevada, and Idaho, if the eager throng of gold-diggers had not penetrated every valley and gorge, and scaled every mountain, till the whole wild territory was as familiar as the parts that have been settled for years. The stimulus of excitement has revealed what ordinary discovery and the mere advance of population would not have so faithfully added to the geography of the country in fifty years. The extraordinary emigration to the Pacific Coast, during this season, of those who design to reside here, awakened the attention of speculators and those seeking land which they might cultivate with the most profit, to this region, which had hitherto been left in possession of the Padres and old Spanish rancheros, and native residents, by common consent being regarded as of little worth.

It was known that cattle and sheep could be raised here when water could be reached by them, and that, in favorable localities, when *irrigated*, certain kinds of fruit might be produced. But, for general crops, and especially for the production of good vegetables, the land was believed to be entirely useless. Indeed, I am told by those who have lived here for many years, that potatoes were all brought from the upper country until within a year or two; that men were laughed at who proposed to plant corn in these valleys, and that wheat was regarded as so absolute a failure that the sanguiue were unwilling to risk the seed and labor in an attempt to get a crop. Last week I went through acres of potatoes, where men were digging those that were larger than any Humboldts I ever saw; miles of corn fields that will yield 80 to 100 bushels to the acre; and wheat in such quantities that the question can never be asked again whether this can be a country for cereals. No one irrigates, either in raising grain or fruit, and it is doubtful whether better products can be supplied from any portion of our strange State, that fifteen years ago was believed to be a desert, and now proves to be one of the most remunerative agricultural sections of the continent.

In the immediate vicinity of this old Spanish town, composed of a curious mixture of old adobe houses and little board cottages, erected for the accommodation of new-comers, there are some of the finest ranches in the country, and they are now being divided into small farms, greatly to the advantage of the whole region.

The San Buenaventura River comes down to the sea through a rich valley lying to the northeast, and the Santa Clara River passes through another valley, more extensive and rich, lying nearly east from this point, which is destined to be one of the noblest farming and manufacturing districts of the coast. The land is fertile to a degree almost unequaled, and the water-power would be remarkable in any country, but is specially rare in California. More than sixty families have settled in this valley within the last year, and the unsold land is being rapidly taken up, so that very soon the entire tract to the seashore will be under cultivation.

Among these new settlers I found Rev. M. B. Starr, who was lately pastor of the South Park Congregational Church in San Francisco, and expects to have a flourishing church near his new home very soon, and the family of Rev. S. S. Harmon, once pastor of the Presbyterian Church in Sonora, and widely known as connected for years with the Pacific Female College. Mr. Harmon is absent for a few months at the East, but it is hoped that on his return he may be induced to commence a female seminary here.

In this village, proper church interests are not flourishing, though services are held regularly, and there is the promise of better days in the increase of population. The dilapidated condition of the old Mission Cathedral, with its crumbling walls and wrecked interior, is a fit illustration of the Romish church, as contrasted with what it was in those palmy days when its Missions were most prosperous, the vestiges of which are to be seen in all these central points. At Santa Barbara, the decayed state of the old Mission, now occupied by a few Grey Friars, is even more marked, and the whole establishment can be regarded as little better than "a pile to ruin run."

This town is feeling the effect of the new life which is pouring into the region more perceptibly than any I have seen, and must soon become a thriving and beautiful place. Rev. J. A. Johnson is making progress in the Congregational church established there, and the influence of religion can be noticed in many particulars. This Church has not yet erected a house of worship, but will do so in a few months, and will gain a permanent hold upon the growing population. A fine Episcopal church is commenced and will be finished this season. It is indicative of the right spirit that Christians are disposed to render their influence prominent in the forming condition of the elements gathered here from all parts of the world, and they should receive all the sympathy and support they need from those in the older places until they become thoroughly planted.

I may write another letter respecting some other matters of interest in this vicinity, but will not prolong this, as I need my time for further survey of the country, and long letters are rarely profitable in print.

Observer.

Matters in Marin County.

We take the following from an interesting letter, which want of space prevents us from publishing in full:

Tomales is situated in the northwestern part of Marin County, 15 miles west of Petaluma, with three stores, doing in the aggregate a large business, and an equal number of store-houses with an immense capacity. The place is situated in the midst of one of the richest potato, and oats, and wheat growing regions of the State. I cannot give you figures, but I may say that its business is very extensive.

I have been laboring, in all, at this place, not three years. During half that time a Sabbath School has been taught with a good deal of zeal, and the regular congregations have been interesting and very large, considering the circumstances.

When I went to the place a church was provisionally organized. For the want of proper officers, the organization has not been completed. There are some fifteen members of churches who are in sympathy with our work, and who, we have reason to believe, will unite with us in a short time.

With remarkable liberality and zeal, the people of Tomales, headed by a band of noble Trustees, completed a Presbyterian church, costing $4,500, in 1866. Soon after, the beautiful building was laid in ashes by the flames. But undaunted and carried forward by that enterprising spirit which is seen in their worldly business, the Trustees resolved to erect another edifice on the foundation where the former stood. And in order to make the matter start well, and having given very liberally to the burnt building, Mr. Warren Dutton headed the subscription list with the handsome sum of $1,000. The new Presbyterian church is now nearly completed, and is a much more substantial and finer house than the first, to cost about the same. And all this has been done without a single puff by the press, or asking scarcely a dollar from outsiders.

M. A.

Origin of the Churches in the United States.

The Newark *Daily Advertiser* gives a report of a lecture delivered by Rev. Dr. Moffat, Professor of Church History in Princeton Theological Seminary, in Newark, N. J., before the Historical Society, on "the Planting of Churches in America":

In the discovery of the New World, the Cross was brought here by Roman Catholics of Spain, and soon all the inhabitants of the country, from California to Cape Horn, were either converted to Romanism or exterminated. Between 1608 and 1685, while all Europe was convulsed with religious wars, the most important of the American settlements were made.

Of the colonies that were planted at this time, the first two, and the most important, were Virginia and Massachusetts. Maryland was soon after settled by a colony of Roman Catholics. Then New York and New Jersey, the intermediate sections, were taken possession of by the Dutch, Danes and Swedes. In 1655, the Dutch reduced the others, and nine years afterwards the English conquered the Dutch. The fourth settlement was made at Port Royal in 1676, from which proceeded the founders of Charleston, S. C. The fifth and last settlement was that of the Friends, in Pennsylvania and the adjoining parts of New Jersey, in 1682. Thus it was that before the revocation of the edict of Nantes, England was in possession of the entire country from Maine to Georgia.

During the same time, France settled the territory to the North, and Spain and Portugal that to the South. Hence the Roman Catholics were in power in the extreme North and South. The Roman Catholic colony in Maryland, having received its charter from a Protestant, before one generation had passed away accepted that faith, and the Catholics became Episcopalians.

Among the English settlements in the Northeast, the Congregational was the established religion; in Virginia the Episcopalian; in the Carolinas the Episcopalian and Presbyterian; and in Pennsylvania the Quaker. Episcopalianism, depending upon England for its support, became unpopular and declined relatively until the time of the Revolution, when it broke down altogether, the clergymen fleeing to England. The American Protestant Episcopalian Church was then established and since that time has grown rapidly.

Presbyterianism early asserted itself, receiving its members from two classes, Puritan Congregationalists and the Scotch and Irish Huguenots. The growth of this Church was entirely from within and was on that account the more vigorous. It gradually spread towards the South, assimilating to itself many from other churches, and received accessions from England until it became the popular religion of the Middle and Southern sections. The first church in Newark was Congregational, but was in a generation overshadowed by the Presbyterians, which assumed the leading position in this State. About this time a revival extending all over the country,

greatly increased the names of the Presbyterians, and following it the College at Princeton was established. In 1770 the Wesleyan Methodists sent out their ministers, and in a few years established societies and increased with wonderful rapidity.

The Baptists first came over with the Puritans, but expelled from Massachusetts, they took refuge in Rhode Island, and spread rapidly toward the West and South.

Lutheranism and Romanism had but a brief rule, and were soon submerged by the other free faiths, so that at the opening of the national history they had given away to the Protestants, who were located, the Congregationalists in the Northeast, the Episcopalians in the Middle and Southern States, the Presbyterians in the same sections, the Baptists in the North and Middle, and the Methodists in the West and South.

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RELIGIOUS BELIEF.

Among those not in the Church, there is a prevailing sentiment that a definite system of faith respecting religious things is a mere net-work of chains, and that a large part of those doctrines which have been believed for ages are the offspring of bigotry, or superstition, or both. And among Christians there is a feeling too often exhibited that it matters little what is believed, and even an inclination to look with contempt upon the sharply defined views of our fathers, a looseness as to confidence in the Bible and the established truths on which the Church stands, which can occasion nothing but evil. Many persons seem to have an idea that there can be no sin except in overt deeds; that it cannot be found in belief and theory; but there can be no greater error. The highest forms of sin are those which respect what we *believe*, and those who write sarcastically and talk flippantly about the sentiments which have been developed by the earnest, patient thought of nobler and better men, should feel that this course may be fraught with the most wide-spread mischief.

You go into an artist's exhibition room, and mutilate a statue here, and a picture there, and make general havoc with these expressions of his genius, and products of his hand, and you have done serious evil—what none but a vandal would ever do. But this does not compare with that destruction which you would effect, were you to go into his studio, and break up his models, and burn his copies, and then unsettle his taste and mental perceptions and rules for reconstruction, till he has no power to give again to the world those creations which his gallery contains. Tempt a man to do wrong, place stains upon his character, destroy, by temporary invasion, the symmetry of his conduct as a righteous man, and through sneers and ridicule thus break up his virtue and integrity for a season; and you accomplish what a devil might regard as his appropriate work. But this does not compare with that ruin which is wrought when you have taken away his ideas of what a righteous man should be, and unsettled his whole conception of the rules and guides by which a noble character shall be produced, and have removed from within him those fixed opinions which are the only guaranty of virtue or worth. The only reliable men are those who have distinct *ideas* within, of what they intelligently and firmly *believe*, of what they strive to exhibit in themselves and in their actions; and in this sense, what is *within* is the only substance of the man. These bosom thoughts and purposes, these established *residents* of the mind, which gain and claim control, are our only *realities*, and to rout these by contempt or sarcasm, to set the whole mind adrift upon religious truth, till it has no fixed outlines of belief which are to be expressed in the life, is the most disastrous trifling, the most heinous sin. Let it be that a temple is somewhat faulty in its construction, that its proportions are not perfect, that its arches are not above criticism, that you would like to see a nobler edifice in its place; suppose, by contemptuous, and sneering, and persistent remarks, you induce the builders to tear down the pillars that support it, and throw the whole into a mass of ruins, while you have no power to erect a better temple where it stood. The mourning owners shall have abundant time to sit upon the pile, and bewail your reckless counsel. The *truths we believe* are the pillars in the temple of character and real manhood, which we rear. Shake down these truths, or our *belief* in them, and the mischief is irreparable. If we can be shown that we build upon *error*, let all be razed to the ground. But the iconoclast is worthy of execration who will tear down what is proved to be good, because he fancies it ought to be better. Give us the better—until then, leave our good alone.

WHAT MAN NEEDS.

Not what he naturally desires, for that may be positively injurious in its results. Not what he strives for, since the object may be far below his capacities and unworthy his regard. Not what he labors to build on the insecure foundation of a fallen nature, since both structure and basis are alike imperfect; but what he requires in order to renew his nature and raise him to the highest possible place in the scale of being. What he needs is both general and individual. It relates to the improvement of each member of the race, and to man as connected with the Infinite and the Absolute. It has to do with temporal and eternal realities, and molds character that shall shine as the stars, forever and forever.

What man needs is not mere culture, the simple removing of restrictions hindering the development of his nature; the conferring of gifts to supplement deficiencies, till at last he shall reach the maximum, and be declared perfect. Something more is demanded before he can fill the place for which he was designed. No amount of pruning or enriching will make a fig tree bear olives, or a vine figs; neither will external culture change man's nature and fit him for his destined lot. Had that alone been necessary, then would Greece have still been the home of a race famed for its intellectual development; Rome would still give laws, and her victorious eagles proclaim the success of a nation raised to the highest perfection of government. If external culture alone be what is needed by man, why have not the Chinese a right to assert their claim to superiority? Why may not the maxims and proverbs of Confucius, the learning and training of sages now do for that people what Grecian arts and Roman laws failed to do for races then at the zenith of merely human culture? Man grows from within, outward; and therefore what he *is* must be changed, radically changed, before his outward relations can be permanently improved or elevated. What man needs is a renewal, a new principle, a new power working in him, changing not only his very nature, but the status of that very nature to all others.

If it be asked, is there a power adequate to such results? Scripture plainly answers, yes. It teaches emphatically man's need of that power, and then tells how he may avail himself of its helping. It positively asserts that by nature, "there is none that doeth good, no, not one;" and then declares that God works in the renewed man "both to will and to do of his good pleasure." And the renewal of man's nature is also a Divine work. It is the coming of the Infinite and Eternal into direct personal relations with the human soul, through the immediate agency of the Holy Spirit. It is this which makes man a new creature in Christ. Then "old things have passed away; all things have become new." Then man learns to submit himself in the spirit of Him who prayed, "Thy will by done;" and finds every longing met, every desire fulfilled, every want gratified. Taught all things be the Holy Spirit, and guided by Him into all truth, he realizes that he is here simply as a learner; that this world is merely a stopping-place for a time; that this life is only preparatory for one infinitely better. Little by little the things which are seen lose their hold, and the things which are not seen gain mastery over him. He becomes daily transformed in heart and life, living like that ancient worthy who walked with love; like another after him who endured as seeing Him who is invisible; like another, who counted all things but loss that he might win Christ and be found in Him.

To realize this need of Divine teaching and guidance, to enjoy from moment to moment His mighty helping; to feel that at the last this need shall all be met, and sing joyously with the Psalmist, "Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand are pleasures forevermore." What can one ask more than this? Well may men thank God that He made them capable of feeling such need, and then supplied it so bountifully in the riches of Jesus Christ, His Son.

Hebrew Baptisms.

A second *baptismos* of the Hebrews which I will notice was, *the cleansing of the leper*. The disease of leprosy, in the highest degree loathsome, was peculiarly abhorrent to the Jews, for the confirmed leper, after the proper tests and examinations had been made by the priest, suffered not alone from the pains of the fatal malady; he was *ceremonially* unclean. "He is a leprous man; he is unclean; the priest shall pronounce him *utterly unclean;* his plague is in his head. And the leper in whom the plague is, his clothes shall be rent and his head bare, and he shall put a covering on his upper lip, and shall cry, 'unclean! unclean!' All the days that the plague shall be in him he is defiled; he is unclean; he shall dwell alone; without the camp shall his habitation be."

This plague of leprosy, so vivid a type of the defilement of sin and of moral pollution, had its law of cleansing, which the Lord delivered to Moses. Omitting the preparatory details of the ordinance, and other ceremonies, let us turn to Leviticus, 14: 7, which reads, "And he, the priest, shall *sprinkle* upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean."

The second Hebrew baptism is the more striking and pertinent because of the acknowledged similarity between the personal defilement of the leper and the moral defilement of sin, and as in the former case, in the cleansing from the pollution contracted from the touch of a dead body, the purifying baptism was administered by *sprinkling*, so, in the cleansing of the leper, seven times he is to be *sprinkled* by the priest, and then to be pronounced clean. No one familiar with the Scriptures will fail to connect this with the spiritual cleansing of the promised Messiah (Isaiah 55: 15), "So shall He sprinkle many nations."

I think it is manifest, from these two ceremonial lustrations of the Hebrews just noticed, that the purifications of the flesh, in the most marked cases of defilement, were by *sprinkling*, and that by the very eminence accorded to this mode of purification by the economy of the Hebrews, if *baptismos* confined us to any particular mode of ablution, that mode would of necessity be *sprinkling*, on account of its peculiar importance, but there were enjoined upon the Hebrew worshipper "divers washings" (*baptismoi*). Let us here note that recorded in Lev. 14: 8: "And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean."

We have here another purification of the flesh, another of the divers baptisms of the Hebrews set forth in the direction, "wash himself in water." Was this washing a mere cleansing of the flesh by water, or was it an immersion of the entire person? There is certainly nothing in the text or context, as we read in our English Bible, to require an *immersion.*

Prof. Ripley, in his commentary on the Hebrews, 9: 10, refers us to this text, as will be seen below, to prove that these *baptismoi* of the Hebrews were immersions: "And 'divers washings,'—that is, the various ablutions which were enjoined, both of persons and things that had become ceremonially unclean. These ablutions appear to have been entire, not partial, both as to persons and as to things. Compare Leviticus 10: 32, and 14: 8, 9. Hence the original word here used, immersions." As Prof. Ripley, one of the distinguished scholars of the Baptist Church, has referred to this text and Lev. 10: 32 to prove that the *baptismoi* of the Hebrews were immersions, they are worthy of our careful consideration; therefore, I call special attention—

1st. To the statement that these "divers washings" were the ablutions enjoined, both of persons and things, that had become ceremonially unclean," because it confirms what I have already claimed respecting these *baptismoi*, to wit: that they referred to the ablutions appointed in the Hebrew economy for the removal of ceremonial uncleanness. But as the whole scope of the Apostle's reasoning rests on *carnal ordinances*—that is, purifications of the flesh—I cannot see the pertinence of the reference to purification of things which Prof. Ripley conveniently introduces to show that the *baptismoi* were immersions. We read, indeed, in Lev. 11: 32, that any vessel which a dead animal shall touch shall be unclean, "it must be put into the water; it shall be unclean until the even; so it shall be cleansed." But this has a very remote connection with personal ablutions for the purification of the flesh. But we let this pass. We grant that these vessels of wood, raiment, skins, sacks, were immersed.

2d. We turn now to the other reference of Prof. Ripley—the cleansing of the leper, Lev. 14: 8, 9, the text already under consideration. We marvel that it should have escaped the attention of the astute and learned commentator that by far the most important part of the purifying ceremony in this ablution, as we shall see, is contained in the preceding verse, to wit: the 6th, for, 1st, this was performed by the priest appointed to the temple service; and 2d, having been performed the aforetime leper was, by the command of God, to be officially pronounced clean. I will quote again, for the edification of the Professor and my readers: "And he shall *sprinkle* upon him that is to be cleansed from the leprosy seven times and shall pronounce him clean." (Lev. 14: 7.)

As it was convenient for the Professor to call attention to the immersion of vessels, sacks, garments, skins, to show an immersion, though immaterial to the question of personal ablution, so it seemed convenient to his argument also to overlook the fact that in the ablution for the cleansing of the leper the most important part of the ceremony was performed by *sprinkling*, for it was an official duty—a priestly office, and it really effected the cleansing, although subsequent washings were performed to complete the ceremony. F. B.

REV. ELI CORWIN preaches in Dr. Stone's pulpit during the latter's absence in the country.

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Current Literature.

SERMONS BY REV. NEWMAN HALL, D.D.

The author of these sermons is too well known to need introduction to the Christian public. His recent visit to the United States, and his open, manly utterances in favor of this country on his return to England, have made him friends in every part of the land. The volume now given to the public, consists of selections made by Dr. Hall, and has the advantage of his personal revision. Prefacing these, are brief letters to his publishers, and to the Clergy and Christian people of America, together with a short sketch of the history and institutions of Surrey Chapel, London. A single extract from his letter to the Clergy, reveals the author's catholicity of spirit, and will meet with the cordial assent of every reader.

There is no bond of union like that which unites us to Christ. No attraction draws us so near to each other as that which draws us all to the Cross. Stronger than diplomacy, more convincing than argument, a common love for the gospel, a common zeal in making it known, a common loyalty towards our one common Brother, Savior, Lord, will do more to preserve our two nations in concord, than all that self-interested politicians can avail to stir them up to mutual strife. For the sake of that international union which is so essential to the prosperity of both countries, and to the welfare of the world, as well as for the interest of the souls of men and the glory of Christ, let us, both in America and Great Britain, maintain, in all its beautiful simplicity, the cardinal doctrine of Jesus Christ and Him crucified: the great object of preaching, the great work of all the churches, being to make known His name, and to secure for Him the loving homage of all hearts.

It will not seem at all strange that a man of such temper should be found in the pulpit of every evangelical denomination, that he should preach in the House of Representatives by invitation of the speaker, and on the same day in the Methodist Colored Church, nor that he should address students in Colleges, male and female, and young men preparing for the ministry, and be found on the platform, advocating the claims of the Sabbath, and urging the Temperance cause with all the earnestness and enthusiasm of one entirely devoted to the Master. What his sermons are may be inferred from his words to theological students.

Ask what is the end of preaching. Is it to display your own learning, or genius, or eloquence? You will not think so if you are divinely called to the ministry. What is it but to expound and enforce the truths of the Gospel, to lead men to repentance towards God, and to faith in our Lord Jesus Christ?

* * * * When your hearers go away, saying, "What a grand sermon! What an eloquent preacher! depend upon this, that you have *failed*. The object of preaching is, not to fix attention on the preacher, but on the subject of the preaching: not to lead men to admire the *servant*, but to adore the *Master;* not to lead them to say, "What a fine discourse we have had!" but, "What a sinner I am! What a Christ I have! What must I do to be saved? Lord, what wilt thou have me to do?"

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THE ATONEMENT.

Dr. A. A. Hodge, of the Alleghany Seminary, has just issued through the Presbyterian Board of Publication, a volume on the Atonement, which has more than usual interest, because of the discussions now so frequent in the church upon doctrinal points. The substance of the book was given to the public in a series of articles written for the "Presbyterian Banner," of Pittsburg, but they have been expanded and more thoroughly elaborated before being published in this permanent form.

The doctrine, in all its details, is presented from what is regarded as the Old School point of vision, and as there are frequent references to Mr. Barnes and others who are believed to hold views not in harmony with these details, the interest just now prevailing in connection with the questions of Union, will cause the work to be read with eagerness.

Of course, we shall not even attempt to give an outline of the argument, much less a review of it, in this brief notice. The purpose of the author is definitely stated in the preface, when he tells us that "it is sent forth as the best contribution within my power to the vindication of the ancient faith of the Presbyterian Church, and of the unquestionable and only legitimate interpretation of her standards. While jealously guarding the essential principles of the Calvinistic system, I have designed to repel with all my might alike all those positive heresies which attack it openly, and with even greater solicitude that latitudinarian indifference to exact conceptions and careful statements of doctrine which tends secretly, yet not less certainly, to destroy the truth, and which in the present age is our chief source of danger. I would pray and labor that in gaining breadth we may not lose height, and in gaining peace and love we may not lose purity and truth."

Some idea of the sentiments supported will be gained by attention to the author's definition of terms, respecting which he is very precise, as he should be.

Atonement. This word has been generally used in late years, both in England and in this country, to express the specific thing which Christ wrought in order to our salvation. The old term in use ever since the days of Anselm, and habitually used by all the Reformers in all the creeds and great classical theological writings of the seventeenth century, both Lutheran and Reformed, was Satisfaction. We prefer the old term to the new one for it is not ambiguous. It always means precisely that which Christ did in order to save his people, as that work stands related to the nature of God and his law.

The Reformed churches mean by its use (1) that Christ fully satisfied all that the justice and law of God required, on the part of mankind, as the condition of their being admitted to divine favor and eternal happiness. (2) As the demands of the law upon sinful men are both perceptive and penal—the condition of life being "do this and live," while the penalty denounced upon disobedience is, "the soul that sinneth it shall die"—it follows that any work which shall fully satisfy the demands of the divine law in behalf of men must include (1) that obedience which the law demands as the condition of life, and (2) that suffering which it demands as the penalty of sin.

The difference between a penal and pecuniary satisfaction. These differ precisely as do crime and debt, things and persons, and therefore the distinction is both obvious and important. Many, who either are incapable of understanding the question, are ignorant of its history, or who are unscrupulous as to the manner in which they conduct controversy, are continually charging our doctrine with the folly of representing the sacrifice of Christ as a purely commercial transaction, in which so much was given for so much, and in which God was in such a sense recompensed for his favors to us that however much gratitude we may owe to Christ, we owe on this behalf none to God. Long ago the doctrine of the Reformed Churches was unanswerably vindicated from such puerile charges by all its most authoritative expounders.

Pecuniary satisfaction differs from penal thus: (*a*) In debt, the demand terminates upon the thing due. In crime, the legal demand for punishment is upon the person of the criminal. (*b*) In debt, the demand is for the precise thing due—the exact *quid pro quo*, and nothing else. In crime, the demand is for that kind, degree and duration of suffering which the law—*i. e.*, absolute and omniscient justice—demands in each specific case, the person suffering and the sin to be expiated both being considered. (*c*) In debt, the payment of the thing due, by whomsoever it may be made, *ipso facto* liberates the debtor, and instantly extinguishes all the claims of the creditor, and his release of the debtor is no matter of grace. In crime, a vicarious suffering of the penalty is admissible only at the absolute discretion of the sovereign; remission is a matter of grace; the rights acquired by the vicarious endurance of penalty all accrue to the sponsor; and the claims of law upon the sinner are not *ipse facto* dissolved by such a satisfaction, but remission accrues to the designed beneficiaries only at such times and on such conditions as have been determined by the will of the sovereign, or agreed upon between the sovereign and the sponsor.

Redemption *and* Atonement. The modern advocates of a general Atonement distinguish between the words Redemption and Atonement after this manner: Atonement they confine to the impetration of the objective conditions of salvation, which they maintain is general and indefinite. Redemption they use in a wider sense as including the actual personal application in addition to the general and all-sufficient impetration. Hence, while they speak of a general Atonement, they deny of course that there is a general Redemption.

In the Westminster Confession, let it be remembered, the word *Redemption* is used in the sense of Atonement, or the sacrificial purchase of salvation for those for whom it was intended.

We have given these extracts only as partial statements of Dr. Hodge's positions, and to stimulate a desire to read the whole book carefully, on the part of any who might not so read it, were they only to be influenced by its title. It is full of thought, and will provoke thought, whether we agree with all his views, or not, and Christians cannot be too firmly established on this central and fundamental doctrine. Sold by H. H. Bancroft & Co.

Bancroft & Company have handed us Womens' Rights, and Serpents in the Dove's Nest, by Dr. John Todd, and Is it I?, and Why Not? by Dr. Storer. These books are published by Lee & Shepherd, Philadelphia, and the two latter are designed to counteract evils, said to be fearfully prevalent.

Periodicals and Pamphlets Received:

Atlantic Monthly, for July. Boston: Ticknor & Fields.

Broadway, for July. New York: G. Routledge & Sons.

Hours at Home, for July. New York: Chas. Scribner & Co.

Sabbath at Home, for July. Boston: American Tract Society.

Sunday Magazine, for June. London: Strahan & Co.

Merry's Museum, for June. Boston: H. B. Fuller.

Proceedings of Society of Alumni. San Francisco: A. Roman & Co.

Oration of Rev. J. A. Benton.

Dangers of our Republic. By J. A. Stinson.

LITERARY ITEMS.

The Press.

There are printed in the United States five thousand and sixty-two regular publications—daily, tri-weekly, semi-weekly, weekly, semi-monthly, monthly, bi-monthly, and quarterly—with a combined circulation of over seventy-five millions a week.

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To print these cards, circulars, bills, and news-

papers, as near as can be figured, keeps constantly in use over thirty million pounds of type; over three million pounds of leads and slugs; over three hundred thousand galleys; one hundred thousand composing sticks; four hundred thousand cases; seven hundred thousand feet of rules; twenty thousand imposing stones; uses each day three hundred thousand pounds of ink, and one million three hundred thousand pounds of blank paper and card-board.

To supply this want of paper, ink, and type, mills and foundries have been established over the country.—*Index.*

Affectation.

Not many years ago there was an attempt to introduce a new pronunciation of the words *either* and *neither*, by giving the first syllable the sound of *i*. Luckily the attempt did not succeed, for it was not supported either by history, analogy or respectable usage. On this subject Mr. Richard Grant White speaks thus in the *Galaxy* for May: "The analogically correct pronunciation of these words is what we call the Irish one, *ayther* and *nayther;* the dipthong having the sound it has in a large family of words in which the dipthong *ei* is the emphasized vowel sound—*weight, freight, deign vein, obeisance*, etc. This sound, too, has come down from Anglo-Saxon times, as we have already seen; and there can be no doubt that in this, as in some other respects, the language of the educated Irish-Englishman is analogically correct, and in conformity to ancient custom. His pronunciation of certain syllables in *ei* which have acquired in English usage the sound of *e* long, as, for example, *conceit, receive*, and which he pronounces *consayt, resayve* is analogically and historically correct. *E* had of old the sound of *a* long, and *i* the sound of *e*, especially in words which came to us from or through the Norman-French. But *ayther* and *nayther*, being antiquated and Irish, analogy and the best usage require the common pronunciation *eether* and *neether*. For the pronunciation *i-ther* and *ni-ther*, with the *i* long, which is sometimes heard, there is not the authority either of analogy or the best speakers. It is an affectation, and, in this country, a copy of a second-rate British affectation. Persons of the best education and of the highest social position in England say *eether* and *neether*."

Mr. Dickens, reserved until his return to England, one of the most graceful acts connected with his American trip. This is, the presentation to Dr. S. G. Howe, the Superintendent of the Perkins Institution for the education of the blind, at Boston, the sum of $1,700, the estimated cost of printing 250 copies of the *Old Curiosity Shop*, in the raised letters legible by the blind. The list of such books is exceedingly limited, and educated blind persons have no resource but to go over and over books already familiar to them, or depend upon more fortunate friends to read aloud.—*Round Table.*

It is said that there are 306 religious newspapers and other periodicals, published in the United States, of which 60 are Baptist, 54 Methodist, 30 Presbyterian, 29 Lutheran, 26 Episcopal, 24 Catholic, 16 Congregational, 11 Universalist, and the remainder, miscellaneons.

Four hundred dollars have been raised in San Francisco toward the erection of a monument to Fitz Greene Halleck, at Guilford (Conn.)

Educational.

Profitable Travel.

It is a pleasant occupation to map out edifying journeys. In geography there are two important elements of a physical nature. These are, heat and cold. Then there are two of a metaphysical character. These are, civilization and barbarism. Combining these elements we obtain four regions through which a youth could be conducted with great benefit to his education. One is, a region of cold and barbarism. This we could find in Alaska. Another, of cold and civilization, is Russia. One of heat and barbarism, we would see among the Pacific Islands. Another, of heat and civilization, is Italy. A trip to Alaska, and then one to Tahiti; a winter in St. Petersburg, and then one in Italy; would equip a young person for a life-long course in reading travels and studying the planet we live on. On a smaller scale, similar journeys may be planned nearer home. A trip to Nevada gives clearer ideas of the business of mining, the formation of mountainous regions, and the effect of elevation upon temperature. Los Angeles, on the contrary, shows the effect of low latitude upon climate, and the characteristics of tropical agriculture. A trip up the coast would unfold the mysteries of the fishing business and lumbering. Add the knowledge acquired in these trips to what may be obtained in and near San Francisco, and the youth is well provided for a large amount of profitable reading and conversation with travelers.

C. R. C.

Santa Rosa, July 14th, 1868.

Mr. Cyrus Alexander, well known in Sonoma County for his Christian liberality, has given to the Presbytery of Benicia a valuable property, consisting of two acres of land and buildings suitable for an academy in the town of Healdsburg. The property is deeded in trust to Rev. Thomas Frazer, Rev. James Woods, Rev. N. B. Klink, and Elders Brown and Morgan. The object named in the deed is the establishment of a Presbyterian Academy, under the care and direction of the Presbytery of Benicia.

Healdsburg is one of the most beautiful, healthful, and prosperous towns in this part of the State, the terminus of the Sonoma County Railroad, now commenced, to which the county has voted a donation of $5,000 per mile.

With Baptist, Methodist, and Presbyterian churches, the latter under the able ministry of Bro. Ely, this place presents to persons seeking homes many advantages, and to a successful teacher in communion with the Presbyterian Church a very desirable opening.

In accordance with Mr. Alexander's benevolent intentions, the Trustees above named will establish, as speedily as practicable, a permanent school.

We invite the co-operation of our brethren, and ask for the prayers of God's people.

Thomas Fraser,
Chairman Board of Trustees Alexander Presbyterian Academy.

Personal.

Rev. Richard Wylie, of Napa, has just returned, by the overland route, from a trip to the East as a delegate to the General Assembly at Albany.

Gen. Banning, of Los Angeles, is in San Francisco making arrangements for the commencement of work on the San Pedro and Los Angeles Railroad.

Rev. Dr. Briggs lectured at Suisun on Thursday, 16th inst., on "The Relations of Temperance to the Perpetuity of our Free Institutions."

Rev. S. S. Harmon, of Oakland, sailed for the East on Wednesday last. We learn that he intends to be absent about one year.

D. O. McCarthy was sent to jail last week for refusing to obey the injunction of the Court.

Capt. R. H. Pearson, who recently died in this city, left an estate of $200,000, of which he gave $10,000 to found a "Home for Aged and Indigent Women" in San Francisco.

Rev. A. K. Lindsey has arrived in this city, on his way to Portland, Oregon, where he will take charge of the Presbyterian church.

Col. Thomas H. Holt was the principal speaker at the late ratification meeting in Stockton.

P. H. Sibley, Esq., of this city, leaves the Democratic party and declares for Grant.

Rev. Dr. Eells has just returned from a trip in the southern part of the State.

Rev. J. A. Benton is enjoying a rest from his pastoral and editorial duties.

From the San Francisco Pulpit.

"Go to the ant, thou sluggard, consider her ways and be wise." The text calls attention by implication to the traits of industry, perseverance, forethought, etc. The ant is democratic—dwelling in a well ordered community without a ruler; it is public spirited, working for the public good; it is energetic, building huge monuments, which, in proportion to its size, are one hundred times larger than the pyramids built by man; it is provident, laying up store against future need; it does not fritter away its efforts on trifles, but, judiciously adapting means to ends, labors for high results. See with what hardy resolution it takes up its daily burthen and toils ceaselessly and energetically on, contributing something, however little, every moment to the accomplishment of its great purposes. If man, immortal man, would work half as earnestly to secure the crown of life, an object so infinitely worthier of struggle and endeavor than the poor insect's physical needs, what magnificent results would be achieved.—*Dr. Wadsworth, Sunday Evening, July* 19.

To be weary *of* well-doing is one thing—true love for the Master would never suffer that—to be weary *in* well-doing is quite another thing, and is of frequent occurrence in the experience of the most devoted disciple. * * * * * * * There is no Gospel more needed by the people of California, than one which shall teach them to break in a little upon their *intense, ceaseless* work.—*Dr. A. L. Stone, Sunday Evening, July* 5th.

Too many Christians regard religion as a state to be gained, rather than a starting point for new development. There is no progress. If there is motion, it is not locomotion. They move on hinges, and not on wheels. Having escaped the storms on the ocean of sin, they sit calmly down on the shore, with no desire to explore the land which is given them to possess.—*Wm. Boyd, Sunday Evening, July* 12th.

The true Christian does not enter the church with the idea that he knows what the Bible *ought* to teach, but with the determination to accept what it *does* teach, whether it be for or against him.—*Rev. J. G. Fackler, Sunday Morning, June*, 28th.

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Practical and Scientific.

AGRICULTURAL.

Agricultural Ode.

This day, two hundred years ago,
The wild grapes by the river's side,
And tasteless ground-nut, trailing low,
The table of the woods supplied.

Unknown the apple's red and gold,
The blushing tint of peach and pear;
The mirror of the power told
No tale of orchards ripe and rare.

Wild as the fruits he scorned to till,
These vales the idle Indian trod;
Nor knew the glad, creative skill,
The joy of him who toils with God.

O, Painter of the fruits and flowers!
We thank Thee for Thy wise design,
Whereby these human hands of ours
In nature's garden work with Thine.

And thanks that from our daily need
The joy of simple faith is born;
That he who smites the summer weed
May trust Thee for the autumn corn.

Give fools their gold and knaves their power;
Let fortune's bubble rise and fall;
Who sows a field, or trains a flower,
Or plants a tree, is more than all.

For he who blesses most is blessed;
And God and man own his worth
Who toils to leave as his bequest,
An added beauty to the earth.

And, soon or late, to all that sow,
The time of harvest shall be given;
The flower shall bloom, the fruit shall grow,
If not on earth, at least in Heaven.

—*J. G. Whittier.*

The Orange Tree.

The orange tree, when full grown, attains the height of about twenty-five feet, and is graceful in all its parts. The trunk and older branches are of a delicate ash color; the twigs so soft and green that they appear almost transparent; the leaves are moderately large, beautifully shaped, of a fine, healthy green, and shining on the upper side, while the under one has a slight appearance of down. The flowers, which are in little bunches, and very graceful in their form, are, in the sweet oranges, of a delicate white, and in the more acid varieties of the family lightly marked with pink.

Some plants have a more powerful odor than others, and are, for the moment, more rich; but there is a freshness in the aroma of an orange grove that never offends or cloys, and the tree is at one and the same time in all the stages of its bearing—in the tender bud and full-blown blossom mingling in loveliness with the dear old brown leaves, with the embryo fruit, just peeping out from beneath the foliage, and the rich, round, golden fruit nodding a welcome to the hand to gather it, and the palate to partake of its refreshing juice.

It is this peculiar character of the taste that renders it the appropriate symbol of marriage—showing at once both the promise and the fulfillment of womanhood, and of those rewards of married love which give at once the charm of domestic, the endearing bond of well-pledged hearts, and the provision for the future of another and succeeding race to take their places.

It is one of those beauties of nature that scarcely knows a superior, even in the perfumes of Arabia, and the aromatic groves on the north of the Mediterranean, where bloom the Provence rose and tuberose, and blend their sweets with that of the orange.

One peculiarity of the orange is, that man may have it fresh in every region of the world, and at almost every season of the year. The aromatic oil and the rind preserve it from the effects of both heat and cold, and the acridity of the former renders it proof against the attacks of insects.

It is true they rot, like other fruits, but not for a long time, if the rind is preserved from injury and they are kept from moisture, and so ventilated as to prevent fermentation. Most of the oranges intended for exportation, and which we get in this country, are gathered while they are quite green, for, if it be allowed to come to maturity, it would spoil before it reached a foreign climate.

Fruit Garden.

A great revolution has occurred in selecting fruit trees for planting. Bushy plants are now sought for. The shade which the side branches make is considered beneficial to the tree. As to the beneficial effects of continual digging about trees, which we oppose, all cultivators are not unanimous, but most of them now abandon it after some years; the only difference being, how many years after planting shall this style of cultivation continue? With very low-branched trees there is this advantage, that the plow or the spade cannot approach very near the trunk. Rich soil is, however, essential to good growth and good crops. This is the essence of "good cultivation."

In preparing for planting trees, the soil should be stirred up at least two feet in depth. Of course, the trees should be planted in the holes only so deep as they stood in the ground before, rather higher, if anything, as the soil will settle. Good common soil may be filled in the holes if the natural soil is very bad, but anything applied as manure may be stirred in the surface-soil after the trees are planted. Some object to making deep holes for planting trees, for if the soil is stiff, they become wells, collecting water from surrounding soil, and rotting the roots. It is best to underdrain such soil before planting. If this cannot be done, it is best to plant such ground in the spring. The water objection is a fatal one to planting in such ground.

Trees that have long stems exposed to hot suns or drying winds, become what gardeners call "hide-bound." That is, the old bark becomes indurated—cannot expand—and the tree suffers in consequence. Such an evil is usually indicated by grey lichens which feed on the decaying bark. In these cases a washing of weak lye or lime water is very useful; indeed, where the bark is healthy, it is beneficial thus to wash the trees, as many eggs of insects are thereby destroyed.

Whitewash is frequently resorted to by farmers; but its great objection is its unsightly appearance—the result is otherwise good. The great opposition to washes formerly was, that the pores of the bark were closed by them,—this was on the supposition that the bark was alive; but the external bark of most trees has been dead years before the time of application; and "the breathing," if so the operations of the pores can be called, is through the crevices formed in the old bark by the expansion of the growing tree by which the living bark below has a chance of contact with the air. No matter what kind of coating is applied to the bark of a tree, it will soon crack sufficiently by the expansion of the trunk to permit all the "breathing" necessary.—*Religious Herald.*

Book Farming.

Those who are opposed to book farming are requested to read the following and give us their opinion.

There was a farmer once who hesitated not to hurl all manner of invectives against book-farming and those who consulted books for advice. By long experience and practical observation, he had become quite successful in the culture of grapes and trees. His fields were clean and fair, and highly productive. His trees were vigorous, well-adjusted, and profitable.

In conversation with a friend, he related his experience in raising grapes and trees, entering into the minutest details, sometimes becoming quite eloquent when describing his victories over the enemies which infest them.

"His knowledge," he said, "was gained by dint of application, by actual experience and hard labor. It was none of your book-knowledge, written by men who know nothing about farming."

"Well," said his friend, "if all this valuable information, gained by the assiduous labor and observation of so many years, and which you have so clearly described, were written out and published, which would you have a young and inexperienced man do—take this as he finds it from your pen, or go through the same tedious process that you have gone through with, including all its vexations and losses?"

The question puzzled him, and he was silent for a moment; but was obliged at last to confess that, after all, there was much that was valuable in books, because combining and relating the results and experience of practical cultivators.

Do not condemn book-farming. You may criticise certain books very severely, because written by ignorant, theoretical hands; but there is always good wheat as well as abundant chaff. So there are many good books as well as poor ones. The time may come, when a single hint from a book or paper may save your farm or orchard, or add to your wealth, by telling you how to increase your crops.—*Independent.*

How to Enlarge Vegetables.—A vast increase of food may be obtained by managing judiciously, and systematically carrying out for a time the principle of increase. Take, for instance, a pea. Plant it in very rich ground. Allow it to bear the first year, say half a dozen pods only. Remove all others. Save the largest single pea of these. Sow it the next year, and retain one pod. Again, select the largest, and the next year the sort will have by this time trebled in size and weight. Ever afterward sow the largest seed. By this means you will get peas (or anything else) of a bulk of which we at present have no conception.—*Maryland Farmer.*

SCIENTIFIC.

The Antiquity of Man.

In no respect has there been a greater progress of scientific thought the past few years than in relation to the antiquity of man. Extravagant estimates have been hastily made upon insufficient data; but rejecting these, there remains still a strong probability of the existence of races allied to the Laplanders and North American Indians, several thousand years anterior to the accepted epoch of the Adamic creation. Indisputable proofs of the contemporaneity of these races with extinct mammoths, lions and bears, have been found in England, France, Spain, Italy, and other European countries, as well as in Mississippi and California in the New World. This fact, when isolated, is indecisive of great or little antiquity, but when its collateral relations are developed, it is found that this contemporaneity continued through a long unbroken period, reminding one of more ancient ones, and that these earlier races were dispossessed of their domains by the invading Noachic nations, and we are compelled to believe that the highest types of mankind were preceded by the aboriginal tribes inferior to the Canearians in many respects.

They are none the less human, with their distinctive mental and moral endowments, while their tendencies may have been no more progressive than those of their living representatives. Some of our theologians may object to any theory which admits of the presence of men upon the globe ten or twelve thousand years ago.

But some of the same profession who objected once to the great age of the world, have been led to acknowledge the correctness of the scientific view, and its consistency with revelation. The same results will follow existing objections, for, though worthy of respect, the present *interpretation* of the Bible is not inspired. It is the glory of our sacred writings that their luster is not impaired by the discovery of new truths—principles not imagined in the early history of the church—and that its central doctrine remains unchanged, while system after system of human philosophy has arisen and sunk into oblivion.—*Prof. Charles H. Hitchcock.*

Burying Alive.

The great Washington, and others of eminence, suffered through life with a fear of being buried alive; most distressing narratives have been given from time to time about dead bodies being found turned over in their coffins. Such things may have taken place, but it is a very rare occurrence. It is known that in some parts of Europe the corpse is placed in such a position, for several days, that if it should revive, a bell-rope touches the hand, and the alarm could be given to the whole neighborhood; in one hundred years it did not occur that one of these

bells had been rung a single time. Still, great efforts have been made by scientific men to discover some rule by which death may be infallibly indicated, For many years the French government have held out a standing reward of a large amount of money to any one who would discover and communicate a satisfactory test, other than that of the actual decomposition, indicated by the skin turning black and blue and green, which is conclusive on the subject; but in cold weather this may not take place in many weeks, and to keep the body so long would be inconvenient, and objectionable on several accounts. A method has recently been given to the French government which will probably take the prize. Hold a lighted candle to any portion of the body; a blister will soon arise. If on puncture it gives out a fluid substance, death has not taken place; if it emits air only, it is perfectly certain that life has become entirely extinct, for which we offer but one reason among others: in case of actual death the blood is congealed, in a sense; there is no moisture, simply a little air. This being rarified by the flame, raises up the skin. If there is life, the flame causes an inflammation, and nature, in her alarm, sends increased material there for repair—a kind of glairy fluid—and this being sent there in excess, causes the skin to rise; inability to feel the pulse or heart beat; cold skin; no dew on a bit of glass; none of these are conclusive, as there has been life, when none of these were observed.—*Lutheran.*

Foretelling Storms.

A plan has been devised for the use of the electric telegraph in announcing the approach of storms and tornadoes, and thus protecting crops and shipping from their destructive action. When a storm has formed, and begins to travel in any certain direction, the first telegraph stations over which it passes will send the news to all telegraph stations at county seats and principal towns, scores or hundreds of miles in advance, according to the kind of storm or probable distance that it may travel, always keeping a suitable distance in advance. At each county seat or principal town a cannon is to be kept ready by the officials at the court house, or other suitable place, and as soon as the news is received of a coming storm it is to be fired—the very rapid, or slow-traveling storms to be indicated by the very rapid or slow firing of the storm guns. In large cities, if a destructive storm is approaching, bells may also be rung, or steam whistles be blown, at the same intervals as the guns, to increase the warning. As a good sized cannon can be heard distinctly from fifteen to twenty miles in every direction from the place of firing, or over a space from thirty to forty miles square, by firing one at each county seat and principal town, the farmers over the whole country in harvest time will be warned to stop cutting, and to get their grain or hay under cover, or in a situation to shut out the rain, thus saving not only that portion which had been cut and cured previous to the warning, but that which otherwise would have been cut during several hours or a whole day, without it.

The storm signals will also be of great value to commerce, especially in severe storms and hurricanes, by warning vessels to seek places of safety, or prepare for the coming storm. The Western Union Telegraph Company, in order to test the system, will supply telegrams of approaching storms, whenever any considerable number of cities or towns shall make arrangements to fire signal guns, according to the plan proposed.—*N. Y. Sun.*

CURIOSITY OF VISION.—A person may see the blood-vessels of his eye, displayed, as it were, on a screen before him, by a most simple experiment. Let a lamp or candle be held in one hand, and the eye directed steadily forward; now move the lamp up and down, or sideways, on one side of the line of vision; in a short time an image of the blood-vessel will present itself, like the picture of a tree or shrub, with its trunk and branches, to the admiration of the observer.—*English Paper.*

AN Irish sailor once visited a city where, he said, they copper-bottomed the tops of their houses with sheet lead.

MINING.

The Drain of Silver to Asia.

It is admitted by all eminent authors who have written about the present supply of the precious metal that it far exceeds the demand of Christendom, and its inevitable fall in value is retarded only by exceptional and temporary circumstances, the chief of which is the remarkable stream of silver pouring into Asia. The Hindoos and Chinese and Japanese are industrious and very populous nations, which have to import nearly all their gold and silver from abroad, and their capacity to absorb those metals increases as value declines, and as their stock becomes greater their wages rise, and they obtain the means to purchase more foreign goods, and after a time they will have as much coin proportionately to their productive powers as the Christian nations; and then their imports of merchandise will nearly equal their exports, and the importations of the precious metals will not be one-tenth of the present figure.

Asia is called "the sink of silver" by Pliny, and it has deserved that name ever since, and will continue to deserve that name for an uncertain period in the future.

So long as we continue to consume so much tea, silk, rice, and other Asiatic products, and so long as they consume so few of our products, so long we must settle the difference by payment of the precious metals, and the precious metals will probably not decline much in value. But let the vessel of Asiatic trade, now half empty of silver, be once filled, as it will be in 5, 10, or 15 years, and then we shall begin to feel the influence of the over-supply of the precious metals, and their market value will fall rapidly.

Christendom and Asia may be compared to two tubs standing side by side, and connected by a large open tube half way from the ground, and the supply of the precious metals to a stream of water falling into the tub representing Christendom. Before the water reaches the tube, or before the tube was well opened, the level rose very rapidly in the first tube; but now the stream pours so swiftly into the second, that the level can scarcely rise at all in the first. When the liquid gets up to the same level in both tubs, then it will rise with equal pace in both.—*Ross Browne's Report for* 1867.

A Great Increase of Production Probable.

A great increase in the production of gold and silver is probable. In California, Australia, and Siberia, gold mining is now conducted under many disadvantages. In the two former, wages and interest are exceptionally high, and in all there is a lack of that thorough knowledge, and those economical modes of working, which can only be adopted by a generation educated to the business, and devoted to it as a life-long occupation. In Spain and Brazil, which were once very rich in gold, and would probably pay for hydraulic washing, there must be numerous quartz veins that are now untouched.

These will be made productive. The Andes and Altai will be explored with care, and hundreds of veins, as rich and large as those of Potosi and Guanajuato, will be found. Machinery will be improved, so that tunnels or adits large enough for wagons can be bored 20, 30, or 40 miles long through high mountains, so as to pay for the purposes of travel, and at the same time, any lodes that may exist in the claim will be opened to a depth far below anything known in mining. The great lodes of the future will not be discovered by such accidents as those which revealed Potosi, Cerro, Pasco, Sombrerete, Chañarcillo and the best mines of Catorce. If veins like those could be found by chance, what will not the well-directed explorations of the future find? It is scarcely to be doubted that a large tunnel commenced 1,500 feet above the sea level, on the eastern slope of the Sierra Nevadas, at any point between latitude 30° and 40° would, in the course of 10 miles, run through a multitude of rich lodes. We have reason to believe that when the great mountains were formed, numerous large fissures running in some places for hundreds of miles, were filled with auriferous and argentiferous quartz, and we fail to find them, not because they are not there, but because they are covered with earth, and because the clambering hunter, the benighted wanderer, or the charcoal burner does not pull up the bush, or does not light the fire at the right spot. A tunnel, running through the Andes, commencing near Lima or Santiago, would reveal wonders, and the progress of mechanical industry is so marvellous, that we are justified in hoping, if not in expecting, to see immense tunnels 20 or 30 miles long, cut through high mountain ranges.—*Ross Browne's Report for* 1867.

Wasteful Mining.

"Assuming the yield of our mines from 1848 to 1867, inclusive, to be $1,174,000,000, a loss of 25 per cent. in the process of extracting that amount would be $391,333,333, which is more than we now have in the Treasury and all the banks in the country. Suppose, by a better system of treating the ores, one-half of this amount could have been saved, there would now be an addition to our stock of precious metals of $195,666,666. Add to this the loss in unsuitable machinery and unprofitable labor, owing to the want of scientific knowledge, and it is plain the aggregate loss resulting to the country from this cause alone, upon ores actually worked, would far exceed twenty-five per cent.

Mr. Louis A. Garnett, formerly melter and refiner in the United States Branch Mint, and at present manager of the San Francisco Assaying and Refining Works, says, in a printed letter to the Secretary of the Treasury, that it costs in labor alone $1.80 for every dollar produced from our mines. He bases this estimate upon a population of 100,000 men engaged directly in mining, at the minimum wages of $3 per day for 300 days, and upon a product of $50,000,000. A mining population of 50,000, engaged in actual labor in the mines at $4 per day for 250 days, would probably be nearer the facts. This would give a result of $50,000,000 as the cost for labor alone. Add for current expenses of management, wear and tear of machinery, material, etc., $25,000,000, and you have a total cost, without calculating interest on capital, of $75,000,000 to produce $75,000,000, the maximum estimate for this year: in other words, it costs a dollar to produce a dollar. 'Upon what principle of political economy,' says Mr. Garnett, 'a tax upon the mining interest can be justified, I confess I am unable to discover. It practically amounts to taxing a man for the privilege of working at his own expense for the public benefit.' If the miners are taxed at all, it would be good policy to apply the tax in such a way as to increase the product of bullion; still better to take the tax off altogether, and make a direct and liberal appropriation to carry out the object of Mr. Stewart's bill. But that is scarcely to be expected.—*National School of Mines as a means of increasing the product of Gold and Silver Bullion.*

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GENERAL SELECTIONS.

The Old Grief.

My heart is restless like a leaf,
Which stirs in every breeze,
Or like an infant's hand that moves
Toward everything it sees!

The visions sweet of happy years
Are thronging in my brain,
And little arms around my neck
Are clinging once again.

The air is full of silver tones
That made my young life sweet,
And past me run a little flock
With gay and merry feet.

Now comes again, midst flowing tears,
That question in my heart—
Why did my Father treasures give
From which He bids me part?

Why did He fill my heart with joy,
Then crush me with a blow—
And in the flower why did He hide
The bitter fruit of woe?

Oh! Father, see! time cannot heal
The wound Thy hand hath given.
Is there no cure for broken hearts
Beneath Thy happy Heaven?

The love of friends—Thy love divine—
Are priceless gifts to me—
But, Father, in those little graves
Lie forms I long to see!

I cannot wait the angel's call,
To wake them from their sleep;
The time is long—my heart is sad—
For them, dear Lord, I weep!

I know they're safe in Thy embrace,
From every earthly harm,
And though there's love, there's little strength,
In e'en a mother's arm.

Oh, calm my heart, and ease my pain,
And let me find relief,
And in the joys Thou giv'st me now
Let me forget my grief.

In bleeding hearts the seeds of grace
Most fruitfully do grow,
And buds unfold their fairest leaves
Where rapid streams do flow.

As on a lake deep-set in gloom
The sun sheds beams of light,
So let my life, beneath Thy smile,
Grow calm, and pure, and bright.

—*Grace Webster Hinsdale in Hours at Home.*

Christianity and Morality.

There are, at present, two simultaneous attempts, of the same origin and the same tendency, though differing from one another. There are thoughtful men, who persist in thinking and calling themselves Christians, who endeavor to separate Christian morality from Christian dogma, and make of Jesus Christ the moral ideal of humanity, while they deprive him of his miracles and his divinity. Others, who openly declare themselves not to be Christians, undertake to separate morality in general from religion in general, and place the source as well as the authority of morality in human nature itself and in that alone. On the one hand, Christian morality independent of Christian faith; on the other, morality independent of all religious belief, natural or revealed; these two doctrines are, in our day, zealously proclaimed and propagated.

The true cause of this double attempt is the unbelief and skepticism of our age in regard to religion. There are many who are not Christians; deists, for the most part, who are not very sure of their faith and its efficacy. They feel the necessity of morality; they believe that human actions should be guided by it; it is in order to preserve it intact and puissant that they wish to separate it from religion, from all religious beliefs, all which, they say, are wrecked or tottering. Independent morality is a raft which they offer to the human soul and human society, to save them from the shipwreck of their old vessel.

The idea is false and the effort futile. Those who flatter themselves that they shall leave Christian morality erect in uprooting it from Christian dogma, and those who think that morality can be preserved by separating it from religion, equally misconceive the essential facts of human nature and human society. Both of these doctrines come from an incorrect and incomplete observation of these facts. I have already in these *Meditations* said what I think of the first, and why I oppose it. It is with the second, the idea of independent morality, that I have now to do, and in the name of pure and severe psychology I maintain the intimate, legitimate, and necessary union of morality and religion.

* * * * * *

Almost all moral philosophers are either bitter censors, or cold observers, or flatterers of human nature. Some declare that man is naturally good, and that wrong social institutions are the sole cause of his vices, and thus regard interest and self-love as the only motives of human conduct. Others decry the errors and weaknesses of men with a curious and somewhat scoffing sagacity, like artists amused by the spectacle with which they amuse the spectators. How differently, how seriously, profoundly, and efficaciously does Jesus Christ look upon a man, and feel in regard to him! He regards human nature neither with illusion nor indifference; he knows it to be full at once of evil and of good, bent upon revolt against the moral law, while capable of obeying it; he sees in man an original plague, the source of the soul's disorders and perils; but he does not believe the evil to be incurable; he regards it with severity and at the same time with tenderness, and he attacks it with a resolution superior to all discouragement and ready for all sacrifices. Why should I not simply repeat the Christian expressions, the truest and most striking of any? Jesus Christ without reserve unveils the sin, and without reserve devotes himself to the salvation of the sinner. What philosophy has known man so well, and loved him so much while passing upon him so free and firm a judgment?

Jesus Christ is no less interested in human destiny than in human nature. While he lays down in all its rigor, the principle of the moral law, the pure fulfilment of duty, he does not forget that man craves and needs happiness, a pure and lasting happiness; and to virtue he opens hope, a hope strange to the world's vision, the hope of an ideal happiness, inaccessible to mere curiosity, but satisfying the aspirations of the soul, and which is not to be won by human merits alone, or as the payment of a debt, but a recompense granted to the virtuous efforts of man by the just bounty of God. While the Christian religion imposes upon man in this life a constant and laborious work, it offers him, if he works indeed according to law, "the kingdom of God and the promise of the life to come."

Thus Jesus Christ knows and satisfies the whole of human nature; he takes into the account at once its duties and its needs, its weaknesses and its merits. He does not let the curtain fall without a disentanglement of the plot, upon the rough scenes of life, and the world's sad spectacles; he gives man prospects and satisfactions superior to his trials and mistakes. And how does Jesus Christ attain this end? How does he touch all the chords, respond to all the appeals of the human heart? By the intimate union of morality with religion, of moral law with moral responsibility; the only complete and definitive view of human nature and destiny, the only efficacious solution of the problems which weigh upon human thought and life.

I say, the only efficacious solution. Efficacy is, in fact, the true and essential characteristic of Christianity. However high it may be, the ambition of philosophy is infinitely less than that of religion; it is a purely scientific aim; philosophers study, observe, discuss; their works produce systems and schools. The Christian religion is a practical work, not a scientific study; beneath its dogmas and precepts there is certainly a philosophy, and, according to my convictions, the true one; but it is the starting point not the end of Christianity; its end is to lead the human soul to govern itself according to the divine law; and, to attain this end, it takes human nature as it is, and in all its parts, with its diverse elements and supreme aspirations. This, according to military phrase, is its base of operations; upon this base it carries on the moral warfare, and undertakes to make good triumph over evil in man, by reforming him.—*M. Guizot in Revue Chrétienne, translated for Hours at Home.*

The Revolution in Austria.

A revolution, not in the form of government, but in characteristic ideas and laws, is now in progress in Austria. Never did whipped school boy betake himself more faithfully to neglected books than does defeated, humbled Austria confess her past errors, and mark out for herself a new course. The triumph of Prussia on the field of battle two years since—a miracle of swiftness and completeness—opened the eyes of the Austrians, from king to peasant. Prussia represented Protestantism and modern ideas. Austria stood for Romanism and the notions of the dark ages. In the conflict the latter went down at the first shock.

Traveling in a steamer on the Danube, a few weeks after, we fell into conversation with a gentleman from Vienna, who freely opened his heart to an American. He said that as a patriot he deeply felt the humiliation of his native land, and that there could be no doubt as to its cause being the retrograde policy which ruled in the councils of the government. He had no hope of a brighter future unless a radical change took place, which should fit Austria to stand with other first-rate European powers by bringing her institutions and people into sympathy with the nineteenth century. Failing to secure this, he and many others would take refuge in America.

What he scarcely ventured to anticipate, has come to pass. The Emperor, young and capable of learning from adversity and the spirit of the age, has entered upon the establishment of a constitutional monarchy, based on universal education and national freedom. The present ministry and legislative majority are liberal, and they have just adopted, amid general rejoicing, two important measures of progress, to wit: a system of common school education, and the recognition of civil marriage. These are deadly wounds to Romanism, because at war with her claims to control these subjects, and contrary to the *concordat*, or treaty made with the Pope in 1855, by which the Romish Church was allowed full sway in all such matters. For some weeks it has been doubted whether the Emperor would give his official sanction to the law as it had passed the two chambers of the Reichsrath. The Pope is said to have written him an autograph letter of earnest entreaty and solemn warning, a professed copy of which was published in the public journals. His letter in reply has also been given in *L'International*, and we make this significant extract:

"The concessions in question were neither dragged from me by rebellious subjects, nor granted with secret terror; and if I have departed from tradition hitherto respected, I have not been compelled to do so either by the people or the ministers, but by the imperative exigencies of the changed circumstances, and my sacred, sovereign duty to listen to the numerous and important persons who implored me to satisfy the just claims of a great nation which for so many centuries has shed its blood to preserve the Crown conferred upon me by the Almighty. It would be great injustice to distrust after so many sacrifices; it would be an eternal reproach for the grave disasters which might result from perverse obstinacy, and precisely because I am responsible to my family I was obliged to abandon a system which was very nearly ruining the State and the people. The hand of iron which your Holiness recommends me has reigned for more than fifteen years, but it did not produce that love and satisfaction on the part of my subjects which has resulted now from a wise and mild policy of a few months.

I am threatened by no one, and however much I value the powerful support of the Church, I shall not hesitate to give it up if it cannot come to an understanding with a truly religious people like mine; and, however much it may pain me to be obliged to act against the persuasion of your Holiness, I confess I am convinced of the inevitable necessity of the modern reform."

The telegraph informed us, a few days since, that the Emperor had signed the bills in question. As religious liberty had been previously established, so that Protestants now receive legal protection, al-

though Romanism is still the established religion, we may congratulate Austria—whose name has been the synonym of despotism—upon having entered upon a new career. Let Christians pray for her! The light is piercing the darkness everywhere, and chains are falling off in church and state. Father Hecker may boast of sentimental, ritualistic Protestants, or of outworn skeptics, converted to Romanism in this country; but what of the waning influence of Rome in Austria and Italy?—*Advance.*

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The Niagara of Sin.

Save, Lord, I perish! Sin's strong tide,
Smooth, treacherous, rapid, deadly, wide,
Hurries me headlong from thy side;
Save, or I perish, Lord!

Madly I slept upon the stream,
Gliding along as in a dream;
Waking—on hell's dark brink I seem;
Save, or I perish, Lord!

The howling fall I dare not brave,
Yet cannot stem the giant wave;
Helpless, I cry to Thee to save;
Save, or I perish, Lord!

Spirit of Love! I now implore
Thy aid—rejected, scorned before,
To snatch me from the rapid's roar;
Save, or I perish, Lord!

Jesus, I faint, I sink, I die:
Yet, sinking, fix my anguished eye
On Thee, and from the torrent cry,
Save, or I perish, Lord!

Thou canst! Thou wilt! Thy hand I see,
Long slighted, still held forth to me:
I grasp that hand; I cling to Thee;
Save, or I perish, Lord!

—*Rev. Newman Hall, D.D.*

A Clergyman's Joke.

I was spending the night in a hotel in Freeport, Illinois. After breakfast I went into the sitting-room, where I met a pleasant, chatty, good humored traveler, who, like myself, was waiting for the morning train from Galena. We conversed freely and pleasantly on several topics, until, seeing two young ladies meet and kiss each other in the street, the conversation turned on kissing, just about the time the train was approaching.

"Come," said he, taking up his carpet-bag, "since we are on so sweet a subject, let us have a practical application. I'll make a proposition to you. I'll agree to kiss the most beautiful lady in the cars from Galena, you being the judge, if you will kiss the next prettiest, I being the judge."

The proposition staggered me a little, and I could hardly tell whether he was in earnest or in fun; but as he would be as deep in it as I could possibly be, I agreed, provided he would do the first kissing, though my heart failed somewhat as I saw his black eye fairly dance with daring.

"Yes," said he, "I'll try it first. You take the back car, and go in from the front end, where you can see the faces of the ladies, and you stand by the one you think the handsomest, and I'll come in from behind and kiss her."

I had hardly stepped inside the cars when I saw at the first glance one of the loveliest looking women my eye ever fell on. A beautiful blonde, with auburn hair, and a bright, sunny face, full of love and sweetness, and radiant and glowing as the morning. Any further search was totally unnecessary. I immediately took my stand in the aisle of the car by her side. She was looking out of the window earnestly, as if expecting some one. The back door of the car opened and in stepped my hotel friend. I pointed my finger to her slyly, never dreaming that he would dare to carry out his pledge, and you may imagine my horror and amazement when he stepped up quickly behind her, and, stooping over her, kissed her with a relish that made my "mouth water." I expected, of course, a shriek of terror, and then a row generally, and a knock-down; but astonishment succeeded astonishment when I saw her return the kiss with compound interest.

Quick as a flash, he turned to me and said:

"Now, sir, it is your turn," pointing to a hideously ugly, wrinkled old woman, who sat in the seat behind.

"Oh, you must excuse me! you must excuse me!" I exclaimed. "I'm sold this time. I give up. Do tell me whom you have been kissing."

"Well," said he, since you are a man of so much taste, and such quick perception, I'll let you off." And we all burst into a hearty peal of laughter as he said: "This is my wife. I have been waiting here for her. I knew that it was a safe proposition."

He told the story to his wife, who looked tenfold sweeter as she heard it.

Before we reached Chicago we exchanged cards, and I discovered that my genial companion was a popular Episcopal preacher of Chicago, whose name I had frequently heard. Whenever I go to Chicago I always go to hear him, and a heartier, more natural, and more eloquent preacher it is hard to find. He was then but a young man; he is now well known as one of the ablest divines of the Episcopal denomination in the West.—*Harper's Monthly.*

Trifles.

It has been often remarked that trifles make up the happiness and the miseries of human life, and the remark is, at least, half true, if not wholly. There is no one who cannot recall occasions when the pettiest vexations have made as exhausting draughts upon his philosophy and forbearance as troubles of the highest moment. Collect a thousand burning sticks into a heap and you have a bonfire which may be seen over a whole country. How often has defeat in a game of draughts inflicted keener annoyance upon us than if we had met with some real calamity. A lump of soot spoiling a man's dinner, which had otherwise just *suited* him—a beef-steak overdone—having counterfeit currency passed upon one—losing the cars by thirty seconds after running yourself out of breath—reaching Clark Street Bridge as it is swinging into the stream, when you have just time for the cars—being disappointed of a ribbon, or a cap, or a ticket to a concert—being answered "all gone," when, with a ravenous appetite, you enter an eating-house and order "canvas-backs" or a trout—even the want of a pin, or a button flying off at an unlucky moment—have often led to fearful consequences.

Alexander Smith expresses the opinion that if, during thirty years, the annoyances connected with shirt-buttons found missing when you are hurriedly dressing for dinner, could be gathered into a mass and endured at once, it would be misery equal to a public execution. Petty trials, the ever recurring disappointments in the minor affairs of life, chafe and worry some natures more than grave trials—just as the ship that will stand a hard thump on a reef may be sunk by tiny insects boring through her timbers.

How often for some petty disagreement, some "trick not worth an egg," will friends, who have stood the shock of serious differences of opinion, become icy cold to each other, perhaps enemies for life! There is much shrewdness in the doctrine of the Tattler, that, if a married couple do not quarrel in the first instance about some point not worth contesting, they will rarely afterwards find opportunity to bicker about questions of real importance.

A finger's breadth at hand will mar
A world of light in heaven afar;
A mote eclipse yon glorious star,
An eyelid hide the sky.

—*Presbyterian.*

Stealing Snakes.

A Pittsburgh paper tells of two thieves who robbed a gentleman one night of a box he was carrying under his arm with great care. The gentleman was a naturalist, and the box contained four rattlesnakes, The rascals must have experienced a sensation when they opened the box and divided this booty. While we laugh over their consternation, and feel that the fangs of the snakes inserted in their flesh where it would hurt, but not kill, would not have been a great departure from a strict line of justice, yet, we may see in their cupidity and disappointment a picture of what transpires very frequently, and, possibly, very near at home.

Every man who does his neighbor a wrong, has stolen a snake, and must carry it with him into eternity, unless restitution is made. He may never meet in life the victim of his rapacity or oppression; the deed may be hidden from all human eyes; he may gloat over his ill-gotten gains, and revel in the splendor and pleasures they will buy, but the serpent is still there; it coils around his treasures, it enters into his very soul, and leaves its trail in every chamber of his heart. It will "cling to him everlastingly." He may be unconscious of his presence for a while, but the hour of terrible surprise will come, when he finds how empty are all his treasures, how hollow are all his joys, and the serpent, with deadly hiss and expanded fangs, reveals the fatal prize his sinfulness has won.—*Texas Advocate.*

The Bible not an Old Book.

The Bible is of course old in one sense; and its very age is one of the things that will prevent it forever from becoming antiquated. One of the charms of the blessed Book is that it is the repository of original materials of history. Every great historian spends a large amount of his time in examining the authentic original records of the time under his survey. Sometimes a newly-discovered scrap, only a few lines in length, will give a new coloring to many pages of his volume. Now, the Bible is an ancient history, full of the richest variety of incident, and extending over the great epochs in the world's progress. It is not a second-hand compilation, but an original, fresh, and inspiriting record. This can be appreciated without reference to its divine inspiration.

A more important reason why the Bible will always have the interest of a new book is, that it is associated with the experience of the new heart. The Spirit uses the word in regeneration. The new born soul has a new insight into the Scriptures. The Christian, as he grows in grace, finds increased enjoyment in the Bible.

"I used to think," said a believer to us, "that many portions of the Bible were dry and uninteresting, even after I became a Christian; but now I can say that I find no part uninteresting."

A book that is so intimately connected with a new life, being itself the fountain of life, cannot grow old. It is too full of the love of God in Christ to grow old. The new hearts of every generation of believers will keep the Sacred Volume new; or rather, its own divine inspiration and divine instructions will keep them ever finding something new in it.—*Christian Banner.*

The Unsafe Bridge.

A young lady, in giving her reasons for preferring a particular church, remarked that she "liked it best because it allowed its members to dance." She had been brought up to regard this as inconsistent for a professor of religion. She could not help feeling that it was a risk to try to get to Heaven and carry the world along with her. But here was comfort. She had found a religious guide on which she could, as she fancied, shift off the responsibility. Instead of deciding for herself in the light of Christ's teachings, she chose to take a second-hand opinion of a mere man as her rule.

One is reminded of an incident related by Dr. Whately, of an old bridge, which had long been thought unsafe, even for foot-passengers. People usually went a considerable distance around, rather than venture upon it. But one evening a lady in great haste, came up to the bridge before she reflected on its unsafe condition. It was late, and she had yet to dress for a party. She could not go all the way around, though still afraid to venture. At last a happy thought seemed to strike her. She called for a sedan chair, and was *carried over!*

Now, the young lady who desired to follow the world and go to Heaven, too, was afraid to trust to her own judgment on the subject of dancing. She feared the tottering arch might give way and she be lost forever. To make all safe, she added to her own chances of error the additional chances of her human authority being wrong.

Napoleon once entered a cathedral and saw twelve silver statues.

"What are those?" said the Emperor.

"The twelve Apostles," was the reply.

"Well," said he, "take them down, melt them, coin them into money, and let them go about doing good, as their Master did."

Conceited men think that nothing can be done without them.

Young Folks.

A True Story.

I was just going through the X——— ferry, and dropping my pennies as usual, without waiting to see who received them, when my dress caught on a nail in the gate.

"Better hurry, ma'am, or you'll lose the boat, and it only runs once in half an hour."

It was such a queer little voice that I glanced up to see where it came from, and behold it came from the ferryman. Was it the ferryman? Yes, it sat in the box, just where the ferryman usually sits, and before it lay such a pile of pennies as the ferryman is continually taking—but it was such a queer little thing for a man! I looked at it still again, not thinking how rude it was, when its face began to grow red, and in the same piping voice, it said:

"You've lost the boat, ma'am."

So I had; but I was half glad of it, I was so curious about this queer little ferryman.

"Are you the ferryman?" said I.

"Yes, ma'am," he answered, quite proudly, and drew his poor little body up as straight as he could, as though he wondered at my question.

"I thought you seemed so young," said I, by way of apology, though his face was not young at all, but I could not describe it by any other word.

"Yes, ma'am, I'm young, but I suppose I'm just as honest as if I was forty."

I was growing more and more abashed, and started to go into the ferry-house, there to wait out my dreary half-hour, when a curiosity—I hope not unkind—got the better of my resolution, and I went back.

"Tell me how you came here," said I, bluntly; "tell me all about yourself; perhaps I can help you—"

Something stopped me, and I did not finish my sentence.

"There isn't much to tell, ma'am," he replied, respectfully. "I'm pretty young for the place, where they mostly take grown up young men; but the way I came to get it was by being *paralleled*."

"Paralleled!" I said, mystified.

"Yes, ma'am; don't you see?" he answered, and lifting his right arm—a little, puny, withered arm and hand—from the other side, just as if it hadn't belonged to him at all, smoothing out his fingers on the table with a half caressing motion, that brought the tears to my eyes. "Don't you see?" he repeated, looking up, a little pale in the face. "I can't move this arm, nor my left foot much. It came by a fall."

"Oh, dear! your left side was paralyzed by a fall?"

"Yes, ma'am, that's it; thank you. I didn't rightly recollect the word. Sometimes I think I'm not over bright and that's the cause of all our trouble."

"How do you mean?" I asked, more and more interested.

"Well, you see, ma'am, my father was a house painter."

Here he made a motion as if to pass his coat-sleeve across his eyes, but thought better of it, and looked past me into space for a moment, biting his lips hard.

"Do not tell me; I see that it distresses you," I said.

"No, ma'am," he replied, stoutly; "I'll tell it, though you won't think any the better of me; but never mind. When I was getting old enough to learn the trade, father took me one day, and he says to me:

"'Azel, I've got a very particular job to-morrow, and it'll do you good to look on. It's a sign on a shop-front, and there's gildin' and sandin' to be done, and we must be right careful of the spellin'. You might go and tell me, so's't I won't get any of the letters wrong.'

"Before I started, my little sister she put up our dinner in the pail and gave it to me, and what did she do but says:

"'Azel, I've been readin' such a dreadful story in the paper about a painter. He was mostly always painting high signs, I guess, like father; and one day he was up a painting one in a church, with another man, and he stepped back to see whatever 'twas he was doing, and he was just going off the scaffold, and the other man he threw a pot of paint at his sign and spoiled it, so as to make him step up quick, and not fall over.'

"Well, I kept just thinking and thinking about that story all day, an it seemed as if father was the painter, and I was t'other man, and I kept doing the thing over and over—seeing him step back, and throwing the pot of paint at the picture, just as we do in dreams. Well, in the afternoon father 'd got his sign a'most done, and stepped back a little to look at it. I'd ought to know'd the scaffolding was wide, and father wouldn't fall, but I only thought—'Now he's going, and I must save him.' And I up and threw a pot of paint at the sign. But oh, it didn't come out a bit like the story; for father was so dashed at seeing me do what I had no business to do that he just gave a jump to one side, and I never could rightly tell how he got his foot on to a place where two ends of boards came together, without anything under 'em, and so—he went down. Then I thought again, and what I thought was—'I'll catch him,'—and so I jumped after him.

"But, you see, there isn't time enough to have two thoughts when a body's falling through the air—least, I couldn't, being a little slow-witted—so I went too. Well, that store looked high enough from the ground, but it seemed higher yet when you are going through the whole height of it, without anything to hang on to, and I thought I never would get to the ground. I s'pose I did, though, because they picked us both up—father and me; and father was dead; and so was I—this half of me. Oh, but when we got home it was dreadful!

"Says I, 'Sister, it didn't come out like the story.' And when I told them how I first tumbled father off, and then went myself, they didn't let me die then, either, but loved me just as well.

"You see, what I look to is this, that I ought not to have jumped when father fell. I'd ought to have thought that I mustn't go and get myself lamed up, because the family would have to depend on me if father should happen to hit on his head when he got to the bottom, and get killed—which was just what he did. But I didn't think—I'm slow-witted. I just threw myself over, and that's what came of it. You see, once I could whittle ever so many kinds of wooden toys, all out of my own head, and if I had the use of my own hands at least, I could have made money by carving. But what can a fellow do with such a thing as that?"

He took up the paralyved hand again, and then threw it down with an expression of disgust, and continued:

"However, it's lucky my head was saved; and I could always calculate figures pretty speedy, if I couldn't other things; so the man that owned the sign father was painting, he got me a place here. Here's your boat, ma'am, and here's my relief."

A tall, stalwart man—such a painful contrast to this poor creature—walked into the box, and little Azel came sliding and wheeling out on a crutch. Just outside the bars a rosy face in a sun-bonnet peeped in, and seeing the cripple coming, began to dance up and down with joy.

"She's my sister," exclaimed Azel; "she always comes for me."

And seeing her run along, impatiently thrusting her arm through every hole in the grating, one after another, until she had covered herself with all sorts of dirty hieroglyphics, he made a queer, twisted motion, that did its best to express a bow, and disappeared up the village street, the little girl clinging to his coat and making vain attempts to aid his unequal footsteps.—*Boys and Girls.*

A Very Bad Habit.

"Oh! mother, I'm tired to death!" said Jane Mills, as she threw herself into a chair, on her return from school.

"Tired to death, did you say?" repeated her mother, slowly.

"Yes, mother—I'm almost, I mean," she added.

"No, my daughter, not even almost," said Mrs. Mills.

"Well, at any rate," continued Jane, "I would not walk from here to school again to-morrow for anything in the world!"

"Oh, yes, you would, my dear," said her mother, gently.

"No, mother, I'm sure I would not; I am certain nothing could tempt me."

"But I am nearly certain you could be induced to go, without any urging," answered her mother.

"Well, mother, try me, and see if anything could make me willing to go."

"Suppose," said Mrs. Mills, "I should offer to take you to the panorama this afternoon. I expect to visit it."

"Do you, mother?" said Jane, with great animation. "May I go? You promised to take me when you went."

"I intended to have done so," replied her mother "but the place where it is exhibited is a long way beyond your school."

"But I am quite rested now, dear mother," said Jane. "I would not fail of going for all the world. Why do you smile, mother?"

"To think what an inconsistent little daughter I have."

"What do you mean by inconsistent, mother?"

"Why when a little girl says one minute that she would not walk a particular distance 'for anything in the world,' and in the next minute says 'she would not fail' of walking still further 'for all the world,' she not only talks inconsistently or extravagantly, but foolishly. It is a very bad habit to use such expressions.

"Yesterday, when you came home from school, you said you was almost frightened out of your life, and when I inquired as to the cause of your alarm, you replied that you had met as many as a thousand cross dogs on your way home from school. Now, my daughter, I wish you to break yourself of this bad habit. When you are tired, or hungry, or frightened, use the simple words that express your meaning. For instance, you may be tired, very tired, or exceedingly tired; or you may be alarmed, or terrified, or frightened.

"From this time let your lips speak the things you mean. The Bible says, 'Let your yea be yea, and your nay, nay;' and adds that 'whatsoever is more than these cometh of evil.' Will you try to remember what I have been saying, and strive to correct this fault, my dear child?" said her mother.

"Yes, dear mother," replied Jane, "for I know it is wrong, and I feel ashamed and sorry for it."

"Well, my dear," added her mother, "improve. And now you may get ready to go with me and see the panorama."—*Evangelical Messenger.*

USE the best language in your common conversation at home, and you will soon acquire the habit of using it on all occasions.

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NEWS SUMMARY.

PACIFIC COAST ITEMS.

COLLEGE OF CALIFORNIA.—The College of California will open its Fall term, on Thursday, July 30th. Instruction in the full course will be given as heretofore. New advantages will be provided in some of the departments. Those who wish to join any of the classes, may be examined on Wednesday, July 29th. An optional course will be provided for those who wish to study the natural sciences, mathematics, the modern languages and English language. Professor Rising will continue to give special attention to classes in analytical chemistry and assaying.—*Oakland News.*

BITTEN BY A SPIDER.—A man in Tuolumne City was bitten by a spider a few days since, from the effects of which he came near losing his life. It seems that the peculiar species of spider that bit him abounds in that region—three persons having been dangerously injured by them last year.—*Stockton Gazette.*

SINCE the last quarterly meeting, 8 children have been received at the Asylum, and 2 discharged. At present, 17 find a home there, 12 of that number boys, and 5 girls; their age varying from 3 to 14 years.—*Report of Managers of Protestant Orphan Asylum of Sacramento.*

THE Nevada *Transcript* says a man from Bear River brought a pair of white rats to that city for sale. They were caught last January in a dwelling house at Crabtree's Ranch, near the mouth of Bear River, and are the only ones of the kind ever seen in that vicinity.

THE Young Mens' Christian Association, of this city, have been in the habit of sending forward letters dropped in the Post Office without stamps, and have in several instances, received donations of money from those to whom letters have been forwarded.

THE California Minstrels, while in Stockton, went to the Insane Asylum and played and sung several airs for the amusement of the unfortunate patients of that institution, who are said to have enjoyed the entertainment very much.

AN effort is being made to organize a company in Santa Clara Co., to engage in the business of gathering mustard seed in Southern California. The *News* says, a man made $30,000 at the business last year.

SOMEBODY is agitating the scheme of building an air line railroad from New York to San Francisco, over which the trip will be made in 48 hours. Ground has not yet been broken on the road.

THE early crop of figs, which is coming into market quite freely, will be, as we are informed, unusually light this season. The prospects, however, of an average fall crop, are favorable.—*Los Angeles Reporter.*

PILES were driven to a depth of 108 feet on Clay street, near the city front. It is uncertain to what depth they might have been driven had the workmen seen fit to waste more piles.

THE S. F. *Times* estimates the quantity of peaches received in this city on Wednesday last, at 370,000 lbs, or 2½ pounds for each man, woman, and child in the city.

THERE has been considerable excitement in Petaluma about the small pox. There have been 15 cases, of which, however, only two had proved fatal up to the 16th.

ON Monday, July 13th, three miners were instantly killed by the fall of a cage, caused by the breaking of a rope in the Yellow Jacket Mine, at Gold Hill, Nev.

THE next term of the Missionary College of St. Augustine, Benicia, will open on August 3d, under the care of Rev. J. Lloyd Breck, D.D.

THE State Agricultural Fair will open at Sacramento on September 15th. We acknowledge the receipt of a complimentary ticket.

COMPLAINTS are made of the quality of the bricks with which the Capitol at Sacramento is being constructed.

THE people of Tuolumne city are making preparations to build a fine brick school-house.

SEVERAL of the State papers for a few weeks past contain articles of a political nature.

A MAN near Alvarado, Alameda County, has 40 acres planted with chicory.

THE Union Pacific is said to be the Colossus of *Roads.*

THE population of San Jose is 6,111.

THE paper boat proves to be a failure.

TELEGRAPHIC.

PERSONAL.—The wife of Gen. Hooker died at Watertown on the 15th inst....Sherman Day has been confirmed as Surveyor-General of California, and T. J. Henley rejected as Postmaster of San Francisco....General Grant and General Sherman left Leavenworth for Cheyenne on the 17th....Moses Y. Beach, formerly editor of the New York *Sun*, died at Wallingford, Ct., on the 19th....Gen. Rosecrans has been nominated Minister to Spain....Lentz, the painter, is dead.

EASTERN.—A fatal case of cholera has been reported in New York....Intensely hot weather has prevailed in all the Eastern cities. Over 250 deaths were reported in three days from sun-stroke....By a strike among the workmen in the gas works in Philadelphia the city was kept in darkness for several nights....Trains are now running 700 miles on the U. P. R. R. The engineers on the road are on a strike.

CONGRESSIONAL.—A bill has passed the Senate for the establishment of civil government in Alaska....Thad. Stevens made a speech in the House in favor of paying interest on the five-twenty bonds in currency....The President vetoed the Electoral College Bill, which was immediately passed over the veto by both Houses....Nash, from North Carolina, and Bowen, from South Carolina, were sworn in by the House....Abbott and Pool, from North Carolina, and Harris and Kellogg, from Louisiana, U. S. Senators elect, were sworn in by the Senate....The Funding Bill was passed by the House, the clause legalizing gold contracts having been stricken out.

SOUTHERN.—F. A. Sawyer and T. J. Robinson were elected U. S. Senators from South Carolina....There has been a serious riot at Millican, near Texas, between a party of negroes and whites. 50 or 60 persons were killed.

FOREIGN.—Admiral Farragut's squadron sailed from Southampton, England, on the 18th....Salnave has declared himself Emperor of Hayti....The harvest in Great Britain bids fair to be unusually large....The revolutionists have captured Caraccas....A new revolution has broken out in St. Domingo....A fourth of the coffee crop at Rio, was destroyed by heavy rains.

POLITICAL.—Secretary Seward has formally declared the 14th amendment duly ratified, and a part of the Constitution....Senator Doolittle, favors the formation of a third party....The President sent a message to Congress, recommending the election of President and U. S. Senators by a direct vote....John L. Edwards is Democratic candidate for Governor of Vermont....E. P. Stannard is Republican candidate for Governor of Missouri.

WEEKLY MARKET REPORT.

WEDNESDAY, July 22, 1868.

FLOUR—Sales of 100 bbls Oregon Superfine, $5 Oregon Extra is quoted at $6 75@7. We quote jobbing rates for city brands as follows: Superfine, in sks, ℔ 196 lbs, $5 75@6 25. Extra, in sks, $7 25@7 50.

WHEAT—Receipts to-day reach about 13,000 sks, mostly sold to arrive. Sales include 300 sks ordinary, $1 70; 1,400 sks do, $1 75; 800 sks fair milling, $@1 85; 3,000 sks do, $1 87½. We quote the range of the market at $1 80@1 90 ℔ 100 lbs.

BARLEY—New is quotable at $1 90@2, though higher figures are asked. Sales include 200 sks new in two lots, $2; 700 sks do, private; 580 sks old brewing, private.

OATS—Jobbing all the way from $2 25 to $2 50 ℔ 100 lbs.

POTATOES—There is a good tone to the market at 75c@$1 as extremes, with sales of 675 sks Mission at 85@90c ℔ 100 lbs.

ONIONS—Small sales are reported at $1 12½@1 50 ℔ 100 pounds.

CORN—Receipts light and prices nominal—say $2 20@2 37½ ℔ 100 lbs for the various kinds.

RYE—Is still held at $2 50 ℔ 100 lbs.

BUCKWHEAT—Light sales; quotations nominal at $1 62½@$1 75 ℔ 100 lbs.

BEANS—Jobbing rates for first quality are as follows: Bayo, 5c; Butter, 6½c; Pea 12½c; small White, 8c; Pink, 5½c; and Red, 3c ℔ lb.

BRAN—Is more plentiful; quotable at $30 ℔ ton from the mills.

MIDDLINGS—Fine, $40@45; feed descriptions, $32 50@37 50 ℔ ton.

HAY—Moves off freely at $10@15 ℔ ton for the various qualities.

OIL CAKE MEAL—The jobbing price is $30 ℔ ton.

DAIRY PRODUCTS—Fresh roll Butter is less plentiful and the market firm at 35@37½c; Eastern firkin, 30@32½c; Cheese, 13½@15c for California dairies, and 16@18c for Eastern dairies; Eggs, 37½@40c for Hen, and 30c ℔ dozen for Duck.

POULTRY—Live Turkeys are quoted at 16@21c; dressed do, 20@22c ℔ lb; Hens, $8@9; Roosters, $6 50@7; Spring Chickens, $5@7; Ducks, $4@5 ℔ doz; Geese, $1 70@2 ℔ pair.

PROVISIONS—Within the past few days considerable sales of Oregon cured Meats have taken place, and the market is firm at a slight advance. California smoked Bacon is jobbing at 15@16c; Oregon do, 12@13c; California Hams, 16½@17c; Oregon do (scarce), 15@17c; California Lard, 13½@14½c; Eastern do, 12½@13c ℔ lb.

WOOL—Sales for the week aggregate 200,000 lbs. The shipment to New York by the steamer this morning amounted to about 490,000 lbs. Prices are the same as last week, namely, 17@18c for clean shipping grades; 15@17c for medium, and 10@14c for burry. Current stocks very light.

HIDES—1,900 California dry went forward to New York by the steamer this morning. Sales since last Wednesday aggregate 2,350 at 14½@15½c ℔ lb, for usual selection; 150 extra choice at 16c, an outside figure.

TALLOW—Since last Wednesday the San Francisco Candle manufacturers have purchased 30,000 lbs good Beef at 7¼c ℔ lb.

San Francisco Cattle Market.

The market is generally firm, but beyond a slight improvement in Mutton and Lamb, quotations are the same as last week.

We quote slaughterers prices as follows:

BEEF—American, 1st quality, 6@8c ℔ lb.
do 2d do 5@6c ℔ lb.
VEAL—The general range is 7@10c ℔ lb.
MUTTON—Steady at 5@5½c ℔ lb.
LAMB—Good to choice, 6@8c ℔ lb.
PORK—Undressed, 4½@6½c; dressed, 7@9c ℔ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MARRIED.

On the 22d inst., at the Russ House, in this city, by Rev. Dr. Eells, Mr. John C. Platt to Miss Marcella Hanrahan.

Thomas H. Selby & Co.

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As follows: Bar Iron, Cast Steel, Boiler Plate, Axles and Springs Tin Plate, Sheet Iron, Iron Pipe, Zinc, Water Cocks, Plumbers' Tools, Iron Wire, Rubber Hose, Tinman's Tools and Machines Blacksmith's do., Cumberland Coal, etc., etc.

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THE OCCIDENT.

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Rev. E. R. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

Street-preaching seems to be revived in the large cities, both of this country and Europe, with much more success than ever before attended it. In Paris, the masses are reached thus by two or three popular Protestant preachers, until there has been an attempt to prevent them from holding out-door meetings. In London, there are multitudes assembled in various parts of the city every Sabbath, to hear the Gospel from those who could gain no access to them in churches. The same is true in New York, where the City Missionary Society sustains several open-air services, some of the ablest pastors in the city taking turn in conducting them with marked effect. The Young Men's Christian Association of San Francisco has undertaken to maintain a like meeting on Sabbath afternoons, and the results are very encouraging. There are many persons temporarily in this city, who do not incline to attend church, yet who are willing to listen to the Word of God, and there are many residents of the same class, who avail themselves of the opportunity to attend these meetings. Sometimes two or three hundred are present, and more respectful and attentive auditors are rarely found in our houses of worship, nor are there more intelligent men in proportion to the number, in the regular congregations of the city. Great good may be done in these meetings, if the clergymen of the different denominations will coöperate with the young men in this excellent work, and if they will take pains to give those who come together something that they may hear and remember with profit.

The custom is established in Brooklyn, New York, for the Christians of various denominations to celebrate the ordinance of the Lord's Supper together, once in three months. The service is held in different churches in turn, and is conducted by the pastors as may be convenient, the arrangement being in the hands of what is called the "Church Union." The effect of such a meeting is said to be very marked on those who participate in it, and on the community, all accepting it as evidence that Christian fellowship is not confined within denominational lines, but relates only to the hearts of sincere believers in Christ. We notice the account of the last Communion in the Plymouth church, as having been one of peculiar interest, and the purpose expressed to continue the service so long as the Lord shall give token of His presence with His people, that the world may have this additional demonstration of the spirit of our religion.

The passage of a resolution of sympathy for the Cretans, by both Houses of Congress, naturally excites new interest in the struggle of that people who have shown themselves to be most heroic. With almost all their men in arms, and the women and children who remain on the island living in caves, and often subsisting on herbs, they resist the forces of Turkey, endure privations, perhaps unequaled in modern warfare, and refuse to submit, when submission means subjection and oppression and slavery. The spectacle is a grand one, and it ought to summon more than resolutions of sympathy from the Christian nations of the world. Fifty thousand men hold in check the power of the Sultan, and are unbroken in spirit, and as determined to make their land free, as when they struck the first blow for independence. So far as we may judge from the latest intelligence, they are unanimous in the purpose that liberty of conscience and of act shall be pledged to them, or they will leave their bones among the mountains in which they are entrenched. We only regret that expressions of sympathy with such a people, fighting in such a cause, have been postponed so long, and that they mean so little now that they are uttered. The united protest of the prominent Christian Governments, would probably cause the withdrawal of the Turkish troops, yet the prospect is small that this will be gained.

One of our daily papers exposes an immense swindle in land speculation, practiced upon the ignorant or credulous at the East, and desires that all other papers may make it a text from which to preach a sermon on caution and common sense, as respects the purchase of real estate, on the part of those who cannot see what they buy. The repeated success of such impositions, notwithstanding they have been so often exposed, seems to render it necessary to warn all persons, lest they be deceived by those who desire to sell the paper towns they have so finely laid out on the maps they exhibit. "Newport," the lots of which have been so extensively sold, under such representations, might be exchanged for any other name, by which any other tract of land and water might be designated, with quite as good prospects of success as favored the scheme that has been so brilliant in the eyes of the eager purchasers. Let all those who have never been in California take counsel of some one whom they can trust, before they buy city lots of the men whose fancy, or whose fraud, can so easily create what does not now exist.

Now that the two great political parties of the country have made their nominations for President and Vice President, we bespeak the exercise of a reasonable moderation, and at least a decent regard for truth, on the part of the party papers, in their statements respecting the candidates. It may be presumed that the gentlemen who are to receive the votes of the people are equal to the average of our citizens, in character, in position, in intelligence, and in patriotism. It may be presumed that neither of them will be a better, or more faithful, public officer because of any attempt to blacken his fame, or dwarf his faculties, or prove him to be the embodiment of evil. Surely, we have had Presidents enough who were represented to the world as mere monsters by those who hoped to make some political capital out of such representations. Let us now have one whom we may be permitted to regard as *human*, whatever may be his political sentiments, and let not foreign nations suppose that we are absolutely incapable of just judgment respecting a man whom we may not prefer as a ruler. We could never see any advantage in the license assumed by lawyers to malign those to whom they are opposed in a Court, and by partisan papers to villify and degrade those whose names are not on their banners. It would be refreshing to pass through one really high-toned and honorable political campaign.

The New York *Tablet*, in an article more bitter than able, defends the Church it represents from the censures of those who demand that the Sabbath have some show of regard from those who claim to be Christains. The *Tablet* justifies the Sunday procession of the German Roman Catholic Union, attended by several military companies, with bands of music, marching through nearly one-third of the city, and in several instances breaking up Sabbath Schools and worship in Protestant churches, because, forsooth, these Germans were going to church, and chose to go after this fashion. No doubt we shall have a like justification of the equally offensive pageant in Brooklyn a few weeks later, when the whole city was thrown into disturbance on Sunday, because the Irish chose to make it a gala-day, inasmuch as the corner stone of a new Cathedral was to be laid. Surely, the times are strange, if a portion of the people may set at naught the wishes and feelings of the rest, by wanton disregard of what they believe to be sacred, and have sufficient excuse in the declaration that this is their way of showing themselves to be religious!

The friends of missions will be made sad by the statements put forth by the American Board, respecting its financial prospects. The amount received into its Treasury during the three months, ending September 1st, was less by $22,000 than during the corresponding month of last year, and the Presidential Committee call earnestly on the Church for relief from the calamity of a heavier debt than has ever burdened the Board. There can hardly be any doubt that money will be given by some wealthy men, by which this evil may be prevented, yet the fact is suggestive of too much apathy among the supporters of the Board at large, that so much less has been contributed. The work of missions must depend for its permanent prosecution, not on individ-

uals who have large hearts and long purses, and can be relied on to make up deficits, but on the living spirit of Missions in the body of the Church, by which all the members may be moved to contribute in their measure. Decline of this spirit is ominous, and pastors and men of influence should endeavor to cultivate it as much as possible, and especially among the young, and those likely to give nothing, because they can give but little. It is possible that the American Board, one of the most noble Missionary organizations on earth, has been damaged rather than benefited by the feeling in the Church, justified by the facts of the past five years, that whatever may be the negligence of the mass, somebody will come to the rescue of the Treasury before the annual meeting, and this negligence will do no harm. A great debt would be a great evil, for many reasons, yet if it should be permitted to have its proper educating influence on the Church, it might be overruled for the good of the cause.

Religious Intelligence.

PACIFIC COAST.

City Missionary Society.

The first quarterly meeting of the San Francisco City Missionary Society, was held last Sunday evening at the First Congregational church. Short addresses were made by Rev. Dr. Atkinson, of Oregon, and Rev. Dr. Stone. Reports were read by the Secretary and Treasurer, and Rev. J. P. Moore, the Superintendent, gave a detailed account of his labors during the past 3 months, showing the necessity of the work in which he is engaged, the success which has attended his efforts, and the wants of the Society, which should be met promptly by the public. The following are some of the most interesting items from the report: receipts for the quarter, $1,129; expenditures, $1,094; tracts distributed, 6,840; Bibles and Testaments, 297; children gathered in Public Schools, 20; Sabbath Schools, 42; people induced to attend church, 35; coversions, 8; signed Temperance pledge, 4; number furnished with employment, 58; physician and medicine, 42. Mr. Moore related many affecting incidents which served a very useful purpose in preparing the audience for the closing exercise—a collection of money for the cause.

Church at Chico.—We are glad to learn that the efforts which have been made to establish a Presbyterian church at Chico, are likely to be successful.

We have received the following letter from a citizen of the place, who is taking an active part in the new movement.

Chico, July 27, 1868.

On Sabbath (yesterday) we were favored with good old Presbyterian preaching, for the first time in this town, by Rev. J. S. McDonald, of Sacramento. There are quite a number of Presbyterians here, who have been anxiously waiting for some steps to be taken to give them a home in the Church of Christ. This visit of Mr. McDonald brought forth a response truly gratifying—seventeen names being given as ready to perfect an organization, and several others ready to come in by profession of faith. An astonishing feature in connection with this movement is, that out of the seventeen, eight are males, and all are earnest for the work of organization to go ahead.

Until we can be supplied by the Mission Board, Mr. McDonald has assured us that we shall be supplied from San Francisco, and elsewhere; and that Mr. Fackler will be with us next Sabbath. We hope that the influence of your valuable paper will be used to get permanent supply, and that we may speedily be organized into fellowship with the Synod of the Pacific. W. C.

A Good Idea.—Several of our city pastors having recently returned from their summer vacations have furnished their congregations with sermons on the Sierras, Yosemite Falls, and the like appropriate themes.—*Christian Advocate.*

Burned.—The Congregational church at Walla Walla, Oregon, was burned on Saturday, July 9th.

Repairs.—The Baptist church, at Nevada City, is being repaired and painted.

EASTERN.

Romish Sabbath Desecration.—The Protestant community of New York and Brooklyn, is justly roused by the recent repeated outrages of the Romanists on the quiet and order of our Sabbath. On the very heels of the procession of the German Roman Catholic Central Union, with military bands of music and Papal banners, through the streets of New York, during the hours of worship, there came another desecration, by the Irish Romanists, in connection with the laying of the corner-stone of the Cathedral of the Immaculate Conception, of Brooklyn, on last Sunday. The processions of innumerable societies commenced at 10 o'clock, from all quarters, and continued till 4 in the afternoon, taking up roadways and sidewalks, obstructing foot travel, stopping long lines of street cars, and filling the air with sounds of brass bands, shouting and confusion, and making it impossible for a number of congregations to worship God in peace.

Do the Catholics own the streets of New York and Brooklyn? Can those who claim so largely our tolerance afford to insult the sense of the Protestant community? The last number of the New York *Tablet*, in an angry article against the timely protest of the New York Sabbath Committee against the recent disturbance in New York, boldly boasts that the "American feeling must get accustomed to Catholic pageants." We would deprecate any political complication of religious questions. But if this question comes to the polls, the Roman Catholics will have nobody to blame but themselves. We allow them every liberty, but cannot allow them to interfere with our liberty, and to rob us of our Sabbath, under which we have grown strong, prosperous and free.—*N. Y. Observer.*

The General Assembly of the United Presbyterian Church, met in Argyle, N. Y., May 27th, and adjourned June 3d. Rev. James Harper, D.D., was elected Moderator, and Rev. A. G. Wallace was elected Assistant Clerk.

A report of the Board of Home Missions showed that $44,000 will be necessary to cancel present indebtedness, and meet the expenses of the present year. The report of the Board of Foreign Missions estimated that about $60,000 in coin will be needed during the ensuing year.

The Board of Publication report a large increase of business.

The contributions of the Church for all purposes for the year amounted to $729,639, being an increase of $94,735 over 1867, an average for each member of $11 12, being an increase of $1 12. The average of the salaries paid to pastors was $861 21, being an increase of $21 50. The membership amounts to 65,612, ministers, 541, licentiates, 53, students, 34, congregations, 735, and 37 new organizations.

Resignations.—The Rev. Dr. S. J. P. Anderson has been compelled, by the state of his health, to seek a dissolution of the pastoral relation he has so long sustained to the Central Presbyterian Church of St. Louis, Mo.

Rev. Leonard Swain, D.D., of Providence, R. I., has resigned his pastorate.

Rev. James B. Dunn, for the last six years pastor of the Central Presbyterian Church, in West Twenty-third Street, New York City, preached his farewell sermon a few Sundays since. He stated that during his pastorate of six years, 354 persons have united with the church, 180 of these coming from the Sunday Schools.

Bishop Eastburn has resigned the rectorship of Trinity Church, Boston, which office he has held nearly twenty years.

Rev. Albert Barnes, in his recent charge to Rev. Herrick Johnson, at his installation as pastor of the First Presbyterian Church of Philadelphia, said:

"You enter on this work, I trust, for your whole life as a pastor. In the long history of this ancient church, now nearly an hundred and seventy years—one of the oldest, if not the very oldest, in our connection—not one pastor has been dismissed to another pastoral charge; not one has gone from this to any other field of labor."

Congregationalism in Ohio.—The sixteenth annual meeting of the Congregational Conference of Ohio, which met at Painesville on the 10th inst., was the largest ever held in the State. The narratives of the state of religion in the churches, were generally encouraging, large accessions having been made to the churches at Mansfield, Mount Vernon, Oberlin, Toledo, and other places. Sunday Schools have been especially blessed, and an increased interest has been manifested in the cause of temperance. —*Congregationalist.*

James Buchanan's Will.—The will of the late ex-President Buchanan contains, among others, the following bequests: $2,000 to the poor of Lancaster, in addition to $4,000 previously donated; $1,000 to the Presbyterian church, Lancaster, of which deceased was a member. It also provides for the payment of the expenses of publishing a biographical work of the deceased by Wm. B. Reed, and gives Mrs. Reed a legacy of $5,000 for the work her husband has undertaken to perform.

Rev. Stephen H. Tyng, Jr., whose trial for alleged violation of the cannons of the Episcopal church lately excited so much interest, preached a few Sabbaths since all day in the Park St. Church, (Congregational) Boston, without gown or bands, and without using any part of the prayer-book liturgy, but conforming entirely to the useful service of the place.

The venerable Dr. Duffield, of Detroit, was stricken with paralysis, while addressing the Christian Convention on the 24th of June, and died on the next day. He was 74 years of age, and has been for many years Pastor of the First Presbyterian Church of Detroit.

Ritualism.—Dr. Washburn, of Calvary Church, New York, in a sermon to his congregation, defined ritualism, as now practiced in some of the churches, as "the buffoonery of religion." His text was, "God is a spirit, and they that worship Him, must worship Him in spirit and in truth."—*N. Y. Obs.*

Board of Domestic Missions.—At a meeting of the Board, held at the Mission Rooms on Tuesday, June 16th, the Rev. Cyrus Dickson, D.D., now pastor of the Westminster Presbyterian Church, Baltimore, Maryland, was elected Corresponding Secretary of the Board.

An Evil.—We put it on record as a curious and monstrous thing, that, at a late meeting of the Lutheran Synod, in Philadelphia, a resolution was passed declaring that prayer-meetings conducted by laymen are an evil in the Church.—*Chris. Banner.*

The Universalists of Ohio held their annual Convention at Dayton, recently. A very large number were present. It was voted to raise the sum of $50,000 for the purpose of establishing a denominational school.—*Christian Intelligencer.*

New Orleans.—Dr. Palmer had 24 accessions to his church on the 21st of July. During the last ecclesiastical year the accessions to the churches in New Orleans have been greater than in any previous year.

Large Churches.—Plymouth Church, Brooklyn, has 1,700 members; the First Church of Oberlin, Ohio, has 1,400 members; the two largest churches in the country.

Suspended.—The Presbytery of Pittsburgh, the largest in the Reformed Presbyterian Church, has suspended its relations with the Synod that suspended George H. Stuart.

Old Church.—The church of Sag Harbor, Long Island, has been organized one hundred years, and held a centennial service Sabbath and Monday, June 21st and 22d.

Rev. Charles Cleveland, of Boston, is ninety-six years old, thirty-five of which have been devoted to missionary labors among the poor of that city.

Rev. Dr. Archibald, formerly pastor of the First Presbyterian Church of Madison, Indiana, has accepted the Presidency of Hanover College.

Rev. James Kent Stone, LL. D., late President of Kenyon College, Ohio, has been chosen President of Hobart College, Geneva.

Call.—The Third Church, Indianapolis, Ind., has called Rev. Robert Sloss, of New York, to become their pastor.

Rev. Dr. R. W. Patterson, of Chicago, celebrated his silver wedding July 11th, receiving $4,000 in presents.

Dr. McCosh is expected at Princeton by commencement time.

FOREIGN.

Graves of Humboldt and Neander.—Eight miles from Berlin, is Tegel, a quiet place in the forest, with only a modern castle and its appendages. From the castle by a winding foot-path, at first through an over-arching jungle of lilacs, and then through native woodlands, one is led a long distance, till he is unexpectedly brought to a little dell with an enclosure of graves covered with ivy. One of the sleepers in this place of quiet beauty, is Frederick Henry Alexander Von Humboldt; who was born in 1769, and died at the age of ninety years. At the head of the enclosure is a neat monument of red granite, surrounded by a beautiful figure of "Hope," in white marble. Long arms of oak, reaching out horizontally towards the sleeper, some of them fifty feet long and ever green with the moss of many years, give to this secluded spot a venerable surrounding. The April breeze whispering through the boughs of spruce and cedar, told the visitor to speak low and walk softly, and my feelings were in a mood readily to hear and heed the gentle monitor.

In one of the church cemeteries, not half a mile from my lodgings in Berlin, in a retired corner, are the remains of Augustus Neander, the eminent church historian. A plain headstone has sculptured on it, a side view of his attractive face. Under the work of the sculptor is this inscription: "A sister to an unforgotten brother." Professor Tholuck, speaking to me yesterday of his lovely traits and great excellence, said, "if it were the custom now to have saints, Neander would surely be canonized." I love often to step in, and take a fresh look at the serene face of Neander. Not old, but ripe; he died at sixty-one; and evidently worthy of the laurel in his department of life's work.—*The Advance.*

A Missionary Nursery.—Near Basle, in Switzerland, is the Pilgrim Mission, where there are some sixty or seventy brethren receiving instruction in a three years' course of study and fitting themselves for missionary work. Missionary experience is gained in the sixty neighboring town and villages. Manual labor is combined with mental pursuits. Nearly seventy acres of land and meadows are being cultivated by their hands, and all the clothes and shoes for the institution are made upon the premises. They bake their own bread, take care of the gardens and stables, manage the kitchen, the washing, and all the rest of the household work. The missionaries who go forth from this institution have no salary, but are satisfied with the Apostle's rations: "Having food and raiment, let us be therewith content." About 120 are pastors and schoolmasters among the Germans in North and South America; and they have three mission fields of their own, in Palestine, Egypt, and Nubia.—*Advance.*

The *Friend of India* gives the following statistics in proof of the success of missions in India within the last half century:

"Missionary Societies in the United Kingdom, the United States and Germany, are represented by 540 white and 200 native ministers, and 1,800 native assistants, catechists, etc., working in 400 central stations, with 2,300 branches. They minister to 50,000 adult communicants, and to congregations of 250,000. They teach, in colleges and schools, 80,000 boys and 30,000 girls. All this work, including book-making and Bible translations, is carried on at a cost of £300,000 a year.

The Matable Mission, under the care of the London Missionary Society (Congregational), is carried on far in the interior of South Africa, and lies only a few days south of the celebrated Victoria Falls. The old King, Mosilekatse, of whom Dr. Livingstone so often speaks, though anxious to enjoy the benefit of the presence of the missionaries, has never had any sympathy with the Truth, and has discouraged his people from learning to read. At last he has given his unqualified assent to the requests of the missionaries, and they feel greatly encouraged with the prospect that their eight years' labor shall begin to produce fruit.

The Lutheran Church in Paris.—The Lutheran Church in Paris numbers 40,000 souls. It has fifteen churches, twenty clergymen, 48 schools or infant schools, with about 5,000 children. For nearly thirty years, or since 1840, it has had in Paris a mission, the object of which is to propagate a knowledge of the Gospel in connection with the general work of the Church holding the Augsburg Confession of Faith in France. It labors not only amongst the French, but also among the great mass of Germans who come to France, and especially amongst those who are settled in Paris.

Changing Front.—Twenty years since, the Protestants in the world numbered 64,000,000, and the Romanists 167,000,000, being not quite two Protestants to five Romanists. Now, Protestants number 93,000,000 and Romanists 185,000,000—not two Papists to one Protestant. There is a steady decline in the leading Papal powers, and a steady advance in the leading Protestant powers.

South America.—We find the statement that the number of ordained Protestant missionaries in the various countries in South America is as follows:

"In New Granada and Bogota, 3; Peru, 1; Chili, 8; Patagonia, 2; Buenos Ayres, 9; Brazil, 7. Besides these are the Moravians in Guiana. In all, about one to every million of the inhabitants."

Rev. W. M. Punshon, the distinguished minister of the Methodist Church in England, recently on a visit to this country, has taken up his residence in Toronto, Canada.

Dr. Robert Payne Smith, Professor of Divinity at Oxford, is the Bampton Lecturer this year.

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Impressions of the Old School Assembly.

BY A RETURNED DELEGATE.

Probably no General Assembly of this branch of the Church has ever been regarded with greater interest by the people at large than that which has recently closed its sessions. It was no ordinary privilege to be permitted a seat among its members and to listen to their deliberations. The usual business of the Church—such as judicial matters, and hearing the reports of the Boards—while it received, it is hoped, due attention, possessed an interest only secondary to the great question of reunion, which for several years has occupied so prominent a place in the minds of Presbyterians. The action of the Assembly on this question, while it was not such as was likely to awaken much surprise in the minds of those who were acquainted with the state of feeling in the various parts of the country on the subject, has no doubt been in some measure a disappointment to the friends of reunion, and regrets have been freely expressed that the matter has been left by the Assembly in such shape as to discourage the hope that the work so happily begun would be successfully accomplished.

I am not surprised that such an impression should fix itself in the minds of those who have only read the report of the proceedings of the body. My own impressions, derived from a personal hearing of that which transpired on the floor of the Assembly, are quite different. At the close of the deliberations relating to the subject of reunion, I felt (I think it was the prevailing sentiment of the friends of reunion throughout the Assembly) that the prospect for the accomplishment of our wishes was never so good as it was then. It is true, the sense of satisfaction would have been more profound had our Assembly been able to act upon the subject with something like that unanimity which characterized the action of the New School Assembly. But this, we all knew from the beginning, was more than could be expected. To bring into perfect harmony the discordant elements incorporated in that large body would have been little less than a miracle. That the vote in favor of indorsing the Basis of the Joint Committee was so far beyond a two-thirds majority was indeed a subject for general congratulation.

The discussion of the Basis of Union of the Joint Committee, by the ablest advocates on both sides of the question was thorough and exhaustive. Those who were *in a liberal and charitable* manner, yet decidedly and conscientiously opposed to the reunion —upon the present basis—of the two branches of the Church, composed the greater part of the opposition, and how much soever many of their brethren dissented from them in opinion, we felt that they were to be honored for their conscientious conservatism, for their firm and unwavering support of that which they thought to be right.

Those, on the other hand, who expressed themselves wholly *adverse to union on any terms*, were but few and possessed of very little influence. In fact, the effect of their speeches was such as was only to be feared by those who were with them in the debate, since the manner and the spirit of their addresses added no strength to the opposition.

The great body of the Assembly was wholly united, and, from the beginning manifested the unwavering purpose to endorse the Basis of the Joint Committee.

The feeling in favor of reunion was stronger at the close of the Assembly's sessions, after the hearing of the debate, than at the beginning, and I observed that some who, in the early part of the discussion, spoke against reunion, voted in favor of it when the roll was called, so that we could not but feel, as we separated, that the cause had made a degree of progress which encourages the brightest hopes.

Allow me to say, still further, that, with regard to the resolution passed by the Assembly subsequent to the taking of the vote upon the Basis reported by the Committee, my own feelings (and indeed I may say the feelings of all those who voted in favor of that resolution,) were quite different from those expressed in your issue of July 11th.

That resolution was merely a suggestion of a modification in the doctrinal article of the Basis, and that modification contemplated the removal of a clause which was thought to embody a sense of distrust toward the New School body. However it may have been "construed" by some, it was in reality designed as an expression of increasing cordiality and confidence. Those who offered the resolution, those who spoke in favor of it, and those who voted for it, had no desire thereby to "affirm old issues," but rather thus to convey to the other Assembly the assurance that when they said they were ready to unite with us on the adoption of the same system of doctrine, we were also ready, and no *questions* or *qualifying clauses* were required to *test the sincerity* of either party. That was the significance of this last resolution, and while the majority of the Assembly, previous to the taking of the vote upon the Basis of the Joint Committee, would allow no change to be made in the articles composing that basis, that majority at once, after the vote, and for the reason already given, made this suggestion to the other Assembly, and we were very sorry to hear that it was not possible at that time to accept a proposition so valuable to the interests of the cause.

For my own part, I do not regret that this work, which is indeed a great work, and its accomplishment to be a grand consummation, has not been hastily performed. I think it will be no disadvantage in the end that it has progressed somewhat more slowly than many of us would have desired, for, while every unnecessary delay is to be deplored, my hope is, that, in God's good time (and that, I trust, not now far distant), we shall behold these divided numbers the more firmly, because the less hastily, united, and "the whole body *fitly* joined together, and *compacted* by that which every joint supplieth, * * * * * * * * making increase of the body unto the edifying of itself in love."

The work is one of so much magnitude and importance that we should be willing, "if it tarry," to "wait for it" with patience, but my hope almost amounts to conviction that in its final accomplishment, it "will surely come, and will not tarry."

W. R.

Old Story with a New Point.—When Æsop wrote, he little thought his words would set forth what men should see and hear centuries after. A little tract entitled, "Is it honest?" was extensively circulated among Protestant clergymen some months since by Roman Catholics, in which certain questions were asked, and answers solicited. This tract was answered by Rev. R. W. Bacon, of Brooklyn, N. Y., in a series of sermons, which were printed in the Brooklyn *Times*. Whereupon, "*The Catholic World*," the ablest magazine of the Roman Catholics in this country, reviewing the sermons, defends the tract, in terms which seem more discourteous than sound in reply. Whatever Æsop had in mind in the following, history does not tell; the reader can apply for himself. "In olden times was a poisonous Viper, which having crawled into a blacksmith's shop, immediately commenced gnawing everything he met there. A sharp file lay most opportunely before him, and the Viper having coiled himself round it, set to work to bite it. His mouth coming in contact with the teeth of the file certain drops of blood appeared; and judging by these, that he had so bitten the file as to wound it, he further proceeded to bite it more. But the file said, "your heart is too poisonous by far! you cannot harm others, and on the other hand you only harm yourself." Extended comment is needless. The discussion of controverted points was invited by the Roman Catholics themselves. The tract issued, laid specific charges at the door of Protestants, which must awaken in the minds of their own communicants whose attention would not otherwise have been drawn to the subject, grave doubts respecting the working of their own system. If the result of the controversy thus begun, should prove altogether contrary to the hopes of those originating it, and members of that communion be led to a candid and thorough examination of the questions at issue, Protestantism can suffer no loss, whatever may betide the Roman Catholic Church.

S.

Notes of a Trip to Europe.

On the 19th of July, at 9 o'clock at night, I left Paris for Switzerland with two friends. We strike the Saone and the Rhone, both noble rivers. By half-past 8 o'clock the next morning we were in the midst of the Jura Mountains. At 9 o'clock A. M., 20th July, I caught my first sight of the Alps, uncertain whether they were cloud or earth.

We followed the Rhone, rushing impetuously shrough rocky gorges, creamy and almost white with the soil it carries along from the Alps. By and by, before we reached Geneva, it disappears, like the fabled lap-wing, underground for something like two miles. At half past 11 o'clock, we reached Geneva. View of Mount Blanc from my window, but concealed by clouds till next day. Lovely lake with its waters, right before me. The impatient Rhone, blue as the Gentian, rushes like an arrow out of the lake, as if breathless to get away. On Sunday morning, on my way to the English Chapel, I saw Mount Blanc sixty miles off, towering up into the skies, pale, shining, white, the lesser peaks surrounding it, like a staff of glittering officers around their chief. A thousand images thronged my imagination. There was the "Mole," a mountain in front, rising like a black pyramid, and far off and behind was Mount Blanc, immensely higher, with its dazzling white cathedral dome and towers, beneath the noon-day sun. Then I beheld the setting sun bathe those sky-piercing pinnacles in violet and rose. Then I saw them turn *ashy pale as death* at the loss of the sun.

Next morning we set out on the top of the *Diligence* for Chamouni. The view grows finer and finer. At length we enter within the great walls and towers of the Alps. My neck ached in bending down beneath the low roof of the Diligence, that my eyes might scale the tops of these gigantic bulwarks. A cataract of a thousand feet lets fall its graceful riband; this riband parts into fringes of drops, waving far and wide, and scattering pearls; prismatic shades floating over the whole.

In the mean time Mount Blanc was nearing, and up its precipitous, glittering, snowy sides, near the top, Professor S. thought he discerned through his glass three persons making their perilous descent. The *mountain grows upon us.* It mounts higher and higher. It fills the view! We can see nothing else!

We turn from the mountain to the vales, and it seems as if the green of nature had been distilled

and concentrated, and had steeped them in a verdure deeper than elsewhere on earth; and so we enter Chamouni. In another direction are the *Glaciers*, rough and soiled, and yet an indefinable green playing over and through them.

All sorts or tourists are thronging this country, especially English and Americans. Young men and maidens with their "Alpine Stocks," marked with their several achievements, such as "*Fete de noir*," "*Col de Balm*," etc. A pretty little English church, half Gothic and half Swiss, stands in the green plain of Chamouni,

Next morning at 8 o'clock, I started with my friends on our donkeys, and a guide, for Martigny, by the "Col de Balm." Hardly ever were mortals so favored as we, with clear skies, while in Switzerland. We might have been there a month and not seen as much as we saw. It seemed as if God had rolled away the clouds for five days, in special reference to our short opportunity of seeing His works. On we rode for two hours nearly on a level road. By and by we left a young lady and brothers on their way to the "Fete de Noir," she on her donkey, and the young Englishmen sturdily trudging on foot.

Now we began to ascend. The loveliest flowers —rhododendrons, blue-bells of Scotland—oh! how large; and the little Gentian, almost without stalk, blue as if the very sky had dropped into it—were all there. Saddle pretty uncomfortable, in spite of my horsemanship; higher and higher we go, till at last we reach the rude hotel at the top of "Col de Balm." What a view! In one direction Mount Blanc in its glory; in the other a world of mountains—Alps on Alps—among them and far off the Bernese Alps! We look down into a far deep valley, the bottom of which we were to explore *to our cost.*

Having fortified ourselves with soup, and meat, and wine, we commenced our descent of seven thousand feet. Our guide led the donkeys, and we followed on foot. Oh, my prophetic soul! For two hours we performed a zigzag, or spiral, constantly paralleling our course. Hot, out of breath, limbs failing, at last I found myself at the bottom, and after a little halt mounted my mule. A lucky "gude wife" stood at a cottage, with smiling face, to sell me wine, and girls tempted me with cooling spirits. Then we began to ascend again, and were treated with farther views of grandeur and beauty. But alas, "what goes up must come down," and so we began to come down to Martigny. The zigzag doubled and re-doubled; the spiral turned and returned, and twisted and re-twisted. Four hours on a donkey, which had a fashion of hitting his belly with his hind leg every third step, almost making me sea-sick; the path plunging more and more perpendicularly, and never apparently to end; I growing tireder and tireder; Martingny receding! At last when we entered it, as we thought, miserable that we were, we had to ride through it and beyond it, through dirty streets, and in the midst of unsympathizing crowds, to *another Martigny*, till at last our misery came to an end. At the Hotel de Cygnes we found plenty of water, and a nice tea and bed.

The Alps are awful. "Power belongeth unto God." That is their voice. Beauty—rare, exquisite beauty—mingles in the scene. But the predominating feature is power. "The strength of the hills is *His*."

On this my return from Martigny I skirted all along the exquisite shore of the Lake of Geneva, where Voltaire, Rousseau, Gibbon, and Byron lived. Who can wonder at their choice of a home? You look out on this picturesque water, with the Jura Mountains on the opposite shore mirrored in a blue summer sea. Sloping down from the heights, the green earth, terraced and gardened, and dotted with pretty villages and superb hotels and villas, till you reach the very edge of the waves. It was here that Byron wrote his memorable description of a thunder storm.

"Far along from peak to peak the rattling crags among
Leaps the live thunder! Not from one lone cloud,
But every mountain hath found a tongue,
And Jura answers, through her misty shroud,
Back to the Alps, who call to her aloud."

—*S. S. P., in Hartford Churchman.*

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THE FOLLY OF MOCKERY.

We live in days when real argument respecting the claims of the Bible and the demands of religion has less influence than a method of meeting these, which for want of a better term, may be called *mockery*. In answer to evidence from history and the nature of things upon the necessity of revelation and religion as a basis of a worthy character, as a safeguard of public morals, as guides to eternal life, we get an article, or a series, in some popular periodical, saturated with a refined contempt for them, supported by nothing but the rhetoric and the wit of the infidel author; or a story, whose whole design is to create *distrust* of what cannot be set aside by sound reason; or a newspaper editorial, holding up what we insist should be treated with sober regard, to ridicule or jibes; or, alas! that it is true, some pulpit-thrust at the settled opinions of the Church, on religious faith or practice. And when these dishonorable replies, or assaults, are declared to be hostile to everything good, from the same sources comes the cry of cant, bigotry, priestcraft, scouting the idea that any evil can result from this breaking up of the foundations; and, all over the land, there are multitudes who never read a sober argument on the subjects involved, who never seriously thought upon them, but echo the cry, and think themselves wise above their fellows.

This is evidently the dog of *mockers*, with whom it is reply enough to the logic either of the intellect, or of events, in support of what they do not like, to say "Nonsense!" They find it a sufficient reason for losing confidence in truths that rest on the authority of God, that some artful and pleasing writer plays upon them with his shafts of satire, or that the heroine of some tale expresses her disbelief in things that grate harshly on her sympathetic and intensely delicate nature! So that we are surrounded by young persons especially, they are in our families and among our friends, who smile at the folly of taking for true, what is so genteelly and beautifully ridiculed in the reading which they like. Perhaps no evil threatens us now, more insidious, more irrepressible, yet more abounding and dangerous, than this mockery of religious things, this turning over to cool contempt, those who desire to retain established truths, which have ever been full of blessing to the world. It is doing far more to undermine the hopes of the Church, than the free-thinking, and open infidelity of past times ever achieved, and the full extent of its mischief can hardly be known.

For this disposition affects mens' judgment of *acts*, as well as *truths*. Those who admit its control, determine all sins from their point of vision, and whatever accords with their tastes and wishes loses its deformity. They are never given to *argument*, they merely *laugh* at what are quoted as the declarations of the Bible; they merely mock at the fear that God will punish those who disobey Him, whether they do this in a manner refined or gross. We see this disposition in the judgment of many respecting the Sabbath. It is crowding the avenues of intemperance with such a throng of notions. It is rendering vice less and less hideous, until by thousands it is embraced as a good, when dressed in a guise they fancy. It is making even common honesty, that stern, inflexible adherance to justice in every particular, which were once so honored, almost too rare to be expected among the mass of business men. All this comes of the apparently growing inclination to sneer at evil consequences from conduct and habits, that would have *marked* a man in the the days of our fathers. It shows that the distinctions between right and wrong, virtue and vice, sin and holiness, are becoming faint, in the minds of many; and it has possible issues that will be fearful, if they are really experienced.

The folly of those who cherish this disposition, is seen in many particulars, but especially in the nature of the disposition itself. It is the very lowest form of reply to appeal or logic, and employed, for the most part, by the weakest minds. Any one can scoff, can cavil, can mock. There is no proof in this, of either ability or skill, and much would be gained, if the multitnde of self-conceited persons, who pass judgment so readily on the most serious matters of belief and practice, could be made to see the folly of what they flatter themselves is proof of superior insight. Go to five men who propose entering upon some speculation, and prove to them that it will be disastrous, give them facts and figures in every part of the proofs; any one of them can toss his head, and say, "that is all nonsense," and go on with his schemes. It requires no thought or capacity to do that. But only careful, sensible, reasonable men, will heed your statements and give them due weight. When one will listen to reason, there is some hope of success in convincing him, but what hope is there with him, who receives all that you say with cold jeers, and puts aside the strongest evidence with mockery, and puerile contempt? There is no opportunity for anything but *pity* for such a man, and we leave him, to go on, as we leave the brutes to perish.

THE LAST RESOLUTION.

Nearly one-third of the Old School Assembly voted against the doctrinal basis of union with the New School; and more than one-fifth of the entire body protested against it.

The Assembly by a unanimous vote, adopted a resolution defining how this doctrinal basis is to be interpreted;—forbidding the preaching of doctrines, the licensing and ordaining of candidates to the work of the ministry who maintain doctrines, condemned by either Assembly. Possibly the unanimous adoption, at the close of a long and thorough discussion, of this resolution, was "a serious misfortune." But if any one in either branch of the church objects to it, or if it shall have the effect of hindering union with the New School, its adoption was wise and necessary. A member of the New School Assembly writes to THE OCCIDENT, "that this resolution must be repudiated by the ministry and membership of the Old School, or negotiations for union must cease."

That is if this writer represents his body, in order to union with the New School, we must consent to the propagation of doctrines, which have been condemned by both our Assembly and by the New School Assembly for thirty years. What sort of union is that, which tolerates heresies, which have distracted both branches of the church, and which both have united to condemn? I am inclined to believe that the great body of the New School will cordially adopt this resolution of our Assembly. It certainly is reasonable and equitable. We cannot recede from it. We cannot vote for union on a doctrinal basis, whose meaning authoritatively defined by our General Assembly, is repudiated by either party. My heart's desire and prayer to God, is for union with our New School brethren. Not with them alone: but with all who contend earnestly for the faith and deliverance to the saints.

So our Savior prayed, and has taught us that the spiritual union of his followers, manifested by perfect coöperation, if not by organic union, will be to the world, a convincing demonstration of the truth. Spiritual union may exist without organic union; and the latter may exist without the former.

The union of two bodies so alike, well organized and independent as the New School and the Old School is not necessary to the growth and prosperity of either. It may be necessary to the highest efficiency of both.

If satisfied on this point, the only question to be desired is that of agreement of doctrine. Perfect agreement in doctrinal views, is not to be expected among thinking men. Nor is it necessary to organic union. But a certain agreement there must be. The points of disagreement must be well understood, clearly defined and stated. The limits within which liberty of opinion shall be allowed, must be fixed and respected by both parties. Let us be agreed in our modes of viewing and stating gospel truth. Let us understand wherein we disagree, and agree in some things to differ, for the sake of unmasked usefulness. Those are the main points compared with which the disposition of our property, and the management of the books are small matters. Let us unite as brethren and solemnly agree to work with all our might for God and for man.

Then will our union be real, not seeming; a blessing to all concerned, not a vexation and a calamity. Such a union requires time, deliberation and prayer. Let us take sufficient time. Nothing can be lost by cautious delay and thorough consideration. Those who most earnestly desire union, who if it takes place will most faithfully abide by the terms of the compact, and most vigorously promote its objects, should be very careful in the preliminaries.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

F.

Hebrew Baptisms.

In the very important ceremonial ablution for the cleansing of the leper, which, by the authority of Professor Ripley, is to be included among the *baptismoi* of the Hebrew economy, while as yet we have found no *immersion*, but a most abundant *sprinkling*, no less than seven times repeated, and so important in efficacy that the subject of this ablution, after its administration, was to be declared, by the officiating priest, clean—purified from the obnoxious defilement, so essential to the process of purification was this ablution by *sprinkling*, yet as Prof. Ripley has called attention to the washing following in the 8th and 9th verses, we must look for the immersion in them. "These ablutions," says the Professor, *appear* to have been *entire*, not partial, and refers us to these texts for proof. Appearances are sometimes deceptive. Let us examine these washings carefully. The stress laid upon them in the commentary, as authorizing the conclusion: "Hence, the original word here used—*immersion*," demands it, we find in the 8th and 9th verses, to which the commentary refers us: "And he that is to be cleansed shall wash his clothes, and wash himself in water that he may be clean, and on the seventh day * * * he shall wash his clothes; also, he shall wash his flesh in water, and he shall be clean."

Now, how were these *washings* performed? If by immersion, then it must be conceded that the texts to which we are referred establish the point that some of these divers *baptismoi* were by immersion; but if by the original no immersion is indicated, then it must be conceded that the Professor has signally failed to establish his point, even from the text of his own selection, and that he has been deceived with the *appearance* of *immersion*, when in fact there was none.

It will be found, by examining the original Hebrew, that *kabas* is used in these texts to signify the washing of clothes, and *rahats* to signify the washing of the person; and that *tabal*, which signifies to immerse in Hebrew, does not appear in these texts at all, no more than it does in any others where *ceremonial washing* is commanded, for it is a fact established by consulting the original Hebrew, "that no washings of persons are enjoined by the word *tabal* (to immerse), even in a single instance, *nor by any word that denotes immersion*, but, without exception, by the word *rahats*, which denotes to *wash*, or *purify*' without any reference to mode.

Tabal is synonymous with the Greek *bapto*, and the English *dip*, or *immerse*. The Hebrew and the Greek are both properly translated *dip*, whenever they occur in the Scriptures, as all scholars testify. But *rahats* has its Greek synonym in *louo*, and its English synonym, *wash*, by the same authoritative testimony. Had it pleased the Holy Spirit to put *tabal* in the Hebrew, it would have shown that the ablution was entire, not partial, as Prof. Ripley claims, for *tabal* means immerse; but as we find, not *tabal*, but *rahats*, the original demands not *immersion*, but *washing*. *Tabal* has, indeed a preparatory subordinate part to perform in the ceremonial ablutions, for when the officiating priest *dips* the living bird in the mingled water and blood, *tabal* is used; but the official cleansing (see Lev. 14: 6, 7) is in the *sprinkling*, and the *washing*, for so reads the text.

I have heard our Baptist brethren remark, somewhat facetiously, that the only baptism in the Pedo Baptist administration of the sacrament, was when the officiating clergyman dipped his hand in the water. There seems to be a parallel to this in the ablution of the leper, the only immersion we can find is in the preparatory dipping of the bird and hyssop, while the effectual cleansing, which by the Holy Spirit is called a baptism, is in the sprinkling which follows; and this seems to us about a fair statement of the case in respect to Christian baptism.

But, to return to the cleansing of the leper, since there is no word which in the Hebrew designates immersion, in view of that fact, I must insist that Prof. Ripley has failed to make good his claim that these ablutions, both of persons and things, were entire, not partial, and therefore immersions, for it is beyond the power of any scholar to find in the Hebrew Scriptures any of these personal ablutions designated by *tabal*, that is, by *immersion*. It should be noted that as part of the ablutions bathing is enjoined, as in Numbers 19: 19: "And on the third day he shall purify himself and wash his clothes, and bathe himself in water." But as the original for bathe is still *rahats*, giving us the same established idea of cleansing, and not immersion, the position I have assumed is not at all affected thereby, though, in the English term bathe a person might or might not immerse himself.

The three specific kinds of uncleanness among the Hebrews were, "every leper, every one that hath an issue, and whosoever is defiled by the dead." As the second class of defilements were all cleansed by bathing (Hebrew: *rahats*), as before, I do not consider that any additional light will be thrown upon the subject by their consideration.

Let me review the ground passed over:

1st. We find in the Epistle to the Hebrews reference made to the temple services: "in which were offered both gifts and sacrifices," which could not make him that did the service perfect, as pertaining to the conscience, which stood in "meats and drinks and divers washings" (Greek: *baptismois*), and carnal ordinances (i. e., ordinances pertaining to the flesh, or person).

2d. The Apostle, in the scope of his argument, which looked forward to the better and more perfect work of Christ, includes among these ordinances the *baptismoi* of the Hebrews, and from these, by direct specification, he singles out the water of separation or purification, which was administered by *sprinkling* (see 13th verse): "For if the blood of bulls and of goats and the ashes of a heifer, *sprinkling the unclean*," as the most eminent illustration of the purifying blood of Christ, therefore the most notable of these *baptismoi*.

3d. That these "divers *baptismoi*" of the Hebrews, as we have discovered by reference to the manner of their administration, as set forth in the Scripture appointments, looking carefully at the meaning of the Hebrew terms, were not confined to any one mode, but represented a class of personal ablutions performed by sprinkling, washing, and bathing, but never in any case by immersion, since the Hebrew *tabal*, which means to *dip*, or *immerse*, and is translated by *bapto*, or *baptizo*, in the Septuagent, and dip in the English version, is never used by the inspired writers to designate the manner in which the purifying element was applied to the person in these ritual ablutions.

4th. Hence, *baptismos* was used by the Apostle in Heb. 9: 11, writing through the inspiration of the Holy Spirit, as a generic term, to indicate the various ablutions of the Hebrews, all of which coincide in the ritual use of water as a purifyer, though the element be applied in various modes, and hence properly answering to the terms used by the Apostle—*diaphorois, baptismois, divers washings*. F. B.

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CURRENT LITERATURE.

WORKS FOR THE YOUNG.

He is worthy of much praise who is able to produce books for children that may faithfully present and illustrate the subjects included in their education, yet be so pleasing in style that they will be as eagerly sought and read as are the mere stories that now abound. Those who attempt to render these subjects attractive, so often produce only a dilution that is of no real worth, or an exhibition of nonsense which none will discover sooner than a child, that many think it foolish to place any books in the hands of children which have this design. Yet, parents who have seen the works of Jean Macé, the translations of which, have been made by Harper & Brothers, New York, must confess that they deserved to be excepted from this judgment. So far as we are acquainted, in method and style, he is the prince of writers for the instruction of children. Whether he undertakes to conquer the difficulties that beset the beginning of mathematics, as he does by the magic of his "Grandpapa's Arithmetic;" or to gather charms around the rudiments of natural science, and physiology, as he does in his "History of a Mouthful of Bread," and "Servants of the Stomach;" or his object be to present instruction of a more general character, in garments of beauty, as he does in his "Home Fairy Tales," he is always successful. We are ready to regret that one who has so many delightful opportunities to mingle moral lessons with his other teaching, does not more generally do this, adding the grace of his rhetoric to their worth in themselves. Yet the inference can hardly fail to be drawn, when it is not expressed, and the effect of the books, in all respects, is good. If placed within their reach, it is certain that children will read them all. Sold by Bancroft & Co.

DICTIONARY OF SHAKSPERIAN QUOTATIONS.

There is an element of bravery in one who adds another to the hundreds of books already published, relating to Shakspeare and his works. The presumption is that all the changes that are possible have been rung upon the subject. Yet the appearance of this volume from the press of Claxton, Remsen and Haffelfinger, of Philadelphia, is evidence that the variety was not exhausted. The principal peculiarity this has, as compared with others similar in some respects, is that the quotations are not arranged in alphabetical order as to the themes they illustrate, but are more extended than those found in most books of this kind. The lovers of the great dramatist will like it the better because it contains so much of his writings, so agreeably arranged. The book can be bought at the store of H. H. Bancroft & Company.

WE have also received from H H Bancroft & Company,

THE SABBATH SCHOOL INDEX, by R. G. Pardee, A. M., who is known over the country as a man most familiar with everything connected with Sunday Schools, since he has devoted his life to this department of Christian work. This book is a summing-up of his study and experience on the subject, and must be very valuable to all engaged in a service around which he gathers so many charms, and which he shows to be so essential to the success of the Church. It is neatly published by J. C. Garrigues & Co., of Philadelphia.

THE GARLAND, a very fine collection of our best poetry, issued by J. B. Lippincott & Co. Rarely is so much that is excellent, and so little that is inferior, bound together in one volume.

DRIFTING AND STEERING; by Lynde Palmer, one of a series of books called the "Magnet Stories," and well calculated to have a healthful influence on the young. Published by Moore & Nims, of Troy, New York.

A VERY pleasing book, to be sold in numbers, and by subscription, has been handed to us by the agent, Alfred Hirst, called "Scripture History for the Young;" by Rev. John Howard, A. M. The design of the author is to render the principal narratives and facts of the Bible so attractive, by illustrations and simple compilations, that children will be glad to become familiar with them. This design has been well executed in the numbers we have seen.

WE have been more and more in favor of the form in which THE OCCIDENT is published from the beginning, but have become thoroughly confirmed in our choice since the first volume has been bound and presented to us by the publishers. The volume is exceedingly *neat*. We will leave to those who have read the paper to say whether it is worth such tasteful preservation. If, however, any are of this opinion, and would like to purchase copies, the publishers have a few which they can furnish.

LITERARY ITEMS.

LIBRARIES.—There are 31 libraries in California, containing each 1,000 volumes or more, and an aggregate number of 130,000 volumes. The largest of these institutions, the State Library, contain a little more than 30,000 volumes. In addition to the above, there are about 40 smaller libraries in the State, belonging to the various towns, Public Schools, literary associations, etc., and containing from 300 to 1,000 volumes each, making a further aggregate of about 20,000 volumes.—*Cronise's Natural Wealth.*

PORTLAND, Oregon, has now four daily papers. *The Evening Commercial*, is the name of the one lately established. In its editorial of July 15th, we find the following;

"The small sum of 25 cents, expended in the support of a newspaper, devoted to the interests of a city like Portland, and a State like Oregon, is more judiciously laid out than in any other manner."

A PET monkey lately climbed to the top of a bookcase in the monastery of *Mekitarista* in St. Lazare, Venice, and threw down a dust-covered bundle of papers—which turned out to be a long correspondence between Lord Byron and the monks of St. Lazare, with whom he once resided.

MR. BURLINGAME says the Chinese have more books, encyclopedias, pamphlets, magazines, etc., than any other people. Their principal encyclopedia embraces five thousand volumes.

THE London *Spectator*, considers the "Spanish Gypsy," by Geo. Eliot, the noblest sustained poetical work ever produced by a woman, not excepting Mrs. Browning's poems.

SALEM DAILY RECORD.—This sprightly little sheet, has suspended publication, in order to settle up accounts and make arrangements for a still better paper.

To every 100,000 persons, one telegram to 37 letters is received in Belgium; one to 69 in Switzerland, and one to 121 in the United Kingdom.

LORD BROUGHAM, it is said, has left an autobiography, which his brother and successor in the title, hesitates to publish on account of its personality.

THERE is a Bible in the library of the University of Gottingen, written on 5,476 palm leaves.

LONGFELLOW will spend the summer in Europe. He is engaged in writing a new poem.

THE Sacramento people are trying to inaugurate a course of lectures.

"ECCE HOMO," has gone into the ninth edition in London.

FOR SALE.—The Idaho *World* office is offered for sale.

PRINCE GEORGE, of Prussia, has written a tragedy.

Educational.

Menticide.

There are cases of alleged neglect of the education of certain youth by their guardians, under the influence of selfish motives. One of these is that of the prince Charles Edward, commonly called the "Young Pretender." His tutor was Sir Thomas Sheridan, who is charged with slighting his pupil, under the influence of bribes received from Sir Robert Walpole. The latter was the stay of the House of Hanover, and took this method of blasting the rising hope of the banished Stuarts. Another case is that of William the Third. For him, the Pensionary De Witt, is said to have provided a tutor of mean abilities, in order to depress the intellectual energies of the future champion of Protestantism and liberty in Europe. For the credit of human nature, however, we trust that the opinion of Jesse, in his "Lives of the Pretenders," is correct; to wit, that neither of these stories has much foundation on fact. For the same reason we hope that Horne Tooke, as reported by Rogers, in his "Recollections," drew the following assertion, not from observation, but from fancy. "A man with a little mind will educate his son below himself, and keep him there; that he may say, What a wise man my father is! my father is a rich grocer!" Even the alleged trustworthiness of such facts, however, is an indirect testimony to the value of education. That such testimony is not needed, is too much to affirm. Faith in the power of teachers to evolve anything from their pupils which will not otherwise be evolved by circumstances, is none too common. Belief in the existence of much poverty, folly and crime in the world, because certain schoolmasters, ten years ago, were not skillful, is by no means universal.

C. R. C.

How to Act in Danger.

Children should be instructed how to act in circumstances of danger. One warning is, when fire is near not to wait for clothing. This kind of delay seems to have cost the life of the young girl just burned to death on Ellis Street, in San Francisco. Warnings for the danger of drowning are suggested by the Oakland ferry disaster. A young lady saved her life on that occasion by quickly remembering three rules: to keep her mouth closed, her eyes alert, and her feet moving. She sank twice, but, by keeping her lips compressed, swallowed no water. She caught sight of the object (a man's coat) to which she clung till she was drawn aboard the steamer, by looking briskly in every direction on coming to the surface. And she hastened her coming to the surface, and remaining there, by con-

stantly and vigorously treading the water with her feet. Presence of mind is not always presence of ingenuity. It is often merely presence of memory. What seems to be a happy inspiration is only a happy recollection. The mental faculty oftenest stimulated by danger is memory. Let us store the memories of our young folks, then, with precepts suited to dangerous emergencies. — C. R. C.

Leave out the Flourishes.

A little boy, after puzzling his brain over a few lines of poetry, which his teacher had given him to commit to memory, came to his mother ready to weep over his failure, saying: "Ma, I can't read the flourishes." The truth was, the young lady, who wrote well, had an ornamental style, which obscured the plain reading with the fanciful strokes of the pen, and the poor boy was bewildered and sad over the almost hieroglyphical manuscript.

The complaint of the child is touchingly suggestive to parents, teachers, and ministers. It is a cruel thing to obscure precious, eternal verities with flourishes. And how often does the vain desire of personal display, the ambition which seeks popular notice, lead the herald of the cross, no less than the instructor of children, away from the simplicity of the Gospel; and the listener feels, if he does not speak it, the perplexing difficulty of this child—"I can't understand the flourishes."

It is indeed a blessed and comparatively rare thing in any teacher of immortal minds, to be direct and simple—Christlike in self-forgetful endeavors to reach and save others.—*American Messenger.*

Personal.

Seth W. Payne, the pedestrian, has lately arrived in this city from the East. He will walk over California and Oregon, and then go to Asia. It is probable that he will not cross the ocean on foot.

J. F. Jordan, sub-master in the Washington Grammar School, was stoned, knocked down and brutally beaten by some of the larger boys of the school on Wednesday last.

Westmoreland beat Hartson in the Petaluma primaries, although Sonoma County, as a whole, decides for Hartson; also the counties of Lake, Mendocino, and Napa.

Rev. Geo. H. Atkinson, D.D., has been elected for life to the pastorate of the Congregational church in Corvallis, Oregon. He is now making a visit to this city.

Professors Wallace and Wilson are instructing the people of the Sacramento Valley in the mysteries of horse-breaking.

Gen. O. H. Lagrange is the choice of the Republicans of Oakland for Representative to Congress from the Second District.

E. J. Silvey recently fell from the balcony of his hotel in Suisun and received fatal injuries.

General Halleck has gone north on a visit to Victoria, Sitka, and intermediate points.

Hon. C. E. DeLong, of Nevada, sailed from New York on the last steamer.

L. B. Ayer has withdrawn from the management of the Marysville *Appeal.*

Holland Smith has been appointed Postmaster of San Francisco.

A. D. Paddock is Governor of the new Territory of Wyoming.

Rev. E. Thomas, D.D., arrived in this city on the last steamer.

Conness, Cole, and Gorham are on the way to California.

Gen. Crook has been assigned to the command of Alaska.

General Ord has been making a visit to Nevada.

J. W. Winans will sue the *Examiner* for libel.

Elder Knapp has gone to San Diego.

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PEOPLE'S BOOK OF BIOGRAPHY.—A new work, just ready, by the popular writer, James Parton. A great number of the subjects are self-made men, "Who paved their own way in this world," who were "architects of their own fortunes." Reading like this inspires the young with courage and stimulates them to emulate such examples. A very large sale is expected.

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AGRICULTURAL.

How to Make Gravel Walks.

In the first place, remove all the soil and vegetable mold, where the walk is to be made, to the depth of six or more inches, so that there will be nothing to promote the growth of grass roots. If this precaution is not taken, grass roots will soon spread from the sides of the walk, and grass will cover the entire foot-path. After the way has been excavated to the desired depth, let the depression be filled with course gravel, if it can be obtained, and the surface be covered with clean, small gravel, about one or two inches in depth. Then roll the surface with a heavy roller. If any stray spires should appear in the walk let them be pulled up at once. A more effectual way, however, is to sprinkle salt over the walk, or apply a weak brine with a watering-pot. A weak brine will effectually destroy all vegetation in a walk, at an expense of only a few cents for the salt.

Another way to form the body of a walk, is to fill the excavation with blacksmiths' and iron-moulders' cinders, or pieces of old brick, old mortar, lime siftings, oyster and clam shells, or anything else of a similar character. Then cover the surface with about two inches of sharp, clean gravel, that is free from mold or anything that will promote the growth of vegetation. If gravel must necessarily be carted a long distance, the surface of rubbish may be covered with only a thin coating of clean gravel. Let it be borne in mind that one barrel of salt sowed over the walk will save much labor and expense in keeping down weeds and grass. This is a very cheap and satisfactory manner of making a loose or open gravel walk. Where the soil is heavy, and there is only a thin stratum of mold on the surface, resting on a compact subsoil, in which there is little or no vegetable matter, nothing but the thin stratum of mold need be removed, where a walk or carriage drive is to be made.—*New York Times.*

How the Chinese Make Dwarf Trees.

We have all known from childhood how the Chinese cramp their women's feet, and so manage to make them "keepers at home;" but how they contrive to grow miniature pines and oaks in flower pots for half a century has always been much of a secret. They aim first and last at the seat of vigorous growth, endeavoring to weaken it as much as may be consistent with the preservation of life. They begin at the beginning. Take a young plant—say a seedling or cutting of a cedar—when only two or three inches high, cut off its tap-root as soon as it has other rootlets enough to live upon, and replant it in a shallow earthen pot or pan. The end of the tap-root is generally made to rest on a stone within it. Alluvial clay is then put into the pot, much of it in bits the size of beans, and just enough in kind and quantity to furnish a scanty nourishment to the plant. Water enough is given to keep it in growth, but not enough to excite a vigorous habit. So, likewise, in the application of light and heat. As the Chinese pride themselves on the shape of their miniature trees, they use strings, wires, and pegs, and various other mechanical contrivances, to promote symmetry of habit, or to fashion their pets into odd fancy figures. Thus, by the use of very shallow pots the growth of the tap-root is out of the question; by the use of poor soil and little of it, and little water, any strong growth is prevented. Then, too, the top and side roots being within easy reach of the gardener, are shortened by his pruning-knife or seared with his hot iron. So the little tree, finding itself headed on every side, gives up the idea of strong growth, asking only for life, and just life enough to look well. Accordingly, each new set of leaves become more and more stunted, the buds and rootlets are diminished in proportion, and at length a balance is established between every part of the tree, making it a dwarf in all respects. In some kinds of trees this end is reached in three or four years; in others ten or fifteen years are necessary. Such is fancy horticulture among the Celestials.—*The Technologist.*

Regularity in Feeding.

Every good farmer knows that any domestic animal is a good clock—that it knows, almost to a minute, when the regular feeding-time has arrived. If it has been accustomed to be fed with accuracy at the appointed period, it will not fret till that time arrives; after which it becomes very uneasy and restless until its food comes. If it has been fed irregularly. it will begin to fret when the earliest period arrives. Hence, this fretting may be entirely avoided by strict punctuality; but it cannot be, otherwise. The very moment the animal begins to worry, that moment it begins to lose flesh; but the rate of this loss has never been ascertained—it is certainly worthy of an investigation—and can only be determined by trying the two modes—punctuality and irregularity—side by side, under similar circumstances, and with the same amount of food, for some weeks or months together.

There is one precaution to be observed in connection with regular feeding, where some judgment is needed. Animals eat more in sharp or frosty, than in warm and damp weather. Hence, if the same amount by weight is given at every feeding, they will not have enough when the weather is cold, and will be surfeited when it is warm and damp. Both of these evils must be avoided, while a little attention and observation will enable the farmer to do it. —*Tucker's Rural Affairs.*

Cutting Timber.

Complaints having been made to the Registrar of this District of the great waste which is being committed on public lands in the timbered counties of the Coast Range, particularly in Santa Cruz County, a government agent has been designated to visit that county and other places and report the facts for further action. There is less excuse now than heretofore for waste, as much more of the timbered lands have been made accessible through school warrants, scrip, etc. Nearly all the bark used for tanning purposes in Santa Cruz County has heretofore been taken from the public lands. The beautiful chestnut oak is cut down, the bark stripped off, and the denuded trunks are left to decay on the sandhills and in the cañons. The red-wood forests have been devastated, the trunks of the best trees taken to the mills for lumber, and what the woodman did not destroy, the fires of autumn have lapped up. Nearly the same condition of things is true of Mendocino County. Heretofore it has been difficult to acquire title to lands which have not been officially surveyed. Possessory claims have been held good under State laws. Parties have gone on to the lands, in many instances temporarily, and sold the timber to owners of saw-mills. No possessory or preëmption claim involves the right to denude the lands of timber. The title is in the Government until the patent issues. Until this is done the occupant can only use so much of the timber as is necessary for fences, buildings, and the actual improvement of the property.—*S. F. Bulletin.*

Fairs at Horse Races.

There has been considerable discussion, whether it is wise to have have horse-racing at agricultural fairs. The question would seem to suit the exact state of things in these days better, if it took the shape whether it is best to have agricultural fairs at our State and county horse-races. We have no doubt that, other things being equal, the better Christian a man is, the better he enjoys the graceful movements of a fine horse, and a relish for driving at 2.40 speed, argues no dreadful depravity, especially if the horse enjoys the thing. But that the race-course, with its gambling, brutalities and dissipation is a very different thing, with which no real gentleman can have sympathy, needs no argument. That all the evils of the race-course have been transferred to our fair-grounds, everybody with two eyes knows. We greet with much satisfaction, therefore, the resolution of the Illinois State Board of Agriculture, that "no trial of speed by racing will be allowed" on their fair grounds this year, and commend their example to all the State and County Agricultural Societies of the land, which have failed as yet to take any similar action. Now let us have war on the fat women shows, and brass jewelry swindlers, and a long step will be taken toward making our agricultural fairs more worthy the attendance of self-respectful people, and less dangerous to the public morals.—*Advance.*

MINING.

Mining Under the Sea.

The miner's life can hardly be a cheerful one, exposed as he is to the many dangers of explosions from fire-damp, of crumbling walls, of falls down fearful shafts, and the general unhealthfulness of working where the purifying sunbeams are ever excluded. But mining under the sea must have its peculiar trials and terrors.

There is a vast copper mine in England, where shafts extend many hundred yards under the bottom of the sea. The moaning of the waves as they dash against the rocks is forever sounding in those gloomy aisles. When the storms come, the sound of the waters becomes so terrific, that even the boldest miners cannot stay below, but leave their work and come out upon the firm upper earth. Overhead, are masses of bright, pure copper, streaming through the gallery in all directions, traversed by a network of thin red veins of iron, and over all the salt water constantly drips, drips down from tiny crevices in the rock. Immense wealth of metal is contained in these roofs, but no miner dare give it another stroke with his pick-axe. Already there has been one day's work too much upon it, as a huge wedge of wood driven into the rock bears witness. The wedge is all that keeps back the sea from bursting in upon them. The roof is probably not over three feet in thickness, and in many places may be less. Yet here are three tiers of galleries, where men work day by day, not knowing but at some fatal hour the flood may be upon them, rendering all escape as hopeless as it was in the days of Noah.

The awe-stricken visitor hurries away from the scene, with a heart appalled in view of its hourly dangers. Who could win money at such a risk, with that sullen roar of the ocean forever sounding its warning in his ears?—*New York Times.*

Coal on Green River.—The Reese River *Reveille* of the 14th inst. says:

"We were shown this morning a letter written at Green River City on the 5th inst., in which the writer claims to have made important discoveries of coal. We give the following extract from the letter: 'Myself and companion located a section of land twenty-two miles from here on Bitter Creek, for the purpose of mining for coal. We have 19 coal veins in the section; the one we are now opening is five feet thick, and extends through the whole section of one square mile. From the mouth of our tunnel to the railroad track the distance will be only about 300 feet. The coal is of the anthracite quality. We have built a stone house on the claim, and have made openings on the four quarter-sections. Our tunnel is now about thirty feet long, and we are taking out about four tons of coal per day. There is no market for it at present, but we can afford to wait for the market. The railroad company are pushing the work ahead, and their camps dot the road every two miles between this place and the North Platte, where the cars are now running, and they will reach this point by the middle of September. This town has a population of 1,000 inhabitants, and about every other house is a whisky mill.'"

Mining in Russia.—As a gold-producing country, Russia ranks next to the United States, and the colony of Victoria, the present annual yield being about $15,000,000. The mines are all in Siberia, in the eastern slope of the Ural and on the northern slope of the Altai mountains. The former chain runs with the meridian from latitude 45° to 67°, and is auriferous for most of its length, but its chief wealth is on the Siberian side.

And the Altai chain runs nearly parallel with the equator, about latitude 50°, and the auriferous river

beds and hills extend as far as 60°, or even further. The Altai remins us of the Sierra Nevada; both chains separate high and desert table lands from districts with rich soil and abundant streams; and the side which has the streams abounds in gold, while silver is found on the other side.

The climate of Siberia is very severe, and in most of the placer districts the ground is constantly frozen at a depth of three and a half feet, the cold of winter penetrating much deeper, and the thawing influence of summer only reaches to that depth. Washing is only possible between May and September, so that half the year is lost for mining purposes. The mines are owned by the government or by wealthy proprietors, and the laborers are ignorant and poor men, who bring neither intelligence or zeal to their aid. Each laborer receives from his employer a certain ration of meal, and his money wages amount to about half an ounce of gold for a year, or something like half an ounce of silver per month—50 or 60 cents a month.

The methods of placer working are not described fully in any of the authors whose books are accessible in this country; but it seems evident that the amount of earth washed is considerably less, in proportion to the number of laborers, than in the Anglo-Saxon mines. It is said that the Californian modes of washing have been introduced to a limited extent in a few of the districts; but we have no correct account of large ditches, of deep hydraulic claims, of ancient river beds, or of various other interesting facts which mark mining in California. —*Ross Browne's Report.*

FIRST CRUSHING OF ORE IN SWEETWATER.—The *Sweetwater Mines*, of July 3d, published at South Pass City, says:

"The first crushing of ore ever done in Sweetwater was done Friday, June 26th, at the splendid power arastra of Messrs. Fairfield, Bronson & Marshall. The occasion was one of considerable importance to our young mining country, and was so considered by quite a number of our estimable citizens, who showed their interest by visiting the works during the day."

RICH STRIKES IN MARIPOSA.—The *Mail* says an exceedingly rich gold quartz ledge, five feet thick, has been discovered on the Buckingham Mountains, some ten or twelve miles from that place. Another rich strike is reported near Cariboo, in the vicinity of Mariposa.

NEW AND STRANGE.

The Chicago Waterworks.

No waterworks machinery in the country is contained in a finer room than the machinery of the Chicago Waterworks. This (the main room), when finished, will be 124 feet in length and 65 feet deep. It contains three pumping engines, one of which was erected in 1853, and one in 1857, and one (the lately erected engine) in 1867, the valve motion being Gill's rotary cut-off. The new engines are models of workmanship. The first time they were run to pump water for the City of Chicago, they worked with the utmost smoothness, and were kept running day and night for seven weeks without a moment's cessation. Yesterday, they had been running for over three weeks, and yet worked with the smoothness and perfection of a watch. The air vessel, twenty-six feet in height and four feet in diameter, and cylindrical in form, is made of wrought iron, and painted to represent New England granite. One of the most prominent points of attraction about the machinery is the fly-wheel, which is a gem of mechanism. It is twenty-four feet in diameter, weighs twenty-five tons, and is polished from its centre to its periphery. The whole of the wheel has been turned, not a bolt or nut being visible. Extending entirely around the engine-room is a beautifully designed iron foot-walk, for the convenience of the engineers. The well-curb is 37 feet in diameter, and is sunk 23 feet below the surface of the lake. The interior of the curb is cylindrical in shape, and in it is situated the foundation of both engines. Indeed, within a space of 37 feet, including the above, there is a foundation that supports a weight of over 2,000 tons, including the engine foundation, the well, and their adjuncts. In this connection may be mentioned the main delivery pipe, which all visitors look at with curiosity, as the communication between themselves and the lake. This pipe is 28 inches in diameter. Above it is a guage, which works so accurately that the dial hand is almost immovable, though under ordinary circumstances it would be constantly vibrating.

In the boiler rooms are two boilers. These rooms are 45 feet in length and 38 feet in width. The two boilers in them are each 12 feet three inches in diameter and 22 feet in length.

In another portion of the yard may be seen the places where communication is made with the shore end of the lake tunnel. The tunnel terminates in a great chamber 16 feet in diameter, composed of five compartments, which receive and distribute the water to the different pump wells. This chamber is 40 feet deep.

The Board are preparing to sink another well on the south side of the building, preparatory to the erection of another engine.—*Chicago Republican, April 30th.*

Iceland.

In the cold North Sea, a little below the Arctic circle, lies the island called Iceland. Presenting somewhat the form of an irregular ellipse, it occupies an area of about 37,000 square miles, affording the dull diversity of valleys without verdure, and mountains without trees. Desolation has here fixed its abode. It broods among the dells, and looks down upon the fiords. The rocks and hill-sides are sculptured with signs of an igneous origin, while the whole island is still the sport of convulsion. The ground trembles with the throes of the earthquake; the Geyser spouts scalding water; the plain belches mud; while the great Jokull, clad in robes of eternal snow—true priest of Ormuzd—brandishes aloft its volcanic torch, and threatens to become the incendiary of the sky.

The interior of the island is traversed with difficulty even during the summer. Here may be seen peaks that the Alpine club dare not climb. The scanty population dwell in thinly-settled hamlets, along the fiords and streams, leaving the greater portion of the territory to the fox, the reindeer, and the occasional Greenland bear that floats over on the berg.

Only two quadrupeds, the mouse and the fox, are indigenous. So sterile is the soil, and so brief the summer sun, that life is supported only by a struggle. Indeed, the neighboring ocean is more hospitable than the dry land—for, of the thirty-four species of mammalia, twenty-four draw their food from the roaring main. The same is true of the birds, fifty-four of the ninety species being water fowl. Here and there may be seen patches of meadow, a few pastures, and tracts of arable land; yet so poor is the soil, that man, like the lower orders, must eke out his subsistence by resorting to the sea. —*Round Table.*

Bridging the British Channel.

The *Courrier du Pas-de-Calais* publishes the following account of an audience granted by the Emperor to M. Boutet, engineer, the promoter of a plan for making a railway across the Channel: "The reception was of the kindest description. The Emperor is conversant with the subject in all its points of view. 'Draw me up,' he said, 'a detailed memorandum of the means of construction, with all the plans, an estimate of the cost, the time required for the execution, and a calculation of the profits of the undertaking. I will examine all these myself, and we will support you. This project,' added the Emperor, 'is far more practicable than all the tunnels and other expedients proposed, in none of which I have any confidence.' A large plan of the project was spread out on the floor; the Prince Imperial, in leaving the room, jumped over it. 'Monseigneur,' said General Fave, who had introduced M. Boutet, 'you have been the first to pass the bridge.' The Emperor smiled, and in retiring repeated the words, 'We will support you.' The enterprise has therefore, made a decisive step in advance, inasmuch as it has just received the Imperial support."

The Wonders of Seed.

Is there upon earth a machine, is there a palace, is there even a city, which contains so much that is wonderful as is inclosed in a single seed—one grain of corn, one little brown apple-seed, one small seed of a tree, picked up, perhaps, by a sparrow, for her little ones, the smallest of a poppy or blue-bell, or even one of the seeds that are so small that they float about in the air invisible to our eyes? Ah! there is a world of marvelous and brilliant beauties hidden in each of these tiny seeds! About a hundred and fifty years ago the celebrated Linnæus, who has been called "the father of botany," reckoned about 8,000 different kinds of plants; and he then thought that the whole number in existence could not exceed 10,000. But a hundred years after him, M. de Candolle, of Geneva, described about 40,000 kinds of plants, and he supposed it possible that the number might even amount to 100,000. Well, have these 100,000 kinds of plants ever failed to bear the right kind of seeds? Have they ever deceived us? Has a seed of wheat ever yielded barley, or the seed of a poppy grown up into a sunflower? Has a sycamore tree ever sprung from an acorn, or a beech tree from a chestnut? A little bird may carry away the small seed of a sycamore in its beak to feed its nestlings, and on the way may drop it on the ground. The tiny seed may spring up and grow where it fell unnoticed, and sixty years after it may become a magnificent tree, under which the flocks of the valleys and their shepherds may rest in the shade.—*Rural New Yorker.*

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General Selections.

Nothing but Leaves.

Nothing but leaves; the spirit grieves
Over a wasted life;
Sin committed while conscience slept,
Promises made but never kept,
Hatred, battle, and strife;
Nothing but leaves!

Nothing but leaves; no garnered sheaves
Of life's fair, ripened grain;
Words, idle words, for earnest deeds;
We sow our seeds—lo! tares and weeds;
We reap with toil and pain
Nothing but leaves!

Nothing but leaves; memory weaves
No veil to screen the past:
As we retrace our weary way,
Counting each lost and mis-spent day—
We find, sadly, at last,
Nothing but leaves!

And shall we meet the Master so,
Bearing our withered leaves?
The Savior looks for perfect fruit—
We stand before Him, humbled, mute;
Waiting the words He breathes,—
"Nothing but leaves?"

—*Hymns of the Ages.*

Paul on Mars Hill.

What is that bold, projecting rock, just under the temple-crowned Acropolis, and sloping on the northeast into the plain below? It is the Areopagus, or Mars Hill. And who is that dauntless man that stands there in such tranquil grandeur? It is the great Apostle to the Gentiles.

The ascent is by sixteen stone steps cut in the rock, from the sotheast. It is called Mars Hill, say some, because Mars was once arraigned there, and tried and condemned for a criminal offense; others, because he there sat as judge; others still, which is more probable, because, in the early history of Athens, it was the site of a temple erected to this god of war. Here held its sessions that celebrated Court, called the Areopagus, composed of the old archons—the choice, tried men of Athens. They were generally elected for life, or until banishment overtook them; for Athens, capricious, poetic Athens, that nurtured more wise men than any other of the ancient cities, oftener banished them, and almost as often, repenting of her haste, called them back again.

These judges had charge of cases political and ecclesiastical, municipal, provincial, and sometimes national. The number, at different periods, varied from nine to thirty. Here they sat on these uncushioned seats of solid rock; and during the trial of criminals, that they might not be swerved from justice by the sight of accuser or accused, they sat in the night. They would listen to no eloquent pleas, lest sophistry might beguile them from equity, but only to testimony and a plain statement of facts. The blue heavens was their only canopy, and the pure, free air, their encompassing walls. Until the time of Pericles, this Court was the purest, noblest, and most patriotic body of men in Greece—Themistocles, Aristides, and Alcibiades being chief among these Areopagites.

So unifying was the spirit of this old Court that new members, who had not by previous culture and discipline been brought into its patriotic and legal affinities, were soon judicially regenerated, and assimilated by its organizing forces.

The Bema, hard by, was the popular branch of government, where the orators bore sway, and the people clamored. This democratic body tended to factions and anarchy; the other, oligarchical and aristocratic, to castes and despotism. The populace was capricious and fickle; the judges, demure and inflexible; and together, they gave Athens the best government of any of the Grecian states.

The apostle had mingled with his own people in the synagogue, and preached unto them "Jesus and the resurrection," but they did not believe. He encountered the stoics and Epicureans, whose schools were hard by in the Agora; the one a school of Gallios, the other of wine-bibbers and gluttons. Between these two, the degenerated Greeks of that day were divided. The apostle was at home in their language and literature, their philosophies and their theologies. And it is no wonder that "his spirit was stirred in him," in a city "wholly given to idolatry," where gods and goddesses were plentier than men or women. They had erected a temple, or a statue, or an altar, for every god they knew, and sometimes all of them to one; and, besides these, there was an altar with this inscription: "To the unknown God." No wonder Paul thought them very *religiously disposed*, "in all things," *given to worship*—which is here a more exact rendering of the Greek term than the common one, "too superstitious." It was partly a compliment, and partly a quiet sarcasm.

When he announced to them Jesus and the resurrection, they thought he was introducing two new divinities, and as this was against the Roman law, and as neither of these was catalogued at the Pantheon, the more serious regarded him as a disturber; and the frivolous and profane as a "babbler." But their inquisitiveness and desire to hear "something new," prevailed over their scruples. They led him up those steps, and bade him explain to them his "new doctrine."

He addressed them by a title of which they were ever proud—"men of Athens"—and pointing to the altar erected to the unknown God, "whom ye ignorantly worship, Him declare I unto you." It is not a new nor strange God that I propose for your adoration, but the only true and living one. He "made the world," and can he be confined to "temples made with hands," though chaste as yonder Doric Parthenon? "He giveth to all life and breath and all things." How can he be carved in stone, and "worshipped with men's *hands*, as though he needed" these costly shrines? Since "we are his offspring," as Aratus, Cleanthes, and others of your own poets have said, and as *we* are not made "of gold or silver or stone," we ought not to think that the Godhead is made like unto that gold and ivory statue of Minerva, "graven by art and man's device."

But there were times of "ignorance"—those classic days of Solon and Pericles, when your fathers reared these model temples and carved these magic statues; intellectual noon indeed, but moral midnight, without the glimmer of a single star; and God was forbearing and "winked at" it. But now that the sun has risen, he "commandeth all men everywhere to repent." For there is another seat of judgment, loftier than this rock, and another judge, wiser and more just than the old archons, before whom we must all appear.

What a sermon! what a preacher! what a pulpit! It is impossible to conceive, without standing on the spot, the power of this appeal to their poets—of this sober contempt poured upon their most glorious works of human art. Ascending the steps over which the Athenians led this bold apostle, I took out my Greek Testament and read the whole passage. It was to me like a new revelation. As I stood where he stood, and looked upon the objects of nature and of art that came under his eye, wanting only some of the statues and altars and entablatures to complete the view;—as I there read his discourse in his own words, I felt its fitness and beauty and power as I had never done before, and as it can be felt nowhere else.

The great Plato, after his return from Egypt, where he had learned from the Jews the doctrines of Theism and Divine Providence, partially concealed his sentiments, lest he should be arraigned on Mars Hill and tried for heresy. Socrates, a better man than Plato, with more grace and grit, yet only dared not disavow his belief in these primal truths, when it was proved upon him. In Paul alone we behold the dauntless champion of truth. Socrates and Plato were moralists and philosophers. Paul was both these, and more—he was a Christian preacher. They were timid, and shrank from the danger of assailing error. The love of Christ constrained him, and a sense of the pestilential influence of error left him no alternative but a fearless attack upon it, in a skilful promulgation of the Gospel.

This sermon has been pronounced by some Christian preachers, a comparative failure. They think it too scholastic, too much about natural theology, and too little about Christ. I should not like to sit in judgment on one who spake as did the apostle,—"not in words which man's wisdom teacheth," even if I could not perceive the pith or point of what was said. I should not like to call a sermon ill-shaped, or out of time or place, which was the means of gaining one loyal subject to the great King, or of helping a single struggling saint on the way to heaven, or of proclaiming to benighted heathen the unknown God that made the world and governs it, and is the Judge of men—though not one of them gave heed to it.

It would require not a little moral audacity to assume to know better than the apostle, better than the Holy Ghost, what was befitting the time, the subject, the speakers, and the auditors.—*Prof. Lawrence in Hours at Home.*

The Chinese Embassy.

There is an old saying that everything has a handle, if we only knew where to find it. For ages it has been the complaint of the civilized world that China had no handle. We could not get at it or into it, or do anything with it. The result shows that there was a way nevertheless, for Mr. Burlingame has found it. He has pronounced "Open Sesame," and the everlasting hinges begin to creak, the huge gates begin to turn, and the deep recesses of ancient empire are opened to light. We enter and China becomes part of the world.

And what do we see here to-day? Live Ambassadors from an empire which traces its origin back, through the mists of antiquity almost to the time when the smoke of sacrifice went up from the heights of Ararat, and Nimrod hunted the buffalo and boar on the plains of Shinar—an embassy from the very nation whose primal founder and lawgiver, before Pythagoras began disputing in the schools, laid it down as an unchangeable law that all the outside world were barbarians and that "there should never be legislation for barbarians." The "Infallible Medium" of Confucius has given place to *Wheaton's Law of Nations.* The imperial descendant of Kubla Kahn who has stood still for two thousand years has all of a sudden commenced swinging round the circle.

In good truth, this sudden movement of the Chinese Government is one of the greatest events of this eventful decade. It is the introduction of a new and vast element into the activities of the world—an element which is to change the aspect of general civilization, and particularly to tell upon the future interests of our own Republic. The mere making China our next neighbor, as will quickly be done by the completion of the Pacific Railroad, we are accustomed to say, is fraught with prodigious consequence to all of our commercial interests; but we need something else than mere physical neighborhood to secure that. Were China to maintain its old *moral* alienation from ourselves and the rest of the human family, the Pacific Railroad would not help us a tittle to any new commercial relations. For all commercial purposes, so far as China is concerned, it might as well stretch toward the moon. The best thing about this Embassy is that it is a practical assurance that the old moral barrier which divided China from us has disappeared forever, giving our future intercourse with it the moral facilities and securities without which successful commerce can no where exist.

It is curious how inadequate is the common estimate of the greatness and development of the Chinese Empire. We can scarcely avoid a patronizing air in showing the Envoys all our fine things, when the truth is that they have to be very polite to avoid laughing in their sleeves while we do it.

We talk of our glorious history, when, in fact, our country is as the babe of yesterday compared to theirs. Before the founding of Rome, prior to the first monarchs of Israel, China had attained the dignity of a settled State, if not with its present greatness, yet with all the germs of that greatness.

Our territorial extent, of which we are so proud, is no larger, even with frozen Alaska in, than their "Flowery Land." A glance at the map will show that China embraces no less than thirty-eight degrees of latitude and seventy-four degrees of longitude. And the resources of this vast area are quite equal to ours. It has about the same extent of coast line, and occupying every conceivable altitude

from the sea level to the snow-line, its soil can supply every material want known to man.

We boast of our population, but probably our Chinese visitors are quietly wondering how such a handful of people venture to call themselves a great nation. Their land, according to the last census, has four hundred millions, nearly a third of the entire human race, and far more than all the population of North America and South America combined. Several of their eighteen Provinces, answering to our States, have each more people than our whole Republic. They have a plenty of cities, each with a larger population than the largest of our States. Our New Yorks and Philadelphias are but villages in comparison. Neither is this immense population stationary as we are apt to imagine. In fact they are even more locomotive than Americans. Travelers have said that the amount of internal traveling in China is really extraordinary—that there are continuous streams of travelers on horse, on foot and on litters from Canton to the Great Wall, some 1,500 miles, in many parts so crowded as to impede one another, and so numerous as to leave no traveler out of sight of others, before and behind. Among these are long lines of merchandise. Nor is this locomotion all internal, as we have pretty good proof in the incessant movement which has been going on from China to California ever since the discovery of gold in the latter.

Nor can we assume any superiority on the score of our great inventions and discoveries. Our visitors will see little here, from the printing art to the mowing machine, with which their ancestors were not familiar a thousand years ago—the same ancestors who originated the manufacture of porcelain, and first gave to mankind the mariner's compass. As for the art of all arts, the art of fertilizing the ground, and getting much food from little space, the Envoys doubtless consider us altogether primitive. Familiar as they are with that elaborate system by which every particle, liquid or solid, of the refuse of of their great cities is saved and applied as manure to the fields, they cannot but stare at the recklessness or stupidity which suffers all of the offal of our streets to be carted or washed off into our bays and rivers, defiling the waters, and worse than absolute waste.

We talk a great deal about our unparalelled *progress*, and are fond of making that our unique distinction among the nations. Well, as to that there may perhaps be some doubt whether China has not the precedence,—the same China that we used to laugh at as the most backward of nations. At all events we have the word of Mr. Burlingame to the contrary. In his banquet speech, the other evening, he claimed for China this very distinction of unequaled progress. His emphatic language was: "*I aver that there is no spot on earth where there has been greater progress made, within the past few years than in the Empire of China;* she has expanded her business; she has reformed her revenue system; she has established a great university, where modern science and foreign languages are to be taught." China has been pushing on to this position in spite of being engaged at the same time in repelling the attacks of the two strongest nations of Europe, and in putting down a domestic rebellion of incomparably greater magnitude than our own. Surely this argues that China is not superannuated yet, and that old as she is, she still retains wonderful inherent energy. Christianity, everywhere the most potent of all elements in advancing national development. Under the present system, all the old bars to the introduction of Christianity have been removed, and the most unrestricted scope is given to this as to every other civilizing agency. China is hastening to its rightful development. It is preparing to play a part in this wonderful period which no imagination can over-estimate. Our people are doing nobly in so hailing the Embassy which heralds it.—*New York Times.*

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FAMILY READING.

A Great Man.

That man is great, and he alone,
Who serves a greatness not his own,
For neither praise nor pelf;
Content to know and be unknown:
Whole in himself.

Strong is the man, he only strong,
To whose well ordered will belong,
For service and delight,
All powers, that in the face of Wrong,
Establish Right.

And free is he, and only he,
Who, from his tyrant passions free,
By Fortune undismayed,
Hath power upon himself to be
By himself obeyed.

If such a man there be, where'er
Beneath the sun and moon he fare,
He cannot fare amiss;
Great Nature hath him in her care;
Her cause is his.

Who holds the everlasting law,
Which neither chance nor change can flaw;
Whose steadfast course is one
With whatever forces draw
The ages on.

If such a man there be, where'er
Beneath the sun and moon he fare,
He doth not fare alone.
He goeth girt with cohorts' powers,
The monarch of his manful hours,
Whose mind's his throne.

He owes no homage to the sun;
There's nothing he need seek or shun;
All things are his by right;
He is his own posterity;
His future in himself doth lie;
His soul's his light.

Lord of a lofty life is he—
Loftily living, though he be
Of lowly birth; though poor,
He lacks not wealth, nor high degree
In state obscure.

The merely great are, all in all,
No more than what the merely small
Esteem them. Man's opinion
Neither conferred, nor can recall
This man's dominion. —*Owen Meredith.*

Five Minutes.

Not one young man in fifty knows the value of five minutes—not the general value, as it used to be talked to us in school, when we appreciated the time only as it divided us from our marbles or our game of ball. We mean the actual value of five minutes as appreciated by the man who has accustomed himself to save every five minutes which he has an opportunity to waste—the actual value as seen at the end of a year in which not more than five a day have been saved in gaining information.

"How shall I save the five minutes?" By a few weeks' course of discipline, during which a habit of turning to a book, whenever one has nothing else to do, is formed. This habit is worth more to a young man than even the habit of devoting half an hour a day to reading. The stronger the habit grows, the more time will be saved.

We do not mean that it is well to have a book near the counting desk. On the contrary, we believe that in business hours nothing but business should be attended to. By dividing the attention, little is gained in this way of literary information, and everything is lost in the way of business promptness. It is in the hours of business that so many five minutes are wasted.

In waiting for breakfast, for instance—some of us now and then get down before the last bell rings—there may not be time to take up a book. Take it up, nevertheless; it is easily laid down again, and some delay in the kitchen may give you five minutes time. Some thought, or date, or fact, may catch pour eye in that five minutes, which will be of use and pleasure to you in after life—to think of, if for nothing else.

So, too, in waiting for the dinner bell and for supper, and during the evening, there are many times in which there is a spare five minutes, and which is usually spent in thinking of business or staring into the fire. Now it is no exertion to take up a book and to read, but one who has not acquired the habit of doing so never thinks of the things, except at stated periods, or when he has abundance of time and wishes to kill some of it. A person who has acquired this valuable habit takes up a book unconsciously. He acquires information without realizing that he is doing so, and without the least exertion.

Acquire this habit, then, reader, if you have not already done so. It will require some exertion at first, but it will soon become, like other habits, second nature. You will then be constantly accumulating knowledge. Your mind will be growing as unconsciously as your body grew in childhood. Remember: pick up a book—open it—if you only look at its title-page, or a preface, and are obliged to close it—everywhere—at all times—subject, of course, to the demands of business and the rules of propriety. —*N. Y. Evening Mail.*

The Sick Room.

A sick room is no place for curiosity. If no good word can be said, or kind services rendered in a sick and dying room, it is the last place to which one should go as a spectator. Every new face, the tread of every uncalled-for footstep, the demands upon the air for breath, by the breathing of such as must be in attendance, is an injury in sickness, and especially when debility is great.

Nine out of ten feel as if it was an act of rude neglect if they were not invited into a sick room, and a direct insult if told that they must not go. Some persons go into a sick room and sit hour after hour, with eyes fixed on the sick person, occasionally whispering to some equally indiscreet one that may chance to be nigh. This is absolutely intolerable. Others will hang about the door and peep at the sufferer, as they would steal a look at some show. This, too, is intolerable.

A sad mistake, common in a dying chamber, is to suppose that the dying person has lost perception and sensibility, because unable to speak. So far from this being the case, it is believed that the perceptions are more keen and delicate than when in health. Always let it be remembered in a dying room, that the departing friend may hear all, and see all, when the persons present will little suspect it. How important, then, that in a dying room everything should be made what it ought to be, for the salvation and quiet of one who is being broken away from all that is dear on earth, and approaching all that is serious in eternity. The sacredness and stillness of the scene should be disturbed with great care and caution.

One word more in regard to a sick room. A very great mistake is made in regard to the length of prayers and loud and excited speaking in prayers in the sick room. This is an error too common, and often the occasion of great suffering to the sick and dying.—*Reformed Church Messenger.*

"You See if I Do!"

Privileged to spend a Sabbath in company with one of the most venerable of our ministers in the West, under the roof of one of his sons, also a minister, I availed myself of the opportunity to learn good lessons from his experience. God has given him several sons, all of whom are already useful ministers, or hopefully preparing for the ministry. They seemed to be an exceedingly happy family. One incident from the family history seems to me highly instructive, and I trust I shall give no offense by putting it in print. When one of the sons was a child of two or three years, the father said to him:

"To-morrow afternoon we shall all hear you cry—oh, how loud!"

"What for, papa?"

"Because, a horse and carriage will come to the front gate, and mother and little brother will get into the carriage, and drive away, and you cannot go with them. You will want to go so much, and O how you will cry!—all the neighbors will hear you!"

The little fellow comprehended the whole, and had opportunity to consider how badly such crying would sound, and how unfit for him it was to be such a baby. In a very firm tone and decisive accent, he replied:

"*You see if I do!*"

When the time came, the child stood in the door, saw the carriage drive away with mother and little brother in it, felt all the pain and had all the struggle, but remembered his purpose and did not cry. He bore it all in manly silence.

Is it not wise thus considerately to give a little child opportunity to prepare himself for a severe effort at self-control? Might not some of our little ones be saved from some of their most bitter and most useless struggles? Would it not tend to give us more self-governing men, capable of wisely governing and teaching others also? I thought it too good an instance to be lost.—*Christian Herald.*

Looking Out for Slights.

There are some people always looking out for slights. They cannot pay a visit, they cannot even receive a friend, they cannot even carry on the daily intercourse of the family, without suspecting some offense is designed. They are as touchy as hair-triggers. If they meet an acquaintance in the street who happens to be preoccupied with business, they attribute his abstraction to some motive personal to themselves, and take umbrage accordingly. They lay on others the fault of their irritability. A fit of indigestion makes them see impertinence in everybody they come in contact with. Innocent persons, who never dreamed of giving offense, are astonished to find some unfortunate word, or some momentary taciturnity, mistaken for an insult. To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow-beings, and not suppose a slight is intended, unless the neglect is open and direct. After all, too, life takes its hue, in a great degree, from the color of our own mind. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold and cautious to us. Let the person get the reputation of being touchy, and everybody is under more or less restraint; and in this way the chances of an imaginary offense are vastly increased. Your people who fire up easily miss a deal of happiness. Their jaundiced tempers destroy their own comfort, as well as that of their friends. They have forever some fancied insult to brood over. The sunny, serene contentment of less selfish dispositions never visits them.—*Christian Union.*

Love of Children a Sign of Good.

A man may have many vices upon him, and have walked long in a bad course; yet, if he has a love of children, and can take pleasure in their talk and play, there is something still left in him to act upon—something which can love simplicity and truth. I have seen one, in whom some low vice had become a habit, make himself the plaything of a set of riotous children with as much delight in his countenance as if nothing but goodness had ever been expressed in it; and I have felt as much sympathy and kindness toward him as I have of dislike and misgiving toward another who has gone through life with all due propriety, but with that cold and supercilious bearing towards children which makes them shrink-ind still. I have known one like the latter attempt, with uncouth condescension, to court an open-hearted child, who would draw back with an instinctive aversion; and I felt as if there were a curse upon him. —*R. H. Dana.*

DO IT OVER AGAIN.—A theological student once called on Dr. Archibald Alexander, in great distress of mind, doubting whether he had been converted. The doctor encouraged him to open his mind. After he was through, the aged disciple, laying his hand on his head, said:

"My young brother, you know what repentance is—what faith in Christ is. You think you once repented and once believed. Now, don't fight your doubts; go it all over again—repent now; believe in Christ now; that's the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room and give yourself to Christ this moment, and let doubts go. If you have not been his disciple, be one *now*. Don't fight the devil on his own ground. Choose the ground of Christ's righteousness and atonement, and then fight him."

Young Folks.

Looking Through Glass.

"Lucy," said Frank, one day, to his sister, "I think cousin James is nothing but a spooney after all."

"And what is a spooney?" asked Lucy, smiling.

"Oh, you know. He knows Latin, and all such things, but he don't know anything that's worth knowing. When we were on the pond, yesterday, I told him to take hold of the rudder, and what do you suppose he did? He took the oar. Now, if that is not being a spooney, what is?"

"Then, that is your definition of a spooney, is it?" said Lucy.

"Yes. You know any one may be smart enough, and yet know nothing about practical matters."

"But James is two years younger than you, and has never been in the country before."

"Well, I guess I should have known better than that, if I'd never heard of the country," replied Frank, contemptuously.

Lucy said nothing more at the moment, but waited till the children were all assembled in the sitting-room, after tea. Then she said to James,

"Did I not hear you say you had been to visit some glass-works, a week or two before you came here?"

"Yes; I went with Uncle John."

"I wish you would tell me something about them," continued Lucy. "I have never seen anything of the kind."

"Well," said James, "in the first place, of course, you go into the great rooms where the sand is heaped up."

"What's the sand for?" asked Frank.

"To make the glass, of course," said James, rather scornfully.

Frank looked a little abashed.

"If they make glass out of sand," said he, "I think this would be a splendid place to make it, for here is the whole seashore, with such nice, white sand."

"Poh!" said James, "they wouldn't look at such sand as this to make glass. It would be too coarse for barn windows."

"Perhaps they refine it," suggested Frank. "I don't know where they could get any better."

"Oh, there are plenty of places. This that we saw came from Berkshire County, where there are whole hills of fine, white sand, which looks almost like snow. Then they have to mix other things with it to make glass."

"Yes," said Frank, "water, I suppose, to boil it down."

James tried hard not to laugh, but he could not help it.

"I don't remember everything; but one of the principal things is potash, and for nice glass, red lead. And oh, Lucy, you ought to see the lead! They have great bars of it, and it looks as dull as you please. But they put into great ovens, that are heated so hot you can't stand within a rod of them, and melt it. And you never saw such a beautiful color. A man stands by with a long iron rod and works it over and over. O, I wish you could see it! Uncle John said that even vermillion did not begin to express the depth and splendor of it; and it varies from silver to scarlet. It is perfectly beautiful! Oh, then—I forgot—I suppose I ought to have told you, in the first place, how they make the pots for melting the glass. They have a peculiar kind of clay, which comes from Germany, I believe, and this they put into great bins. And how do you suppose they get all the air out of it?"

"I suppose they have some enormous great press," suggested Frank.

"No. They tried to use a machine, but found it wouldn't answer. The men tread out the clay barefooted. They tread, tread, tread, all day long, and there is nothing like it for making the clay compact and pressing out all the air."

"How dreadful!" said little Mary; "I shouldn't want to do that."

"Nor I," said James; "but the men said they liked it well enough. Then they take the clay and knead it, just like bread, and make it into long rolls, and make the pots of these, pressing them on, one by one, with their hands. So the pots are very strong; and they let them stand and dry six months before they use them, or else they would crack as soon as put into the furnaces. They are the funniest looking things! It was as good as to go to a menagerie. There was a great room full of these pots that were drying, and they looked for all the world like elephants that had lost their trunks."

"I should think," said Lucy, "that, even after they are dry, they would be likely to crack when put into such heated furnaces."

"Of course," replied James; "I was just coming to that. They put one of these pots into a furnace without a fire at first, and heat it gradually till the new pot is exactly as hot as the old one. Then they tear away the brick from the furnace where the glass is melted, and roll in an iron truck and drag out the broken pot. That's a beautiful sight, too. Then in a minute you see some men come rushing along with another truck with this great red hot elephant on it—and this goes into the furnace, and then they brick it up again."

"And now," interrupted Frank, "what about the glass?"

"Oh, I'm just coming to it," said James. "After they have mixed the sand and potash and lead, etc., all together, they put the mass into these furnaces. The fire is never allowed to die out, and you may believe they are hot. I think it takes six weeks to heat them hot enough to use. All around the furnace are openings that they call 'glory holes,' where you can look in. Then men come with long iron rods, and put them into the melted glass, and so take out some of it on the ends of the rods. These rods are hollow, and they blow into them, and the glass then puffs out into just the shape they want. I tried to blow, but I blew too hard, and although I had but a little piece on the rod, it puffed out as big as a pumpkin, and it was the funniest shape! They have to learn to blow steadily."

"Then you wasted the glass. Did they like that?" asked Frank.

"O, that was no matter," said James; "when they break glass, the only loss is the loss of work—for the pieces are put right in with the cullet, and melted over again."

"What is cullet?" asked Lucy.

"Broken glass," said James. "They always have barrels and barrels of it. They send boys around the city to gather up all the pieces they can find."

"Can they blow a whole pitcher, for instance, with a handle on it, all at once?" inquired Frank.

"Of course not," said James. "There is hardly anything that can be blown entire, unless it is lamp chimneys. They blow a little and then roll the glass over and over on a smooth iron table, then they blow a little more, and so on. Then they take big shears and cut off the parts they don't want. With these shears they do ever so many things. For instance, in making a goblet, they make a little hole with the point, and keep turning them round and round till they get it big enough for the mouth of the goblet. Then they do just the same thing with the foot of the goblet, only they don't make it so large, and take the side of the shears and smooth this down, till, lo! there is a standard."

"I don't see how they could blow the diamonds on our goblets," said Mary.

"O, those are not blown," said James. "They are not so nice as blown ones. It doesn't take a minute to make them. There are great iron moulds just the shape you want. Somebody drops some melted glass into the mould. Then somebody else comes down, *clap!* with a great press, and then raises it again, and a boy puts in a kind of narrow pitchfork and pulls out the goblet, all made."

"But how do they put the handles to the pitchers?" asked Frank. "Do they press those on?"

"O no. When the pitcher is done, a boy comes along with a lot of melted glass on his rod and claps it against the pitcher for the top of the handle, and then he gives it a little swing and claps it against the place where he wants the lower part of the handle to be, and the thing is done; and it hardens so quick that it stays put, splendidly."

"So now we have our pitcher and goblet ready to use," said Frank.

"Not quite," said James, "they have to be annealed first, or they would be good for nothing, as they would break so easily. So they are put on a railroad in an oven, [here Mary's eyes opened very wide,] and are moved along gradually till they pass over a cooler part of the oven, and then cooler and cooler, till at last they have no heat under them. If they are well annealed, they will not break easily."

"I should like to see such a factory," said Frank. "Didn't you bring anything away as a memento?"

"Yes," said James, "we bought several things. Uncle John bought a silver door-knob."

"A *silver* door-knob!" repeated Frank, in surprise. "I shouldn't think that was a memento of a glass factory."

"Well, of course, it wasn't real silver; but I'll tell you how they make such things. They make a glass door-knob, in the first place, then they put on the thinnest possible coating of quicksilver, and then another coating of glass; and then it looks just as if the whole was silver—and it is better on some accounts, because it never needs polishing. They make goblets in the same way; but you can tell those in a minute, because they are so much thicker than real silver, and yet as light as glass."

"Did you see them color class?" asked Lucy.

"Yes, in two different ways. Sometimes just a few grains of some matter, thrown into the great bin where the sand, potash, etc., are mixed, will change the whole appearance of the glass. Then the way they make these handsome lamp-globes, is this: they first make the globe of flint-glass; then they put on a coating of red or blue, or whatever they want, and then another coating of this opaque glass. Then they send it to the cutting-room and have figures cut in it, and of course, where it is cut, we see the edges of the flint and colored class."

"They cut with diamonds, don't they?" asked Frank, wishing to appear intelligent.

"Ho! Ho!" laughed James, in spite of himself. "There are not enough diamonds in the world to do all the cutting which they do in a day. They have wheels which turn very fast, and are always kept wet, and they hold the glass against the wheels, and cut it in that way. The wheels are of all sizes, some so small that they engrave with them. That is very beautiful. They engrave animals and flowers and fruit and birds, and all sorts of pretty things. And it takes such *little* wheels to do it. I saw a man engrave a tiny bird, and he drew the eye with a wheel no bigger than a pin-head."

"And do they not paint on glass too?" asked Lucy.

"O yes, we saw a great deal of very beautiful painting, for lamp-shades and things of that kind."

"I should think it would wear off in a little while," said Frank.

"So it would if it was'nt burnt in; but after they paint the glass, they put it into a furnace and keep it there till the colors are firm."

"I should that would melt the glass," said Frank.

"O, they don't put it into the fire, but only where it is very hot."

"How very nice it must be to see such things!" said Frank, sighing, half enviously.

"Well," said James, "when you come to see me, I will show you all kinds of such things."

When Frank said "good night" to Lucy, he whispered in her ear,

"I don't think now that James is such a spooney, after all. I am afraid I should have known less than he does about the country, if I had never lived in it; and he knows *heaps* of things I don't know."

—*Little Corporal.*

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News Summary.

PACIFIC COAST ITEMS.

The City Missionary, in his quarterly report, says: "In an attic, I found a widow with four children. They have been here but a short time. She came from a comfortable home in Boston. When she landed she had enough to keep her a month. At the end of that time I found her. The last dollar paid for rent; her clothes and bedding pawned for food, and she vainly trying to support herself by making shirts for a well known firm in this city for the sum of 12½ cents each. I found her better and steady work. She is now able to live comfortably, though working hard."

A Very Good Little Boy.—Little Walter Draper is a very good little boy, according to all the rules laid down for good little boys. Last Sunday he asked permission of his mother to go down to the Gould & Curry reservoir, which his mother refused, on the ground of its being the Sabbath. Good little boys sometimes cry a little, and Walter began blubbering.

"Why, Walter," cried his mother, "I am astonished! The idea of your wishing to go down to the reservoir on the Lord's holy Sabbath to go swimming with a lot of bad little boys!"

"Boo, hoo!" blubbers Walter, "I didn't want to go a swimmin' with 'em, ma; I only wanted to go down an' see the bad little boys get drownded for goin' a swimmin' a Sunday—boo hoo!"—*Virginia Enterprise.*

We understand that several of the peach orchards in this county, will be a partial failure. In the Shepard orchard, we are told that the peaches are dropping off prematurely. We have heard no reason for this singular circumstance. The peaches in market are inferior in size and quality—the poorest ever grown in the State.—*Sacramento Union.*

Deep Well.—Mr. Rogers has lately sunk a well near the three Mile House, on the San Leandro road, to the depth of 98 feet. At that depth a formation of quicksand was struck and the water commenced to rise with great rapidity, rising 38 feet in a few hours. This well is said to be the deepest common well in the county.—*Oakland News.*

We learn from the *Sentinel*, that hazlenuts are very plenty in every mountain and dell, and on every hillside near Santa Cruz. The bushes are full of nuts, large and sweet, and equally as delicious as the filbert, imported and sold at a high price. Hazlenuts are quite plenty in the San Francisco market.

Capt. William Hayne, of Sacramento, is now feeding about a million of silkworms, and the *Bee* says he will sell from 800 to 1,000 ounces of eggs, most of which will go to Europe, where California eggs are in great demand, as superior to the silkworm eggs of any other quarter of the globe.

There is a field of corn growing in Los Nietos, twenty-five acres in extent, which is of such luxurant growth, that the owner is confident it will turn out one hundred bushels from every acre. It stands from fifteen to seventeen feet high.—*Los Angeles Star.*

There is a snake running around loose in Calaveras County, 15 feet long and as large as a stove-pipe. A man saw it. If the man hadn't seen it, we should not believe there was any such snake there.

All our cities grow most on the west side. San Francisco is an exception. Being on the Pacific, there is no more west, and it extends southward toward Mexico and South America. —*S. F. Times.*

The Stockton *Independent* has been shown an apple thirteen inches in circumference and four inches through the centre. It was brought from an orchard near the San Joaquin River.

A farmer at Sacramento was sun-struck last week while unloading grain. Sun-stroke is rarely heard of in California, even when the thermometer ranges at 110 in the shade.

An artesian well has been bored on the desert, 20 miles east of Wadsworth. The well is 45 feet deep, and will supply all the water the Company will need.

The Indians are again becoming troublesome in Humboldt County. Many of the citizens east of Hydesville, have been obliged to seek refuge in that town.

The *Bulletin* says there are three piano manufactories in San Francisco. The principal one has turned out 510 instruments since its commencement.

Fifty-four tons of wheat, worth $2,200, were thrown into the river and lost by the upsetting of a barge at Tuolumne City last week.

A gentleman in San Francisco, has the only complete set of U. S. coins in private hands in the country. It is worth $50,000.

The Mormons are busily engaged on their railroad contract, and the work is making rapid progress.

Reno wants to be county seat.

The Sacramento Woolen Mills are expected to be in operation by the middle of October next.

The Red Men will lay the corner-stone of their hall on Bush street, on the 18th of August.

The receipts of the Sancelito Ferry Company for the month of June, were $6,285.

The Good Templars will hold a convention at Vallejo, on the 4th and 5th of August.

All but 24 miles of the railroad is now completed between Sacramento and Vallejo.

The small pox is still very prevalent in this city. Everybody is being vaccinated.

They had a slight shock of earthquake in Sacramento on the 24th ult.

TELEGRAPHIC.

Eastern.—43 persons were drowned by the floods at Baltimore and Endicott's Mills....Jeff. Davis is going to Europe....A frightful cattle disease has appeared in Illinois, introduced by Texan stock....$3,000,000 worth of property was destroyed at Baltimore by the flood, caused by heavy rains....Wooley sues General Butler for $100,000 for false imprisonment.

Southern.—Gen. Canby has turned over the State Government of South Carolina to the civil authorities....The Georgia Assembly asks Congress to remove all political disabilities from persons in that State....Gov. Bullock, of Georgia, was inaugurated on the 22d ult. He favors Republican policy....Orders have been issued reorganizing the Southern military departments....J. Hill and H. V. Miller have been elected U. S. Senators from Georgia....Gens. Grant, Sherman, and Sheridan are in Missouri.

Congressional.—Warner, Senator elect from Alabama, was sworn in ...Holland Smith has been confirmed as Postmaster at San Francisco....The Senate ratified the Chinese Treaty, but will not probably pass the Sandwich Island Treaty....The House refused to vote on the bill giving Goat Island to the Pacific Railroad Company....The House passed the Freedmens' Bureau Bill, over the President's veto ....The President signed the Tax Bill with a protest....Congress will have a recess until the 3d Monday in September.

Foreign.—Lord Cranforth, an eminent Liberal peer, died on the 27th of July....The British are reported to have taken possession by force, of a Portugese station on the coast of Guayana....A conspiracy has been discovered by the police at Rome....There is said to be a prospect that Japan will be divided into two kingdoms....The crops in Russia will be poor....The British Government will buy and manage all the telegraph lines in the kingdom.

WEEKLY MARKET REPORT.

Wednesday, July 29, 1868.

Flour—The stock of old Extra is much reduced; quotable at $7@7 25. The quotations for new (local production) are as follows: Superfine, in sks, ℔ 196 lbs, $5 50@5 75; Extra, in sks, $6 50@6 75.

Wheat—Sales include 300 sks low grade, $1 80; 1,800 sks choice white, $1 80. We quote good shipping at $1 85 ℔ 100 lbs. At the close, 1,480 sks fair, $1 75@1 80 ℔ 100 lbs.

Barley—sks new $2 10; 317 sks do, $2 07½; 400 sks do, $2 10. Old brewing is jobbing from store at $2 25@2 40 ℔ 108 lbs.

Oats—The jobbing rates from store have been advanced to $2 50@2 75 ℔ 100 lbs, latter figure for extra choice.

Potatoes—The market continues to improve, the quotations to-day being $1@1 12½; some dealers quote as high as $1 25. Sales aggregate 550 sks Mission, chiefly at $1 10@ $1 12½ ℔ 100 lbs.

Onions—Are firmer, good to choice Yellow commanding $1 75@2 ℔ 100 lbs.

Corn—There is none in first hands. Jobbing at $2 30@ $2 50 ℔ 100 lbs.

Rye—A small invoice of 80 sks sold yesterday at $2 ℔ 100 lbs.

Buckwheat—Light sales; quotations nominal at $1 62½ @$1 75 ℔ 100 lbs.

Beans—Prices are well maintained. We quote jobbing rates for first quality as follows: Bayo, 5c; Butter, 6½c; Pea 12½c; Pink, 6c; and Red, 3c ℔ lb.

Bran—The supply is more abundant and prices easier—say $25@26 ℔ ton.

Middlings—Fine have declined to $40, and feed descriptions $32 50@35 ℔ ton.

Hay—About 100 tons sold in lots within the range of $10 @15 15 ℔ ton, outside figure for very choice.

Oil Cake Meal—Is in fair request at $30 ℔ ton for small lots.

Dairy Products—Fresh roll Butter has advanced to 37½@40c; California firkin, 32½@35c; Cheese, 14@16c for California dairies, and 16@18c for Eastern dairies; Eggs, 37½c for Hen, and 32½@35c ℔ dozen for Duck.

Poultry—Live Turkeys are quoted at 18@20c; dressed do, 20@22c ℔ lb; Hens, $8@8 50; Roosters, $6@7; Spring Chickens, $5@6; Ducks, $4@4 50 ℔ doz; Geese, $1 75@2 ℔ pair; Venison, 10c ℔ lb.

Provisions—Cured Meats are generally firm. We quote jobbing rates as follows: California smoked Bacon, 15@16c; Oregon do, 12½@13½c; California Hams, 17@18c; Oregon do (scarce), 16@17c; California Lard, 13½@14½c; Eastern do, 12½@13c½ ℔ lb.

Wool—Quotations for spring clip are nominal at 17@18c for clean grades; 15@17c for medium, and 10@14c for burry —with sales for the week of 280,000 lbs within the range; also, 4,700 lbs fall clip at 13c.

Hides—Continue in fair demand at 14½@15½c for usual selection of California dry; some small lots of very choice have realized 16c. Sales since last Wednesday aggregate 2,000 dry. The invoices of Mexican received by the last steamer were for shipment East.

Tallow—Sales since last Wednesday aggregate 10,000 lbs good Beef to candle factory, at 7¼c; 2,200 lbs do, 7½c ℔ lb.

San Francisco Cattle Market.

The demand and supply are quite evenly balanced, and hence rates are steady.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 6@8c ℔ lb.
do 2d do 5@6c ℔ lb.
Veal—The general range is 7@10c ℔ lb.
Mutton—Steady at 5½@6c ℔ lb.
Lamb—Good to choice, 7@8c ℔ lb.
Pork—Undressed, 4½@6½c; dressed, 7@9c ℔ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

Thomas H. Selby & Co.

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As follows: Bar Iron, Cast Steel, Boiler Plate, Axles and Springs Tin Plate, Sheet Iron, Iron Pipe, Zinc, Water Cocks, Plumbers' Tools, Iron Wire, Rubber Hose, Tinman's Tools and Machines Blacksmith's do., Cumberland Coal, etc., etc.

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THE OCCIDENT.

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Rev. E. B. WALSWORTH, Associate Editor.

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CURRENT TOPICS.

The Earl of Shaftsbury, whose name is distinguished and honored among all philanthropists as well as Christians, has recently come under the severe censure of those who represent the High Church in England. He has violated their ideas of ecclesiastical propriety, and refused to confine his influence for good within the limits they assign. He insists that he has a right to recognize and work with Christians wherever they may be found. He even appeared on the platform of Exeter Hall, in company with Mr. Spurgeon, the noted Baptist preacher. Afterwards he presided over certain meetings, which those who assume to be his guides to duty on such points, do not approve, and for all these things he is rebuked. The style of his reply is such as we might expect from so noble a man, and the spirit he manifests might be possessed by many others with profit. After declaring himself to be a sincere member of the Church of England, and his purpose to maintain the vigor of that Church, he adds: "Although I do not concur in all Mr. Spurgeon's sentiments, nor always approve the language in which they are conveyed, I regard him as a man of great ability, of great earnestness, and doing a great work. And in these days of trouble, rebuke, and blasphemy, I will, if requested, give the right hand of fellowship to him and every other, who will preach Christ to the masses of the people." There is the ring of Christian fidelity in these words, and neither bigotry nor bitterness can effectually check the spirit by which they were prompted.

To-day, the Mechanics' Fair is to be opened, with very cheering promise of patronage, both as to the articles to be on exhibition, and those who will throng to see them. The accommodations are more convenient and ample than in any former year, and the various departments of industry and skill in the State, will have opportunity for such display as will surprise all who have not kept themselves posted respecting the progress California has made in agriculture, trade, and manufactures. It is hoped that the Fair will be continued long enough to give all on the Coast a chance to profit by the exhibition, who may be able to visit the city, for the benefit will be universal and great.

The Presbytery of Blairsville, at a late meeting, adopted a resolution, that no young man who is an adherent member of any College Fraternity shall hereafter be taken under the care of Presbytery, as a candidate for the ministry. No doubt, the motive for this action was good, yet we cannot believe that it was justifiable, or wise. There are hundreds of the best men now in the ministry who fully believe that they are much indebted in every way, for their success in preaching the Gospel, to the College Societies, of which they are members, and there will be multitudes who will come from College with the same feeling. Why should these servants of God, whose works praise them, or whose spirit commends them to esteem and coöperation, be shut away from both, because they cannot deny the good influence they have experienced, or refuse to disavow so friendly an aid? Indeed, what right has any body of ministers to declare a man unworthy of their fellowship, upon any ground not clearly defined in the Scriptures? They may express an opinion, they may endeavor to educate to a better way of belief those whom they think to be in error, they may seek to reform others upon any matter of faith or practice. But what right have they to close the doors that lead into the ministry of the Word, against all who cannot accept their judgment upon a question, respecting which division of sentiment is possible among good men?

The manner in which Chinamen are treated in this city, and in other places on the coast, calls for something more than mere expressions of indignation, on the part of those who believe that those who are on our soil, should have their due share of protection fron our government. So frequently that the repetitition of the outrage should awaken serious attention, do we read accounts of assaults by men and boys, on these foreigners, of their being beaten, robbed, injured, and it is apparent that the evil will increase if it be not thoroughly punished. The new position of all classes of men, who come to us from other lands, and the power made possible to them, now that the amendment of the 14th Article of the Constitution is declared to be in force, should lead us to give some heed to their claim on us, even if the demands of humanity fail to be regarded. We cannot now escape the opportunity they may have, in time, to avenge the treatment they are receiving, while our people feel that it is safe to abuse them. It may be seen to be politic, as well as just, to visit severe punishment on those who seem to suppose they may maltreat Chinamen with impunity.

Since the appropriation of Congress to complete the purchase of Alaska, attention has been attracted to that country with new interest. Men of business are making their plans for gain from its resources, and it is said that emigration has commenced to a degree that could hardly have been expected. We learn that the Jesuits have already sent on representatives in sufficient numbers to care for their interests among the people, and it is not unlikely that the influence of the Russians who remain there, may be thrown in favor of their success. The efforts of Protestants in Alaska, have as yet, been only incidental, or those of individuals, so far as we know, but it is manifest that our missionary agencies should not neglect the opportunities for obtaining a position there in its early history as a part of our country.

The annual Convention of the Young Men's Christian Associations in this country, held in Detroit, collected statistics, which show that these organizations are by no means losing their power for good. In the large cities they are doing much for the moral and spiritual culture of young men, and for the support of various agencies for general usefulness, and in smaller towns they are made efficient allies of the Church in the promotion of interests connected with religion. The difficulty of maintaining them is less than at first, since they have demonstrated their ability to do good, and many who are not Christians are willing to give money into their hands for the purposes to which they devote it. The Association in this city is preparing itself for more extended usefulness, with many tokens of favor from our citizens, but there is danger that some will assume that it is now well established, and therefore fail to continue the support, without which, no company of workers can make progress. They must depend on those whom they really represent in their efforts to reach and save the large number of young men among us. Their new building, which will be an ornament to the city, as well as a source of blessed influence, of which all may feel the benefit, should be freed from the debt that must hinder the success of the Association, and sufficient funds should be furnished for the economical prosecution of their work. We do not know that money is just now solicited, but those who witness the results of their efforts should not wait for these young men to ask for what is necessary that they may continue these efforts.

The Labor Convention, lately in session in the City of New York, expressed some interest in the condition of those women who are obliged to support themselves by their work, but there seems to be little probability that much profit will result to the sufferers from their resolution and debate. It is a singular fact that no change is made, as respects the wages received by females, notwithstanding so much is written and said on the subject. As a rule, they receive less than half what men get for similar labor, and in those branches of business, in which they alone are employed, they are paid only starvation prices oftentimes. The injustice is manifest, and the evil comes to be a most serious affliction, in the case of multitudes who must support their families on so meager an income. We noticed, some weeks since, a movement in San Francisco, which promised some practical relief in this direction, but have not been aware of its success. Christian philanthropy can find here a most worthy field for its exercise.

More than three thousand recruits for Utah have been landed in New York within two months, and

most of them are now able to judge whether the blessing of Mormonism are equal to the representations of the glib-tongued emissaries Brigham Young has sent abroad to represent him. The account given of the appearance of these ignorant and degraded people as they were collected at Castle Garden, is itself a commentary on the sentiment which has attracted them to their new home. They are evidently fit subjects for the delusion they have adopted, and will find themselves in congenial society when they reach Salt Lake. Yet the fact that an establishment like that of the Mormons, supported by such means, exists and grows strong in the interior of our Territory, may well excite the serious reflection both of patriots and Christians.

Religious Intelligence.

PACIFIC COAST.

Baptist Church in Oakland.—The Oakland *News* gives a description of the new church which is being erected on the corner of Brush and Fourteenth Streets. The main building will be 52x70 feet inside. In the rear of the building, and communicating with it, is another building 32x90 feet, which will contain Sunday School rooms, Pastor's Study, Ladies' parlor, Library rooms, etc. The style of the building will be Gothic. There will be two towers on the north end, one containing a bell, and surmounted by a roof, and the other surmounted by a spire 130 feet high. The building will be of wood, on stone foundations, and will cost about $16,000. It will be the largest church in the place, and will be an addition to the architecture of the city, of which the citizens may well be proud.

Rev. M. A. Williams, of Southern Oregon, has been spending a short vacation in and near San Francisco. His application to his duties has been close and protracted, and the period of rest which he allowed himself was much needed. He officiated last Sunday in Calvary Church, with much acceptance. His morning sermon was a demonstration of the identity of the Christ of the New Testament with the Jehovah of the Old. We have heard many sermons on this interesting subject, but have rarely enjoyed so clear an apprehension of this great truth, as under the sermon of Mr. Williams. Our best wishes for his prosperity attend him on his return to Oregon.

Calvary Mission Church Festival.—We are pleased to learn that this church, under the pastoral care of Rev. Jas. H. Marr, is in a prosperous condition. A festival, for the benefit of the Society, took place recently at the church on Howard Street, between 21st and 22d, and afforded unusual opportunities for enjoyment to a large number of people of all denominations who were present. The exercises consisted of music, reading, *tableaux*, refreshments. The readings, etc., were conducted under the direction of Mr. White. The receipts were over $300, a result regarded by the originators of the festival as highly satisfactory.

Church at Chico.—Last week we published a short note from a correspondent respecting the prospect of a Presbyterian church to be organized in Chico. We have since learned that the facts are even more encouraging than might be inferred from that note, and that several of the prominent men of the town are ready to connect themselves with the church, when it shall be formed. Rev. J. G. Fackler, of this city, has gone to pass the next Sabbath with them, and it is not unlikely that he may organize the church.

Festival.—The ladies of Vallejo have nearly completed their arrangements for the Presbyterian Fair which is to come of next week. It will be a pleasant affair, and will undoubtedly furnish a large amount of money for the object proposed—to pay for the repairs recently made on the Presbyterian church. The Vallejo papers say that the building is now an ornament to the city, and urge the citizens to respond liberally to the appeal which is made to their generosity.

Flourishing.—The Methodist Church South, is prospering at Yuba City, under the care of Rev. Mr. Edwards, who recently baptized five persons, 4 by immersion, and one by sprinkling.

Church Union.—A meeting of the Church Union was held last week at the rooms of Rev. Mr. Loomis, at which the subject of our duties toward the Chinese in our midst was discussed.

Tea Party.—The ladies of the Baptist church at Santa Cruz, were to give a tea party, with grab-bag, and other accompaniments, on Friday last, for the benefit of the Society.

Purchase.—The Methodists in Stockton, who have long felt the need of a suitable house of worship, have bought the Agricultural Hall in that city for $8,000.

First Church.—Three persons were received as members of the First Presbyterian church at the last communion service, Sunday, August 2d.

To Clergymen.—The clergymen of our denomination are requested to send to The Occident, announcements of marriages and deaths.

EASTERN.

The Young Men's Christian Association and the Church in Vermont.—There are in Vermont (says the *Congregationalist*), 37 Young Men's Christian Associations, all but five of which have been organized within a year. The total membership is 2,021. The Associations have recently attempted to procure statistics of all the evangelical churches in the State. Three hundred and two churches report conversions, averaging 11 to a church, and additions averaging 12 to a church. Several churches reported more than 100 conversions each. The aggregate resident membership is 25,154—the largest membership being 340, and the smallest 10. Only one in 11 are men under 40 years old.

The Bible in College.—The Bible as a text-book has a marked prominence in Lafayette College, Easton, Pa. During two entire terms the Greek Testament is used as a text-book for daily recitations. Through the whole course, Biblical Exercises upon the English Bible, Chronology, History and Geography of the Bible are required weekly. In the senior year Hebrew is pursued as an optional study. Throughout the course, the language of the English version is constantly examined and referred to as standard English. In Political Philosophy reference is made to the Hebrew Commonwealth. The truths taught in the Bible in relation to the character, powers, and duties of man, are inculcated as fundamental in Mental and Moral Philosophy, and the Philosophy of History is identified with the History of Redemption.—*Chicago Presbyterian.*

Knox College.—A clergyman writing from Illinois on the first day of July, says: "The commencement of Knox College came off last week. The Board of Trust elected unanimously Rev. Dr. Gulliver, of Chicago as President, to the apparent satisfaction of all concerned; for which we thank God and take courage."—*Religious Herald.*

Free Seat System.—On Sabbath morning, the 21st of June, the free seat system was inaugurated in the First Church of Cincinnati. In the sermon delivered on the occasion, the pastor said, as reported in the *Presbyter*:

"It is not our purpose to make this a poor man's church, or a rich man's. We expect all regular attendants to contribute to the support of the Gospel; only we do not say, if you contribute so much you may sit forward—but if you can give but so much, sit here under my footstool, or yonder in a corner. Footstools and corners shall alike be honorable, and every man alike independent. Give as you choose—as the Lord has prospered you—and sit where you like."

Form New Churches.—Rev. Dr. Hornblower, of Paterson, N. J., with whose people we had the pleasure recently of worshipping, spoke to them of the necessity of forming a new church on the outskirts of the present congregation. "All of you who live beyond ——— street, go out there and be organized into a church: if it leaves half of these pews vacant, we will see them filled again in a few years, and you shall have our prayers and blessings if you will go." This is the right spirit; and, if our New York ministers would talk to their people in the same way, we would have new churches springing up in our destitute localities every year.—*Observer.*

German Theological School.—At its recent stated meeting, the Newark New School Presbytery resolved upon the establishment of a German Theological School within its bounds. This action was taken in view of the large immigration of Germans to this country, and especially to the region embraced within the limits of the Presbytery, and of the importance of raising up from among their own number those who can preach to them in their own language, and who shall at the same time, be imbued with our American ideas, so as gradually to assimilate them with us.—*Lutheran.*

New Synod and Presbyteries.—The late Assembly at Albany erected a new Synod within the bounds of the Southern States. It is composed of three Presbyteries, to wit: Catawba, Atlantic, and Knox. The latter is composed exclusively of colored ministers and churches. The ministers were set apart to their work by one of the Southern Presbyteries.

The Assembly also erected two new Presbyteries in the far West—the Presbytery of Santa Fé in New Mexico, and the Presbytery of Colorado in the territory of that name.—*Presbyterian.*

Baptist.—Of the missionary funds of the Baptists, it is stated to be a fact that one-half of the churches contribute nothing, and that one-half of the members of contributing churches give nothing; while the highest average of contributions, that of Massachusetts, is no more than one dollar, and the same average among all the churches would provide double the amount of $225,000 called for by the committee.—*Christian Instructor.*

A Ritualistic Church Excluded.—After a long and exciting debate, the motion to admit the ritualizing Church of All Saints, recently organized in Pittsburgh, into union with the General Convention of the Diocese of Pittsburgh, was lost, and the matter postponed for a year by a vote of clergy 21 to 17, and of parishes 19 to 7. The Low Church party felt that they had achieved an unexpected success.—*N. W. Presbyterian.*

All Irish.—The *Universe*, (Roman Catholic) in speaking of the twenty-three young men ordained priests at the Provincial Seminary at Troy, N. Y., same days since, says every name on the list but one is from Ireland. The one name is Mutsaers. It asks as soon as Irish emigration stops where will vocations be found?

Amherst College has lately had a gift of $30,000 from William Stearns, son of President Stearns, and a wealthy merchant of Bombay.

Open Communion.—The late Rev. Dr. Wayland, one of the lights of the Baptist Church, writing to Rev. G. H. Ball, said:

"There is no precept in the Scriptures requiring or justifying the restriction of the Supper to immersed believers. It is only an inference at most, and we ought never to bind the conscience of our brother on a mere inference."

The Tract Society of the Methodist Episcopal Church have awarded the prize on the evils of tobacco to Henry Gibbons, M. D., editor of the *Pacific Medical and Surgical Journal*, his essay being considered the best of some fifty competing manuscripts.—*Christian Instructor.*

Rev. Geo. M. Boynton, former pastor of our church in Riverdale, N. Y., was installed over the Third Congregational Church of Guilford, Conn., on Wednesday, June 24th. Sermon by Rev. President Woolsey, D.D., of Yale College.

The corner-stone of the new Presbyterian University at Wooster, Ohio, was laid on Tuesday, July 14th, in the presence of the Board of Directors, and a large assemblage of citizens, with appropriate services.—*N. W. Presbyterian.*

The Roman Catholic Archbishops of Baltimore, Cincinnati, New York, and St. Louis, have issued a protest against the proposed enlistment in this country of troops for the service of the Pope.—*Christian Intelligencer.*

Call.—Rev. Henry N. Simmons, of the last class of Auburn Seminary, has received and accepted a call to the Presbyterian church of Salina, or Syracuse, First Ward.—*Am. Presbyterian.*

Nineteen Churches Organized.—During the last fortnight we have noticed accounts of the organization of nineteen churches, thirteen of which have become Baptist societies.—*Observer.*

Forty-two persons united with the Congregational church in North Cornwall on July 5th—forty-one on profession of their faith.—*Hartford Religious Herald.*

Spontaneous Combustion.—The Episcopal church in Brattleborough, Vt., came very near being destroyed by fire recently from spontaneous combustion.

Installation at Sharon.—Rev. A. B. Bullions was installed pastor of the Congregational church in Sharon, on the 28th ult.—*Relig. Herald.*

Phi Beta Kappa.—Rev. Charles Beecher is to deliver the Phi Beta Kappa oration, on Thursday of commencement week at Bowdoin College.

There are 313,000 people cared for in the charitable institutions of New York.

Hop raising has been condemned by the Free Will Baptists of Wisconsin.

Yale College is 167 years old, and still in its prime.

FOREIGN.

The Abyssinian Bible.

It was thought that the literary department of Abyssinian antiquities might prove very rich, and Sir Robert Napier, the commander of the English expedition, obtained permission to photograph several of the illustrations with which their Gospels are adorned, and also a few pages of the Gospel of St. Matthew. These have been sent to England, and a few specimens have been reproduced in the *Illustrated London News*. The Gospels are written in the old Ethiopic characters, inscribed with black ink, with the exception of the tenth line, which is in red ink. All the characters are very clearly and finely executed. The illustrations are exceedingly rude. One represents the creation of Adam and Eve, where God appears as a great man, holding Adam and Eve by the hand, while a number of human heads are distributed around, all "after His own image." Another is the Crucifixion, where Jesus is crucified between the two thieves, and numerous spectators are placed all over the surface of the picture.

The leaves of the Bible are made of excellent parchment, while the whole volume measures eighteen inches by twelve, and is very thick. It is a curious specimen of book-making. Its contents have not yet been fully examined. Heuglin says that it contains one entire book more than our own Bible—namely, the book of Henoch, and a sixth book of Moses; but the latter is only a commentary on Genesis and Exodus.—*N. W. Presbyterian.*

The English Church.—The Anglican Church, while claiming to be the only religious organization entitled to respect in Great Britain, does not treat the lower orders of the clergy in a way calculated to support the dignity of the Establishment. For instance, in the *Guardian* there recently appeared an advertisement headed: "A curate and his sister wanted," and then proceeding: "the curate to assist the rector; the sister to be daily governess to the rector's children; the curate in time to take part in educating the children. The stipend at first to be according to the qualification and experience of the sister."

This method of treating an assistant as a hireling will do more to break down the Established Church than all the efforts of Gladstone to regulate the Irish Church. Of this result many good Churchmen are conscious, and are now complaining that curates are advertised for without any regard for their spiritual calling. "Wanted, a gardener and wife," or "a footman and housemaid," appear in the same columns in which a situation is offered to a curate and his sister.—*Phil. Ledger.*

Icelanders at Church.—A group of male and female peasants may be seen gathering about the church, waiting the arrival of their pastor, all habited in their best attire, after the manner of the country; their children with them, and the horses which brought them from their respective homes grazing quietly around the little assembly. The arrival of every new comer is welcomed by every one with the kiss of salutation; and the pleasures of social intercourse, so rarely enjoyed by the Icelanders, are happily connected with the occasions which summon them to the discharge of their religious duties. The priest makes his appearance among them as a friend; he salutes individually each member of his flock, and stoops down to give his almost paternal kiss to the little ones who are to grow up under his pastoral charge. These offices of kindness performed, they all go together to the house of prayer.—*Exchange.*

Canada Presbyterian Church.—Connected with H. M. Committee's operations, are 77 missions, with 150 preaching stations, and 56 supplemented congregations—5,509 families, an adult membership of 6,155, average attendance, 15,091. These congregations contribute, besides board for missionaries, $21,762, and receive $9,583,759. There is a slight decrease in the number of missions, but an increase in the supply given to them, to the amount of $1,184, and in the amount contributed of $3,374. Of supplemented congregations, there is an increase of 11, with 910 communicants. Arrears amount to $1,074. The list of missionaries contains 11 ministers, 4 lay catechists, 22 divinity students, and 14 student catechists.—*Am. Presbyterian.*

Progress of Education.—In 1835 there were in all Greece only 17 primary schools; with 821 pupils; 21 secondary schools, with 2,528 pupils; and 3 incomplete gymnasiums. In 1866 these had increased to 948 public schools for boys, with 44,000 pupils, and 39 private schools, with over 2,000 pupils; and other schools, with an attendance of 8,600. There were, besides, 123 public secondary schools, with nearly 7,000 scholars and 294 teachers; 6 private schools of the same class for boys, with 250 scholars, and 6 for ladies, with an attendance of 680; and 6 gymnasiums, with 1,900 students and 100 professors. The total number receiving instruction in the schools was 76,000. The University of Athens has 1,200 students and 62 professors.—*Am. Educational Monthly.*

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Correspondence.

Letter from Santa Cruz County.

Santa Cruz, August, 1868.

Your correspondent does not propose writing a sketch of Santa Cruz, town nor county. How many people have acquired here a "local habitation and a name" he does not know. Nor can he tell how many horses, cattle, sheep, swine, turkeys, geese, etc., this county is supplied with; nor the number of bushels of grain and potatoes, and pounds of fruit, its acres have borne; nor the thousands of feet of lumber, sides of leather, and barrels of lime, shipped from the port. Those reading in hope of gaining such information will avoid disappointment and save time and patience by skipping this letter and consulting the statistics of the State Agricultural Society.

Santa Cruz is known as the Nahant of the Pacific. Tourists by profession, tourists by accident, and tourists by necessity, have all written up this town. The number and length of its drives, its Court House, churches, schools, hotels, mills, furnaces, tanneries, *et id omne genus*, have been graphically done by local editors and ambitious specials for the city dailies. This letter aims at no such greatness. Your correspondent has asked no favors, and has therefore no one to puff. His object will be gained if any resident of San Francisco, wearied of fog, wind, and dust, or some one condemned to bear the heat and burden of the day in Sacramento, Marysville, Stockton, Placerville, or any of the interior towns, shall be induced to come here for a few weeks or days, and enjoy fine drives, diversified scenery, pure air, safe and delightful sea-bathing, and—those who care for it—excellent trout fishing and hunting. Such enjoyment is productive of good. Invalids will find the change from the cities of great benefit, and those who swelter through the heated term in the mountains, and smother with the dust of the valleys, should try these breezes which bring such vigor to an overtasked or reduced system.

There is so much variety here that no one can easily tire. Rides or walks to the beach for baths, or to gather the rare and beautiful mosses, so delicate in color and outline; or to simply sit and watch the ever-varying views the ocean affords; picnic parties to the Big Trees, Natural Bridge, or Pebble Beach, Eagle Glen, or the Ruins, give new interest to each day's stay, and furnish not only present pleasure, but happy remembrances for the months to come.

Then it is good for men to become accustomed to the smell, and sight, and sound of the ocean. The odor of the air from the sea, with its strange exhilaration, even when the mist creeps down the long line of surf, hangs lazily around the cliffs, or floats slowly toward the hills, does invigorate the lungs and quicken the blood. And it seems almost impossible for any one to look out over the waves breaking upon the sands, and stretch his eye away beyond to where the billows kiss the sky, without having his thoughts fixed at last upon the immensity bounded by no finite shore. Nor can he hear the tide beat its stately march as it comes through the coves, overtopping out-jutting bluffs and jagged rocks, keeping always its own solemn rhythm, without having his soul stirred as if the Infinite spoke with him face to face. Body and spirit are both strengthened by this intercourse with the sea, and they do well who linger here to acquaint themselves, somewhat at least, with the constant multiplication of new delights and new wonders.

If any care to visit Santa Cruz, the steamer *Senator* will bring them safely from San Francisco; or they can come by cars to Santa Clara, and from thence, over a finely graded mountain road, in good stages, with careful drivers, and some dust. Given an outside seat, with cheery companions, and with "George," the favorite driver, to draw the rein over his six stout horses, and courage which will not start at sharp curves and deep ravines, suggestive of fearful results if one should be overturned, and the traveler may enjoy a ride of no little interest and pleasure. On arriving here, he will find a good hotel, or private boarding-house—the latter of which is in much demand—and, generally speaking, it will be his own fault if he does not decide that Santa Cruz is a good place to spend a few days, or weeks, in a very enjoyable way. If any do not believe it, let them come and see for themselves. Visitor.

Rio Vista.

We take the following items from a letter dated July 25, 1868:

Rio Vista is among the Montezuma Hills, north of Mount Diablo, and 73 miles from San Francisco, on the Sacramento River. The location of the town is the best on the river, and the daily sea-breezes give it a desirable climate. Population, 250.

The Catholics are building a church. It is nearly finished. The Congregationalists are also about ready to build.

Daily we send you immense quantities of fresh fish. Our wheat crop is good. This county is just beginning to be farmed. A few years ago the land was not worth taking up. Now it is worth $20 per acre—has increased in value 100 per cent. during the last year.

For small farmers it is a desirable place. We are so near the city that for butter, eggs, and chickens we find a good market. We want more inhabitants. Farmer.

California and Palestine.

The striking similarity of the climate, scenery, and productions of Palestine and California, has been frequently remarked. For the benefit of your readers, I will note a few points of similarity which have mostly come under my own observation.

The prediction in Amos, "That the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed," is literally true of this valley. I noticed last fall that the vintage was not over, when, directly after the rain, the plough was in the furrow and the seed sown. In Proverbs we read, that "The sluggard will not plough by reason of the cold." The ploughing here is mostly done in the winter, and can only be done when the ground is soft by rain, as it soon hardens in the sun, although there is but little snow and ice, yet the rains are chill and penetrating, and a lazy man is apt to put off necessary work, and thus "Beg in harvest and have nothing." "When the almond tree shall flourish," is a simile well understood here. For two months our almond trees have been in blossom, fragrant as apple blossoms, and very much the same in appearance. The many allusions to the "first ripe figs," is appreciated here, inasmuch as there are two crops—the first ripens in July, and the second in November. When we read in Deuteronomy of a "Good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills, a land of wheat and barley, and vines and fig-trees, a land of olives and honey," we are not at loss to know the exact meaning of it; for the wheat and the barley, and the vine and the fig-tree and the olive flourish luxuriantly here side by side, and the honey is not wanting. The abundance and excellence of the grapes of Palestine is frequently alluded to in the Old Testament. But it is hardly possible that it could have been more so than here. In the valleys and on the hills alike the vine flourishes, and whatever else fails, we are almost sure of an abundant yield, and the fruit is peculiarly refreshing and healthful in this semi-tropical clime. Some vines in certain localities bear enormously; as, for instance, one in Santa Barbara, which bore last year six thousand large clusters. I cannot speak of the "new wine" specially, as I am not "given to wine;" but it is largely made and used, and the "wine drunkards of Ephraim" have their imitators and equals here. It is well known here that wine, pure wine, does intoxicate. Visiting a friend to-day, I noticed some olive trees, and at once understood the simile, "Thy children shall be like olive plants around about thy table." Circling each tree was a number of young shoots growing quite symmetrically. I did not fail to look for the "Two or three berries on the top of the uppermost boughs," and there they were, gleaming among the dark green leaves. The fruit ripens in November, but stays on the tree until March. It is a perennial, and quite ornamental as a shade tree. "A sweeping rain that leaveth no flood," is an autumn storm that comes early before the wheat is removed from the field, and which utterly destroys the grass on the hills, which, although dry, is nutritious. As for the "Mustard seed," we well know what it is, a great pest to farmers, attaining a sufficient height "So that the fowls of the air may lodge under the branches of it," especially in the southern part of the State. If the hedge of thorns referred to in Hosea ii. vi., was as formidable as the one I saw a few weeks since as I passed by an old mission, it must have been a sufficient barrier. This was a species of cactus, with enormous leaves bristling with innumerable sharp points, interlacing with each other, and some twelve feet high. I thought at the time the good Padres were well protected. Speaking of trees, our live-oaks with their dense foliage correspond with the "Thick oaks" of Syria, and we can well appreciate the unfortunate predicament of Absalom, and how it came to pass. I have often rode by them on horseback, but seldom under them on account of the branches being low and snaggy. Were a procession to march through this valley, our sycamore trees would be exceedingly convenient for men like Zaccheus, "Little of stature," as they branch out wide and low.

"Floods" and "droughts" have almost as full and terrible meaning to us as to the Israelites anciently, especially droughts. When it says the "Heavens were as brass, and the earth iron," we know the world of meaning couched in the figure. "The field is wasted, the land mourneth, for the corn is wasted, the new wine is dried up. Be ashamed, O ye husbandmen, howl, O ye vine dressers, for the wheat and for the barley, because the harvest of the field is perished. The vine is dried up, and the fig-tree languisheth, and the apple-tree, even all the trees of the field are withered. The seed is rotten under the clod, the garners are laid desolate, the barns are broken down, for the corn is withered. The herds of cattle are perplexed because they have no pasture; yea, the flocks of sheep are made desolate; for the rivers of water are dried up and the fire hath devoured the pastures of the wilderness." This is a graphic description of the great drought here in 1863, as described to me by those who were here at the time; the cattle died by thousands, and extensive fires destroyed what the drought spared. The State has not yet recovered from the immense losses of what is technically known here as the "Dry Season." We can also fully appreciate the difficulty Ahab and Obadiah had in finding "Grass to save the horses and mules alive," when "It rained not on the earth by the space of three years and six months." The apt allusion to dust, in the Bible, is quite well understood here, as in the summer it becomes well nigh intolerable; and were we to adopt certain Eastern customs, as "They threw dust into the air," and "Cast dust on their heads," and "Repent in dust and ashes," it would be perfectly easy, as the dust is but too abundant.

Our experience of fire is kindred to that of the Psalmist: "As fire burneth the wood, and as the flame setteth the mountain on fire." Riding down the coast last season, I was eye-witness to the fact that "The flame setteth the mountain on fire." Among the red woods and heavy underbrush in the deep canyons, and over the high ridges of the coast

range, fire was raging with a destructive sweep and power, and running out through the grain stubble on the ranches, compelling the farmers to fight it day and night until subdued. The natural divisions of the country, I apprehend, are very similar. Level valleys and immense deep ranges of hills are the marked features of this State. Judea was described as "A land of hills and valleys." The sight of "The cattle on a thousand hills," is familiar to us. Those living in the valleys speak of the people in "The hill country," and as the hills are largely given to pasture we may say with Joel, "The hills shall flow with milk."—*Zion's Herald.*

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SAN FRANCISCO, SATURDAY, AUGUST 8, 1868.

THE CHRISTIAN'S VOCATION.

It is with difficulty we realize what it is to bear the family name of God. We speak of the "vocation with which we are called," as though it were a sounding vanity, an idle designation, or at least one to be recognized only after we have passed through our mortal life. But when we learn its real design, we find the reverse of all this to be true.

Look around the little circle gathered in your home, and kept apart from the great world, as properly your own. Every face pleads more eloquently than words; every child—even the little one who can scarcely speak—as he lisps your name when giving his own, rouses your whole being for its welfare. If there is one of that group who needs sacrifice on your part, or special care, or peculiar nurture, his relationship to you, the ties that bind him to you, as your own, all symbolized in his *name* you have given him, will allow no doubt that he will not be neglected. If you have made it worthy of such regard, that name will be an honor to each child, wherever he may go, among those who have known you. It will be a passport to favor. It will be an introduction to good. It will be confessed with pride, and he will be moved to become worthy of the name he bears, and the advantages it gains for him. Your interest in that circle will not be exhausted in a day, or because one or two may require more than ordinary care and sympathy. That they are as dependent on you to-day as they were yesterday is enough to tax you to the utmost to-day; and that you have gathered them into that sacred, blessed, separate company you call your family, to endear and hallow the place you call your home, gives to every one the special privilege he would have no right to claim but for you agency in thus associating him in life.

Now, who can sufficiently magnify the grace of God that He makes this family oneness of interest and affection, and name, the type of our relation to Himself! We are called by His name, we are gathered into His household, we are brought into covenant with Him; and herein is the pledge that not one shall be put aside, or forgotten, or only partially blessed. Our vocation, the family title, what unnumbered tokens of love, and expressions of favor, does this secure for us! In one of the rewards promised to those who overcome, by Him who appeared to John in his vision, was the peculiar item: "I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." May not the thought we are considering throw light on this promise? That name is not different in each case, but the same in each case; yet *new* to every soul that receives it. It is the name of his Father, and is given to be an assurance to him, in any circumstances, and to the end, that he belongs to the household—may plead the privilege of a child. It is not given to a few, whom we might deem most worthy to receive it, and most likely to honor it, but to every one, to be his encouragement, and ground of hope. Is there any weak, weary, grieving spirit, who has the white stone and would not surrender it for worlds, yet has feared to open it and read the name, lest it might be presumption to attach it, with all its attending blessings, to his own? Let not Satan cheat you of your birthright, by inducing you to believe it wicked to appropriate what your Father put into your hands only. That Name, that dear and revered name, written for your eye—all the more dear because designed for no other, is God's delicate mode of telling you beforehand what may be your emergencies, and what will be your relief. It says: "You will come to hard passes in the Christian course; you will be buffeted by the devil, you will be traduced by your own evil heart; you will be tempted by the world; the days will sometimes be dark, the nights will sometimes be dreary, it may be you will be almost ready to believe that your hope is vain. My child, in those cheerless seasons go by yourself and take this white stone; open it. The name of your father will never fade from it, and as you read, it shall give you delight in praise, it shall give you courage, and comfort, and peace, and itself shall be the earnest of triumph and life." It is a beautiful and touching figure, by which to remind His children of their Father's love. It is a charming revelation of the sacred privilege granted to every member of the family. It is God's method of stating what may be the advantage of the vocation wherewith His grace has called us.

THOUGHT AND PATIENCE.

Many men permit what they have learned to be unarranged and floating in their minds, not of real value to them because not incorporated into themselves, by the process of careful thought. They talk without thinking, they read without thinking, they act without thinking, and as a consequence they attain no fixed opinions, and no solid character. These persons have but a very indefinite perception of good or evil, and very vague ideas of what is to be included in life. Not long ago I visited the clay model of a figure that is to adorn a public place, and while admiring the work, I asked the artist how he formed it. He replied, that he first decided by days of study and many different sketches, what should be the attitude and expression; then made an iron frame for its support; then put on the clay of a small portion at a time, patiently moulding it into the outline of muscles, and features, and form, removing it when defective, studying each part most narrowly, and adapting all the parts to each other, until the whole was complete, majestic, and beautiful, as it stood before me. Such is the province of thought—to form the *model* of the character and life. It can be produced by no other agent. There must be study, and anxtiety, and patience, part after part must be perfected in shape, the whole must be carefully arranged, until a result worthy of a man shall be finished at last. There will be those who will pass by one thus engaged, and toss their heads and ridicule his work, as useless, yet the creation of such a model for sentiment and conduct, is the most noble achievement of a human soul. The very process allies man to God, and introduces the light in which He views right and wrong, the good and the evil. Still, when this is gained, all is not accomplished to which we should devote ourselves. Few men are brave enough to be always true, even to the convictions they possess, to move on in the path they see clearly opened before them, to express what is within them, in what they show themselves to be, and in what they undertake to do. For this is our *life-work*, to copy the model that is perishable, into the enduring marble of character and conduct, with tireless industry and all our skill; humbly and prayerfully, as feeling our need of help from Heaven, to transfer part after part till the perfect form shall reward our toil. As no one will form the model without *thought*, so no one will copy it without *patience*. Errors will be frequent, and must be corrected. Failures will make us sad, but they must not be allowed to mar the figure. The work will be long, and often it also must be prosecuted in sight of those who will laugh at, because they cannot appreciate so high ambition. Nevertheless, let no one who has commenced it, be dissuaded from unwearied progress, for he is carving for immortality, and when its light shall beam upon his completed labor, he shall have his *reward*.

STRANGE CHRISTIANITY.

The *Alaska Herald* is a paper commenced, a few months ago by a man who came here with recommendations from the cities of the Atlantic, as a man of ability and a Christian, and who is known as "Father Agapius," from his connection with the Greek Church. The feeling of all who are interested in the introduction of good influences into the vast domain lately purchased by our Government, was enlisted in favor of this paper, which was designed for circulation there chiefly, and it has been watched with the hope that it might grow into a power for good. Several articles, however, have somewhat surprised us as we have read them, and the last number, of August 1st, has two pieces which are, at least, remarkable exhibitions of Christianity, as we understand it. One of these is a contribution, with editorial endorsement; the other is written by the editor himself; and they are as follows:

"EDITOR ALASKA HERALD:—Your remarks in the last number of the *Herald*, on the subject of the Jesuits, are so entirely correct as to demand the serious attention of the public. At the same time, allow me to state, as an eye-witness of Protestant missionary effort in India, China, Japan, and the Sandwich Islands, that the difference between the success of the Jesuits, and the barren results of the Protestants, arises from the fact that the Papal preacher is devoted to his cause, at all hazards, while the reformed preacher is wholly devoted to himself, his ease, and his pocket. As for civilization, your true civilizer is the merchant to trade, and the soldier to protect, and it is fortunate for the human (heathen) species that these stand between the fanaticism of rival religions, both flourishing on the credulity of the—*Faithful*.

"[As for the pocket, we happen to be personally acquainted with the fact that J. King, D.D., of Athens, amassed a pretty fortune of over half a million while "ministering to the benighted Greeks" at Athens. What a pity Moses did not cut off *all* the worshippers of the Golden Calf.—ED.]

"Five years ago we were in Turkey and have many times since had occasion to draw a comparison between Turkish and Christian morality. From our observations we are compelled to admit the superiority of Turkish over Christian doctrine in producing a sound morality in the masses. In temperance, honesty, justice, and toleration, the Turks are far superior to the Christians."

Comment is not necessary. Those who know what is true in relation to Protestant missionaries, and especially the venerable Dr. King, will be indignant at this statement in a professedly religious paper. And those whose knowledge of history informs them of the difference between the results of Mohammedanism and Christianity, will almost pity the attempt in the few lines here quoted to prove false what the world knows to be true. Others would not be influenced by anything that might be said in defense, either of our missionaries or their religion. This much is certain, the religion that thus expresses itself is not the type we would propagate in Alaska.

THE SUSPENSION OF GEO. H. STUART.

In your paper of July 11th, in the article on the suspension of Mr. George H. Stuart from the Elder

ship in the Reformed Presbyterian Church, you do an injustice to the principles of that body of Christians.

The law of that Church has no reference to any individual version of the Psalms of the Bible, but is wholly and solely confined to the Psalms of the Scriptures, as the only legitimate and authorized medium of singing the praise of God. The version which you term "Rouse's version of the Psalms," is the *authorized* version of that Church, and was was made and sanctioned by the Westminster Assembly of Divines (a body of men dear to the heart of every true Presbyterian), and continued to be used by the *whole* of the Presbyterian family until about the year 1760, when the *imitations* of the Psalms by Watts were *allowed*, not *authorized*, by the American Presbyterians.

The Church of Scotland (Established and Free), United Presbyterians, and all the various Presbyterians of that country (the birth-place of them all,) still continue to use the Westminster Assembly's version of the Psalms. The Assembly appointed a committee to make that version, and on that committee was Sir Francis Rouse, a member of Parliament, a man distinguished for his great learning, piety, Calvinism, and an extraordinary peculiarity of poetical genius, and who, no doubt, took the leading part in the version reported to the Assembly, which was debated, and amended, and finally adopted, and continues to the present time, and will continue until a better one can be furnished to the Church. And I believe that if it was not for the subject of Psalmody, the Presbyterian churches, without exception, would form a union in this country.

All the Psalm-singing Presbyterian churches, the Reformed and the United Presbyterians, believe the mode of conducting the praise of God in public worship, and the preaching of His Word, to be equally important. If you or Dr. Wadsworth were to take into the pulpit "Pilgrim's Progress," Baxter's "Saint's Rest," Doddridge's "Rise and Progress of Religion in the Soul," or any other good book of human composition, and preach from them instead of the Bible, I am almost certain that your Presbytery would serve you in the same way that the Reformed Presbyterian Synod served Mr. Stuart; at least, I have no hesitation in saying that they should do so, and I think you will agree with me.

It was Chillingworth, I think, who first asserted the great Protestant principle that "the Bible is the religion of the Protestant." The Reformed Presbyterian Church, in her standards, declares as follows: "The Book of Psalms, which is of divine inspiration, is well adapted to the state of the Church, and of every member, in all ages and circumstances; and these Psalms, to the exclusion of all imitations and uninspired compositions, are to be used in the social worships." Mr. Stuart confessed that he broke this law of the Church.

In conclusion, Mr. Editor, I would simply ask you what is the use of law if discipline does not follow the violation of it? If the law is wrong, repeal it, but while it is on your books, enforce it, even if the penalty should fall on the head of as good and pious a man as George H. Stuart. Subscriber.

Are Public Schools Unfriendly to Religion?

"There is a unanimous recognition of the rapid spread of unbelief in some of the tenets which they consider the substantial bases of Christianity. It is referred to the public school system, which encourages exacting investigation without excepting religious faith."

We clip this from a generally kindly written article on reunion in the *Alta*. We have read it with the greatest surprise. The writer seems to think that Christianity is endangered by the light and knowledge of the present day, especially by the spirit of enquiry engendered in our public schools, "which encourages exacting investigation, without excepting religious faith." We have not seen of late a more injurious imputation on Christianity, or one more inconsistent with its spirit. Christianity fearing investigation! It courts it. Religion suffering by investigation! It lives by it. *It fears only indifference.* Opposition developes its power and energy, and the candid consideration of its claims discloses the inestimable value of its truths and the unshaken foundations on which they rest.

Religion has some reason to fear from the present public school system, not because its claims are acknowledged and considered, but because, by the very principle of the system, as now understood and practiced, religion and the Bible and Christianity are kept out of sight and treated as matters of no account in State education. The danger, I repeat, comes entirely from a different quarter than that which the *Alta* apprehends. The State, in place of establishing some system of religious faith, and wrongfully imposing it upon the people, has swung to the other extreme, and ruled out of the public schools the source and fountain of all religious truth, and has set the example of disregard and indifference by ignoring the Word of God itself, whose principles lie at the foundation of morality and religion, of public and private virtue, of social order and civil liberty. Suppose we grant, for the time being, that in the divided state of public sentiment on religious questions, the Bible shall not appear in our public schools: its very absence, for whatever reason, is what we deprecate. We wish that Jesus Christ, the author of our religion, might appear in our public schools, to be studied, investigated, torn to pieces if it may be, studied through His teachings, through His sermon on the mount, through His miracles, through His death, through His resurrection. "If this counsel or this work be of man, it will come to naught; but if it be of God, ye cannot overthrow it." We are willing, glad, to have Christianity searched to the bottom. We know, if Jesus Christ be the study, the conviction will find utterance with the candid investigator: "Truly, this was the Son of God." We know, if His doctrine be the study, the result will be, "never man spake like this man." If His works be the study, "no man can do these miracles which thou doest except God be with him."

We only wish our youth could be toned up to such earnest investigation; we wish they had the nobility of the Romans, who "searched the Scripture daily to *see* whether those things were so." We ask for anything but indifference; or worse, the kindly care for religion which deprecates or shields it from thorough investigation, lest a rough handling should endanger its precarious existence. F. B.

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CURRENT LITERATURE.

FROM THE OAK TO THE OLIVE.

With this pleasing title, Julia Ward Howe adds to her other works the *Record of a Pleasant Journey*, an account of what she saw and felt and thought in her third visit to Europe. It is not easy at this day, to write a volume including the material that must be gathered from a mere tour in Europe, in such style as may be a warrant for the repetition of what so many have undertaken to describe. Were the tourist only to present us with what he saw, scarcely any beauties of rhetoric would so much adorn the facts that one would be tempted to read them again. Were he only to tell us the feelings by which he was affected, in the presence of the varied scenes and objects to be encountered on such a journey, there would hardly be a presumption in favor of much profit from the reading. Were he only to make known his reflections, as a moralist, or as a philosopher, suggested by the texts that have so often furnished themes for similar thought, the announcement would fail to awaken general interest in his book. But if he can combine all these, and describe beautifully, reveal his emotions naturally, and philosophise wisely, in such mingled manner as to bring about his work the charm of novelty and the attention of genuine worth, he deserves to be read, and he will be. The writer of these notes of travel has done this more successfully than have most who have attempted the same thing, and for this reason her book will be popular. We quote some passages which illustrate the style throughout:

SWISS REPUBLICANISM.

"It would be I, think, an instructive study for an American to become intimately acquainted with the domestic features of Swiss republicanism. It is undoubtedly a system less lax and more carefully administered than our own. The door is not thrown open for beggary, ignorance, and rascality to vote themselves, in the shape of their representatives, the first places in outward dignity and efficient power. The old traditions of breeding and education are carefully held to. Without the nonsense of aristocratic absolutism, there is yet no confusion of orders. The mistress is mistress, and the maid is maid. Wealth and landed property persevere in families. Great changes of position without talent are rare."

"Hotels, railways, and depots in Switzerland are comfortable, and managed with great order and system. The telegraph arrangements are admirable, cheap, and punctual, as they might be here, if they were administered for the people's interest, and not for the aggrandizement of private fortunes. Living and comfort are expensive to the traveller, not exorbitant. Subordinates neither insult nor cringe. Churches are well filled; intelligent and intelligible doctrine is preached. Education is valued, and liberal provision is made for those classes in which natural disability calls for special modes of instruction."

"Swiss Catholicism has not the slavish ignorance of Roman Catholicism. The little painted crucifixes by the wayside indeed afflict one by their impotence and insignificance. Not thus shall Christ be recognized in these days. In some places their frequency reminded me of the recurrence of the pattern on a calico, or a wall paper. Yet, as a whole, one feels that Switzerland is a Protestant power."

THE VENICE THAT IS TO BE.

"But these prosaic recounts are only the record of actual steps. The charm, the delight of Venice they do not and cannot express. My recollections of the city invest her with a solemn and stately personality. She can never be what she has been. The present world has no room for a repetition of he, former career. But she can be a prosperous and happy Christian commonwealth, with her offices and dignities vested in her own sons, with education and political rights secured to all her children. And this is better, in the present day, than to be the tyrant of one-half of the world, the fear and admiration of the other. For Peace, now, with open hands, bestows the blessings which War formerly compelled with iron grasp and frowning brow. The true compulsion now is to compel the world to have need of you, by the excellence of your service. Industry has a deeper mine of wealth than piracy or plunder can ever open. A man's success is in strict proportion to his use; and the servant of all is the master of all. So the new Venice for which I look is to be no more like the old Venice than the new Jerusalem will be like the city of David. Moral grandeur must make her great. Justice must make her people happy. And so beautiful and delightful is she, that I cannot help echoing the Psalmist's exclamation, "Pray for the Peace of Jerusalem! They shall prosper who love thee!"

"A wash of waters, a play of lights, a breeze that cools like the perfumed water of the Narguilé, a constant interchange of accents musically softened from the soft Italian itself, which seems hard in comparison with them; rows of palaces that have swallowed their own story; churches modelled upon the water like wax-flowers upon a mirror; balconies with hangings of yellow-brown and white; dark canals, that suggest easy murders and throwing over of victims; music on the water; robust voices, of well-defined character; columns and arches, over which Mr. Ruskin raves, and which for him are significant of religion or irreligion; resolute-looking men and women; a world of history and legend which he who has to live in to-day can scarcely afford time to decipher,—this is Venice as I have seen her, and would see her again. Rejoice, O sister cities, that she is free. Visit her with your golden rain, O travellers; with your golden sympathy, O poets! Enrich her, commerce! Protect her, Christian faith of nations, for she is free—free!"

PROTESTANTISM AND THE GREEK CHURCH.

"In the presence of the contradictions alluded to above, the position of the Greek church and of American Protestant missionaries becomes one of mutual delicacy and difficulty. The church allows religious tolerance. Yet it naturally holds fast its own children within its own borders. The Protestants are pledged to labor for the world's Christianization. When they see its progress opposed by antiquated usage and insufficient method, they cannot acquiesce in these obstacles, nor teach others to revere them. Here we must say at once that no act is so irreligious as the resistance of progress. Thought and conscience are progressive. Christ's progressive labor carried further the Jewish faith and tenets which were religious before he came, but which became irreligious in resisting the further and finer conclusions to which he led. "I come not to destroy, but to fulfill." Progress does fulfill in the spirit, even though it destroys in the letter. Protestantism acknowledges this, and this acknowledgment constitutes its superiority over the Greek and Catholic churches. Religion of this sort leads away from human mediations, from confessions, benedictions, injunctions and permissions of merely human authority. It confesses first to God, afterwards, if at all, to those whom its confessions can benefit. It brings its own thought to aid and illustrate the general thought. It cannot abdicate its own conclusions before any magnitude either of intellect or of age.

"The Protestant, therefore, would be much straitened within the great limits. He is forced to teach those who will listen to him that God is much nearer than the priest, and that their own simple and sincere understanding of Christian doctrine is at once more just and more precious than the fallacies and sophisms of an absolute theology."

There are views of religion and society, and politics, expressed occasionally, from which we must dissent, but there is much within the volume that may be read with satisfaction and profit. Not the least of its attractions is the beautiful dress in which it is published by Lee & Shepard, of Boston. Sold by H. H. Bancroft & Co.

The same publishers have also just issued another of the *Rosa Abbott Series*, entitled *Upside Down*, and *Farm Talk*, or conversations on various common farm topics, by George E. Brackett, both of which are pleasing books of their kind, and may be bought of Bancroft & Co.

We have received from A. Roman & Co., the *Overland Monthly*, for August, which is even a better number than the first, and leaves no doubt that our Pacific Magazine can be ably sustained.

From the Pacific Coast publishers, H. H. Bancroft & Company, we have *Putnam's Magazine*, for August. This magazine is always welcome, and this number, especially, well repays careful reading. "Our Civil Service," and "A Sketch in Oils," are among the best of the articles.

BOOKS AND PERIODICALS RECEIVED:

SONGS OF THE TEMPLE.—A collection of tunes, chants, etc., original and selected, for the use of Christian churches of all denominations, adapted to the wants of Musical Associations, Conventions, and the Home Circle, containing a system of practical instruction for Singing Schools. By B. F. Baker and J. F. Fargo. Boston: Lee & Shepard.

PACIFIC MEDICAL AND SURGICAL JOURNAL, for August. San Francisco: H. H. Bancroft & Co., containing among other things, interesting articles on Small Pox and Vaccination.

CONGREGATIONAL REVIEW, for July. Boston: M. H. Sargent.

SPIRIT OF MISSIONS, for July. New York: Published for the Board of Missions.

THE FAMILY TREASURY, for June. New York: T. Nelson & Son.

LITERARY ITEMS.

THE *Independent* has discovered a classical precedent for the conduct of King Theodore after his defeats, which, by the way, has grown much in romantic interest since the first reports:

"One of the most pathetic incidents in Virgil's tale of Dido, is that which represents the African Queen selecting as the instrument of her suicide, the sword which Æneas, when on more friendly terms, had given her:

'A boon she had not asked with this intent.'

The very same story is told in plain prose of the African King Theodore. The pistol with whose bullet he had pierced his own brain, was found to bear an inscription certifying that it was presented to the King by Queen Victoria, as a token of regard and thanks for his kindness to Mr. Consul Plowden. Were we inclined to press the analogy between the epics of poetry and real life, we might remind the reader that Theodore, like Dido, was an aspirant for the hand of the enemy by whose friendly gift he perished."

THE New York *Post*, says William Young of that city has made the best anagram of this century. Louis Napoleon Bonaparte—An open plot. Arouse, Albion!

THE *Tribune*, a new paper published in Paris, has received permission to be sold in the streets, although opposing the Government.

THE *Evening Post*, with its customary good taste, declares for "woman" in preference to "lady;" and so do all the best authorities.

THE San Jose *Patriot* appeared last week in an enlarged form. This would seem to indicate the prosperity of the paper.

FREDERICK SEWARD is writing the life of his father, Hon. W. H. Seward, at one time a somewhat influential politician.

THE only copy of the first newspaper printed in America, known to be in existence, is in the British archives in London.

M. THIERS, is now 71 years old.

M. Eugene Forcade, the political writer of the "*Revue des Deux Mondes*," and chief editor of a financial paper, has gone crazy,

On or about the first of September next, the San Francisco *Call* will issue a weekly in conjunction with its daily.

Chas. Dickens, is about to give a farewell series of readings in England and Scotland.

Three hundred hands are employed at the Riverside Press, at Cambridge, Mass.

Sacramento has four Daily, two semi-weekly, and three weekly newspapers.

The Columbia *Press* will be removed from Umatilla to Walla Walla.

Chas. Dickens' paper, the *Daily News*, is sold at one penny per copy.

Nearly 100,000 copies of Pollard's "Lost Cause" have been sold.

A woman's rights paper is published in Lisbon.

Educational.

Labels.

The fine collection of paintings left by Hon. James Bowdoin to Bowdoin College, suffers from the lack of a descriptive catalogue. No such accompanied it, and the pictures are shorn of much of their value by the fact that the names of the artists who executed them must remain unknown. We have heard, also, of a fine collection of minerals in Connecticut, which labors under a similar disadvantage; whose value, indeed, is almost wholly destroyed by the absence of labels of locality. A young person in making a collection of minerals, shells, or flowers, should be careful and write the labels at once. Improve them, if you can, afterwards, but write the best you can without delay. Moreover, remember mice. We have just received some ores from Chili, which were well labelled, to be sure, but which were not so well put out of the way of these little paste-loving rodents. C. R. C.

"The memory of God is the archives of the skies."—*Dr. Scudder's sermon Sunday Evening, August 2.*

A Suggestion.

When Superintendent of a Sunday-school, I had a novel and simple arrangement which proved very valuable, and may assist others. A small wooden box, nicely painted, bearing the inscription "Questions," was securely fastened to the wall near the entrance; and through an opening in the top of it, any who desired might thrust in from time to time, any religious or moral questions. Once a month our box was unlocked, and its contents produced before the school, giving any one an opportunity to answer the queries. Eventually our box only received questions upon the lessons of the day, which were deposited by teachers and scholars on entering the room. The first plan awakened a great interest among the members of the school and of the community, many of the latter coming expressly at such times to listen to the answers. But the second plan had a wonderful influence, awakening great interest in the lesson. It gave me what I was so anxious to obtain, and could obtain in no other way, some knowledge of what the scholars had been thinking during the week, and at the same time it aided me in my work of catechising, for it furnished material and secured attention.—*American Presbyterian.*

Personal.

N. M. Orr is the Republican candidate for the vacant Senatorship in San Joaquin County.

The following are the Presidential Electors nominated by the several Districts: 1st District, J. O. Hoffman, of Santa Barbara; 2d District, A. Reddington, of Sacramento; 3d District, C. Westmoreland, of Humboldt. At large: Gen. LaGrange and J. B. Pelton.

Rev. E. Birdsall, of Stockton, Rev. A. S. Nicholson of Napa, and Rev. D. E. Willes of Brooklyn, have resigned their respective parishes. Mr. Nicholson goes to Vancouver, W. T., and Mr. Birdsall comes to San Francisco.

Rev. Mr. Pond, of Petaluma, has, we understand, closed his connection with the church in that place, and will become Pastor of the Third Congregational Church in this city.

R. W. Heath is said to have been the California delegate who immortalized himself and the Chief Justice by casting his vote for Chase in the New York Convention.

Rev. Mr. Daly, of Stockton, delivers two lectures at the Mercantile Library, in this city, on Thursday, 6th, and Monday, 16th. Subject: "The Holy Land."

Rev. W. I. Nichols delivered a lecture at the Central Methodist Church last Sabbath evening, on the "Moral Significance of the Transcontinental Railway."

Rev. Mr. Allen has been detained in this city by the illness of his family, and has not yet been able to take charge of his church at Chico.

Rev. Louis Lootens, who has been appointed Bishop of Idaho, will be consecrated at the Catholic cathedral on Sunday next.

Rev. H. G. Perry, formerly of Suisun, has been appointed agent for the Episcopal College at Benicia, for San Francisco.

Rev. E. B. Walsworth of Oakland has received the degree of D. D. from Ingham University, N. Y.—*Spare Hour.*

Rev. J.R. Hammond is giving a series of Sabbath evening lectures at Placerville, on the "Evidences of Christianity."

Rev. J. G. Clarke, D.D., of Waterbury, Conn. has been elected Rector of the Episcopal church at Stockton.

Rev. A. C. Treadway, of Oswego, N. Y., has been called to the Church of the Ascension at Vallejo.

Hon. H. Edgerton has returned to California, and will take the stump for Grant and Colfax.

A. D. Sargent of Nevada county, is the Union candidate for Congress in the Second District.

Chancellor Hartson, of Napa, is the Union candidate for Congress in the Third District.

Rev. C. B. Wyatt, of Trinity church, San Francisco, preached in Napa on Sunday last.

John Bigler is announced as U. S. Land Commissioner to examine the C. P. R. R.

J. Ross Browne, U. S. Minister to China, sailed on the *Japan* on Monday, August 3d.

Rev. E. C. Bissell edited the *Pacific* during Mr. Benton's absence last month.

Rev. Wm. Monteith has resigned the Presidency of Albany College, Oregon.

Commodore Alden has taken command of the Navy Yard at Mare Island.

J. A. Donahue has been elected President of the San Francisco Gas Company.

W. K. Parkinson, State Controller, sailed from New York on July 20th.

Newton Booth delivers the opening address at the Mechanics' Fair.

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AGRICULTURAL.

Walking Horses.

The best gait a horse ever had for everyday use is a good walk. Colts are not trained to walk in all the Eastern States. Young America wants more speed. Kentucky has more good walking horses than any other State, for there horseback traveling has long been in fashion for men and women, over a country where muddy roads at some seasons, renders any other gait impossible, and so horses have been bred to the saddle and trained to a walking gait. This is also the case in all the Western States, and perhaps might have been so in New England when our grandmothers went to meeting on pinions behind our grandfathers. But one-horse wagons have put horseback riding out of fashion, and now a good walking-horse is more rare than one that can trot a mile in 2:40. At the Springfield, Mass., horse show of 1860, the writer was one of a committee to award prizes to the best two walking horses. Out of seventeen entered, the committee found but one that was considered a first-rate walker. This was a Morrill mare, which walked five miles an hour with ease. Two others were fair walkers, and the others knew no gait that could be called walking. At the New York State fair the same state of facts was again developed. A letter from Wisconsin says: "I think horses trained to walk fast would be a greater benefit to farmers in general than fast trotters, as almost all his work has to be done on a walk. I once knew a man in Massachusetts, who, before railroads were built, kept from two to four teams to work on the road, and never allowed them to trot at all, and made the distance in quicker time than his neighbors, who made their horses trot at every convenient place. He said that when a horse commenced to trot, he walked much slower than his common gait if kept on a walk, and thereby lost more than he gained. Will farmers think of this, and pay more attention to walking horses?"—*Solon Robinson.*

Dutch Dairies.

The farmers' boys and girls of America, I am confident, would like to go with me into a Dutch farm-house. Stable and house and dairy are under the same roof. The house which we visit stands on the bank of the canal—the water in the canal being almost on a level with the ridge pole. One of the dairy maids has been out to the canal to wash her pans and dishes; and now she is taking them back to the house, drawing them in a little cart. Look at her shoes—wooden ones, turning up at the toe like a skate—clump, clump, clump they go as she steps. She leaves them outside the door, and puts on a pair of slippers as she enters. She has a bonnet so curious that I shall not attempt to describe it, but of just such a pattern as those worn by her grandmother. Some of the cattle are in the fields, blanketed to keep them warm.

A girl with red cheeks and bright eyes opens the door of the stable, and takes us along the stalls to see the cows—26 cows standing by their cribs, or lying down chewing their cuds, fastened with rope halters—and, funniest of all sights, each cow has her tail drawn up to the ceiling by a cord and pulley, so that in time their tails grow straight up into the air! There are great tubs filled with milk and curds and whey; there is a fire-place in the stable where they scald the milk, also the cheese-press. We enter a little room and see pots of butter and rows of cheeses—not such great ones as the Vermont and New Hampshire girls turn out, but cheeses almost the size of a 64-pounder cannon ball, not quite round, but like the earth, flattened a trifle at the poles. If you were to go with me into some of the warehouses of Amsterdam, you would see cart loads of these cheeses, enough to freight scores of ships. They are kept for months and years even, and never lose their goodness. You have read how a Dutch Admiral, in a sea-fight, after having fired away all his cannon-balls, kept up the battle with cheeses—just such cheeses as these which the bright-eyed dairy-maid takes pleasure in showing.—*Carleton.*

Transplanting by Night.—A gentleman anxious to ascertain the effect of transplanting at night, instead of in the day, made an experiment, with the following result: He transplanted ten cherry-trees while in bloom, commencing at four o'clock in the afternoon, and transplanting one each hour, until one in the morning. Those transplanted during daylight shed their blossoms, producing little or no fruit; while those planted during the darker portions maintained their condition fully. He did the same with ten dwarf-pear-trees, after the fruit was one-third grown. Those transplanted during the day shed their fruit; those transplanted during the night perfected their crop, and showed no injury from having been removed. With each of these trees he removed some earth with the roots. The incident is fully vouched for; and, if a few more similar experiments produce the same result; it will be a strong argument to horticulturists, gardeners, and fruit-growers.—*Christian Intelligencer.*

Salt and Lime to Prevent Grain from Lodging.—Two years since I noticed in one of my agricultural papers, that a mixture of salt and lime would stiffen the straw of growing wheat, and to a certain extent prevent it from lodging. I resolved to try the experiment. I made a mixture in the portion of two parts (weight) of lime to one of salt. I permitted the mixture to lie in the heap some three or four weeks before applying it. I then spread it over a part of a field at the rate of a ton and a-half to the acre. The result was, that on that part of the field my wheat all stood well, while on the remainder it went down before the heads were entirely filled. I need not tell you how much easier the former was to cut than the latter. The yield was decidedly better, and in addition to these advantages, I found the clover on that part to which the mixture had been applied, larger and finer than where it had not been.—*Cor. Farmer and Gardener.*

California Wheat and Flour.—It may not be known that there is a handsome gain to shippers of our wheat, in the matter of *gain in weight* by reason of its absorbing moisture in passing from the Atlantic to the Pacific. In some cases the gain is a large per centage.

California wheat is gathered in such a perfect manner—so dry and pure, that in passing to a humid atmosphere, it will absorb largely; yet, we do not believe the actual gain has always been known so as to be realized.

In the matter of flour, we are informed by the best authorities,—bakers that purchase and use our California extra flour—that it will absorb twenty, thirty, even forty pounds of water more than a barrel of Atlantic flour; thus, they actually gain from ten to twenty per cent. more weight, besides having a superior flour. These facts are worthy of note.—*California Farmer.*

Corn Meal for Milch Cows.—The statement is often made, through the agricultural press, that corn meal is the best feed for cows as a milk producer. Why this should be repeated, when the experience of almost every farmer is to the contrary, we cannot tell, unless it be for the reason that corn meal is the best grain for cows not giving milk. There is no grain so good for keeping up animal heat and producing flesh and fat, and it is used in winter by most dairymen for this purpose; but as a milk producer it is the poorest grain that can be given. Oat meal and wheat bran are far superior. These statements are based upon actual experiment and the experience of many farmers.—*Ohio Farmer.*

MINING.

Accidents by Blasting.

How frequently do we hear of the painful fact that a man has lost his life by blasting! Why does this occur? I believe that in nineteen cases out of twenty it is through carelessness—from a want of consideration that they are dealing with gunpowder. Let the charge of powder be put into the hole, not all at once, but whilst it is being done, settle it down twice or thrice with the swabstick, and when all in, ram it down with the same tool—not with the iron ramming bar—and cover it tightly and firmly with a piece of dry clay. This done, at once dip the end of the swabstick in water, or better still, into the wet sludge that has been made in the process of boring, and with it free the sides of the hole from the dust of powder which must, of necessity, have adhered to them in pouring in the charge, and which, if not removed, will be likely, by a spark from the ramming-bar, in tamping, to convey fire to it. Well wipe out your hole with the wet swabstick. Having done this, put in a layer of fine, properly prepared tamping, and softly and carefully settle it down and "floor" with the ramming-bar alone—using no hammer for the first layer. I say put in a large layer, because if the first layer be a small one, it will be the more liable to be forced down by the ramming-bar and disturb the powder. Settle down the first layer of tamping in this way, and then, with impunity, the hammer may be used—taking care at the same time to keep the ramming-bar free from the safety-fuse. Let these little matters be attended to, and no fear of explosion in tamping need be apprehended—all will be safe—life will not be sacrificed. As a matter of course, proper material for tamping should be selected. I have frequently known miners, when working on hard, fiery ground, to carry tamping from home daily to the mines with them—stone of a soft, yielding nature, and well bruised before used—bruised, coarse potsherd is good. There seems to be an idea existing very generally that tamping requires to be driven with great force with the hammer, so much so that, as before said, the mallet is sometimes employed; but this, as has fatally been proved, is not necessary—nay, if the hole be judiciously placed, even the hammer, generally speaking, need scarcely be used. I say fatally proved, because it is well known that on the first layer of tamping being hammered down explosion has taken place, the burden of the hole has been removed, and the poor unfortunate miner has lost his life.—*S. F. Mining Press.*

The Mining Business.

The London *Mining Journal* says: It can now be scientifically determined whether ground is ore-bearing, and the skill of the mining engineer enables him to prepare an estimate of cost more accurate than is found in any other department of work. It may occur that the lode lies deeper than was expected; that it turns out poorer than the first yield could justify any one in supposing; that an incursion of water should happen, or some "fault" be discovered; but the mishaps incidental to building such a ship as the Great Eastern or the Warrior; of laying down a line of railway, tunneling a mountain or under a city; of creating extensive irrigation works, or a ship canal, are of more frequent occurence. Yet men will invest in such undertakings, and neither be warned or intimidated by loss after loss; while if every mine is not found to be a "lode of wealth," the utmost disappointment is experienced, and the business itself characterized as too uncertain for legitimate investment. If there were more hazard to the adventurer, which I deny, there is also more chance of splendid success. Which, of all the department of industry deemed most successful, has heaped upon its persevering followers such rich rewards? Great fortunes have been made in cotton-spinning and weaving, but wide spread loss and ruin have again and again swept away the property of the cotton districts.

Ship building has enriched enterprising persons, but how often has the storm scattered the fleets? The colonial produce-grower, in the cotton-field, the indigo, or coffee plantation, etc., has often come home the victim of disease, and more frequently ruined by the failure of crops. Now, in mining, no such perils exist. The lode fails less frequently than the foreign produce crops. An innundation does not occur so frequently as a shipwreck, the storm that spoils the merchant, sweeps over the miner harmlessly; he is, in fact, more free from the danger of losing the fruits of his capital then any other adventurer whatever; and, every farmer, every grower of produce, every cattle breeder, merchant, and manufac-

turer is an adventurer as much as the investor in the mine, without having ground so sure to work upon, or chance so glorious of a magnificent result.

La Porte.—La Porte stands on gold, 'tis built on a number of small white quartz gravel hills, all of which are "pay dirt," The town is being washed away as fast as possible. The roar of the water in the hydraulic claims close by is constant. A half dozen houses have been moved away on one side of the town this season to allow the miners to go on with their work, while on two other sides the encroachments of mining work is nearly as close. A half mile distant is the site of the former town of Spanish Flat, once one of the most lively of mining towns; but now not a house is to be seen there, everything being sluiced down to the bedrock. It requires no mystical lore to see that such in a few years will be the fate of La Porte. A half mile south of here are what are known as Secret Diggings; two hundred thousand dollars were taken out there from less than a single acre, while the whole extent mined over has yielded over $2,000,000. These diggings look like a very big hole in the ground, being nearly a mile in length and about 200 yards in width, and an average depth of over 100 feet. There are other diggings nearly as extensive in this vicinity, but none that have paid as well. The mines are still yielding largely, as is abundantly evidenced by the fact that the Express running from here frequently carries away $50,000, in gold at a single time. Wages for mining are uniformly $3 50 per day.

Placer Mining by Steam.—The Montana *Post* describes a method of working placer mines by steam machinery, that cannot fail to interest many of our readers. Machinery on the plan described was recently completed, and is now in successful operation in one of the gulches adjacent to Helena City. We believe the method to be entirely new. The *Post* says: "A ten-horse power engine drives the whole machinery, which is nothing more than a huge windlass, hauling two cars over two separate tracks, 135 feet long, up an incline with a grade of 33 feet to 100 feet, to an elevation of 45 feet above the gulch, to which point 70 inches of water are brought in a flume. The elevation attained permits the string of sluices to be set at a grade of eight inches to every sixteen feet, affording ample room for dump. At the present time the average hourly number of car loads, each containing 1,500 pounds, is thirty-two to both tracks. As soon, however, as more cars and the necessary turn tables are erected one car load per minute will be the average."

Struck it in Wales.—A Welsh miner who sold out the Docile mine to Frank Smith & Co., of San Juan, went to his native land and started prospecting in the Manchochogg mountains. A letter recently received from him by D. H. Williams, states that he struck a very rich, gold bearing quartz ledge. Such a thing as gold mining was never known in that locality before. The discovery has created great excitement in the country.—*Nevada Transcript.*

A Large Yield.—A crushing of 53 tons of ore, from the Garrison mine in Cortez district, Nevada, produced bullion to the value of $19,474. This shows a yield of $370 per ton.—*Nevada Gazette.*

A Monster Lump.—The Sonora *Democrat* of the 11th ult., says: The lucky proprietor of the Hines claim, at Columbia, picked up a lump of gold last week worth $5,500.

MEDICAL.

Medicine among the Moors.

The temperate habits of country-bred Moors carry them through disorders which would be fatal to blood inflamed by stimulants. The rapidity with which their flesh heals after serious wounds, would create astonishment in the wards of the best-arranged European hospital. So long as a vital part is not touched, recovery is nearly certain. Insanity, which is fearfully prevalent, knows no treatment or restraint. Viewed as a mark of Heaven's favor, in withdrawing the mind from all capacity for worldly business, that it may contemplate things above, madness is allowed to have its way; and the most dangerous lunatics go at large, often inflicting deadly injury upon themselves and on incautious passers-by. Many of these poor raving creatures attain to a kind of canonization after death, and, as a reward for the wildness of their excesses, are elevated into the rank of Santons, and have their tombs besieged by a crowd of suppliants for the cure of bodily infirmities. It is assumed that the mere process of dying transforms them into public benefactors; for during the period of their earthly lives they never cease to be a dangerous and intolerable nuisance.

But there is one branch of Moorish medical practice, that is well worth consideration, and which certainly deserves a trial amongst us. The bite of a mad dog, which in European countries becomes a sore puzzle to the faculty, meets with a treatment in Morrocco, as effectual as it is summary. Anything which may help to lessen the chances of hydrophobia is a public benefaction; and in a country where canine madness prevails to an almost incredible extent, it is fortunate, that native ingenuity has hit upon a remedy which admits of instant application. A Moor is pretty sure to have some gunpowder in his pouch, so he takes out a handful, and having deepened and enlarged the wound with his knife, with as much coolness and indifference as if he were the most practical hospital surgeon, rubs the powder into the sore. Having made a little pyramid on the flesh, he allows it to dry for a few minutes in the sun. A match is then applied, and the operation terminates with a fizz, which has the double effect of cleansing the wound and staunching the blood. As a rule, no evil consequences follow upon this rough-and-ready sort of treatment, beyond an ugly scar, testifying to the courage and endurance of the operator. When hot iron is at hand, it is applied as a surer remedy than even the blasting process. Criminal practice makes the Moors familiar with its use.—*St. James Magazine.*

Vaccination.

Dr. K. Favor, at the close of an article on this subject, in the August number of the *Pacific Medical and Surgical Journal*, gives the following conclusions, which he proves by the proper authorities and statistics:

"1st. That kine-pox and small-pox are the same disease; that the former is the latter modified, rendered milder and non-contagious by having passed through the cow; that when it protects the vaccinated, it is upon the well known principle that the human system is subject to variola but once.

"2d. That, if it is not an absolute protective against small-pox, it is so near it that the vaccinated may be considered insusceptible to that disease for years, perhaps for life.

"3d. To insure perfect protection, there must be as many as four vaccine vesicles, and one of them at least must go through all its stages without being disturbed.

"4th. That when vaccination is properly performed, with *pure vaccine* matter, upon a healthy subject, it is free from any danger to the person vaccinated.

"5th. That vaccination with matter taken from an imperfectly developed vesicle cannot be relied upon as affording any protection.

"6th. That vaccination with matter taken from a patient affected with any cutaneous disease is liable to produce a similar disease in the person vaccinated.

"7th. That vaccination of a person suffering from a vitiated or impoverished condition of the blood, even though pure vaccine matter is used, is sometimes followed with very serious results.

"8th. That where doubt exists that an individual is protected, revaccination will insure protection."

Small Pox.—Dr. Aubert published last week, in the *Courier de San Francisco*, a letter to the Board of Supervisors, in which he objects very strongly to the manner in which this disease is treated in American cities. He contends that the fear of the disease, which is so great in many instances as to cause the abandonment of relatives and friends who contract it, is entirely groundless, and that the summary removal of the sick to the pest house is an unnecessary cruelty. He says that the small-pox has for a long time been treated in the hospitals of France like other diseases, and with no special care or precaution, and that no evil results have followed. If this is true, and several French gentlemen have assured us that it is so, it deserves the attention not only of the Supervisors, but of the public generally, and should have the effect to allay to a great extent what the *Pacific Medical and Surgical Journal* calls "the needless panic which prevails in San Francisco."

Poison Oak.—The following is a sure remedy, as we know by experience. Its efficacy, however, is increased by steeping wormwood in the water before applying it.

"Hot water, as hot as can be borne, will infallibly destroy the effects of poison oak. Cloths dipped in scalding water, and laid over the surface, cause an exquisitely itching sensation, which is followed by immediate relief. For those to whom it is convenient, the steam bath, causing profuse perspiration, will soon prove a cure."

Antidote to Strychnia.—An interesting scientific discovery is mentioned in one of the Paris journals. The Calabar bean is found to be an antidote to strychnia. The latter destroys by spasmodic contraction. The first, taken alone, paralyzes, and thus directly neutralizes the action of strychnia, if given after that poison. The bean has been found successful in cases of lockjaw.

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General Selections.

Serrez Les Rangs.

I.

When of old first we heard the war-thunder
Roll round us, above us, and under,—
In our ranks those dread chasms were torn,
As the hail-storm sweeps paths in the corn,—
When those terrible gaps first we felt,—
Felt like snow-flakes, our men from us melt,—
Like a spirit's call, piercing and clear,
Rang the word of command on the ear—
"Close the ranks!"

Through each heart the resistless tones thrilled;
Not knowing whose places we filled,
Obedient together we pressed,
In serried ranks charging abreast,
Still shoulder to shoulder were ranged,
Though the comrades be mournfully changed—
Closed the ranks.

Not a moment the charge must be stayed,
For no pity the battle delayed,
On we pressed in close ranks, by our dead,
Left our wounded where fallen they bled;
At all costs the day's work must be wrought—
For our dead and our wounded we fought.
For their sakes not a pause might we dare,
For their sakes lying helplessly there,
For their sakes on we pressed on our way,
Closed the ranks, sped the charge, won the day.

II.

And now in the battle of life,
In the thick of the old ceaseless strife,
When those terrible gaps come again,
On the heart smites the blank and the pain,
And we know, in our angnish, too well,
What we lost when thus stricken they fell;
Still that word of command on the ear
Through the blank and death-silence rings clear:
"Close the ranks!"

For the sake of the comrades who died,
Press on, where they fell, side by side;
For their sakes of whose stay we're bereft,
Press closer to those who are left;
In serried ranks charging abreast,
Still shoulder to shoulder compressed,
Linking tighter the links still remaining,
True to death one another sustaining;
Not a moment the charge must be stayed,
For no weeping the battle delayed,
For their sakes not the feeblest despairs,—
The fight and its triumph's still theirs!—
Press forward where they led the way,
Close the ranks, speed the charge, win the day!
"Close the ranks!"

—*Author of the "Schönberg Cotta Family"*

Divine Revelation: Difficulties Insuperable.

Ye shall be as gods, knowing good and evil.—*The Serpent.*

God has revealed not only the fact but also the method in which He designs to save and bless us by making us "partakers of the Divine Nature." As regards us, this method is the *means* by which we rise from our "death in trespasses and sins" unto a new and holy "life in God." As regards God, it is His revealed *plan of salvation. Revelation* is the specific work of the son of God. This is indicated by His title, the Word. As it is the office of a word to reveal thought, so the Divine Word reveals God. "No man hath seen God at any time: the only begotten Son which is in the bosom of the Father, He hath revealed him." The Son is the Revealer. Is a revelation of God made in creation? He has "created all things by Christ Jesus." Does universal providence testify of God? "By Him (the Son) all things consist." Do angels talk with men? It is usually the Jehovah-angel, the Messenger of the Covenant, the Son of God, who is worshipped when recognized; and when it is not Himself, it is one who serves him. Do prophets foretell future events? They study their own prophesies, "searching what, or what manner of time the spirit of Christ which was in them did testify." Is the last, greatest, highest revelation of God to be made to man? "God sent forth his Son, made of a woman;" "God was manifest in the flesh;" "The Word was made flesh and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth." More has been learned of God by the life and death and teachings of Jesus of Nazareth than by all other means together, a thousand fold. He who in detached portions, at long intervals, and by different methods of communication, spake in former times to our ancestors, hath in these last days spoken fully, completely, and directly to us by His Son, who is Himself the brightness of God's glory, and the very counterpart of His essence. Nor did his communications cease when he ascended into heaven. After that Stephen saw Him; Paul was taught by Him; and John received messages to the seven churches of Asia, and the universal church of the future. The revelations thus made are brought to mind, recorded, understood, believed and practised only by the aid of the Divine Spirit whom the Savior sends for this purpose. He is not the revealer. He speaks not of Himself. He takes of the things of Christ and shows them unto us. He brought all things which Christ had spoken to the remembrance of the sacred writers that they might record them for our benefit. These holy men of God spake and wrote as they were moved by the Holy Ghost. They spake and wrote in the exercise of all their faculties, with studied thought and precision, yet in their speaking and writing they were *borne along* by the Holy Ghost. They used their own pens, their own mouths, their own tongues, their own minds. They studied diligently, as all men do who write well. Divine inspiration did not obliterate, destroy, or suppress in the least the faculties of their minds. On the contrary, it sustained, strengthened, elevated, and intensified them to the utmost, and thus preserved them from error. In the exercise of their faculties in this respect they were steadily *borne along by the Holy Ghost.* And yet, even by His aid, it was not possible for them to overcome all the difficulties of the case. It would not be possible, it is not possible, for God himself to overcome all the difficulties attending a revelation of Himself to creatures; for many of these belong to it just because they are creatures. Now, the revelation of God's plan for making man partaker of the Divine Nature includes, nay, *is* a revelation of God, a revelation of the Infinite. And this revelation is made to the finite. But the revelation of the Infinite to the finite, of the Creator to the creature, is necessarily limited, restricted, conditioned by the capacity of the creature to whom it is made. The creature cannot *comprehend* the Creator. He cannot comprehend even other creatures. Much less can he comprehend God. Only God can fully know and understand God. The immediate perception of God as he is, is not possible to creatures. No man hath seen God at any time. It is vain to think of comprehending him. We can only *apprehend* Him, on the one side or the other, as He is revealed unto us. Whatever knowledge of God reaches us in one way or another—whatever glimpses we catch of the excellent glory, from one side to another—adds a little to our knowledge of Him, but only a little. And the total sum is very small. And all we can say is, "Lo! these are parts of His ways! But how little a portion is heard of Him!" We know only in part. We see as through a glass darkly. Even the most exalted of angelic creatures, who stands nearest the throne of God in Heaven, knowing most of Him, is further removed from God in intellectual grasp than the beasts are from us, and can form notions of God most imperfect and feeble compared with God's own notion of Himself, the only adequate notion of Him. How puerile, then, in comparison with the reality, must be the notions of creatures so far below the lowest of the angels, in the scale of intelligence, as we!

Yet every revelation of God to man is, of course, so far as it is made, entirely accurate and truthful. Truth is an essential element of the Divine Nature. The fact that revelation is only impartial and incomplete does not affect its exact accuracy so far as made. It makes no pretensions to completeness. On the contrary, it explicitly asserts its own fragmentary character. There is no danger of mistake or error in accepting it as revealed, and resting confidently upon it for time and for eternity. But when men attempt to combine their few, different, partial apprehensions into a complete philosophical plan, there is danger. The endeavor to do this is the ambitious endeavor to substitute comprehension for apprehension—to "be as gods." It becomes, in the process, the reduction of infinite truth to the small measure of our finite capacity, or even to the smaller measure of our very imperfect human language. Truth concerning God is truth *so far as revealed.* What comes after may be gross error. When we pass from the sphere of the finite to the infinite, from the human to the divine, and apply to this the rules and processes which belong to that, the more strict our application, and the more rigid our reasoning, the more erroneous may be our conclusion. We should learn, first of all, in our researches after truth, that our own ignorance and incapacity are not its measure. The revelation of Himself which God has made for man is *sufficient* for the end which He proposes. Yet we are under strong temptation both to add to the facts revealed, by logical inference, in order to form a complete scheme of theology; and to reduce those facts to such minute proportions as may allow us to remit them to appropriate places in our scheme. It is just to warn us of this danger, to guard us against this temptation, that we are warned: "Add thou not unto His words, lest He reprove thee; and thou be found a liar;" and "Ye shall not add unto the word, neither shall ye diminish aught from it."—*Round Table.*

Foreign Consulates.

A great number of consulates might advantageously be abolished; and the system of appointing deputies, or vice-consuls should be abrogated altogether.

At present, consuls are virtually appointed by Congressional delegations. They urge them upon the Executive and the State Department, and attend to their confirmation in the Senate. In most instances these delegations know nothing of the man they recommend, except that he is recommended by somebody they know, and that the political church requires his nomination. After the nomination and confirmation have duly taken place, the new-fangled consul is informed by the Secretary of State of his good luck. The fellow jumps in the cars, and all of a sudden an altercation takes place between the doorkeeper of the State Department and some rough-looking customer, who insists upon seeing the Boss, and claims to have come all the way from Kankakee or Ashtabula to get "them" papers. The officials of the State Department—some of whom gravitate toward the Virginia and Maryland old-fashioned style of good breeding, while others luxuriate in all the stolid placidity of the countrymen of Rip Van Winkle—give to the new consul a rather chilling reception. Of course, he is not admitted to the presence of the "Boss," who reserves himself for a few foreign ministers, and for cabinet meetings. He has about half a second's interview with Fred. Seward, who, with a smile of imperturbable sweetness, hands him over to one of the gentlemen of the office, who hands to the consul a handsomely-bound volume, which contains the consular regulations. Very soon after this episode, a flaming article appears in the *Liberty Bell* or *Bungtown Bugler*, announcing the fact that "the Hon. Jeremiah Napoleon Ezekiel Jupiter Jones, so eminently popular in this district, and remarkable for his diplomatic talents, has arrived at Washington; had a lengthened interview with the Secretary of State, who gave him official instructions of the highest importance, and then departed in hot haste for his post of destination, it being rumored that on his way to Sauerkrautenthal he is to meet Count Boum, at Mr. Seward's special request." In the meanwhile, Jones passes a miserable evening at the Seaton House, in a most unsatisfactory *tete-a-tete* with his "instructions." The book which the gentleman of the State Department handed him with such a bland smile, simply contains the general consular regulations applying to all countries of the world, and without any particular reference to the particular duties which he may have to fulfil in the particular place to which he is particularly appointed. He soon gives the book up in despair, but has the happy inspiration to buy a "Bradshaw." After having discovered the latitude and longitude to which he is assigned, he is next seen stalking about with a most consequential air on the deck of one of the cheap Inman steamers. He is never again seen at the State Department. All they know is that he regularly draws for his salary, and occasionally he copies, from one of the local papers of the place in which he resides, extracts of commercial statistics, with great flourish of trumpets, as if he had been their original compiler. If any language excepting

the Ashtabula or Kankakee dialect is spoken at the post of his destination, he holds himself rather "aloof" from society. He is generally taken for an Aboriginal American, and sticks to his post through thick and thin, until, one day, Brown steps in, and says: "Jones you are smashed!" Jones does a little swearing, invites Brown to take a drink, picks up his traps, and the next we hear of him is through our old friend, the *Liberty Bell* or *Bungtown Bugler*, in the following strain: "We are happy to announce the safe return to this district of the Hon. Jeremiah Napoleon Ezekiel Jupiter Jones, from his mission to Saurkrautenthal. After having spent several years years abroad, he speaks, of course, the different languages of Europe, and has had access to the most exclusive circles of the nobility and gentry, and is versed in all the arts of the statesman and diplomat. Our best citizens paid their respects, last evening, to the honorable gentleman, at his quarters at the Tomahawk House, where, with his wonted urbanity, he treated his friends to a handsome supper. We may add, that the honorable gentleman is proposed as the member in the seventy-fifth Congressional district, the intention being, in the event of his election, to make him chairman of the Committee on Foreign Relations, for which post he is so preëminently fitted by his familiarity with the history and laws and systems of foreign nations."

Under the present circumstances, consuls do little or nothing for the promotion of commerce. At a stated annual period they are called upon to make a report to the State Department, and in most cases their mental activity finds its climax in this annual report, which, moreover, is generally copied from other reports, and but rarely the result of pains-taking, original, and exhaustive investigation.

By raising the character and qualifications of consuls, as proposed in the Patterson bill, it is probable that a better class of men will devote themselves to this branch of the public service, and make it, as it ought to be, an auxiliary to the commerce and industry of the country.

As regards diplomatic posts, the country has been rather fortunate, since the accession of Mr. Lincoln, in 1861, when Mr. Motley was sent to Vienna, Mr. Marsh to Italy, Mr. Adams to London, Mr. Dayton to Paris, and Mr. Joy Morris to Constantinople. Within the last year Admiral Farragut has, in reality, been the principal American representative at the European courts. It is surprising that naval commanders are not permanently invested, in times of peace, with foreign missions. They generally make an admirable impression abroad, and, as has been shown by Commodore Perry, in Japan, succeed in the most delicate missions when civilians generally fail. There is something upright and straightforward in a sailor's bearing and address, which inspires confidence, and the very magnetism of his simplicity acts as a tacit rebuke toward those American diplomatists who make themselves ridiculous by attempting to mimic the worn-out style of diplomatic craft and mummery.

Some of our foreign ministers actually belittle, by their sneakish manners, the great country whose strength is the only bulwark of their position. Instead of making European people feel how much grandeur there is in freedom, they cringe before persons of title and rank, as if they were thankful even for being snubbed by a duke.

Those who have a genuine regard for the genuine gentlemen and gentlewomen of America, cannot but feel sickened at the sight of these sycophants; and to think that some of these miserable creatures are ministers is positively revolting. Fortunately their number is very limited; but if there is only one of them in the whole list of the United States ministers he should be removed, as if he were a felon. He really brings more discredit upon the American name than a downright rascal.

While we send some of our best men abroad, as Everett, Motley, Bancroft, etc., foreign goverments are still treating to this country *de haut en bas*, by accrediting Washington second and third rate diplomatists. While we send a first-class mission to England, England sends only a second-class mission to the United States, such as she would not send to France or Russia, or even Austria. Napoleon sent the consul of New York as minister to Washington, and then he sends a gentleman who had never been in any foreign mission, excepting, for a short time, in China, and whom he would not send to London or Berlin.

No greater compliment can be paid by one nation to another, than by selecting a representative from the most illustrious citizens; and in this respect America is still treated gingerly by foreign powers, as if she still were a small English colony, instead of being the most powerful nation of Christendom.

We have no doubt there will be more discrimination in future in regard to the confirmation of foreign ministers. By reserving foreign missions for the best cultured men of the country, and by making ministers give more comprehensive reports of and take a more lively part in the resources of foreign countries, and of their own country; the sinecures, and dining out, and gala element which now pervade, more or less, all foreign missions, might at last find an invigorating, counteracting influence.

The reforms of which we have pointed, all-important as they were at all stages of our history, are particularly so at the present time, when the Southern members return to Congress, and clamor for their share in offices, and when the new cyclus of States clustering round the slope of the Pacific, assert more and more their supremacy in the control of patronage upon what they call the decayed old Atlantic States; just as some of our Atlantic publicists speak of the effete old European countries.—*From our Civil Service in Putnam's Magazine.*

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FAMILY READING.

Facts Worth Knowing.

The Dean of Carlisle, in a recent lecture on the use of tobacco, calculated that the entire world of smokers, snuffers, and chewers consume two million tons annually, or four billion four hundred and eighty million pounds weight—as much tonnage as the corn consumed by ten million of Englishmen, and actually at a cost sufficient to pay for all the bread-corn eaten in Great Britain. Five millions and a-half of acres are occupied in its growth, chiefly cultivated by slave labor, the product of which, at two pence per pound, would yield thirty-seven millions of pounds sterling. The time would fail to tell of the vast amount of smoking in Turkey and Persia. In India all classes and both sexes indulge in this practice; the Siamese both chew and smoke. In Burmah all ages practice it—children three years old and of both sexes. China equally contributes to the general mania; and the advocates of the habit boast that about one-fourth of the human race are their clients, or that there are certainly one hundred million smokers.

It costs more than education or religion, the army or navy. It costs England and America a sum sufficient to support fifty thousand ministers with a salary of one thousand dollars; or more than one hundred thousand missionaries. The students of one college pay more than six thousand dollars for cigars yearly. It tends to idleness, poverty, strong drink, and the whole family of vices. It tends to debility, dyspepsia, palsy, cancers, insanity, delirium tremens, and sudden deaths. It weaves a winding sheet around twenty thousand in our land every year! It is estimated that in New York City more than twice the amount is puffed away in cigars than is expended in bread!

Some eighty diseases are traced by Dr. Shew to the use of this vile narcotic. It injures the health of the body, mind, and soul. The habit is indecent, the example is pernicious on the rising youth. The expenditure is wicked, the gratification of a vitiated appetite. It leads to strong drink. Said a poor Indian, "I want three things; all the rum in the world, all the tobacco, then more rum; I smoke because it makes me love to drink." The use of this pernicious drug blunts the moral sensibilities, grieves the Holy Spirit, hinders prayer. "I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul."

The excuses for using the dirty tyrant are frequent. One uses it for his teeth; another, for his general health; a third, for his corpulency; a fourth, for his leanness; a fifth, for a watery stomach; a sixth, to help digestion; another, because some ignorant, sottish, wine-bibbing, tobacco-chewing, or smoking doctor recommends it; thus and thus, until the catalogue of excuses and subterfuges is filled out.

It is a matter of devout and hearty thanksgiving to God, that the most respectable, learned, and eminently successful of the medical faculty, with united voice, veto the "accursed thing," and warn their patients to lay it aside forever.

"Friend, do not excuse yourself," says the Hon. Gerritt Smith, "by saying that some great and good men use tobacco. The great and good men who do so are in danger of sinking into very little and very wicked men before they die. Tobacco and rum—what twin brothers! What mighty agents of Satan! What a large share of the American people they are destroying. As Paul said to Timothy, so we say to you, 'Keep yourself pure.' Be clean in your person, and be clean in your heart. But, depend upon it, you can be neither if you use tobacco."—*American Phrenological Journal.*

A Domestic Sketch.

It is the duty of mothers to sustain the reverses of fortune. Frequent and sudden as they have been in our own country, it is important that young females should possess some employment by which they might obtain a livelihood, in case they should be reduced to the necessity of supporting themselves. When families are unexpectedly reduced from affluence to poverty, how pitifully contemptible it is to see the mother desponding and hopeless, and permitting her daughters to embarrass those whom it is their duty to assist and cheer!

"I have lost my whole fortune," said a merchant, as he returned one evening to his home; "we can no longer keep our carriage. We must leave this large house. The children can no longer go to expensive schools. Yesterday I was a rich man; today there is nothing I can call my own."

"Dear husband," said the wife, "we are still rich in each other and our children. Money may pass away, but God has given us a better treasure in those active hands and loving hearts."

"Dear father," said the children, "do not look so sober. We will help you get a living."

"Weat can you do, poor things?" said he.

"You shall see, you shall see," answered several cheerful voices. "It is a pity if we have been to school for nothing. How can the father of eight children be poor? We shall work and make you rich again."

"I shall help," said the youngest girl, hardly four years old. "I will not have any new things bought, and I will sell my great doll."

The heart of the husband and father, which had sunk within his bosom like a stone, was lifted up. The sweet enthusiasm of the scene cheered him, and his nightly prayer was like a song of praise.

They left the stately house. The servants were dismissed. Pictures and plate, rich carpet and furniture were sold, and she who had been mistress of the mansion shed no tears. "Pay every debt," said she; "let no one suffer through us; we may yet be happy."

He rented a neat cottage and small piece of ground a few miles from the city. With the aid of his sons he cultivated vegetables for the market. He viewed with delight and astonishment the economy of his wife, nurtured, as she had been, in wealth, and the efficiency which his daughters soon acquired under her training.

The eldest one assisted her in the work of the household, also instructed the younger children. Besides, they executed various works which they had learned as accomplishments, but which could be disposed of to advantage. They embroidered with taste some of the ornamental parts of female apparel, which were readily sold to a merchant in the city.

They cultivated flowers, and sent bouquets to market in the cart that conveyed the vegetables—they plaited straw, they painted maps, they executed plain needle work. Every one was at her post, busy and cheerful. The cottage was like a bee-hive.

"I never enjoyed such health before," said the father.

"And I never was so happy before," said the mother.

"We never knew how many things we could do when we lived in a great house," said the children, "and we love each other a great deal better here. You call us your little bees."

"Yes," replied the father, "and you make just such honey as the heart likes to feed on."

Economy as well as industry was strictly observed; nothing was wasted. Nothing unnecessarily purchased. The eldest daughter became assistant teacher in a distinguished female seminary, and the second took her place as instructress to a family.

The little dwelling, which had always been kept neat, they were soon able to beautify. Its construction was improved, and the vines and flowering trees were planted around it. The merchant was happier under his woodbine-covered porch, in a summer's evening, than he had been in his showy dressing-room.

"We are now thriving and prosperous," said he; "shall we return to the city?"

"Oh, no, no," was the unanimous reply.

"Let us remain," said the wife, "where we have found health and contentment."

"Father," said the youngest, "all we children hope you are not going to be rich again—for then we little ones were shut up in the nursery, and did not see much of you or mother. Now we all live together, and sister, who loves us, teaches us, and we learn to be industrious and useful. We were none of us happy when we were rich, and did not work. So, father, please don't be a rich man anymore."—*Lydia H. Sigourney.*

The Body and Soul.

"Brother," said the Soul to the Body, "we must shortly part; and now let us reckon together."

"Let us reckon, sister," said the Body.

"You have been active in labor, toiling early and late, and have gathered much gold; will you keep it with you, or shall I take it with me?" said the Soul.

"Alas!" said the Body, "how can I take it among the darkness, and dust, and corruption of the grave? What will it profit me there?"

"Nay," said the Soul, "but how can I carry it where earth and earthly things are not suffered to enter? It is, after all, but yellow earth."

"True. Then shortly it will be neither thine nor mine," said the Body, sorrowfully.

"Our reckoning is not over," said the Soul.

"How are we to meet again—for we must meet again—will it be in sorrow or joy? You have never allowed me to look heavenward, but have taken away my freedom, and used all my powers to minister to your selfish pleasure."

"Alas!" cried the Body, "You tempted me, and now you cry out against me!"

"What if we meet as fellow tormentors," said the Soul, "united together in eternal misery? I am defiled as you are. You have cared neither for my cleansing, nor for your own. I am without a right to heaven, as you are. So, then, this love of self will be our mocking accuser in eternity, and I shall forever reproach you with having destroyed me."

The Body answered: "I had a right to look to you for a governing purpose, which should have resulted in our mutual salvation. I now realize with deep grief that we have been unfaithful each to the other; we mutually are to blame for our common destruction. Alas! and is there no hope?"

"Brother," the Soul replied, "holy words, long since forgotten, come to my remembrance; words spoken to the truly penitent by Him who created us—Him whom we have forgotten, Him whom we have disobeyed—'I, even I, am he that blotteth out thy trangressions for mine own sake, and will not remember thy sins."

"Sister," said the Body, "I have sinned and done evil in his sight. We do well to consider our ways; to-day to hearken to his voice. Let us kneel, in sorrow, in penitence, and in love, before Him who gave himself for us, who for our sins hung on the accursed tree; and though our sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

"Brother," said the Soul, "let us now heartily give ourselves, with all we have and are, with our powers and affections, with the gold and silver, to Him that loved us and gave himself for us."

"Yea," said the Body, "forgiven, cleansed and purified, I shall become a temple of the Holy Ghost, and live or die for his praise."

"Brother," said the Soul, "you will die to rise again; but be comforted; He passeth with us through the dark valley. My soul does magnify the Lord, and my spirit hath rejoiced in God my Saviour. Let us together praise him for our salvation."—*Leaflets for Letters.*

In a pretty littte village near Boston, a love of a little Episcopal chapel having just been finished, a benevolent parishioner sent off to a "proper authority" in a very ecclesiastical city, an order for a new surplice of whitest, finest lawn, as a present to the church. The vestment arrived, and so did the officiating minister, who, donning the delicate fabric, was a little mystified at some extra embroidery across the neck-band, which, in his reverential mood, he deciphered as containing the letter—"G. O. D." Just what might be the symbolism of this, did not at once occur to him; but, thinking that some enthusiastic antiquary had struck a fresh vein of apostolic decorative art, he went composedly through the service. Leaving the church with the benevolent parishioner aforesaid, this gentleman asked the clergyman if he noticed anything unusual about the surplice he had worn.

"Yes," said the other," I noticed the name of the Supreme Being embroidered on the collar, and could not quite understand exactly what that was for."

"Oh," rejoined the donor, "that was a blunder of the maker. I ordered him to mark the *parcel*, when

he sent it, C. O. D. (cash on delivery), and the fool went and put these letters, as you see, *on the surplice itself!*"

A slight touch, this, beyond St. Albans.—*Congregationalist.*

Young Folks.

Pen Pictures.

A row of bright little faces,
A patter of dear little feet;
And love's arms closely entwining,
Mother's warm kisses to meet.
Three little cups on the table,
Three little chairs by the wall,
Three little curly heads nestled
Each on its pillow so small.
Ah! who cannot read me this riddle of joy?
They're mother's own darlings, each dear little boy.

Three little tear-stained faces,
Little bare, unwashed feet,
Shrinkingly, timidly stealing
In terror, lest blows they meet.
Bare dry bread on the table,
Cold, hard bench by the wall,
Straw, and a scanty torn blanket,
That will hardly cover them all.
No kisses to-night on each little brow;
God pity and help them! They're motherless now.

—*Congregationalist.*

Study Table Talks.

"I wonder if she would?" said Toy.

"I'll ask her," said Nellie, holding up a yellowish brown ball, and looking with one eye through its centre at Toy.

"What have you taken from my box?" asked Mrs. Asbury, looking up from her sewing; "and what is it you were wondering if I would do?" she added, pleasantly.

"Tell us about all the trees on *your* table," said little Nellie; "father told us the other day about all *his* trees."

Toy laughed, and her mother, taking the brown ball from her hand said,

"Do not lose this. I suppose it is one of my trees."

"We want you to tell us about every thing on your table that has been part of a tree—that is what she means," said Toy. "Is this a Sycamore ball?"

"Yes, from the old tree at home. Hugh cut a hole through it for a slide to my guard. They would make a pretty bracelet if you had enough of them."

"I wish we had a Sycamore tree here," said Toy.

"It has always been a favorite tree with me," replied her mother. "It grew before my father's door—the old tree from which this ball came—all my life. Many a mimic tea-party have I enjoyed on the broad stone under its shade, when as little as Nellie is now. But much as I thought of the old Sycamore, I never hung its boughs with necklaces and bracelets of gold."

"No one ever did so foolish a thing as that, I suppose," said Toy.

"I have read of a king who did just that. The Sycamore, or Plane tree, (as it is more properly called) to which this king took a special fancy, did not grow before his dwelling, so he is said to have brought his home to the tree. He pitched his tent beside it; and, when obliged to leave it, he left a special guard to watch over and cherish the tree, besides ornamenting it with bracelets, and circling the trunk with a band of solid gold."

"What was the king's name," asked Toy.

"Xerxes. He was a Persian king who lived a little more than two thousand years ago. He is said to have done another thing which I suppose you will think much more foolish than this."

"What was that?

"Gave a river a sound whipping of three hundred strokes, or *had* it done by one of his servants, which is the same thing."

"What good would it do to whip a river?" asked Toy.

"Not much more than to decorate a tree with ornaments. He had thrown a bridge of boats across this stream, and was angry with the water because a storm came up and destroyed his bridge. He treated it as if it were a person, who had injured him, and threw fetters into the water, also, as if he could chain up the stream, which had been free to run all its life, and *would* be, in spite of angry kings. And yet he was a great man, and led one of the largest armies in the world—but not to victory."

"What made him think so much of the Sycamore?"

"The people of Persia regarded this tree very highly. So did the Greeks, who planted large avenues of them, and sometimes worshipped them."

"What sort of blossom has the Sycamore?"

"This little ball is a whole nest of blossoms. The separate flowers are so small that you cannot see them without a magnifying glass. They grow in the form of a ball. The seeds ripen in the fall, but do not drop out of the ball until the next spring, when the balls open and they fly away on their little downy wings."

"Some of them never fly away," said Toy.

"This one is hard as a nut. How curious for such a large tree to come from a seed too little to be seen.

"Yes; but that is the way with a great many things. Some of these trees have been known of *very great* size and age. Pliny, who wrote about trees, tells of one that was 2,000 years old; and of another whose trunk, after it became old and hollow, made a large apartment in which banks of moss formed pleasant seats; and where once a party of eighteen persons were entertained by the governor of the province where it grew. A Roman Emperor once entertained fifteen of his friends under one of these trees. It is said that the first Plane tree that was taken into France, was so much valued, that persons were fined if they sought to repose in its shade."

"You make long stories," said Nellie. "Is *this* part of a tree?" and she held up a little ivory thimble-case in the shape of an acorn. "I can unscrew it," she said, turning the 'saucer' round and round, and taking out an ivory thimble.

"*That* isn't part of a tree," said Toy, quickly. "That's part of an elephant."

"No," said Mrs. Asbury," "Nellie's right—real ivory is from the elephant, but this thimble-box, as well as my tape measure, is made from the nut of a tree called Vegetable Ivory, which is a species of Palm. Here," she continued, opening a drawer in her work-table, and taking out a curious little affair, "is one of these nuts. On one side you see it looks nut-like enough—rough and brown, some like the cream-nut; but on this upper side you see it has been carved into little rings or layers, to show what can be done with it. I have seen many handsome ornaments made from this Ivory nut. At first, the inside of the nut or seed is liquid, something like milk, which grows thicker and hardens, until, like this, so hard you would not know it from ivory."

"Did you say it was from a Palm?"

"Yes, though it is generally called the Tagua plant or tree. There is a great variety of Palms, and you will be glad when older to read about them. The Sago, you are so fond of in puddings, comes from a Palm. It is the dried pith of its stems. Food, drink, oils, fans, houses, and many other curious and useful things are obtained from different kinds of Palms."

"You've got so many things on your table, and in it," said Nellie, "that *your* trees would keep us all the afternoon."

"Only *I* want to know," said Toy, "about *this* wood, of your writing-desk."

"That is mahogany; and if Nellie can wait for one more tree, perhaps you would like to guess what the first thing ever made, so far as we know, out of this kind of wood."

"Yes," said Toy; but who knows when so many things are made from mahogany, what was the first? Was it a work-box?"

"No."

"A sofa," asked Nellie, softly.

"No. I do not think you would guess; a candle-box. I have read an account of the way in which this wood came into use which is probably the true one. A celebrated physician was building him a home, in London, nearly two hundred years ago. His brother was a West India sea captain, and had brought to England some of this wood, for ballast, and suggested to his brother that he might find it of use in his building. But the carpenters complained of the wood as too hard, and it was laid aside. But one day the Doctor's wife wanted a candle-box, and her husband ordered his cabinet maker to make one from this mahogany wood. The cabinet maker, also, complained of the hardness of the wood, and was told to get stronger tools. The box was accordingly made, and they were so pleased with its singular beauty, that the Doctor next ordered a bureau to be made, and invited his friends to see the polish and fine color of this new wood. The Duchess of Buckingham then ordered a bureau from the same wood, and from that time the fame of Mahogany began. The tree grows to a great size. The wood is very hard, of a reddish color, and bears a fine polish as I have said. Now can Nellie tell what trees I have told you about to-day?"

"The Sycamore, that had on a gold ring and bracelets—and the Ivory tree—and the tree that was too hard for a candle-box till they got better tools," said Nellie.

"The Plane, the Palm, and the Mahogany," said Toy, "and some time please tell us some more."—*Advance.*

Sin Found Out.

Halloa! Bill Hartwell is a famous batter. He had just given the ball a tremendous blow, and was running full speed, when he stubbed his toe and fell. The boys gathered round him; and I wish you could have seen their looks of surprise and indignation. He got no pity from any quarter—only just such words as must have filled him with shame and confusion.

Why? There is no harm in stubbing one's toe, is there? No, no. But when Bill fell, out fell a watch from his bosom or pocket, or wherever he hid it. And was it not *his* watch? No. George Arnold, one of the older scholars, had a little while before lost his watch; and it had not gone without an extra pair of hands. Who took it? was the question. Bill Hartwell made more fuss about finding the thief than any body else, and at last fastened suspicion so strongly on one of the little boys, Freddie Howe, that everybody called him the thief. Poor Freddie Howe had a tough time of it. It was in vain he declared his innocence. The story, somehow or other, got going, and could not be stopped, for a lie at first runs faster than truth, and the consequence was, Freddie had a great many bad things said to him, which hurt his feelings so he did not dare to show his face on the play-ground; and yet Bill Hartwell, who set the story going, was a proud, boastful, selfish, cruel boy, whom nobody liked or believed in.

The old saying is—"Murder will out;" which means, that if a person is guilty, the smallest thing may bring his guilt to light. There are swift witnesses all along his path, ready, when least expected, to testify against him, which was now the case. Bill just stubbed his toe and fell, as boys do. Out jumped George Arnold's watch, and there it lay, right side up, on the ground, pointing him to every boy who saw it as the real thief, and the meanest thief that could be; for he not only robbed George Arnold of his watch, but he tried to rob poor Freddie Howe of what is worth infinitely more than any watch that was ever made—his *good name.*

Freddie was vindicated before the whole school, and Bill Hartwell disgraced, as he deserved to be.

It is very hard to hide our sins. Deceiving is a dangerous and dark road to travel. Satan will be sure to try to lead you into it. But if you go, there is certain disgrace at the end of it.

Sabbath School Books.

I have the most complete assortment of Sunday School Books, Cards, Question Books, and Sunday School Music Books, in the city.

Also, a fine assortment of Stationery. Paper and envelopes stamped with purchaser's initials, without charge.

A liberal discount made to Sunday Schools, Teachers, and Clergymen.

Just received, five hundred "SONGS OF THE SANCTUARY."

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Bookseller and Stationer,
34 Montgomery Street, opposite Lick House.

News Summary.

PACIFIC COAST ITEMS.

A line of stages is to be started from Sacramento, to connect with the Vallejo and Sacramento Railroad at Davisville. By this route, passengers can leave Sacramento at 4 A.M., arriving in this city at 10 A.M. Leaving this city at 4 P.M., they will reach Sacramento at 10 the same evening. This will prove a great advantage to the public until the completion of the railroad shall make communication between our two chief cities still more expeditious.

Serious complaints are made concerning the management of the small-pox hospital in this city. People generally believe that the complaints are well founded. There is little doubt that patients have been literally murdered in the hospital by neglect. A fearful responsibility rests somewhere, and the authorities who have charge of the hospital must bear this responsibility until they prove their innocence.

The people of Napa voted at the recent election to raise money to build a new Public School building. The vote was quite close, not from any unwillingness on the part of the citizens to make liberal provisions for education, but on account of the prevailing opinion that the College building would be bought by the Trustees, while most of the people desire a new building.

The Alameda *Gazette* tells of a man who was drawn into the bay the other day, by a hawser attached to one of the ferry boats, in which he had got his leg entangled. To save the man's life, the hawser was paid out and let go. The man was saved, and was obliged to pay the Company for the lost hawser. The *Gazette* thinks this was "playing economy pretty low down."

The inhabitants of the new town of Reno, on the Central Pacific Railroad, are showing their enterprise and their appreciation of the true interests of the town by taking measures for the education of the young. Two school houses will be built immediately, one on each side of the river, as we learn from the *Crescent*, and the first Public School will commence next week.

Railroad Contract.—A contract has been made for grading ten miles of the San Francisco and Humboldt Bay Railroad, northward from Petaluma, before the first of December next, but the Superintendent expresses a belief that the entire distance to Santa Rosa, sixteen miles, will be completed before that date. Arrangements are being made to purchase forty miles of iron.—*Petaluma Journal.*

The County Superintendent of Alameda county, has prepared a register for public inspection at his office, on which he proposes to keep a list of scholars in the county who are perfect in their attendance, deportment, scholarship, etc. He expects thus to encourage the scholars to better performance of their duties.

The amount of real estate sales in this city for the month of July was $2,265,567. Amount of revenue stamps sold during the year ending June 30, $60,182. Amount of city expenses for same time, $2,117,786.

Mr. Heald, who resides near Petaluma, informs the *Argus*, that he has on his ranch a cork tree, nine or ten years old, and that it is a fine and thrifty tree. It was raised from seed sent out by the Patent Office.

Harvesting seems to be progressing slowly in all parts of the State. The grain is generally full and heavy and the crops will be satisfactory. The season is said to be about a month later than last year.

The people of the town of Chico are getting ambitious. The Agricultural Society are to have a brick pavillion in which to hold their exhibition. The Secretary advertises for proposals to build it.

A New York dispatch to the Salt Lake *Telegraph*, states that the entire number of the Mormon immigration now *en route* to Salt Lake, from Europe, is 2,430

A large supply of rock, which is said to possess remarkable polishing qualities, has been discovered near the ocean beach, beyond the Ocean House.

The new Light-house at Cape Mendocino, is to be put in working order at an early day. The tower, material, etc., have been sent to the spot.

Over 3,000 sacks of wheat had been received at Edmonson's Warehouse in Haywood, up to August 1st.

The Telegraph office, at Saucelito, not proving a paying institution, has been discontinued.

The Steam plow will be on exhibition at the Mechanics' Fair.

The Occident is printed this week with ink manufactured in California.

TELEGRAPHIC.

Eastern.—Chas. G. Halpine (Miles O'Reilly) died in New York on the 2d inst....The Chinese Embassy will go to Europe in September....The Department of Agriculture report that the grain crop throughout the United States will be immense, and of fine quality....There is said to be a deficit in the P. O. Department of $8,000,000....Reverdy Johnson sailed for Southampton on the 1st....An International Commercial Convention is in session in Portland, Me. Delegates from all parts of this country and Canada are present.

Southern.—Gen. Meade has issued an order withdrawing the military forces in Georgia, Alabama, and, Florida, from all interference with the civil authorities....The Ku Klux Klan have commenced their cowardly outrages in Virginia ....Gen. Howard is travelling in the South, making preparations to discontinue the Freedmens' Bureau.

Political.—Fernando Wood has deserted the Mozart Hall wing of the Democracy....G. W. Glicks is Democratic candidate for Governor of Kansas....The Democrats have carried Kentucky by a large majority....The Secretary of the Treasury refuses to receive the applications of office-seekers....The Florida Legislature takes from the people the power of electing Presidential electors and gives it to the Legislature.

Foreign—The French Government admits grain from all foreign ports, duty free, from October to January....There is a prospect of a compromise between the contending forces in Japan....The Queen prorogued the British Parliament on July 30th....Russia withdraws her army from Bokhara....The Empress Carlotta has gone completely mad....Salnave has been defeated by the revolutionists.

WEEKLY MARKET REPORT.

Wednesday, August 5, 1868.

Flour—Sales of 4,000 bbls Extra Superfine, interior brand, for export, private. We to-day mark down prices 25c ₱ bbl. Following are the rates for city mills, shipping qualities selling at a slight discount: Superfine, in sks, ₱ 196 lbs, $5 25@5 50; Extra, in sks, $6 25@6 50.

Wheat—The daily receipts are now averaging from 20,000 to 25,000 sks, mostly purchased in the interior to arrive. The market is quiet at $1 60@1 80 for fair to extra choice milling; very little of the latter offering; good shipping $1 70. The sales reported to-day aggregate 4,000 sks in lots, at $1 70 ₱ 100 lbs.

Barley—7,000 sks new, purchased in the interior, to be stored for the present, private. The market is quiet at $2 10@$2 12½ ₱ 100 lbs.

Oats—548 sks Oregon, ex steamer, private. The stock of old of all kinds is reported to be less than 2,000 sks, while of choice quality there is thought to be less than 500 sks. Consignments from the new crop are coming forward slowly, and ranging from $2 25 to $2 50 ₱ 100 lbs.

Potatoes—Sales of 800sks Mission, in lots, at $1@1 12½ ₱ 100 lbs.

Onions—Good to choice Yellow command $1 75@2 ₱ 100 lbs.

Corn—There is none in first hands. Jobbing at $2 30@$2 50 ₱ 100 lbs.

Rye—Last sale was at $2 ₱ 100 lbs.

Buckwheat—Light sales at $1 62½@$1 75 ₱ 100 lbs.

Beans—We quote jobbing rates for first quality as follows: Bayo, 5c; Butter, 6½c; Pea 12½c; Small White, 8½c; Pink, 6c; and Red, 3c ₱ lb.

Bran—Is jobbing from the mills at $25 ₱ ton.

Middlings—Fine, $40; feed descriptions $32 50@35 ₱ ton.

Hay—80 tons sold within the range of $10@14 ₱ ton.

Oil Cake Meal—The jobbing price is $30 ₱ ton.

Dairy Products—Fresh roll Butter has further advanced to 42½@45c, the latter an extreme figure for favorite dairies; California firkin, 32½@35c; Eastern firkin, 30@35c, latter figure the asking price for New York State; Cheese, firm at 14@16c for California dairies, and 16@18c ₱ lb for Eastern dairies; Eggs, 38c for Hen, and 32½ ₱ dozen for Duck.

Poultry—Live Turkeys are variously quoted at 18 to 23c as extremes; a fair range would be 19 @21c, and dressed, 21@23c ₱ lb; Hens, $8@9; Roosters, $7@7 50; Spring Chickens, $5@6; Ducks, $4@5 ₱ doz; Geese, $1 75@2 ₱ pair; Venison, 10@12c ₱ lb.

Provisions—The jobbing rates as follows: California smoked Bacon, 15@16c; Oregon do, 12½@13½c; California Hams (latter scarce), 17@18c; California Lard, 13@14½c; Eastern do, 12½@13c½ ₱ lb.

Wool—Sales since last Wednesday aggregate 315,000 lbs, at 15@17½c. The spring clip has now been pretty well cleaned out. In consequence of the advance in gold in connection with the sluggish state of the New York Wool market, shippers generally anticipate a loss on late consignments, and of course are not at all anxious to make further purchases—even were there any desirable lots offering—at the recent ruling rates. We give the nominal quotations of the market to-day as follows, Clean shipping grades, good to choice, 16@18c; medium, 14@16c; bury, 12½@14c. Except a few small lots of Lamb, no fall clip has been received; and under existing circumstances it would be difficult to place any at what is considered a fair price.

Hides—Sales since last Wednesday aggregate2,000 dry, at 14½@15½c for usual selection. Salt Hides are dull at 6½@8.

Tallow—Sales for the week aggregate 25,000 lbs good Beef, for local use, 7½c ₱ lb.

San Francisco Cattle Market.

Beyond an increased firmness for some descriptions, there is nothing to report.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 6@8c ₱ lb.
do 2d do 5@6c ₱ lb.
Veal—The general range is 7@10c ₱ lb.
Mutton—Steady at 5½@6c ₱ lb.
Lamb—Good to choice, 7@8c ₱ lb.
Pork—Undressed, 4½@6½c; dressed, 7@9c ₱ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

MARRIED.

On July 14th, at the residence of the bride's father, by Rev. Samuel Jaquette, Rev. L. P. Webber, of Santa Clara, Cal., to Maria, daughter of Lot Jaquette, of Salem, New Jersey.

DIED.

In San Francisco, July 12, 1868, after long and patient suffering, Jessie, wife of Andrew Aitken, of Sacramento, and youngest daughter of Robert Gunn, of Cathness, Scotland.

She was a loving wife, a fond mother, and an earnest Christian.

That once loved form, now cold and dead,
Each mournful thought employs;
We weep our earthly comfort fled,
And withered all our joys.

OBITUARY.

Died, July 23d, 1868, in this city, N. A. McKinnie, wife of Elder P. C. McKinnie, aged 45 years and 25 days.

She leaves a devoted husband and three children to mourn her death. Sister McKinnie had been a member of Christ's body, the Church, in early life, by the solemn rite of holy baptism. This sacramental covenant she often renewed by a personal profession of faith in the Redeemer of the world. At the time of her death she was connected with the Emmanuel Presbyterian Church of San Francisco, and now that she has gone to her eternal home, her pastor esteems it a great privilege here to record, to the glory of Sovereign Grace, that a more exemplary Christian lady, in sorrow and in joy, in adversity and prosperity, in love to Jesus and His Kingdom, in devotion to the cause of Truth at all times, he has rarely met with in his ministry.

She died, as she lived, in longing desire for Heaven, and full assurance of eternal life. From the day previous to her death all pains had left her. An hour before she breathed her last, she called her devoted family to her side, and giving each a parting blessing, said: "Meet me in Heaven." Here she became speechless, her eye still bright and her face radiant with the glory of Heaven, and fully conscious to the departing moment.

At the time appointed for the burial, many friends assembled at the late residence of the deceased, 114½ Dora Street, from which the procession proceeded to the corner of Folsom and Sherman streets, the present place of worship of the Emmanuel Presbyterian Church. The corpse was placed in front of the pulpit, whereupon the pastor preached a short discourse upon the words: "Blessed are the dead which die in the Lord," etc.: Rev. 14: 53. The Rev. Mr. Pierpont was present by special invitation, and assisted through all the exercises.

Thus lived and died one, the chief end of whose life was the glory of God. Peace to her ashes and blessedness to her soul.

F. Fox, Pastor.

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THE OCCIDENT.

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THE OCCIDENT.

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Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

The First Annual Catalogue and Circular of the Biddle Memorial Institute, has been issued, and furnishes occasion for congratulation among those who have been aware of its history. At the close of the war, the Freedmen were found very anxious to be organized into churches of their own, but two difficulties were experienced. Suitable ministers could not be secured, and money could not be furnished for the support of such churches. After conference with Presbyteries in the region, the Committee on Freedmen of the General Assembly, O. S., resolved that an institution to prepare ministers and teachers of the colored race was indispensible to the successful prosecution of their work. They therefore established the Biddle Institute, in Charlotte, N. C., the Trustees of which, offer gratuitous instruction, and rooms free of rent, to all young men of color who bring testimonials of moral character and talent. Candidates for the ministry receive such aid as their necessities, and the resources of the Institution will allow. Since last September, when the session opened, forty-three students have been admitted, twenty of them designing to preach the Gospel, and twenty-three to teach. There are three Professors in the Faculty, who seem to be well fitted for the position, and there is an open field of usefulness and success before the College, if it shall be aided by the funds of the Church, and those interested in such a work of philanthropy and religion.

There seems to be an insane desire on the part of early settlers, in every portion of the country, to destroy all trees which nature has furnished, that they may live for years without shade, while those they may plant slowly grow to maturity. Instead of leaving some of the grand old natives of the forest, where pioneers are clearing for themselves a home, they sweep all away, and then set out a few around their houses, that may be large enough to give their children some comfort in their adult years. Instead of saving every one that can be permitted to adorn the bare land of a region where a tree is a public blessing, ruthless hands hew them down, that the open space of a highway may not be obstructed, or that the right angles of street blocks may be exactly defined, and then rows, of little, struggling substitutes placed according to method, with the shrubs that may grow in the yards, are expected to satisfy those who mourn for the noble oaks that are gone. It is difficult to restrain one's emotions of mingled sadness and wrath, in view of such sacrifices to what many persons seem to regard the taste of improvement. Can any sane man give a reason why the authorities of the City of Oakland, for example, give orders that the magnificent trees which have been growing for centuries, shall be banished from their streets, while the authorities of New Haven most sedulously preserve and protect those which human hands have gathered into their streets? Can one be blamed for the feelings of indignation with which he looks upon the fields of girdled trees, splendid even in their dismantled and decaying state, in the upper portion of that region of beauty, the Napa Valley, that a few more bushels of wheat may be gained from an acre when he has watched the slow growth of those in other lands that may add some beauty to a landscape, or some charm to a home? There may be no way of checking, or preventing this destruction of what ought to be cherished by every one who loves either nature or man, but the result is a serious and public loss.

We see that there is some disapprobation expressed that the majority of the General Assembly, O. S., did not adopt some of the amendments to the Basis offered, pending the discussion of the matter of union. The Basis was the work of a Joint Committee of the two Assemblies, and could not be altered or amended, unless referred to the Committee for this purpose. Improvements could be suggested, but neither body could insert them in the report. This consideration, we think, will shield the majority from any charge of want of respect for the great and good men who offered these amendments, or of disapprobation of the amendments themselves. The same impossibility of change seems also to be forgotten by those who are pressing certain points as important, that the Presbyteries may substitute them for what they do not like in the Basis adopted by the Assemblies. The Presbyteries have no power in the premises, except to approve or reject what is submitted to their decision. They may recommend something different, but the paper under discussion cannot be changed.

We observe that Princeton College conferred this year upon several gentlemen the title of Doctor of Philosophy (Ph. D.). Two of these names we recognize as those of teachers of private schools in the vicinity of the College. The idea seems a happy one. The friends of a gentleman often desire to address him as "Doctor," and besiege some institute to give them the privilege. The College is amiable, but cannot give the title LL. D., because it is too grand, or D.D., because it belongs properly to special proficiency in theology. The title Doctor of Philosophy offers the means of gratifying all parties, while violating no proprieties. The old war, however, against all such titles as unrepublican and savoring of rabbi-rabbi, will follow this also. Mr. Barnes is called D.D.D., or Doctor of Divinity Declined; and so, doubtless, we shall have in time some scrupulous teacher called Ph. D.D., or Doctor of Philosophy Declined. The title is worth the adoption of our Pacific colleges.

The brilliant success and prospects of the Cornell University, located at Ithica, New York, furnish various lessons which may be studied with profit by those who take interest in general education, but there is one lesson for men who have wealth, which it presents in such a manner, that it ought to be heeded. This relates to the wisdom of one who becomes the executor of his own will, and erects while he is living, a monument to his honor. Had Ezra Cornell resolved to make provisions for the creation and support of such an University in his will, there are a number of contingencies that might have prevented its execution; at least, it would hardly have been made just what he would like it to be. Moreover, he would have had no opportunity to witness and rejoice in the splendid result of his beneficence and to make any changes which experience might suggest, for the perfection of the work. Now, a man in middle life, in full possession of his powers, knowing what he desires to accomplish, and able by consultation with others to realize his wishes, enjoys the rare delight of looking on the complete establishment of an institution which has already made him eminent in Europe and America, and which will bear his name for generations, as that of a wise and benevolent and noble man. It is strange that a large number of those whose money is really a burden to them, so great is the care of it, do not imitate such an example, even though they are moved by selfish considerations. Their names might be perpetuated and spoken with admiration, would they associate them by the use only of their surplus wealth with some such abiding public blessing, instead of being forgotten in a decade of years, or remembered only in connection with merely selfish objects to which they are devoted. Experience and observation make it more and more evident that a man is wise who administers his own estate, and a little thought prompted by the right spirit, will furnish each one who has ability thus to honor himself, with some worthy, permanent monument, on which he may write his name, that shall be a lasting proof that he did not live in vain, and that shall speak, when he is dead. In a new country like ours, where so much is yet to be done in the interest of education and charity, and religion, and where large fortunes are rapidly amassed, there are many inviting opportunities for such men to render their influence and their names immortal.

Were anything needed in the way of consolation while we are passing through the unusually chilly and uncomfortable weather, with which this region has been visited for a month past, it could be found in the accounts now reaching us of the fierce heat that has fallen upon the dwellers on the Atlantic coast. We had the simple announcement by tele-

graph, with a feeling that the facts in detail would be distressing, but the statements of the papers are more dreadful than we anticipated. The advantage in even the warmest portions of this coast, is that the nights are always comfortable, and this probably accounts in a large degree for the absence of sunstroke, however intense may be the heat during the day. But when, after burning rays of the sun have well-nigh melted one in the day, the suffocating heat of the night forbids either rest or relief, and this is continued for days, and sometimes for weeks together, it is no marvel that persons die from the effects. The mortality in the large cities of the East during the last month from this cause, has been fearful, and the agency of such weather in promoting disease of various forms, must be alarming. We may well be content with fogs and winds, and over-coats, and occasional fires in the evening, notwithstanding the Almanac tells us it is August, so long as we are free from the much greater evils that continued hot weather would bring upon us. Indeed, gratitude may often be inspired by the reflection, that our condition, whatever it may be, might have been much worse.

Religious Intelligence.

PACIFIC COAST.

United Presbyterian Church.—Rev. M. M. Gibson, pastor of the United Presbyterian Church gives us the following information concerning the progress of that society: "At the last communion season the church received 14 members, 13 by certificate and one by profession. The increase during the past year was 39—20 on examination and 19 by certificate. The congregation, early in the spring, purchased a building-lot on Mason Street, between Ellis and Eddy, and hope in a short time to erect a suitable house of worship thereon. To show that our people are in earnest, let me state that they have contributed during the year (Synodical year ending with June) on an average per member, for all purposes, $49 96."

Hayes Valley Presbyterian Church.—The dedication of the new church built for the use of this society on Fell Street, between Laguna and Octavia streets, Hayes Valley, will take place on Sunday next at 2 P.M. Rev. Dr. Scudder will preach on that occasion and other clergymen will take part in the exercises. We are glad to learn that this church, under the charge of Rev. I. N. Hurd, is in a flourishing condition, and that the new building has been finished without involving the society to any great extent in debt.

San Francisco Benevolent Association.—During the month of July this Association rendered charitable aid to 577 persons, at a cost of $2,258. A large portion of the persons assisted were women and children, without relatives and without friends. The average cost of each person assisted was less than $4 per month. The Society is struggling along with quite a limited income, and the demands for assistance increasing. If the citizens wish to assist this society in its good work they should promptly respond to the urgent appeal for additional subscribers.—*S. F. Times.*

Calvary Church.—The Trustees of this church have petitioned the Fourth District Court for permission to sell their building and lot on Bush Street. Work is progressing rapidly on the new church, corner of Geary and Powell streets, which promises to be one of the most imposing structures in the city.

Anniversary.—The Sabbath School connected with the Powell Street M. E. Church held its 18th anniversary meeting last Sabbath. From the Superintendent's report we learn that the school has at this time 36 teachers and 346 scholars. The collections for the year have been $270 50. The meeting was addressed by Judge Sawyer and J. W. Stow, and the interesting exercises closed with an address by the pastor, Rev. Dr. Briggs.

Church at Tule River.—Considerable interest is manifested in this church, which is under the care of Rev. John Edwards. At the last communion four persons united with the church.

Carson City.—A Bible Society was organized in Carson City this week, all denominations uniting in the work. The object is the distribution of the Bible without note or comment.

Conference.—The Annual Conference of the Methodist Church South will meet in Sacramento on the first of October. Bishop Marvin will be present.

Mission Sabbath School.—The First Congregational Church of Oakland will establish a Mission Sabbath School in that city to-morrow.

Marysville.—The Benevolent Association in this city, during the past year, has relieved 92 persons, and expended $383.

EASTERN.

Efforts to Induce Newman Hall to Settle in Chicago.—The First Presbyterian Church of this city are trying to induce Newman Hall, of London to fill the pastorate lately vacated by the Rev. Z. M. Humphrey, D.D. They laid upon the cable the burden of telling him that if he would come, he would find a nice house, rent free, and a salary of $10,000 per year, payable in gold. To these attractions may be added that of a hearty welcome by the many who had already learned to think so much of Newman Hall as to make it impossible to fully express their appreciation in the short time he was here."—*The Advance.*

Good Change for Investment. The Presbyterian Board of Church Extension has on file applications from over 100 churches for $70,000 more than its means. These applications are, in most cases, for aid in erecting humble sanctuaries, costing from $2,000 to $3,000. They come from feeble churches that, in poverty and great self-denial, are building a house for the Lord; and it would be hard to find a better place in which to put money for the permanent good of the Church.—*N. Y. Observer.*

Some Facts about Yale Students. The *Yale College Courant* contains a statement which startles the sober friends of the college. The graduating class numbers 106 members. Of these, according to the *Courant*, 70 smoke, and 15 chew tobacco, nearly 70 play billiards, and 96 (all but 10 of the class) play cards. Perhaps the strangest thing about it is, that 18 of the class are to study theology, which must include at least 8 of the card players.

Ritualism.—A London choir has "struck," on account of the vicar's request that the members should turn Eastward at the Glorias. We trust the day is not distant when our New York choirs will exhibit a similar independence of spirit, and a similar disapprobaton of the introduction of popish practices into Protestant places of worship. It only needs that one choir should lead off, in order that all the others follow.—*Episcopalian.*

German Religious Paper.—The German Congregational Association of Iowa, at its late meeting in Muscatine, discussed a project for establishing a Congregational German religious paper, and it was resolved to commence such an enterprise as soon as practicable.—*Chicago Presbyterian.*

The Annual Report of the Young Men's Christian Association of New York has just been published. Among the new means of interest employed by the Association are mentioned a Choral Society formed, with Prof. Howard Kingsbury as leader, under the charge of the Musical Committee; a French class, free to all the members, taught by Prof. Alexy, who generously gives his services; and a course of six instructive lectures on the laws of health, especially directed to young men, by Dr. Willard Parker. The numbers at the first of these lectures were so large that, by the courtesy of the College of Physicians and Surgeons, their large hall was gratuitously granted to the Association, and was crowded during the entire course.—*Observer.*

Philadelphia.—The Central Church, Philadelphia (Rev. Dr. Alexander Reed's), is one of the most prosperous in the city. At the late communion, 38 persons were received into the church, thirty on profession of faith, and of this number twelve were baptized. Much interest on the subject of religion has prevailed in the church during the past few months, and the ingathering is the fruit, in part, of this gracious work.—*American Presbyterian.*

Flourishing.—The Conference of Central Ohio was organized seven years ago with five churches. It now has sixteen. Then there were 540 church members, now 1,242. Then there were five ministers, now twelve; then 645 Sabbath School scholars, now 1,754; then parish expenses $3,344, now $30,-177; then benevolent contributions $438, now $1,-944; additions the first year 84, the last year 250. —*N. W. Presbyterian.*

Sharp Practice.—*The Liberal Christian*, reports that Spurgeon's sermons are "doctored" by the close-communion papers before they publish them here, and gives this as one of the expurgated passages: "There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I invite all Christians to come and sit down with us."

Fruits of One Man's Labor.—Since Rev. Mr. Oncken, of the Baptist Mission in Germany, began his labors there at the age of 22, millions have heard the name of Jesus, fully 50,000 have been converted, a quarter of whom have been Roman Catholics, and 93 churches and over 1,000 preaching stations have been established.—*Religious Herald.*

Rev. Dr. Bushnell, who, it is understood, has declared in his published works his denial of the atoning character of Christ, used the following expression recently in a prayer in a theological seminary in Chicago, Ills., in the presence of the professors and students: "O Lord deliver the membership of this school of the prophets from all the *nonsense* of sin."

Prof. C. E. Stowe, who was successively connected with the Theological Seminary at Andover, Mass., and at Walnut Hills, Cincinnati, O., has sailed for Cadiz, Spain, for the benefit of the health of his son, Captain F. W. Stowe, who has never entirely recovered from his wound received at Gettysburg. —*Christian Instructor.*

Rev. E. P. Marvin, formerly editor of the Boston *Recorder*, and associate editor for the last year of the combined *Congregationalist and Recorder*, has left that paper in order that he may give more editorial work to the *Congregational Review.*—*Religious Herald.*

Presbyterianism in England.—The *Boston Congregational Review*, thinks that Presbyterianism in England is yielding to Congregationalism, and the *English Independent* thinks a reconciliation of the two doctrines not wholly beyond possibility and hope.'

Southern.—Eight young men in the theological seminaries of the Southern Presbyterian Church have applied to the Foreign Missionary Committee of that Church to be sent to the missionary field.—*Christian Herald.*

Rev. Dr. M. D. Hoge, of Richmond, Va., has been called to the pastoral charge of the Central Presbyterian Church of St Louis, Mo., in place of Rev. Dr. S. J. P. Anderson, lately resigned on account of ill health.

Union.—All the English speaking evangelical churches at Hartford united in the celebration of the Lord's supper with the Congregational Church, at their last regular communion services.

The Pope and the Austrian Reformers.

The Pope has at last opened his spiritual batteries on the Austrian reformers, as it has been expected for some time he would, by the delivery of an allocution which is, it must be confessed, in spite of the world, with his opinions and his style, very amusing reading. He says the Austrian Government has passed "an odious law, establishing free liberty for all opinions, liberty of the press, of all faith, and no matter what confession or doctrine; it grants to the members of every confession the right of establishing public schools and colleges, and members of every confession are allowed to be admitted on the same footing with the sanction of the State."

Another "abominable law," he says, forces Catholics to allow heretics to be buried in their cemeteries, if the heretics have none of their own. Another still, which he stigmatizes the same way, "suppresses all the influences of the Church over education, decreeing that the whole superior supervision of education, literature, and science, and also the inspection of the schools, appertain to the State, which finally decrees that religious teaching in the public schools must be placed *in the hands of the members of each separate confession;* that any religious society may open private or special schools for the use of its own youth," and so on. In fact, his Holiness denounces as atrocious wickedness the establishment of the same relations between Church and State regarding marriage and education which we have here, and threatens everybody concerned in bringing them about with the heaviest ecclesiastical censures.

Apropos of the ideas entertained by the Catholic clergy regarding their duty in the matter of education, whenever they can secure the power of exercising it, a late utterance of the Bishop of Dordogne, in France, is interesting and instructive. He affirms that "to the Church, and the Church only, Christ gave the right and imposed the duty of teaching mankind."

"It is *not that the laity are prohibited from receiving education,* especially when science and literature are its object. We put forth no such claim. The Church accepts, encourages, and blesses devotion of every kind; but that which is true, and what we must loudly proclaim, is, *that every person engaged in teaching is bound in conscience to accept the superintendence and control of the Church.* This right of the Church is imperative."

In fact, we need have no hesitation in affirming that the only limits which the Catholic clergy even here impose on themselves, touching education, is what is imposed by State authority, and that if circumstances should enable them to secure legislation placing the entire control of the schools or school funds of this State in their hands, they would think it a duty to seize the power thus offered them, and to treat the claims or protestations of those opposed to such legislation as of absolutely no consequence. Moreover, they avoid attracting public attention to their pretensions in this matter by absolutely refusing to discuss them publicly, and push their claims simply by quietly influencing Catholic voters and political managers, and, through them, getting all they can, while waiting for all they think they are entitled to.—*The Nation.*

Spiritualism.—The Massachusetts Spiritualist Association, at its session in this city during Anniversary week, passed the following: "Whereas, man's natural demands are God's only commands, therefore *Resolved*, that, as Spiritualists, we reject all external authority as a rule of life in our various relations with our fellow-beings, and acknowledge allegiance to our internal emotions, or to the God that speaks in the individual soul, as our only infallible rule of faith and practice." This has the merit of being explicit.

And it might require study to crowd more blasphemy, infidelity and general profligacy into the same number of lines. If these persons knew what they were saying, it might be a public gain for them to furnish their fellow creatures with a list of their precious names, in order that the community may be on its guard against them. If it should happen to be revealed to one of them, by "the God that speaks to the individual soul"—and, from the above specimen of that kind of revelation, promptings of such a sort, on occasion, might not be improbable—that it is his duty and privilege to pick his neighbor's pocket, or cut his neighbor's throat, that would become at once, to him, an "infallible rule of faith and practice," obedience to which would be lifted both into an obligation and a virtue; while no "external authority" could have any right to interfere with the thief's or murderer's "allegiance to his internal emotions."

Let these fellows act out their brave talk, and see how long it would be before a Vigilance Committee would be making a short shift with them, as was made with some of their less philosophic, but possibly more practical brother scoundrels in San Francisco, and at Denver City, under the reign of Judge Lynch. Meanwhile, how exactly has Paul described them: "Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man . . and worshiped and served the creature more than the Creator who is blessed forever."—*Congregationalist.*

FOREIGN.

A Religious Paper in Scotland.—Singular as it may appear, there never has been a newspaper in Scotland which corresponds to the general religious papers in this country. Secular papers have been the only vehicles of religious intelligence. Now, however, a great change has taken place. An association of ministers has just started a religious paper in Edinburgh, very much on the plan of those in the United States. It is styled "The Presbyterian," and the Rev. Dr. Rainey, a Professor in the new (Free Church) College, Edinburgh, is editor. It is a Free Church paper, and from Dr. Rainey's abilities, will undoubtedly be an able and desirable newspaper.—*Chris. Instructor.*

A French Statesman.—At the anniversary of the Protestant Bible Society in Paris, a few weeks since, M. Guizot, the distinguished statesman and writer, presided, and after expressing his firm belief in the Divine inspiration of the Scriptures, in the supernatural facts they contained, and in the doctrines they taught, he said:

"Brethren, let us go forth in the Bible work, and pursue our task perseveringly and hopefully, and we shall see good results. Success is due to Divine grace rather than to human work, and it will not fail us."—*Chris. Instructor.*

A Turk Selling Bibles.—A Turk recently applied to the missionaries for work. They said to him; "If you wish to sell books, we can give you an opportunity to do so, but apart from that we have no work to give." To their surprise, he accepted the offer, and sold a great many Bibles and Testaments in Sivas and the villages about. Of course, he sold the books as he would anything else, to make money. It is, however, a fact of no small significance, that a Mahommedan was willing to be used to promote the circulation of the Scriptures.—*Cin. Herald.*

French Methodists.—The French Methodist Conference, consisting of fifteen ordained ministers, commenced its seventeenth annual session, June 11th. Three candidates were received into full membership and were ordained. There had been an increase in the church during the year. The net total is 1,979 members (increase, 89), and 146 on trial. We have 110 local preachers (increase, 14); 57 Sunday Schools (increase, 8), and 2,588 scholars (increase, 203).—*Observer.*

The net increase for the year in the membership of the Methodist Episcopal Church in Canada, is seven hundred.

Roman Catholic.—A General Council of the Catholic church throughout the world, is authoritatively announced to take place at Rome during the next, or the ensuing winter. This council, it is stated, will be deliberative in its character, and will be the first General Council of the Catholic Church that has been held since the famous Council of Trent. The objects of this Grand Council are said to be political rather than religious.—*Western Presbyterian.*

Rev. Dr. R. R. Gurley, who has been so long strongly identified with the great work of the American Colonization Society, has lately returned from a visit to Liberia, whose distinct independence and nationality have been recognized now by thirteen of the principal governments of the world. Dr. Gurley reports most favorably of the state of things in this promising home of the colored man.—*Chris. Instructor.*

Opium Used in China.—Four tenths of the adult males of Foochow are opium smokers, and they spend $432,000 annually for the drug. This is a fair representation of its use throughout the empire. The value of the opium imported into China for the year 1866 was $45,000,000, and we are sorry to say, it was imported from Christian countries,— a fact extremely humiliating.—*Zion's Herald.*

Pope Pius IX, is in his seventieth year. His father died at 84; his mother at 82 his paternal grandfather at 96. He had three brothers, and all are dead. The oldest died at 87, and the second at 83. He has one sister living who is 67. A long-lived family.

Rev. J. Y. Leonard, and his wife, missionaries of the American Board in Eastern Turkey, have recently reached this country in view of recovering their health and strength.—*Chris. Instructor.*

Rev. Mr. Punshon, the eloquent English preacher has taken up his residence in Toronto, where he will remain for some years. He does not propose to assume the pastorate of any church.

The Sultan has received, by deputation, the thanks, of both Christians and Jews for his promise on opening the Council of state, of religious equality and impartial justice.

Rev. Mr. Spurgeon, though a Baptist, is not a close communion Baptist.

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Correspondence.

To California by the Overland Route.—No. 1.

For several years I have cherished the desire of crossing the continent, but it is only now that I have had my wish gratified. Having concluded a very pleasant visit in the eastern part of our country, the time having arrived for my return, I being one of those who, on account of prevailing sea-sickness, do not enjoy going "down to the sea in ships," determined to attempt the overland journey. Leaving Albany on an express train, I availed myself of the invitation given by the conductor of the drawing-room car, and took a seat in his rolling palace, in which, for a very moderate consideration, I was able to ride in royal style, and, what was more important, with great comfort, to the city of Rochester, where I made a change, and taking a berth in a sleeping-car, quickly dropped into a profound slumber, only broken at the dawn of day, as we came into Cleveland. Here the sleeping-car was left and another of Pullman's palace-cars substituted in its room, in which I rode—alone in my sumptuous apartments—all the way from Cleveland to Chicago, having both conductor and car to myself!

The introduction upon our great thoroughfares of travel of these palace, drawing-room, and sleeping cars has done very much to ameliorate the condition of the traveling public. The cars have the appearance, both externally and internally, of having been fitted up at great expense. They are of different styles. Some have a hall running along one side of the car, and from this hall are entrances to the several rooms. These rooms are capable of accommodating eight or ten persons, are beautifully furnished with sofas, mirrors, tables, and footstools, and tastefully decorated with woods of various kinds in their natural colors, and with paintings. In the center of the car there is a larger room, having the entire width of the car, and in this, with its ample furniture of marble-top tables, arm chairs, lounges, mirrors, and lamps, a party of a dozen persons might spend a day almost as comfortably as in their parlor at home. On entering a car of this description, the attention is most likely to be arrested by a pair of parallel silver bars, extending from end to end of the vehicle, at a height of about eight feet from the floor. These bars, as will be afterwards discovered, are for the purpose of suspending curtains at night. It might be noticed, also, that there are, on both sides of these cars, large panels sloping from the upper edge of the windows toward the roof of the car, at an angle of about sixty degrees, and also that every second seat is faced toward the rear of the vehicle; the cushions of these seats, moreover, are very large. When the time for retiring draws near, it is but the work of an hour to transform this car into a complete sleeping car.

The steward commences by sliding the four cushions on the backs and bottoms of two seats into a horizontal position. Over these, thus placed, mattresses and bedding are spread, pillows and sheets being stored during the day in a closet made for that purpose. When the seats have all been treated in this way, he directs his attention to the second tier of beds. Reaching up to the higher side of the panels already spoken of, he presses a catch which allows the panel to descend to a horizontal position, the inner end being fastened to the side of the car with hinges, and the outer supported by a metallic strap from the ceiling. Boards, framed for the purpose, are inserted in a moment at the head and the foot, the necessary covering spread over the mattress, which is never displaced; the curtains are now suspended from the silver bars, and you may retire whenever it is convenient.

Double glass in the windows answers the double purpose of excluding both dust and noise. Ventilation seems as perfect as modern improvements can make it. At each end of the car is an apartment provided with combs, brushes, mirrors, and water in abundance. Thus accommodated during the daytime and at night, the traveler must feel that the railroad is relieved of many of its discomforts.

Journeying westward from Toledo (which point was reached in about 24 hours from Albany), the appearance of the country improves, until within 10 or 15 miles of Chicago when the land bordering on the railroad becomes marshy. As I drew near to the great metropolis of the northwest I began to see for the first time, in all its unlimited grandeur, the prairie stretching away to the south. On the north was the equally placid and beautiful surface of Lake Michigan. After passing for nearly half an hour through the suburbs of the city, we entered the spacious depot of the Lake Shore and Southern Michigan Railroad. While in Chicago I had excellent accommodations and at moderate rates. I improved my leisure by riding up Wabash Avenue and down Michigan, two of the most beautiful streets in any city of the West; also, visited the water works, which are now, and will be still more when completed, the pride of the city. Probably one of the greatest triumphs of engineering skill of our day is the successful completion of the lake tunnel, extending for two miles beneath the lake to the "crib," whence the water is drawn. Three engines, two of them of 900 and one of 1,000 horse power, with balance-wheels 25 and 30 feet in diameter, are employed to pump the water into the reservoirs whereby it is distributed in different parts of the city.

This vigorous young city is full of interest to the traveler. Its future greatness may be almost as unlimited as are the prairies which furnish its site and place no barrier to its growth. Its streets, depots, bridges, tunnels, public buildings, private residences; its schools and churches; the enterprise of its citizens; its present and prospective power as a centre of commerce, and of moral influences, all deserve notice. I would gladly have remained longer, observed more extensively, and gained something better than the general impression of a transient visitor.

W. R.

Contributions.

Old School and New School.

I am an old man, and an Old School Presbyterian. When a boy, it was a matter of wonder to me, that old people thought the times were worse than when they were young, for my Old School theology taught me that *unconverted* human nature was immutable from age to age. But the mystery is now solved—I have found that it requires a whole life-time to understand human nature. Thus, an old person understands why parents, whose children are forming matrimonial alliances which they deem unsuitable, always commence their opposition, by endeavoring to persuade the young parties to postpone—wait—don't be in haste. The parents have seen too much of life to attempt rudely to destroy the young bud of love, but hope by delay, that some favoring frost may prevent a full development, and thus prevent the espousals. Now, it seems to me, that the fathers in the Old School Church, seeing the young love that for some time has been budding more and more into beautiful bloom, and not fancying the alliance between the Old and the New School, are still urging postponement, delay, don't be in a haste. Be cautious. This brotherly love is dangerous. Let us have more "terms and explanations, and conditions and emendations."

But inasmuch as it is my fearful and solemn conviction, that if the union is not consummated now, it never will be, I ardently hope and pray, that those who are opposing the union, will find it as impossible to prevent it, as to stop the course of two young loves, flowing on with accelerated power, nearer and nearer to each other, toward the great sea of matrimonial alliance. Years of wasting toil, and an almost incredible amount of labor have been expended in effecting the approach to union now apparent; and if there is failure, a new committee to devise a new plan could not be appointed till 1869, and they could not report till 1870. There new "terms and explanations, and conditions and emendations," would be required, and many long years roll by before the same point could be reached again. The Holy Spirit has wrought the love and harmony which now exists, and if He is grieved away by selfish delays, we have no evidence that He would ever return. If His power could be felt in the Church, in its separated condition as when collected; as in the Philadelphia Convention, and the late Assemblies, there would be nothing to fear. But selfishness and strife, and procrastination, may grieve Him away, never to return in sanctifying power upon our Zion. My heart trembles at the thought of postponing the union any longer. Far distant will be the day when the Old and New School are one body, if not made so now. I must believe those to be guilty of an attempt to withstand the purposes of God who labor to prevent a consummation which promises so much glory to the cause of Christ.

The position of those in the Old School who oppose the union, seems very like that of an old bachelor, the native love of whose heart has been frozen out by the frosts of years. He has won a young maiden and proposes marriage on certain conditions. The young maiden hesitates, but finally consents. After a time he comes back again, and requires certain understandings of terms and condition, agreed upon. So the Old School proposes to the New, a reunion—the basis of the Confession of Faith. The New School hesitates, but finally consents. After a time the Old School comes back and requires new conditions, viz: the New School must not accept the Confession of Faith as simply the substance of doctrine. The New School consent. They will take the Confession of Faith in its historic—that is in its Reformed or Calvinistic sense, Dr. Hodge, the acknowledged leader, having stated in the Philadelphia Convention, the doctrines necessary to be embraced in order to union. But those who oppose ask for new conditions still. The position is just this. If the Old School now refuse to unite, they must declare before the whole religious world: "We do not believe the New School are honest; we cannot trust them." This is what those who oppose union are practically saying. Thus in your issue of August 1st, F. on "The last Resolution," expresses the fear, notwithstanding all the New School have said, and declared, and positively avered, that still they will introduce into the ministry, those who hold deadly heresies. Now such an apprehension is without the slightest foundation. For even the one-fifth in the General Assembly who protested against the union, freely admitted that the great mass of that Branch,

repudiated these heresies; that comparatively, only a few hold any doctrines at all at variance with the strictest construction of the Confession of Faith.

The fundamental principle in the Church after the union, will be the same as it is now in both branches, viz: that the majority shall rule. Suppose, then, there were twenty members in a Presbytery, ten Old School and ten New, and that a large portion of the New School, held doctrines perfectly in accordance with the Old, there would be sixteen or seventeen majority over three or four; and that these three or four have come into the union on the basis of the Confession of Faith in its Reformed or Calvinistic sense. Surely if F. has faith as a grain of mustard seed, this mountain of fear will remove.

I fear that the Old School church is floating towards a rock, and if it strike, I fear it will receive such a shock, that unless the arm of Omnipotence is extended for its rescue, ere many years, it may fill and sink beneath the cold waters of antinomianism. May God avert so dire a calamity. SENEX.

Fall of Man.

The saying ascribed to Vogt, an infidel naturalist of Germany, that he "would rather be the descendant of a perfect ape than of a degenerate man," is very characteristic of the haughty spirit of our time.

Scarcely any fact in scripture history is more offensive, and meets a more peremptory denial than that of the fall of man. So pleasing is the thought of a law of progress ruling our race, continuous, never ending, that many seem willing to find the starting point of their progression in an oyster or a tadpole, and are not at all ashamed to count monkeys and baboons among their not distant progenitors. The glory of the future, they say, will make amends for the lowliness of the past. To have had an ignoble origin is no matter of reproach, but our pride is touched when we think of Adam fallen, degraded, descending not ascending in the scale of being, punished for disobedience, driven out of paradise.

But our pride does not merely revolt at the thought of the fall of man: it arrays itself against the idea of God as our Creator and Ruler. It struggles to get wholly rid of the relation of Creator and creature, of Ruler and subject. In past ages men rejoiced in this relation, and made continual avowal of it in their worship. But to the so-called scientific spirit of our day it has become offensive, almost intolerable, for it implies inferiority, subjection. If there be a personal God, Maker and Lord of all, then man must take a position of dependence, must humble himself and be obedient. The contest with modern unbelief is not simply respecting the inspiration of the Scripture, the accuracy of its statements, or the validity of its creeds, but whether there is a God. Is there a being higher than man to whom he is responsible?

This is the question which our age raises. Men like Vogt cry no, for they know and will know nothing higher, more divine than man. He can never attain his true standing and dignity, and freedom, so long as he admits the existence of any being superior to himself, any will to which his own must submit. —*Hartford Churchman.*

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SINCERITY NOT ENOUGH.

If you believe a ship will bear you safely across the sea, is it no cause for fear that there are really rotten planks in her hull? If you do not doubt that your friend tells the truth when he says that the rebellion was entirely quelled in China when he left on the last steamer, will the business transactions you predicate on his statement be unaffected when the next news declares that he was mistaken? What we require in relation to such matters is more than trust—it is *reality* of some form, that may be a basis for trust; is more than sincerity—it is sincere belief of what is absolutely *true*, and mistake, error, is as fatal as distrust or infidelity—often more fatal, because rendering us more secure.

The reason of our danger, when judging differently in respect to religious truth and duty, is, that we think God will treat us differently as subjects of His grace from what we experience in His Providence. We imagine that the law of consequences will not here have sway. We are not to eat of the fruit of our own ways; we are not to reap what we sow; but if we are ignorant when we might have known—and for this reason err—God will forgive us and overrule our error, so that we shall receive no harm. If we are careless when we might watch, and are sincere in our wandering wide of the paths in which we would find all the beauty and bliss we long to gain, He will allow us to wander on, but when we reach the end of our profitless journey, He will transfer us to the region we might have gained, but which is far from the natural terminus of the way we have chosen. We cannot be convinced too early of the folly of such a view of grace. If you worship an idol, no matter with what devotion and heart-homage, it will not be to you in the place of Jehovah, nor will your sincerity be a sufficient apology for breaking the second command, so long as you might have known the true God, and His command is within your reach. If you hold any radical heresy, no matter with what honest tenacity, and even conscientious conviction, it will not be accepted as of equal worth with the truth, so long as the truth is possible to your anxious and persistent search. If you believe that neglect of duty is just as acceptable to God as discharge of duty, under the plea that you are not perfectly clear on some of the details of its demands on you, you will fail to convince your Judge, notwithstanding your confidence, if the means of knowledge are accessible to you. For, in all these cases the question relates not merely to your sincerity, but also to your ability and opportunity to form a correct estimate of truth and duty; not to your admitted light, but to what you might admit did you open all the passages through which it would pour upon you.

A man tells me, he is convinced that Moses was not inspired, or that Christ was no more than a man, or that the Bible never came from God, or that the Christian system is a failure, and must give place to some new method of spiritual blessing for mankind. By conversation with him, I find that he is lamentably ignorant, touching *proof* on all these points; that he is really, though perhaps unconsciously to himself, moved by the desire that what he believes may be true, and that he is at ease, content, under the control of this ignorance and desire. Will he be approved, and may I excuse him, because he is *sincere* in the blasphemous sentiments which have such an origin, and such support? Nay, verily.

There must be the best *foundation* for trust. These must be the antecedent conditions of its *value*, viz: intelligence to the extent that this is possible, and a welcome of all influences, which may aid in forming a correct belief. It is not enough that a man truly believes he does not need Christ as his Savior. The point on which his destiny hangs is, whether he should not feel that need, as God has proclaimed it. He may expect to enter heaven without a changed nature, but his confidence will not cause the gates of pearl to turn on their hinges before an unhumbled, sin-loving spirit. Why has God given us revelation, and all other means of knowledge, if sincerity is all He requires? Yet deception by means of this fallacy, has never failed of success which should lead all to beware of its effects upon them.

The Discussion respecting Union.

The question now of absorbing interest in the Presbyterian Church, is that which relates to the union of its branches. Upon this question, in its different phases, there are various opinions held with equal sincerity and firmness by those who as yet are unable to think alike. It is natural and it is wise that these various opinions be expressed, with such arguments in their support as may be presented, for in this way the public mind of the Church may be fully enlightened, and, if the union shall be effected, all will be better acquainted with the basis on which it rests. As The Occident is a Presbyterian paper, and not the advocate of either Branch to the exclusion of others, its columns will be open for those who desire to discuss the points involved in the subject, within those limits which our space and the suggestions of Christian courtesy shall permit, while we shall not hold ourselves responsible for any views which are not published as editorial.

Baptist Interpretations.

My reader may be curious, perhaps, to know how these divers *baptismoi* are disposed of by Baptist writers. They do not, in fact, receive much attention. Some cut the knot directly. *Baptismos* always means dipping; hence it must surely mean dipping here, and the matter is settled by begging the question—that is, by dogmatically assuming that *baptismos* means dipping, which is the very point to be proved.

Prof. Ripley, in his commentary on this phrase, as we have seen, while admitting that these *baptismoi* comprehended the ablutions of the Hebrews, while he refers us to a portion of one of these ceremonies described in Lev. 14: 8, 9, to show—though the text fails to do it—an immersion, neglects entirely to call our attention to another and most important portion of the ceremony, which, beyond all controversy, shows us a *sprinkling*. If one portion of the ceremony by which the leper was cleansed may be quoted to show an immersion, it is impossible to say why, with equal propriety, another should not be quoted to show a sprinkling. Was it oversight on the part of Prof. Ripley to refer his readers to the 8th and 9th verses to prove that the *baptismoi* of the leper were by immersion, ignoring the 7th; or was he unwilling that they should know through the seventh that one of the ablutions of the Hebrews, called by the Apostle as *baptismos*, was performed by sprinkling, and hence, by the authority of inspiration, that one of the divers *baptismoi* referred to by the Apostle was performed by that mode; and while these baptisms were divers in respect to mode, yet the Holy Spirit has been pleased to adopt and employ *baptismos* to signify the use of water in a ritual sense, as an emblem of religious purification, without regard to the mode of its administration.

In conclusion, I would say, if any one is dissatisfied with this result to which I have arrived, he can easily set it aside; provided, he can show from the Scriptures that *sprinkling* and *washing* were not among the appointed modes of Hebrew ablutions, called by the Apostle *baptismoi*; or if, he cannot do that, perhaps he may be able to show that at least one of these personal ablutions was by *immersion*, and among these divers *baptismoi*, have the satisfaction of discovering that the Spirit of Truth was not so utterly regardless of the mode, which he considers essential, and oblivious of sectarian interests, as to have discarded it altogether in the administration of the ordinance.

Since writing the above, I have fallen in with an address of the Rev. Alexander Campbell before the Bible Union, in which there is a paragraph on *rhantizo* and *baptizo*. It is too long to quote entire, but I will give a few specimens: "Our Pedo Baptist friends are slow to learn that not in an instance in the Septuagint version are these terms exchanged. Their families were never on friendly terms of intercommunication, nor did *baptizo* ever employ *rhantizo*, nor *rhantizo baptizo*, down to the 43d generation, to do for one another any one service. Nor did any Jew, from Moses to Christ, *rantize* by baptizing, nor baptize by rantizing. In English, no Jew ever once tried to dip by sprinkling, nor to sprinkle by dipping. This incontrovertible fact, in a law which contained many typical observances of the greatest exactness, must stand through all coming time, as it has stood through all past time, *an irrefragible evidence of the folly or weakness of any one presuming that these two words can, by any grammatical, logical, or even rhetorical possibility, indicate one and the same thing.*"

So much for the great Dr. Alexander Campbell. Now let us put this confident, dogmatic asservation of his to the test. Let my readers cast their eye back on the sentence in italics, especially the denial that the two words *baptizo* and *rhantizo* "can, by any grammatical, logical, or rhetorical possibility, indicate one and the same thing." And then turn to the Word of God in Heb. 9: 10, and read in the original Greek how the ablutions of "a law which contained many typical observances of the greatest exactness," are signified by "*diaphorois baptismois*." If he will then have the kindness to turn to Lev. 14: 7, in the Septuagint, and he will find *perriranei*, to *sprinkle*, and the same in Numb. 19: 19, and with these texts before him he will learn, without possibility of denial, that two of these ablutions, two of these typical observances, called by the Apostle Paul, in his epistle to the Hebrews, *baptismois*, were performed with a *rhantismos*, and hence we have, in the very Scriptures themselves, in the recorded facts of these typical observances, abhorrent as it may be to the dogmatism of Dr. Campbell, "baptizing by *rhantizing*," or, in plain English, *baptism* by *sprinkling*.

Now, although Dr. Campbell and his sympathizers scout the idea of baptism by sprinkling as the climax of absurdity, the facts of Scripture cannot be gainsayed. Paul and Moses are very competent and reliable authorities, and when we call upon Paul to bear witness in this case, he testifies that the Hebrews had *diaphorois baptismois* (divers baptisms), and when we call Moses unto the stand, he testifies

that these divers baptisms were performed by *sprinkling, pouring,* and *washing.*

It may seem cruel with these plain facts to bring down such lofty self complacency of assertion with my humble bird-bolt, but if the learned Doctor had first consulted the Scriptures, and seen that the ablutions of the Hebrews, the most important of which were performed by sprinkling, were called *baptismoi* by the Apostle Paul, he would have been forced by Divine authority either to admit the solecism—abhorrent as it may seem to reason and common sense—of baptism by *rhantism*, a dipping by sprinkling, or, if that seem too great a strain on his credulity, to admit the other conclusion, abhorrent as it may be to his sectarian prejudice, to wit: that *baptizo*, as shown by the learning of all the world, has other meanings than literal *immersion*, such as *wash, cleanse, purify, baptize*, and that it hath pleased the Holy Ghost to adopt and employ *baptismos* as a generic term to signify the ablutions of the Hebrews (as stated very correctly by Prof. Ripley), which every careful reader of the Bible knows were performed by sprinkling, washing, and bathing—any mode rather than immersion.

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Current Literature.

THE SPIRIT DISEMBODIED.

The universal desire to know something that may be relied on respecting the soul and its future condition, and employments and home, welcomes any attempt to satisfy us on these points, and inclines many to accept even wild and foolish conjectures and declarations, as well as sober arguments and Scriptural proofs. Swedenborg, Chalmers, Dick, Davis, and the whole list of others, who have ventured upon either suggestive queries or positive revelations, as unlike in their spirit and purpose as these, are all read or heard with the deepest interest. Each new book on any theme bearing upon the other world, is eagerly sought. Every professed "medium" of communication between those in the body and the disembodied, has anxious patrons. Every *seance*, announcing itself as the favored circle into which spirits come for conference with men, is attended by wondering scores of those who hope to learn something of what is "within the veil." Yet it is manifest that the extent of knowledge which is so generally desired, would be of little real value to us, or God would have given it in His Word, and the surmises and pretended revelations which have no warrant from Scripture, are readily proved to be of no practical worth.

The book of which we have given the title above, written by Herbert Broughton, and published in Edinburgh by William P. Nimno, is one of the multitude lately issued, in response to the demand for what may satisfy our senses, rather than stimulate and strengthen our faith. There is, however, much more that is excellent in aim and expression than may be found in most books treating of like subjects. The author fully believes in a spiritual *form*, as well as existence, in the literal construction of those passages in the Bible which represent Heaven and angels and the souls of men, by such language and allusions as refer to material things, and bodily life, and all the possibilities, as well as realities, that attend such a view of the other world. He says that, "as a spirit is not adapted to this earthly existence without a material body, so is that spirit not adapted to Heaven, considered as a substantial place and locality, without a spiritual form; and that which constitutes the disembodied spirit a more glorious creature, is not only the removal of that which is mortal and perishable, but an *accession* of a higher form of being." His ideas respecting the happiness to be enjoyed in that world are modified by this belief. His sentiment in regard to the intercourse of the inhabitants, the recognition of friends, the mode of living in the mansions, is based on his theory concerning the spiritual form, both of the residents and their home. As is true in all such speculations, there is an indefiniteness in his language, a lack of precision in his use of terms, which leaves us in doubt as to his meaning oftentimes; still, any one would be stimulated, and many would be benefited by reading his work, if, at the same time, the Bible be studied with care, and the sometimes enthusiastic expressions of the author are not permitted to bear us beyond what has been given by authority of God. Sold by H. H. Bancroft & Company.

THE HANDWRITING OF GOD, IN EGYPT, SINAI, AND THE HOLY LAND.

A volume of several hundred pages, with this title, has been published by John E. Potter & Co., of Philadelphia, and has been sold for several years at the East, as a very valuable compend of information respecting the lands of which it speaks. It was written by Rev. David A. Randall, after continued travels in these countries, and is amply illustrated with maps, diagrams, and sketches, that add much to the worth of the book, especially when used by the young. The design of the author was to make the whole bear directly on religion, and in confirmation of the Bible, so that while he describes easily and truthfully, there is no occasion omitted when he may render what he sees, the pleasing text for instruction and cheerful religious impression. This characteristic of the work commends it to Sunday Schools and Bible Classes, and we will give it a place in the family, as a valuable auxilliary to teachers and parents. The Pacific Publishing Company have the agency for this book on this coast, and as it is sold only by subscription, it must be obtained from the representatives of this Company.

Books and Periodicals Received:

Transactions of the California State Agricultural Society during the years 1866 and 1867. Sacramento: I. N. Hoag, Secretary.

California Medical Gazette for August. San Francisco: A. Roman & Co.

The Presbyterian and Theological Review for the quarter beginning with July, in which are several excellent articles, by Dr. Adams, Dr. Skinner, Dr. McCosh, Dr. Gillett, and others. That on "Preaching Christ," by Dr. Skinner, should be read by every minister of the Gospel.

The Catholic World for August. New York: Catholic Publishing House.

The List of Premiums offered by the State Agricultural Society, for their Fifteenth Annual Fair, to be held in Sacramento in September. Over $10,000 have been appropriated for these premiums.

The London Times.

The London *Times* is now in an era of very great prosperity, and the endeavor in the establishment is to issue a newspaper which will at once be a model of correct typography, excellent printing, and the purest English. It is considered that the care bestowed in the *Times* office upon the diction of its leading articles has contributed more than anything else to preserve the purity of the English language. The staff of "leader" writers is large, and upon it are the best newspaper writers in England, where an editor's ambition is to be employed by the *Times*. Unlike the custom in America, the object at the *Times* office is to preserve the impersonality of the paper. What it contains is said by the paper itself, and not by any individual, and for that reason its opinions and statements go before the world with all the weight the newspaper can give them. Its editors never write. They forecast, day by day, the policy of the paper; suggest subjects to the leader writers; sit in judgment upon their articles when written; and decide what shall or shall not go into the paper. Its correspondents, in England and abroad, receive but one instruction, and that is to send accurate and impartial accounts of transpiring events, at the earliest moment, written in such a manner as to interest the readers.

To conduct this establishment a large force is, of course, required. It prints every day from 1,700 to 3,000 advertisements, and, on extraordinary occasions, even more. It also prints twenty to thirty columns of reading-matter. To perform the mechanical part of the work 400 persons are employed at Printing-House Square, whilst probably as many more are attached to the paper in literary positions. With reference to advertisements, as the paper is always receiving more than it can print, it promises early insertions to none but the poor people who want places, and a few other urgent classes. No one who comes after twelve o'clock on any day with his advertisement can hope for an insertion in the next day's paper, whilst generally the advertisers do not see their advertisements printed till two or three days, or sometimes as many weeks, after they are handed over the counter. They have to wait their turn, and such is the anxiety to get them into the *Times* that the English public submit patiently to delays that the American public would never tolerate. The lowest charge is for "wants," in which case each advertiser is allowed three lines for half a crown, about sixty cents, gold. For all others, the regular rate is a shilling a line, twenty-four cents, gold, but no advertisement is taken for less than four shillings, whilst long advertisements are charged more in proportion, the rate, after the first fifty lines, being two shillings a line. The cheapest rates are allowed to public charities and similar classes, but nothing extra is charged for favorite positions in the paper.

The office for the receipt of advertisements is conducted by eleven persons, and is devoted to that business exclusively, the publication office being a separate building.

The reading matter is furnished by the editorial, reportorial, and corresponding staffs, there being besides 22 law reporters, 19 Parliamentary reporters, 12 police reporters, and an indefinite number of miscellaneous writers, known as "penny-a-liners" in London, at least 100 correspondents in various parts of Great Britain, and some 40 foreign correspondents in other parts of the world. Of the Parliamentary reporters, 16 are phonographers, two make summaries of the debates in the Houses, and one directs the force.

To set up the types there are 130 compositors employed, 60 laboring by day, and 70 at night, whilst 11 foremen and assistants direct their movements. Twenty-four persons are required to read proofs, and three are employed merely to "pull" the proofs. The advertisements are set up during the day, and the reading matter at night, the advertising pages being made up at from five to seven o'clock in the evening. Reading matter is received until daylight and afterwards, and the reading pages are rarely put to press before 4 A.M., whilst leading articles are frequently written on Parliamentary debates and other events happening after midnight, and appear in print the following morning. In all this work the greatest care is taken to guard against mistakes, and every line printed is read over by proof-readers four or five different times.

The stereotypers prepare the plates for the printing machines. Sixteen firemen and engineers attend the engines and boilers, six men prepare the paper, before printing, ninety are employed on the presses, and seven deliver the paper to the news-agents after it is printed. No carriers are employed, as in the United States, but the whole edition is sold out to news agents, the number of copies printed being no more than the sum total of their orders, which have to be handed in by two P.M. on the previous day.

The wholesale price of the *Times* is 2½d. per copy (about 4½ cents gold); the retail price, 3d. (6 cents, gold).

To print the *Times*, seventy tons weight of paper, and two tons of printing ink are used every week, whilst the average weight of the daily issue of the paper is from eleven to twelve tons. The machines upon which this large edition is printed are the best of their kind. There are two ten-cylinder Hoe presses, and two eight-cylinder Applegath machines; the aggregate actual work done by them being 52,000 impressions an hour, 16,000 from each of the former, and 10,000 from each of the latter. Besides these there is now in use the "Walter Printing Press," which is a self-feeder, and managed by a man and two boys, prints a large share of the advertising pages of the *Times*. Its capacity is from 22,000 to 24,000 impressions an hour, and it produces in that time from 11,000 to 12,000 perfect sheets, printed on both sides, and ready for the reader.

The present circulation of the *Times* is from 65,000 to 68,000 daily, the ordinary issue being a sixteen-page newspaper, whilst sometimes it is increased to a twenty-page newspaper.—*Correspondence of Philadelphia Ledger.*

A man is a man, though he wear a crownless hat

Educational.

Bad English in Text Books.

Bad English should be banished from school text books with special care. This, we presume, is felt by most authors of such books, and yet the best of them find it difficult to avoid faults. The following is a definition from one of the best of the Arithmetics: "A degree may be considered simply as the 360th part of the circumference of the circle considered." Here the merest tyro in composition could criticise the repetition of the word "considered." The following sentences are from an otherwise excellent Reader: "Nobody moved; not a green flag stirred; but, directly they entered, out burst a burly young hippopotamus calf." "It is not improbable but our friend would soon have become used to seawater." The use of "directly" in the sense of *as soon as*, and the expression, "improbable but," are, of course, inadmissible, even in a newspaper, or in conversation. The following unskillful creation is from a favorite Phisiology: "When we look at this 'harp of a thousand strings,' and notice the varied, rapid, complicated, yet accurate movements it performs in a single day, our thoughts are lost in wonder in contemplating this superb and intricate machine, framed and finished by the Divine Architect." Here we have the subject of the sentence twice mentioned and characterized in full; making it, in fact, two-faced—like the head of Janus. Pycroft's Course of English Reading is probably the best work of its kind, and yet it is a museum of monstrosities in composition. The following is a specimen: "Let it be granted, then, that since the voluminous histories in common use, such as Hume's, Smollet's, and others, which do not contain a simple account of the days in which their authors severally lived, pass over matters with so light a touch, readers who confine themselves to their compositions, evidently pursue rather the shadow than the substance of real knowledge." C. R. C.

The Power of Prayer.

A boy in one of our public schools had a very fine pair of gloves stolen from the pocket of his overcoat. He stated the fact to his teacher, and she brought it before the children of the room under her charge. In simple but earnest language she told them that however much they might deceive one another, they could not deceive God, who would surely bring them to account for all their actions; she therefore entreated the boy who had taken the gloves to restore them. She did not wish to cast suspicion on any of them by instituting a search, but would leave the wrong-doer to the guidance of his own conscience. There was no response to her entreaty that day, but she took the subject to God in agonizing prayer when she went home, and the next day she appealed to her scholars again, and told them that she would continue praying until the gloves were restored. So deeply interested did she feel in the welfare of the children entrusted to her care, that she could not repress her tears when she addressed them and they all sympathized with her, because they all loved her, and knew by experience that she loved them also. Silently raising her eyes to Heaven, she seemed to implore the Divine aid.

The scholars were quiet; not the slightest movement of the hand or foot disturbed the silence, and even their breathing seemed suppressed; when one of the boys, half concealing his face with his hands, while the tears streamed down his cheeks, confessed that he had taken the gloves, and restored them. The teacher not only freely forgave him, but kissed him for his courage in confessing his fault publicly, when he might have restored them privately. She availed herself of the opportunity to impress upon the minds of her pupils the duty of forgiveness.

We do not know the young lady's creed, but we have been informed that she prays for the welfare of her pupils, and for grace to guide them aright, three times every day.—*Teacher.*

Too Much Reading.

I never knew but one or two fast readers, and readers of many books, whose knowledge was good for anything. Miss Martineau says of herself, that she is the slowest of readers, sometimes a page in an hour, but then, what she reads she makes her own. Sir Erskine Perry said that in conversation with Comte, who was one of the most profound thinkers in Europe, Comte told him that he read an incredibly small number of books these last twenty years—I forget how many—and scarcely ever a review. But then, what Comte reads, lies there fructifying, and comes out a living tree with leaves and fruit. Multifarious reading weakens the mind more than doing nothing, for it becomes a necessity at last, like smoking, and is an excuse to lie dormant, while thought is poured in, and runs through a clear stream, over unproductive gravel, on which not even mosses grow. I do not give myself as a specimen, for my nervous energies are shattered by stump oratory, its excitements and reactions. But I know what reading is, for I could read once, and I did. I read hard, or not at all—never turning aside to more inviting books; and Plato, Aristotle, Butler, Thucydides, Sterne, and Jonathan Edwards have passed like iron atoms of blood into my mental constitution.—*F. W. Robertson.*

If souls walked visibly among men like bodies, how many should we see walking upright without wounds or scars, in undamaged smoothness and symmetry?—*Dr. Stone, June* 28

Personal.

Capt. Scott, agent for the Stockton line of steamers, was severely injured in this city, on Saturday last, by the fall of some machinery from a truck. He is now recovering.

Lieut. G. M. Wheeler, of the Corps of Engineers, has been detailed for duty on the staff of the General commanding the Department of California.

C. A. Wetmore, of Oakland, has gone to San Diego to make arrangements for starting a newspaper in that place, to be called *The Pacific Coast.*

Dr. Shipley is trying to organize a company in this city to work extensive and valuable coal mines which he claims to have discovered in Patagonia.

Capt. Henry Mathews, one of the oldest and most esteemed citizens of Calveras County, was burned to death at Angels on the 5th.

Dr. Overton, of Napa, has been appointed Medical visitor of the Asylum at Stockton, in place of Dr. Hubbard.

F. A. Brierly, Chief Engineer of the steamer *Montana*, died on board the steamer on her last trip.

Rev. John Carrington, preached in Rev. Mr. McDonald's pulpit last Sunday at Sacramento.

Hon. Frank Pixley, is the Republican Candidate for Congress from the First District.

J. Gatewood, editor of the San Andreas *Register*, will move that paper to San Diego.

Rev. Mr. Knapp is holding revival meetings in Napa in a tabernacle built for his use.

Rev. Eli Corwin has received a call from the Congregational church in Oakland.

Senator Stewart, of Nevada, is coming west by the overland route.

Ren. J. A. Skinner, is travelling in the Southern part of the State.

Oxford Bibles.

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SOLE AGENTS IN THE UNITED STATES

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AGRICULTURAL.

The Sugar Lands of Louisiana—nearly 1,000 Plantations Lying Idle.—These lands, the richest, the most productive in the world, and priceless in true value, are now worthless to the owners, in consequence of the ruin and desolation brought upon them by the war, and the merciless taxation and disorganization of labor since imposed upon them. Immense tracts, with princely dwellings, extensive and comfortable negro quarters, massive sugar houses, mills, barns, stables, warehouses, costly machinery, and all the arrangements for the culture and manufacture of sugar on the most extensive scale, are being sold for less than the original cost of the ditches that drain them, because the owners, often those who rescued them from the river, the swamp, and the forest, are positively unable to pay the taxes and other civil burdens levied upon them. Nearly one thousand sugar plantations throughout the State are lying idle, the fences down, the fields and canals growing up into dense "brakes," the unfortunate inhabitants too often, alas! limited to the gray-haired old sire, the pale and delicate widow, and the emaciated, helpless orphans, struggling for a bare subsistence, cultivating small patches of corn, rice, sweet potatoes and peas, just enough to stave off the cravings of hunger and keep gaunt famine away.—*New Orleans Star.*

Chewing the Cud.

Ruminating animals gather their food rapidly, give it a few cuts with their teeth, and swallow it. It goes to an interior receptacle, where it is moistened; this is very essential if it be dry hay. When the animal has filled himself, he masticates the food thus stored away in his stomach, raising it cud by cud. When a portion is completely masticated it passes to another receptacle, and the process of digestion goes on. Thus an ox, if left to himself, will raise and masticate all his food thus stored away in his stomach. If he be pushed and worked hard, and do not have time to masticate, he falls off in flesh, his health is poor, his digestion is incomplete. The horse, on the contrary, however much in a hurry he may be, must masticate every mouthful before he swallows it. A hungry ox let into a meadow will fill himself in twenty minutes, while a horse would want at least an hour and twenty minutes to take the same amount of grass. The ox, the deer, sheep, goat, chamois and rabbit, being the natural prey of ferocious beasts, are endowed with the extra stomach in which hastily to store away the food without mastication; this may perhaps be regarded as a wise provision of nature, enabling them to sally forth where the food is plenty, and in a short time fill themselves, and retire to a place of safety to ruminate their food at their pleasure.—*Chris. Instructor.*

Bed Your Stables.—A horse, remarks the *Rural World*, will get tired of standing and treading on a hard floor; so will a cow, a sheep, a man. A soft bed feels easy—gives rest. And yet we neglect the bedding of our stables, to a great extent. Injured limbs and other ailments, especially of the hoof, are the results often of a neglect here, as has been clearly enough shown, and as any man can clearly enough see, if he gives the subject a moment's thought. Bed with straw, which is plenty, or sawdust, or tan-bark, or shavings. The dryer these materials are, the better. Every day remove moistened bedding, and replace with new. Such a floor, well bedded, adds greatly to the warmth of a stable, and thus becomes a fodder-saver. The small holes and crevices in a floor, with a good bedding upon them, will let little or no cold through, and will drain the stable. Rather have a ground floor, than a hard naked plank.—*American Farmer.*

A Labor-saving Invention—Hydraulic Milking Machine.—The *Scientific American* illustrates a machine by which any number of cows may be milked at once, by steam or other power. Only one man is required to tend the machine. The cows rather enjoy it. They walk up and put their heads between the stanchions, which are closed by pulling a cord. The four rubber teat-cups, which are attached to an arm moving on a pivot, are then turned into place, as one turns his gas-burner into a desired position. A small pump, worked by the machinery, is then set in motion. When the operation is completed, the attendant turns aside the arms and pulls the string. The cow passes directly on between the stanchions, goes on her way rejoicing, permitting the next in order to step forward into her place.

Second Crop Barley—A Suggestion.—We would suggest to all who have alluvial lands along the banks of the Sacramento or elsewhere, that have been overflowed and remain uncultivated till now, to immediately put in the plow, cultivate well and finely, and sow barley. There will be plenty of moisture, and there is plenty of time yet to get a crop of 60 or 80 bushels per acre, and this barley will be heavy and bring this year two to two and one-half cents, and perhaps three cents, therefore we hope this experiment will be tried.

It should be borne in mind, also, that even should the grain not fill heavily, or even by any unfavorable event, not mature, a good crop of barley hay will be secured.—*Cal. Farmer.*

Wool.—The history of the growth of wool is very curious. Fifty years ago, not a pound of fine wool was raised in the United States, in Great Britain, or any other country, except Spain. In 1794 a small flock was sent to the Elector of Saxony as a present from the King of Spain, whence the entire product of Saxony wool, now of such an immense value. In 1809, during the invasion of Spain by the French, some of the valuable crown flock were sold to raise money. The American Consul at Lisbon (Jarvis) purchased 1,400 head, and sent them to this country. A portion of this pure unmixed Merino flock is to be found in Vermont at this time. Such was the origin of the immense flock of fine wool sheep in the United States.—*Farmer.*

The Value of Grape Pruning—Plowing in the Branches.—In visiting the various graperies and vineyards, we have found most excellent results from the plan of cutting up the spring pruned branches fine and plowing them in; also in the system of summer pruning, whereby the vines are kept with rounded heads, and these branches also laid upon the ground, thus restoring to the earth again the substance taken from it that sustains the grape; besides, this system will induce the grape to form large round heads and almost completely shade the vineyard soil, while the sun gives all its power upon the branch and foliage, and thus feeds the bunches of the grape. Whenever this plan has been adopted, great and good results are seen.—*Cal. Farmer.*

Gardening for Ladies.—Make up your *beds* early in the morning; *sew* buttons on your husband's shirts; do not *rake* up any grievances; protect the young and tender *branches* of your family, *plant* a smile of good temper on your face, and carefully *root* out all angry feelings—and expect a good *crop* of happiness.

Manure.—Farmers are too apt to look upon the manure crop as the harvest of the winter. With reasonable forethought and diligence the manure heaps will grow quite as fast in summer. There is one great advantage—fermentation takes place more rapidly.

PRACTICAL.

Edge tools—their use and care.

It is said that Yankees are the most inveterate whittlers in existence, and we once heard one of our Yankee friends remark that the most valued and indispensible of his personal possessions were a pocket knife, pocket comb, and watch; with true national or natural instinct placing the knife at the head of the inventory. We say "national" instinct, because no American thinks of going without his pocket knife, which is to him a *vade mecum*, applicable to a hundred purposes, and continually in demand. Yet comparatively few who consider the pocket knife a necessary adjunct seem to understand its care. It is seldom one can borrow a sharp knife from an acquaintance. It is either left as it came from the manufacture, or has its edge rounded so its cross section is a conical wedge, or it is abraded to tenuity by the action of the coarse stone of the street grinder's machine, one of the most ruinous contrivances for sharpening knives or razors. But beside the neglect of the edge of a knife blade, the heel, which acts on the back spring, and the rivet in which the blade turns are seldom oiled, and it requires an effort not only to open a blade but also to close it.

TO SHARPEN POCKET KNIVES.

As the pocket knife comes from the manufactory, or store, its edge is unfit for use; it may cut butter or cheese, possibly soft wood, but it will not pare finger nails nor sharpen lead pencils. It needs the hone and strop to produce an effective edge. And in the proper use of the hone or oil stone many are quite ignorant. First, nothing but a good oil stone is fit for sharpening a knife blade. Ordinary "whet stones," mere sand stones to be used with water, or dry, are too coarse; they are but fixed grindstones and rapidly abrade the substance of the blade without giving it an edge. The Turkish oil stone is greatly affected by some, but it is quite hard, and fit only for giving the finishing touch to very delicate tools. The Wachita, or Ouachita stone, we prefer for pocket knives and for ordinary tools. The philosophy of whetting or honing, is a gradual and mutual abrasion of the particles of the stone with those of the steel. The oil, with its glutinous quality, holds these commingled particles so that by the movement of the blade they act on the steel and abrade it very gradually. If the stone is too hard it quickly glazes, and the blade slips over a perfectly smooth surface, producing no action on the hardened steel; if too soft, the stone allows the edge of the blade to disintegrate its surface, and heaps up a ridge of quartz-like or flinty particles, which produce a round or "stunt" edge, that in time must be removed by the action of the grindstone. One accustomed to sharpening knife blades can easily tell when the operation of honing is going on properly, and only experience can fully teach the process. There should be a certain feeling of resistence in the operation. The motion for whetting or honing should be circular; not as in stropping a razor, merely back and forth. The educated finger will readily feel when the blade bears properly on the surface of the stone, and will guard against the mere abrasion of the back and the cutting in of the edge. This art can only be acquired by practice.

HONING RAZORS.

Few can hone a razor. Some barbers have the happy faculty, but generally it is an art little understood. The stone should be a fine Turkish stone, perfectly clean, and the oil used should be purified porpoise, or nice sperm oil; pure olive oil is good. The blade of a razor is concave. The wedge-like edge extends in its level but a little way back. In honing a razor, the fingers should feel the back as well as the edge of the blade bearing; the back protects the edge. The motion should be the same as in honing a knife blade, circular. Few can hone a razor properly in the first trial.

STROPPING.

In stropping razors most people fail. They will use a too yielding medium which rises suddenly as the edge passes over it and undoes what has just been done. Many turn the razor or knife blade on its edge. Unless the blade is lifted clear from the strop, just before turning, the tendency is to strop off the edge already on. A blade should be drawn from heel to point, starting at the heel and drawing it diagonally to the point, and should be always turned on its back.

OILSTONES.

Oil stones, as seen in the shops, are frequently worn concave. It is unnecessary to say that stones in this form will not produce a true edge. If the workman has not acquired skill enough to wear the stone evenly, as much on the ends as in the middle,

he should occasionally grind the oil stone and reduce its surface to a level.

In the machine shop and the carpenters's shop—wherever edge tools are used—the oilstone is invaluable. It should, however, be used with discretion.

If the tool is soft, a short bevel should be given to the edge; if hard, it will stand a very thin edge, but the practice of producing a temporary edge by honing or whetting will not give even the best present result, and will necessitate a frequent resort to the grindstone, the office of which is only preparatory to the production of a good cutting edge.

The use of rapidly abrading substances, as fine quartz, emery etc., is ruinous to good tools; and the continual employment of the grindstone not less so; while a judicious use of a good oil stone will keep tools in order until they are worn out.—*Scientific American.*

MINING.

The Mother Lode of California.

In Ross Browne's last report on the mines is a lengthy description of what is commonly known as the "Mother Lode of California," situated in the southern mining counties, and in some respects the most remarkable metalliferous formation in the world. We quote that portion giving the extent and general characteristics of the lode:

Other veins have produced, and are producing more, but no other has been traced so far, has so many peculiar features, has exercised so much influence upon the topography of the country about it, or has been worked with profit in so many places. The great argentiferous lodes of Mexico and South America, the most productive of precious metal of all known in history, cannot be followed more than six or eight miles, while this California vein is distinctly traceable on the surface from Mariposa to the town of Amador, a distance of more than sixty miles! The general course of the vein is very nearly northwest and southeast, or, to be more precise, it is north forty degrees west. If a straight line was drawn on the map from Mariposa to Amador, the mother lode would be in several places two or three miles distant from the two, but usually within a half mile of it. The dip of the vein is always to the eastward, and usually at an angle of forty-five or fifty degrees to the horizon. The width is from one to thirty feet; that is, the main vein as worked; but it is accompanied by branches or companion veins, so that the width of the vein matter is sometimes nearly one hundred feet. In some places these side veins are known to be branches separated at the surface from the main vein by "horses;" in others they are different in material, and do not unite at the deepest workings. The most remarkable side veins are those of talicose slate, which in some places can be traced for miles. They are from two to twenty feet wide, and rich in gold. We do not find in our books mention of any similar auriferous deposit in other countries; but in California a number of these have been found, remote from the mother lode, as well as near it. The pay chimneys are usually large, regular, and are either vertical or have a slight dip to the north. In the companion talicose veins the pay chimneys are not distinctly marked, nor are the character and limit of the lode well defined. One peculiar characteristic of this remarkable vein is the effect it appears to have upon the topographical features of the country. The streams seem to have made their beds in places where the mother lode is split up with a number of branches, as at the Merced, Maxwell's Creek, Tuolumne, Stanislaus and Mokelumne rivers; while in those places where the lode is wide and solid there are high hills.

White Pine.

We hear more talk of this new mining district than of all other outside districts put together. Our mining and prospecting gentry, without exception, speak favorably of White Pine. As yet we have not heard a word condemnatory of the district. In comparing letters received from friends in the new mines, our people find no discrepancies—no contradictions. All tell about the same story, and that story is as roseate in hue as if imagined on purpose to satisfy the fervid and greedy mining mind. White Pine would appear to be the paradise of the poor prospecting miner. He can make his mine pay him his wages and put coin in his pocket from the first. None of that "hope deferred which maketh the heart sick" consequent upon the running of long tunnels in the expectation of one day finding paying ore. On the contrary, from the best information we have been able to obtain, it appears that all the leading veins of the district yield paying ore from the first, and many leads at the depth of but a few feet contain ores of wonderful richness. Nor is this wealth merely suppositious. From several mines large lots of ore have been extracted, hauled to mills, and reduced, and the result in solid silver bars obtained. At the first glance these mines seem a long way off—out of the world as it were. This, however, is far from being the case. The White Pine, Reese River, Belmont and Humboldt mines, compared with the Comstock mines at the time of their discovery, are at the very doors of civilization—are but a step from the great highway of traffic for all the nations of the earth—the great railway connecting the two great oceans. Think of the obstacles to transportation presented by the Sierra Nevada Mountains, even at the most favorable seasons, at the time of the discovery of the Comstock lead, and having thought of them and the great distance that teams and pack animals were obliged to travel, compare the difficulties then encountered by the pioneers of this region with the facilities now afforded the younger mining settlements to the eastward of us, lying along the line of the Central Pacific Railroad. At a single bound they are placed, as we may say, upon an equal footing with us. We are just beginning to get our eyes open to the immense wealth of Eastern Nevada and to the facilities for the working of mines in that heretofore somewhat out of the way portion of our domain. Success, say we, to our mines everywhere!—*Virginia Enterprise.*

Mining and Agriculture.

Mining and agriculture are the two productive industries upon which the wealth of the world is based. Strictly speaking agriculture is the most important, since without it men could not exist; yet mining is almost as essential, since without it there could be no civilization, and men would exist as savages. There is this difference between the two; that the products of mining are, in general, far more imperishable, and, in proportion to their first cost, of greater, because of more prolonged, use to mankind. After centuries of tilling the soil, men have no more to eat than at first, and bad crops bring famine and distress. The benefits of mining, on the other hand, are cumulative and perpetual. Who can estimate the blessings diffused by a ton of iron, mined, smelted, cast or wrought into forms of beauty and usefulness, serving for generations the needs of men, and repeatedly reforged, and reappearing, as by a material metempsychosis to enter upon new periods of beneficence? More difficult still is it to measure the importance of gold and silver, the production of which, aside from their intrinsic value and their application in the arts, is so subtly connected with the profoundest problems of commerce and political economy. Philosophers tell us that if we produce and manufacture largely, it is no matter whether we have plenty of money or not; money is nothing but a medium of exchange, and when it is scarce, prices will be nominally low, while an increase of money nominally raises them, without altering the real relations of labor and wealth. But history and daily experience tell a different story. They show us that the world's accepted medium of exchange must bear a certain relation to the world's amount of business; and that, in spite of all contrivances of credit, barter, and paper money, the supply of the precious metals is of vital importance to all commercial nations. This conviction is the source of the universal principle of law that the mineral resources of a country, especially its gold and silver, are the property of the whole country—represented in some states by the crown, and in others by the general government. *R. W. Raymond.*

The Safety Lamp—Who Invented it.

An opinion prevails among the "Newcastle folks" that Geordie Stephenson invented the safety lamp before Davy produced his, because the former was seen on one occasion observing "that the flame of the candle did not pass through the small apertures of the latticed fender, and gathering from this fact the rude idea of a safety lamp;" and further, that he actually constructed and tried his lamp at Killingworth Colliery, before any other person had tested one under similar circumstances. In 1818 this opinion of the services of George Stephenson took a tangible and demonstrative form, in the shape of a silver tankard containing one thousand guineas, which were presented to him in the Assembly Rooms at Newcastle, as the "discoverer of the safety lamp." In May, 1818, Sir H. Davy collected and published, in a connected form, all the papers that he had written on this subject; and it must be evident, from the originality of his experiments, that he required no borrowed genius; that the ideas he worked out were his own, and that Stephenson and Davy must have been independent laborers in the same field, probably arriving at similar results by different means, just as Daguerre and Talbot, in the art of photography, reached the same goal by entirely distinct paths.—*Playbook of Metals.*

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General Selections.

The Vision of Paul.

What is this that stops my way
Like a wall unseen by day?
Who doth bid my errand stay
Ere I come?
What o'erclouds me like a dream,
Blotting each remembered scheme
With an unaccustomed theme?
"Jésu sum."

What strange dissolution rends
From the comforts of my friends,
From my life's determined ends?
Dark and dumb,
What doth bind my fluent tongue
Like an instrument unstrung,
With its lesson never sung?
"Jésu sum."

See! this sudden shock of light
Falls like palsy on my sight,
'Till I view no path aright
In my gloom;
All my faculties are dead,
Every sinew bound with lead:
What this shivering trance of dread?
"Jésu sum."

"Listen, since for human weal,
That thy misdirected zeal,
Mightier than it murdered, heal,
Am I come:
Thou with stones my saints have slain,
Torture bound with scourge and chain;
Know thyself the martyr pain?
Jésu sum.

Thou wert mine without thy knowing;
From this moment's wonder-showing,
Pay the debt thy life is owing
Burthensome:
On the blindness of thy thought
Dawns the inner life unsought,
Teach, as thou thyself art taught;
Jésu sum." —*Julia Ward Howe.*

Australia.

The arrival of the Panama mail yesterday puts us in possession of late intelligence from Australia—much later than anything which has reached us by the way of England, whence, until recently we received all our news from the Western and Southern Pacific. Every day, in fact, multiplies the evidences that New York is destined to be the great entrepot of intelligence and commerce for the whole world; and as our facilities for communication with the opposite shores of this continent are increased, the importance of our position as an international center will be rapidly augmented. It is evident, too, that with this growth our relations with Australia, the Young America of the South Pacific, with its yet undeveloped wealth, its active population, and its thousand island dependencies, must become daily more intimate and more interesting. It has prospered with a rapidity to which no country but the United States affords a parallel. It has an area nearly half as large as our own, a population (including New-Zealand) of nearly a million and a half, and a climate corresponding to that of our Southern States and the West India Islands. For the most part the settlements lie along the southern, eastern, south-eastern, and western coasts, and they are not dissimilar to such as existed in America at the commencement of the Revolution. Sidney has about 20,000 inhabitants, Adelaide 45,000, while Melbourne, having not far from 130,000, has had a growth, since 1840, only equaled by Chicago. Some of the newspapers printed in these cities resemble in size and appearance the best New York dailies.

Sheep-growing has been a leading pursuit of the colonists since the first settlement by whites. The Government has had the credit of being liberal in disposing of lands, but large quantities have fallen into the hands of speculators, many of them belonging to noble English families, while other large bodies are controlled, and perhaps owned, by gentlemen farmers, who use them as sheep-walks or "runs," where immense flocks have been kept, to the exclusion of other branches of industry. This has prevented the establishment of such settlements as have developed our own Western States. It is difficult to decide upon the value of a country for agriculture, and for sustaining a large population, when special pursuits become monopolies. Nothing but the small farm system, and in a free country, will develope all the latent qualities in the soil. It is alleged that Australia is subject to terrible drouths, and it is stated that the river bottoms are sometimes covered with water from an unknown source, and without previous warning, from 50 to 100 feet deep. Still, it is a country abounding in every kind of stock; fruit and vines flourish, and wheat has been produced in enormous quantities. This has reference only to the more southern regions, which correspond to our northern ones, and it is not improbable that Northern Australia may be as unfavorable for sustaining a civilized people as the warm countries are on this side of the Equator.

There are many establishments in Australia for working up coarse materials, such as wood, stone, and iron; but manufactures are few, and most of the clothing of the people comes from England, even if made of their own wool. It has always been the fixed policy of England to discourage, in every possible way, the manufacture of goods in her colonies. Her object has been to receive from them a great variety of coarse articles, to have her laboring people add from 10 to 50 times to their value, by the help of machinery—which, with various other goods, are sent to the colonies, where they are to be paid for in more raw materials, and particularly in breadstuffs.

Mining is carried on by only a small part of the people, and upon sheep and grain their prosperity has depended. An occupation requiring so little skill and intellect as the care of sheep in a pastoral country, and where it is unsupported by a variety of other pursuits, never can establish prosperity; for when straitened times come the only remedy is to increase the flocks. But though this may bring relief to a few who out of the vastness of their possessions save something, to the many only disaster will follow. The sheep business in Australia has reached this point—reached it because there is no home market for wool to furnish employment when wide-spread casualties in other interests ensue, and to furnish a balance for all the various industries; and now, being overdone, the sheep are slaughtered for their pelts and tallow. This is done upon such a large scale that single establishments have each boiled down as many as 30,000 head. The profit in this boiling-down business is estimated by some at six cents a head, but others think this too low, for the value of the pelt must be added, which is 10 cents more. Some complain because the hind-quarters are not saved and cured by smoking and drying—either to be used for home consumption or to be shipped abroad. This might be done, because the hind-quarters of Southdown mutton are imported from England and sold in Australia—an astonishing circumstance. This is an astonishing statement; but nothing should be astonishing in a country which is the subject of another in trade, and which learns to be dependent. We ourselves have seen grevious days for the same reason, and even now are only beginning to be emancipated; but, in proportion to the population, Australia exports eight, and imports ten times, more than the United States.—*N. Y. Tribune.*

The Future of America.

The future of our country is something no thoughtful person, accustomed to note the operation of historical causes and the laws that govern them, can look forward to without being struck with the greatness of the problem that is here to be solved in the coming ages. Entering at a comparatively recent period upon the first mission of our nation—that of subduing the rough, rude nature of the New World—we have gone on clearing away primeval forests, planting wild lands, building np cities and towns, and filling the vast expanse of our land with people, at a rate as marvellous in itself as it is unexampled in the history of the world. From three millions—in 1776—we have grown to be more than thirty millions. The discoveries of modern science—giving us control over the most awful forces of nature, steam and lightning—have come to aid our progress, and enabled us to unfold the vast and various resources of our immense territory in a way and with a rapidity otherwise impossible. So with our growth in numbers we have grown in wealth at a still greater rate of increase. And no reason can be seen why we should not continue to grow in numbers and in wealth with a constantly increasing rapidity for a long, indefinite time to come; rather we can see many causes almost certain to guarantee such growth.

The acquisition of California, which, a hundred years ago, or even fifty years ago, the philosophical statesman would have regarded as an event of little or no consequence, at least for ages and ages to come—taking place at the time it did, when the applications of science were beginning to bring all places into communication and connection—we can now see to be an acquisition of the greatest conceivable importance. In fact it stands among the most significant and fruitful events that have ever taken place in human history—significant and fruitful, not only for our country but for the whole world—destined to change the face of the world and the world's history, commercial, political, social and moral. It will effect a new centralization of the nations, making our country the centre of the earth and the mediator between the nations that lie across the two oceans that bound us on the east and on the west.

The beginning of the end has already begun. Already the shores of the two oceans are united by the lightning wires, and with the swiftness of lightning men's thoughts are flashed across the vast continent that intervenes. For communication of mind with mind, New York and San Francisco are but an hour apart, and New York can send the thoughts of San Francisco across the Atlantic in another hour, thence to be flashed over the old Eastern Hemisphere with the same lightning speed. A half century ago who could have foreseen this now familiar fact and its world-wide consequences? And in a few months more, over the continent, from the Atlantic to the Pacific shore, bridging the rivers, piercing the mountains, and skimming along the plains, the railway trains will be flying, if not with the speed of lightning yet almost with the speed of the wind; and for the passing and re-passing of men's persons and men's goods, New York and San Francisco will be less than ten days apart. Who, fifty years ago, could have foretold this?

Now suppose the waters of the Atlantic and the Pacific to be connected by a ship-channel at the Isthmus of Darien—which we believe will be the case at no distant day—and where will the great bulk of the trade of China and the East come? It will come by rail and steam to New York, and hither the trade of Europe must come to meet it. New York must thus become the *entrépot* of the world, and the place where the balances of the world will be settled. New York may not always continue to be the central trade city of our continent, but possibly and indeed probably may become the Atlantic seaport to some great commercial city in the vast valley of the West, having San Francisco for its Pacific port.

What does this great change in the commercial relations of the world portend? It must draw with it consequences of the greatest import, political, social, and moral, for the nations of the earth, as well as for ourselves. Always the stream of the world's history follows the great lines of the world's commerce. On the consequences to other nations, particularly to the vast empire of China thus brought into contact with us and within the sphere of our influence, we will not now dwell. For our own country there is opened the prospect of a boundless career of physical development, a boundless growth in population and in wealth.

We have said that from *three* millions—in 1776—we have grown to be more than *thirty* millions. At the same rate of increase, our grandchildren will read the census that shall count our numbers at more than *three hundred* millions. Who but believes the rate of increase will be greater in the future than in the past? Be this as it may, our country seems destined in a short period—as history computes periods—to become full of people throughout its vast extent, and full of riches, and of the means and refinements of enjoyment which riches demand, create, and pay for.

Now what is it that, in the coming ages, can keep

us together as one great, powerful, prosperous nation? What is it that can make our boundless material riches safe and salutary? What is it that can alone preserve us from luxury, corruption, national decay, and dissolution? What is it that will make us a perpetual spectacle of a truly great and magnanimous people, with a national life truly healthy and vigorous because truly rational? Nothing can do it, unless the national life be permeated and actuated by a pure moral spirit, such as Christianity inculcates. Is there anything that can inspire and maintain such a moral spirit except Christianity itself—Christianity considered not merely as a creed, a code, and a body of institutes of worship and discipline—but Christianity considered as a *Divine Constitution of Supernatural Powers*, embodied in deed, in creed, and code, and institutes, and in, with, and through them, so working in our corrupted human nature as to inspire and maintain the moral spirit it inculcates. Apart from its divine supernatural powers, the creed, the code, the institutes of Christianity, would be as ineffectual to cure the corruption of man as the Vedas and Shastras, the Laws of Plato, or the Institutes of Menu. The peculiar claim of Christianity—that which distinguishes it from all other religions—lies in this: it is a Divine Constitution of supernatural efficacies, with a Church as the great channel of them. Christianity in this sense is the only power that can beget in the heart and life of the nation that moral spirit which is as indispensable to our national salvation as it is to the true salvation of the individuals that from generation to generation compose the nation.—*Hartford Churchman.*

Little Things.—Great virtues are rare; the occasions for them are very rare, and when they do occur we are prepared for them; we are excited by the grandeur of the sacrifice; we are supported either by the splendor of the deed in the eyes of the world, or by the self-complacency that we experience from the performance of an uncommon action. Little things are unforseen; they return every moment; they come in contact with our pride, our indolence, our haughtiness, our readiness to take offense; they contradict our inclinations perpetually. It is, however, only by fidelity in little things, that a true and constant love to God can be distinguished from a passing fevor of spirit.—*Fenelon.*

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FAMILY READING.

The Little House on the Hill.

O Memory, be kind to me—
Take, take all else at will,
So thou but leave me safe and sound,
Without a token my heart to wound,
The little house on the hill!

Take all of her best from east to west,
So thou but leave me still,
The chamber where in the starry light,
I used to lie awake at night,
And list to the whippowil.

Take violet-bed, and rose-tree red,
And the purple flags by the mill,
The meadow gay and the garden-ground,
But leave, oh, leave me, safe and sound,
The little house on the hill.

The daisy lane, and the dove's low plane,
And the cuckoo's tender bill,—
Take one and all, but leave the dreams
That turned the rafters to golden beams,
In the little house on the hill!

The gables brown, they have tumbled down,
And dry is the brook by the mill;
The sheets I used with care to keep,
Have wrapped my dead for the last long sleep,
In the valley low and still.

But memory, be kind to me,
And build the walls at will
Of the chamber where I used to mark,
So softly rippling over the dark,
The song of the whippowil!

Ah, Memory, be kind to me!
All other fountains chill,
But leave me that song so wierd and wild,
Dear as its life to the heart of a child,
In the little house on the hill. —*Alice Cary.*

Little Cares.

Reader! you have your little cares, what will you do with them?

Reader! go to God with your little cares; they are not trifling things to you, and that benificent Father looks upon things, not as they are in the limitless sphere of His experience, but as they touch the hearts of His people, as they affect your common daily life. There are many inward troubles, such as you reveal not to your dearest friend, which rest day by day heavily on the pulses of your heart, and which create discord amid harmony, and fleck with passing cloud even the heaven of God's smile within the soul. These may be called little cares, but they are great to you.

The cloud which arose from the far deep at the prophet's prayer, was but of the size of a man's hand; yet did it grow till the heavens were black with the drapery of the tempest, and the little shadowy cloudlet—scarce marring at first the blue of the Eastern heaven—became a storm vast as the earth's horizon and big with treasured rain. And little cares, like the cloud, grow momentarily greater, till their dark influence overspreads the inner world, and shadows the peace of the soul. Oh! then, take such to God; and, whenever they press upon your soul, confide them to One who careth for you. So shall you be better able to meet the heavy burden which, at death's whisper or the beck of sudden change, may fall upon your spirit. So shall peace unfathomable and transcending expression live in calm upon lip and brow; writing in letters of light—before a world unwilling to learn the lesson—that truth of truths, that Religion's ways are ways of pleasantness and all her paths are peace.—*Prot. Churchman.*

Home Politeness.

Should an acquaintance tread on your dress, your best, your very best, and by accident tear it, how profuse you are with your "I never minds—don't think of it—I don't care at all." If a husband does it, he gets a frown! if a child he is chastised.

Ah! these are little things, say you! They tell mightily on the heart, let us assure you, little as they are.

A gentleman stop at a friend's house, and finds it in confusion. "He don't see anything to apologize for—never thinks of such matters—everything is all right—cold supper—cold room—crying children—perfectly comfortable."

Goes home, his wife has been taking care of the sick ones, and worked her life almost out. "Don't see why things can't be kept in better order—there never were such cross children before." No apologies except away from home.

Why not be polite at home? Why not use freely the golden coin of courtesy? How sweet they sound, those little words, "I thank you," or, "You are very kind." Doubly, yes, thrice sweet from the lips we love, when heart-smiles make the eye sparkle with the clear light of affection.

Be polite to your children. Do you expect them to be mindful of our welfare? To grow glad at your approach? To bound away to do your pleasure before your request is half spoken? Then, with all your dignity and authority mingle politeness. Give it a niche in your household temple. Only then will you have the true secret of sending out into the world really finished gentlemen and ladies.

Again we say unto all—be polite.—*American Presbyterian.*

How to Sleep in Church.

Assuming that it is a duty, let us consider the manner of performing it. Like all other Christian practices, there ought to be uniformity in the manner.

1st—It is an improper manner of performing this duty to nod, and for the plain reason that the worshiper attracts too much attention. We are everywhere taught to avoid ostentatious display in our worship. The Pharisees were condemned for praying at corners of the street, that they might be seen of men. On the same principle, the nodding worshiper is condemned, for he is making too public a display of his devotions.

2nd—Nor is it proper to snore in the performance of this duty—partly for the foregoing reasons; but mainly because it is a direct infraction of the golden rule. Suppose, for instance, that your next door neighbor is asleep; by your snoring he will be disturbed, probably awakened. This is not doing unto others as you would they should do to you.

3rd—It is wrong to injure one's health while offering worship; and all physicians admit that to sleep with the head thrown back and the mouth wide open is liable to produce sore throat and hoarseness. Besides, flies sometimes get into the mouth on such occasions and by their injurious explorations tickle the delicate membranes and cause horrible sternutations and coughing, which is very injurious to health.

4th—To sleep with head resting on the arms of the worshiper, and the face buried up in the cuffs of the coat, is the most improper way of offering a sleep worship. First, because it is also injurious to health, and, mainly, because it is a direct violation of the Scriptures which command us to let our light so shine that men may profit by our example. In this case it is impossible to know whether the Christian worshiper is asleep or awake. It is a positive case of lukewarmness; neither the one thing nor the other.—*Advance.*

Sammy Hick and His Pipe.

It is said of that good man, Sammy Hick, the Mickelfield blacksmith, that "as he understood the words of the Lord Jesus, it was quite enough for him to see the path of duty steadfastly to travel in it."

An instance of this feature of his character was exhibited in his sudden abandonment of tobacco. One day he gave sixpence to a poor widow. She blessed him, and could hardly find words enough with which to express her thanks.

He said to himself: "Well, if sixpence makes the poor creature so happy, oh! how many sixpences have I spent in filling my mouth with tobacco!"

He made a vow instantly never to let a pipe enter his lips again.

Soon afterwards he was taken ill, and a doctor said to him: "Mr. Hick, you must resume your pipe."

"I will not," he replied.

"Then," said the doctor, "if you do not, you will not live."

"Bless the Lord then," said Sammy, "I shall go to heaven. I have made a vow to the Lord that the pipe shall never enter my mouth again, and it never shall." Sammy Hick kept his vow, and lived to be an old man!—*Rev. T. E. Thornsby.*

A Wife's Influence.

A Christian woman gave her hand to the man on whom she had already placed her tenderest affection. He possessed almost every grace, but was destitute of the grace of God. By spending the early part of his life in a foreign land, and associating with those who had the reputation of gentlemen, he had imbibed the fashionable habit in that place of using God's name in vain in common conversation. His new and much loved wife sought to reclaim him. She knew the only way to his heart. She took advantage of his love for her to win him to Christ, and she effectually succeeded.

One day as she was standing before him, in company with a few friends who were listening to his conversation, in order to give additional interest, as he supposed, to what he was relating, he added the name of Christ. He looked at his wife, and saw her in tears. He was confused. She raised her hand, and gently pressed his chin. "O!" said she, "if you knew how much I love that dear name, you would never again pain my heart by trifling with it."

His heart was touched. He was unable to proceed. He asked her forgiveness, and soon left the room. In this way he was saved from ruin, and is now an eminent example of piety.—*Christian Instructor.*

Christ's Love.

I can measure parental love—how long, and strong, and deep it is; it is a sea—a deep sea, which mothers only can fathom; but the love displayed on yonder hill and bloody cross, where God's own Son is perishing for us, nor man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets, these have been determined; but the height, depth, breath and length of the love of God passeth knowledge. Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in the summer's calm, or, lashed into fury by the winter's tempest, is thundering in her sands; and when you have numbered the drops of her waves, the sands on her rounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to Him with the contrition of the prodigal in our hearts and his confession on our lips: "Father, I have sinned against heaven and in thy sight." The Spirit of God helping us to go to God, be assured that the father who, seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of Him who, not sparing His own Son, but giving Him up to death that we might live, invites and now awaits your coming.—*Dr. Guthrie.*

Mirrors in the House.

How many a parent has found in his child the glass for his own vices! Happy, indeed, if any one be so wise as to see the reflection before it is too late for both himself and child!

A laboring man who was extremely addicted to swearing, was one day at work with his yoke of oxen near his house. The oxen not working to suit him, he began to whip them severely, at the same time uttering volleys of blasphemous oaths. The oxen, breaking loose from their harness, ran away; while the man, in a passion, pursued them, and coming up with them at the house, began to whip them again, and to swear as horribly as before. His little boy, who was just old enough to talk, began to prattle his profane oaths after him. No sooner did the father hear this, than his feelings were powerfully wrought upon. He paused for a moment, dropped his whip, and sat down and wept bitterly. A flood of keen reflections at once rushed upon his conscience, which produced such an effect that he found peace where forgiveness only can be had—at the footstool of Mercy.

"I HOLD it to be a fact," says Pascal, "that if all persons knew what they said of each other, there would not be any friends in this world."

Young Folks.

The First Baby.

Laughing-eyed Anabel, wee fairy belle,
Making more trouble than any can tell;
Say what are you good for? Whatever do you
To make people love you so much as they do?

We have a pet kitten with stripes buff and grey,
No older than you, and he beats you for play;
He waits on himself, too; and rolled in a heap,
Without any rocking he drops into sleep.

You coo like a pigeon, and double your fist
As if you were meant for a young pugilist!
'Twould puzzle a lawyer to tell what you think
When you pull at your toes, say "Argoo," and wink.

You've such a queer way, too, of crossing your eyes,
As if your pug nose was the bridge of great size;
You scratch your bald pate as if digging for brains;
Pray can you just tell us how much it contains?

You tease us by day and disturb us by night,
And your little caprices give many a fright;
You drool and you cry, and you laugh and you crow,
And do not all babies? I'd just like to know.

Six months we have kept you, and never a queen
Received truer homage than you have, I ween;
You sport a fine coach, and your father—droll he!
Plays pony for you and is proud as can be.

Now what are you good for, blue-eyed Anabel,
But just to pick pockets of pin-money, tell?
You must be a witch! for you fill us with care,
Yet never we grumble or think it unfair.

There is no sense at all in aught you may do.
Yet never was baby we loved much as you;
To mother you're so much like father, and then
To father you're so much like mother again.

O laughing-eyed Anabel, wee fairy belle,
Your fate contained future what wizard can tell;
To keep our hearts human and loving you've come,
And that's what you're good for, dear Light of our Home!

—*Congregationalist.*

The Two Rules, and How They Worked.

"Here are two rules for you Fred, which grandfather gave me; they will do for us both." So said Giles Warner, looking up from the paper he was reading, and addressing a younger brother, who was sitting by the stove playing with a favorite dog.

"Well, what are they? Let's have them," said Fred, suspending his sport with the dog.

"The first is, "*Never get vexed with anything you can help;*" the second is, "*Never get vexed with anything you can't help.*"

"Are not these rules as suited to you as to me?" inquired Fred, slyly.

"No doubt of that," replied Giles, "but then it is so much easier to hand over a good advice to mother, than to keep it for one's own personal use. It is a kind of generosity that does not require any self-denial."

Fred laughed.

"But what say you," continued Giles, "to these rules? How would it work if we should adopt them?"

"I think they take a pretty wide and clean sweep," said Fred. "They don't leave a fellow any chance at all to get vexed."

"That might be an objection to them," said Giles, "if any one was wiser, better, or happier for getting vexed. I think they are sensible rules. It is foolish to vex ourselves about anything that can be helped, and it is *useless* to vex ourselves about what can't be helped. Let us assist each other to remember and obey these two simple rules. What say you?"

"I'll agree to it," said Fred, who was usually ready to agree to anything his brother proposed, if it was only proposed good humoredly.

"That's too bad!" exclaimed Fred, the next morning, while making preparations for school.

"What is the matter?" inquired Giles.

"I have broken my shoe-string, and it is vexatious; I'm in such a hurry."

"It is vexatious, no doubt," replied Giles; "but you must not get vexed, for this is one of the things that *can* be helped. You will find a string in the left corner of the top drawer."

"But we shall be late at school," said Fred.

"No, we shall not," said Giles. "We shall only have to walk a little faster. Besides, if you keep cool, you will find the string, and put it in much sooner than if you become vexed and worried."

"That's true," said Fred, as he started for the string, quite restored to good humor.

Several opportunities occurred during the day for putting in practice the newly adopted rules. The last was this:

In the evening Giles broke the blade of his knife, while carving a hard piece of wood.

"It can't be helped," said Fred," so you must not get vexed about it."

"It might have been helped," said Giles; "but I can do better than to fret about it. I can learn a lesson of care for the future, which may some day save a knife more valuable than this. The rules work well. Let's try them to-morrow?"

The next morning, Fred devoted an hour before school to writing a composition. After he had written half a dozen of lines his mother called him off to do something for her. During his absence his sister Lucy made use of his pen and ink to write her name in a school book. In doing this she carelessly let fall a drop of ink on the page he was writing. Fred returned while she was busily employed in doing what she could to repair the mischief.

"You have made a great blot on my composition," he cried, looking over her shoulder.

"I am very sorry. I did not mean to do it," said Lucy.

Fred was so vexed that he would have answered his sister very roughly if Giles had not interposed.

"Take care, Fred; you know the thing is done, and can't be helped."

Fred tried hard to suppress his vexation. "I know it was an accident," he said pleasanily, after a brief struggle with himself.

Lucy left the room, and Fred sat down again to his composition. After a moment he looked up. "No great harm has been done, after all," he said. "Two or three alterations are much needed, and if I write it over again I can make them."

"So much for a cool head and not getting vexed," said Giles, laughing. "Our rules work well."

At night, Fred tore his coat while climbing over a fence. "That's too bad," said he.

"It can be helped," said Giles; "it can be mended."

"The way to help it is what troubles me," said Fred. "I don't like to ask mother, she has got so much to do."

Giles proposed that Fred should get over his difficulty by asking Lucy to do the job for him, as her mother had taught her to mend very neatly. Fred was not at first disposed to adopt this measure. He knew that Lucy disliked mending very much, and was afraid she would be cross if asked to do it; but he at last decided to run the risk of that. They found Lucy busily employed with a piece of embroidery, and quite engaged in her work. Fred looked at Giles when he saw how his sister was occupied; but he concluded he had gone too far to retreat, and must make a bold push.

"I wish to ask a great favor of you, Lucy," said Fred; "but I fear I have come in the wrong time."

"What do you want?" said Lucy.

"I am almost afraid to tell you. It's too bad to ask you to do what I know you dislike."

"You are a great while at getting to what is wanted," said Lucy, laughing. "Come, tell me."

Fred, thus engaged, displayed the rent.

"Well, take off your coat, I will do my best," said Lucy, cheerfully.

"You are a dear, good sister," said Fred. "When I saw what you was about I thought you would not be willing to do it."

"My uncommon good temper quite puzzles you, does it?" said Lucy, laughing. "I shall have to let you into the secret. To tell the truth, I have been thinking all day what I could do for you in return for your not getting vexed with me for blotting your composition. So now you have it."

"So much for our rules," cried Giles. They work charmingly."

"What rules?" inquired Lucy.

"We must tell Lucy all about it," said Giles.

They did tell her all about it, and the result was that she agreed to join them in trying the new rules."

—*Observer.*

A Noble Deed.

The following incident was related to the Coadjutor Bishop of Newfoundland, by one of the survivors of the terrible storm on the coast of Labrador in October last:

"A poor boy, whose name no one knows, but we may hope that it is in the Book of Life, found three little children who, like himself, had been washed ashore from one of the many wrecks, wandering along that dreary coast in the driving sleet. They were crying bitterly, having been parted from their parents, and not knowing whether they were drowned or saved. The poor lad took them to a sheltered spot, plucked moss for them, and made them a rude but soft bed, and then taking off his own coat to cover them, sat by them all the night long, soothing their terror until they fell asleep. In the morning, leaving them still sleeping, he went in search of the parents, and to his great joy, met them looking for their children, whom they had given up for dead. He directed them where to find them, and then went on himself to try to find some place of shelter and refreshment. But when the parents were returning with their recovered little ones, they found their brave preserver lying quite dead upon the snow, not far from where they parted from him. The long exposure in his exhausted state was too much for his little strength, and having saved his little charge—a stranger to them, as they to him—he lay down to die."—*Congregationalist.*

She Saw the Doxology.

A little girl, ten years old, went up Mount Washington on horseback. She was ten then, if she lives till next summer, she will be twenty. The ladies and gentlemen of our party dismounted on the rugged summit, where the only vegetation that dared make an attempt to grow, was a little stunted, pale-green moss, and gazed as those lifted up from the world into unlimited space. Below, stretching outwards in all directions, lay a deep silver sea of clouds, amid which lightnings were seen to dart and writhe like gilded serpents, and from which the thunder came up to the ear, peal after peal. We knew that down there rain was descending in a torrent; while on us who were above the clouds, shone the sun in unobstructed and awful splendor. The eye wandered away like the dove from Noah's ark, that found no place to rest her foot.

"Well, Lucy," said her father, breaking the silence, "there is nothing to be seen, is there?"

The child caught her breath, lifted her clasped hands and responded reverently—

"O papa, I see the Doxology!"

Yes, everywhere Nature speaks to us and says:

"Praise God, from whom all blessings flew."

A Wise Answer.—A little black girl, eight years old, was setting the table, when a boy who was in the room said to her:—

"Mollie, do you pray?"

The suddenness of the question confused her a little, but she answered,—

"Yes, sir, every night."

"Do you think God hears you?" the boy asked. And she answered promptly,—

"Yes, I know He does."

"But do you think," said he, trying to puzzle her, "that He hears your prayer as he does those of white children?"

For full three minutes the child kept on with her work without speaking; then she slowly said,—

"Master George, I pray into God's ears, and not his eyes; my voice is just like any other little girl's; and if I say what I ought to say, God doesn't stop to think anything about my skin."

George did not question her any farther. The answer he felt to be a wiser one than he could have given.—*English Paper.*

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San Francisco.

News Summary.

PACIFIC COAST ITEMS.

A new style of anchor has been invented by Frederic Witt. ram, a member of Dr. Wadsworth's church. It carries no stock, and the flukes fold into the shank like the blades of a knife, or rather play through it like blades of a lancet. The flukes are hung, one at the end of the shank, and the other about the middle, they play also at right angles to one another. To our landsman's eye the affair seems perfect—avoiding the defects of the old anchor. It is more to the purpose, however, that it is said to have received the warm approbation of seamen—including Admiral Thatcher.

A man who was formerly a carrier of the *Monitor* in this city, having sued the city for damages which he claims to have suffered by the destruction of that paper in 1865, Judge Sawyer has decided against him, on the ground that there was no actual loss of property by the plaintiff, a newspaper route not being considered property.

The Piutes are said to have a good thing now in collecting toll from the Chinese railroaders, and the latter seem rather indulgent, through fear or what not. Piutes are feasting on rice, etc., and those used to working for a living, put on airs now or fail to appear.—*Winnemucca Argent.*

The Spring Valley Water Company of San Francisco have now 300 Chinamen and over 100 white men at work on the great reservoir in San Andreas Valley San Mateo county, which is to be two and one-half miles in length, and will hold four thousand million gallons of water.

The *Pajaronian* has been shown a curiosity in the shape of a common red rose, in full bloom, from the center of which grew another smaller rose. On the stem of the small rose was a well formed bud which was just about to open its leaves.

A large tannery is soon to be established near San Bernardino, where *The Guardian* says there is an abundance of oak bark and other facilities for carrying on this business in the most successful manner.

A Man in Mariposa declared, 12 years ago, that he would not wear a hat until Fremont was elected President. Fremont not yet having been elected, the man still goes bare headed.

The female printers who recently arrived in this city, not being allowed by the Printers' Union to work at full wages, will start a printing office of their own. We wish them success.

A Man in Sacramento has an apple-tree which bore six crops last year, and is now in blossom with its third crop for this year. He has also a tree which bears 16 varieties.

A Fire at Truckee, on the C. P. R. R., recently destroyed over 50 buildings. The other towns in that vicinity are organizing fire companies and stove-pipe inspectors.

The Union Pacific Express Company advertise in the Nevada papers that they will sell their franked envelopes at $3 per hundred.

The *Territorial Enterprise* gives an interesting account of the Piute Indians, who dwell in large numbers in huts and tents around Virginia City. They are described as entirely different in character and habits from the other Indian tribes whose degradation is known to all Californians. They are temperate, industrious and honest, a habit of gambling among themselves being apparently their only fault. They are naturally inclined to agriculture, and would soon be content to settle down and till the soil were they properly assisted and encouraged.

A Paper Mill, on a large scale is about to be established near the Bank Mills in Santa Clara.

The town of La Porte, in Plumas County was almost entirely destroyed by fire on the 10th inst.

TELEGRAPHIC.

Eastern.—The cattle disease has broken out again in Illinois....Gen. Grant is stopping at Galena, his old home ....A destructive fire at St. Paul, Minn., destroyed among other buildings, the Universalist church...Gen. Schofield has decided that the Eight Hour Law passed by Congress, does not mean 10 hours' pay for 8 hours' work....The railroad from St. Joseph, Mo., to Council Bluff, is finished....The cattle disease has spread to Pennsylvania and New York.

Southern.—The Alabama Senate passed a bill removing all political disabilities....The Governor of Louisiana asks for the assistance of U. S. troops to protect Union men and Blacks...,One-armed and one-legged men have been exempted from taxation by the Georgia Legislature....The Louisiana House passed a bill disbanding all military companies.

Political.—The Democrats of Missouri have nominated J. S. Phelps for Governor....Gen. Butler will be a candidate for reëlection to Congress.....The Alabama Legislature passed the bill, allowing the Legislature to select Presidential Electors, but the Speaker of the House protested, and the Governor will veto the bill....Gen. Butler has made a speech supporting Grant.

Foreign.—Jeff Davis has arrived in England....Queen Victoria has been making a visit to Paris....Matters still look badly in Spain. The Portugese Government agrees to shelter Spanish political refugees....The Cretans ask Queen Victoria for aid....Cholera prevails on the Barbary coast of the Mediterranean....Lord Stanly, and M. Moustier, had a long and satisfactory conference. Both declared that their respective Governments desired peace....A destructive fire has been raging in the woods of Canada for the past week, and has also done much damage in some of the towns.

WEEKLY MARKET REPORT.

Wednesday, August 12, 1868.

Flour—Sales of 500 bbls Orange Extra, $6 25@6 50. We quote city mills as follows: Superfine, in sks, ℔ 196 lbs, $5 25@5 50; Extra, in sks, $6 25@6 50.

Wheat—Sales aggregate 15,000 sks, mostly prior to arrival; quotable at $2 70@1 75 ℔ 100 lbs.

Barley—Sales (yesterday) of 10,000 sks, to arrive, private. To-day the market is quiet. Sales of 200 sks new, $2; 200 sks do, $2 05 ℔ 100 lbs.

Oats—Sale of 1,500 new, within the range of $2 25 to $2 50 ℔ 100 lbs.

Potatoes—Sales include 500 sks Mission, in lots, 90c@$1 ℔ 100 lbs.

Onions—Sales of 200 sks good to choice Yellow, $1 75 @$2 ℔ 100 lbs.

Corn—The supply is much reduced; quotable at about $2 50 ℔ 100 lbs.

Rye—The invoices of new are going into store; last sales were at $2 ℔ 100 lbs.

Buckwheat—Small sales are at $1 62½@$1 75 ℔ 100 lbs.

Beans—The market is steady at the following jobbing rates for first quality: Bayo, 5c; Butter, 6½c; Pea 12½c; Small White, 8½c; Pink, 6c; and Red, 3c ℔ lb.

Bran—Sales of 100 tons, in lots, part from the mills, $25 @$22 ℔ ton.

Middlings—Are quiet at $40 for fine and $32 50@35 ℔ ton for feed descriptions.

Hay—About 70 tons sold within the range of $10@14 ℔ ton.

Oil Cake Meal—Is in moderate request at $30 ℔ ton from the mill.

Dairy Products—Fresh roll Butter has further advanced to 45@47½c; in some instances 50c is asked for favorite dairies; California firkin is in light supply at 35c; Eastern firkin, 30@32½c, with small sales; Cheese, 14@16c for California dairies, and 17@18c ℔ lb for Eastern dairies; Eggs, 40@42½ for Hen, with 45c as an outside figure; Duck eggs, 42½@45c ℔ dozen.

Poultry—Live Turkeys are quoted at 19@21c; dressed do, 21@23c ℔ lb; Hens, $7 50@8 ℔ dozen; Roosters, $6@ $7 50; Spring Chickens, $4@5; Ducks, $4 50@5 50 ℔ doz; Geese, $1 75@2 25 ℔ pair; Venison, 10@12½c ℔ lb.

Provisions—Are generally firm. California smoked Bacon is jobbing at 14@15c; Oregon do, 13@13½c; California Hams, 17@17½c; Oregon do, scarce and nominal; California Lard, 13½@14½c; Eastern do, 12½@13c½ ℔ lb.

Wool—The market is remarkably quiet and quotations nominal. The fall clip has not yet arrived in any considerable quantities. No transactions of importance have occurred during the week.

Hides—Sales since last Wednesday aggregate about 1,500 dry. We quote usual selection of California dry at 14½@16; Mexican, 12½@15c; California salted, 6½@7½c ℔ lb.

Tallow—Sales for the week reach about 20,000 lbs Beef, principally at 7½c ℔ lb.

San Francisco Cattle Market.

Beef, Veal and Mutton are a trifle firmer than last week. The demand for Pork is light; and under an increase in the supply, quotations are a little off.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7@8c ℔ lb.
do 2d do 6@7c ℔ lb.
Veal—The range has advanced to 8@10c ℔ lb.
Mutton—Has advanced to 6@6½c ℔ lb.
Lamb—Remains steady at 8@9c ℔ lb.
Pork—Undressed, 4@5½c; dressed, 6½@8½c ℔ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

MARRIED.

In this city, August 8th, at the residence of Geo. T. Boynton, by the Rev. J. H. McMonagle, Joseph T. Williamson and Alice T. Osborne, all of this city.

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H. H. BANCROFT & CO., Publishers,

609 Montgomery St., San Francisco.

THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES BELLS, D. D., Editor.

Rev. E. B. WALSWORTH, D.D., Associate Editor.

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Published by BANCROFT & COMPANY, 609 Montgomery st., San Francisco.

CURRENT TOPICS.

The attempt is made, from time to time, to support churches, all the pews of which shall be free. The feeling becomes general in a community that more persons will attend worship, if they may sit where they please, or not think they are encroaching on the rights of others by their presence in the house of God, and it is resolved to make the offer of an open church, and all are invited. Some have even said that the introduction of free churches is the solution of that great problem—"How shall the masses be brought in who do not attend upon the worship of God?" The First Presbyterian Church in Cincinnati has abandoned its old mode of support from renting pews, and declared all free, collections being taken in the place of the tax, and we have an extended account of the first meeting after the change. The test of success will be found in the state of the congregation and of the treasury a year hence—not in the facts presented by the first meeting. Wherever the experiment has been made, the hopes of those who have tried in this way to bring the masses under the influence of the Gospel, have been disappointed. Even in mission churches, it has been found that men take more interest in the service, and are more regular in their attendance, if they have some other connection with the enterprise than that effected by their contributions on the Sabbath. As a rule, all churches grow more rapidly, have larger congregations, and have more vigor, that impose a rent on the pews, though this should always be moderate, and extended over such a range that all classes may have a place. It is much better that the support of a church should be distributed in this way over the whole number who regularly attend, than that it should have constant arrearages to be paid by a few, or a debt that shall be an incubus on its prosperity. When the free-pew system is really successful in any one case, for a course of years, it may be safe to adopt it generally. Thus far, experience does not favor it.

An autograph letter has been sent by Juarez, the President of Mexico, to the Pope of Rome, the object of which is to apologize for his apparent hostility to the Church and her authority, and to deplore the differences which have arisen between him and the Holy See. As evidence of repentance, he now desires the Pope to send Bishops to Mexico, and promises to receive them with honor and support them in their office, and expects no more in return than the benediction of the Holy Father upon himself and his miserable government. The Pope has been moved to favor by this appeal, and probably six Bishops are already on their way to prop up a power, a prominent feature of whose establishment was the overthrow of a rule avowedly maintained by Romish sympathy and aid. It is difficult to comprehend the motives of the Mexican President in this petition for reconciliation, yet it is manifest that by it he forfeits the respect of most Americans who had felt some interest in his success. Whether he will really gain or lose by the alliance he so penitently seeks, will be determined by the history of a very few years, and our Government will no doubt be more inclined to watch the progress of affairs under the new policy than to render much aid to him who has thus announced it.

Hardly any one fact would so clearly make known the value to New York of such a breathing-place as the Central Park, as the statement that 23,000 people were auditors during one of the concerts furnished there by the city, on Saturday afternoons. The place and the concerts are worthy expressions of regard for the welfare of the people. By both the beauty of the Park and the music performed in it, the thousands assembled are educated, as well as pleased—elevated as well as recreated—and they will become more refined, and gentle, and disposed toward good, as the result. Some have supposed that it is useless expense to make public places of resort so beautiful, and have ridiculed the sentiment that the masses will be inspired by the taste and charms thus displayed. But an enlightened judgment does not so decide, and, so far as facts can be traced, they declare it to be economy, as well as a token of advancing civilization, to provide for the development among all classes of our population of those feelings by which we are ennobled. The fruits can really be gathered of the seed sown in what seems most unpromising soil, by free exhibitions of works of art, free concerts, and free public grounds, and we shall hail with joy any evidence that our own citizens appreciate the advantage of such means of general culture and refinement. It is to be hoped that San Francisco may not be obliged to wait so long as New York did before these advantages may be enjoyed.

The death of Thaddeus Stevens has excited an interest in this country that would be manifested respecting the loss of but very few of our public men. For nearly fifty years he has been prominent in the political affairs of the nation, and, though an old and feeble man, for years past he has been the acknowledged leader in the Republican party of the House of Representatives. His views have often been extreme, and his temperament was by no means attractive, so that he was bitterly opposed and denounced while living; but now that he is dead, he is honored by almost all as an honest man, and the unswerving friend of those whom many would entirely neglect. The heroism that he has manifested in maintaining his place in Congress while suffering from the ravages of the disease that finally took his life, makes known that element of his character to which he was more indebted for his elevation than to any remarkable ability, viz: a perfectly unconquerable will. This urged him through difficulties before which most men would have hesitated. This prompted him to attempt what most men would have regarded as impossible. This made him a leader among those many of whom were endowed with as great powers by nature as was he. Mr. Stevens was another instance of what has often been demonstrated in this country by men in every department of life—that one who has good capacity, and real integrity of purpose, and steady nerve, may achieve success, from whatever position he may begin his career. He has left his mark on our public affairs during an era of commotion almost unparalleled, and as we look upon the vacant place he has occupied so long it is difficult to determine who can fill it of the many who will be ambitious to make the attempt.

The Fair of the Mechanics' Institute is now in full and successful progress, and cannot fail to be both remunerative and useful. The exhibition of articles must surprise even those who think they have kept themselves posted respecting the advance made in the State in the departments of manufactures and trade, and to all others it is little less than wonderful. We could not refrain from the mental exclamation, when passing through the long lines of contributions that would do honor to any of the older States, that twenty years ago this coast was almost a wilderness, and this city was a collection of sand-hills! The display in some departments is, of course, much more extensive and varied than in others, yet scarcely any branch of industry or trade is without some creditable representation. Two features of the Fair particularly interested us, viz: the unusual number of new inventions, and the evidences of progress in what will be new sources of wealth for our people. The whole exhibition may be regarded as not only the proof of what has been done, but also as the prophecy of what is to be done; and the visitor, as he thinks of the past and the future, is impressed with the grandeur of the times in which he lives, and is fired with something of the enthusiasm displayed all around him.

Writers in *The Pacific* are discussing the advantages of a daily religious paper, and the tone of the articles seems to indicate the possibility that such a paper may be issued in this city, at no distant day. No one can doubt the advantages that must result from the permanent establishment of a daily that will be wisely devoted to religion, in the midst of a population like ours, but it may be doubted whether it could obtain such support at present, as would give any warrant of its per-

manence. It is not easy to place even a weekly paper on a basis of safety, as to pecuniary support, when it is commended chiefly to the Christian por- of the people, and much as we would like to welcome a really able daily advocate of whatever is good, from the press of *The Pacific*, or from any other press, we hope that it will be commenced with a well grounded promise of long life. There is a wide and inviting field here for the influence of the press. Newspapers are read much more generally than books, and they have mighty power in shaping the morals and the destiny of their readers.

Religious Intelligence.

PACIFIC COAST.

Death of Mr. William W. Caldwell.—The early residents of San Francisco will learn with sincere regret that this excellent and much respected man has ceased to live. Coming to California among the first, he became warmly attached to all who labored with him in the organization of affairs on this coast, and though he returned to the East several years ago, he never ceased to feel a kind of pride in the progress of a region with which he was so long identified. It is not likely that any more thoroughly good man has ever given to this city the benefit of his example and influence and prayers. He was one of the founders of the First Presbyterian Church, and its first Elder and Superintendent of the Sunday School. In the trying times through which that church passed during the early portion of its history, he devoted himself to its welfare, and after he removed he was wont to manifest in many ways his interest in its success. He was, at one time, a prosperous merchant, and his money was freely given in support of whatever might be of public benefit. In short, he was an enthusiastic Californian, and he has left not a few monuments here of his Christian zeal and devotion. His death, at his home in Philadelphia, was the fitting close to a life like his—calm, peaceful, and full of hope for the future. He had been faithful; he trusted in his Savior, and he had nothing to fear. Having finished his course, he had only to die.

Young Men's Christian Association.—The Fifteenth Anniversary of the Young Men's Christian Association of San Francisco was celebrated last Sunday evening at the First Congregational Church. The retiring President, Hon. George Barstow, made a full report of the progress of the Association in the past, its condition at present, the good which has already resulted from its efforts, and its claims upon the liberality of our citizens. The amount of money which it is proposed to raise immediately is $13,000. This will leave a debt of $45,000 at the completion of the new building, which debt is to be provided for in the future. It is expected that the new building will be ready for occupation about September 15th. The reports of the several committees and delegates furnished no information which has not already been made known to the public. The meeting was addressed at length by Rev. W. I. Nichols, and closing remarks were made by Rev. Dr. Stone. The collection taken at the close of the exercises was not so large as it would have been had not a large part of the audience, wearied by the great length of the exercises, felt obliged to leave before their close.

Oakland.—The *News* states that there are nine religious organizations in that city, eight of which have their own houses in which to worship.

Alexander Academy.—Pursuant to call of the Moderator, Rev. James Woods, a *pro re nata* meeting of the Presbytery of Benicia was held at Healdsburg, Aug. 13, for the purpose of transacting business relating to the Alexander Academy, lately donated to the Presbytery of Benicia by Mr. Cyrus Alexander.

A resolution, accepting the gift, and appointing Rev. Thomas Frazer and Elder Morgan a committee to tender the thanks of the Presbytery to Mr. Alexander, was adopted.

The Rev. Ben. F. S. Ely, pastor of the Healdsburg church, and H. M. Willson, Esq., Deacon of said church, were added to the Board of Trustees.

The Rev. Thos. Frazer and Elders Morgan and Brown were appointed a committee to wait on Mr. Alexander, to obtain a more perfect conveyance of the property.

After the adjournment of Presbytery, a meeting of the Board of Trustees was held. The Rev. Thos. Frazer was chosen Chairman, and the Rev. Ben. F. S. Ely Secretary of the Board. The Rev. Ben. F. S. Ely, Elder Josiah Brown, and Deacon Willson were appointed the Executive Committee.

The Trustees are desirous of obtaining a good teacher, in communion with the Presbyterian Church, qualified to take charge of the school.

Ben. E. S. Ely, Sec'y of Board.

Healdsburg, August 15th, 1868.

Calvary Church.—Mr. J. B. Roberts gives us the following information respecting this church: The old church and lot on Bush street have been sold for $80,000–nett, reserving organs, carpets, cushions, pulpit and all moveable furniture. Cash on delivery of the property. The congregation to occupy the church free of rent till the new church is completed. The new church is now ready for the gallery trusses, and the brick work, that is progressing rapidly, will be up ready for the roof timbers in about a month. The work on this new church is of the most solid and substantial character. The bricks are of the best quality, and well laid. The massive girders, supported on heavy cast iron columns, the substantial floor joists well anchored into the walls, and the iron straps built into the the wall, thoroughly binding it together; all combine to secure this structure from any damage by earthquakes, as far as it is possible to do so.

Dedication of the Westminster Church.—This neat and pleasant edifice, situated on Fell Street, in what is known as Hayes Valley, was dedicated to the worship of God last Sabbath afternoon. Rev. Dr. Scudder preached a very appropriate sermon, and other clergymen of the city took part in the services, all of which were both interesting and *short*. We commend the fact to all persons who may be called on to conduct similar exercises elsewhere, that they *can be interesting and short*. The house is sufficiently large for the present necessity of the church, but is designed for ultimate use as a chapel and Sunday School room, as the society have a large lot on which they hope, in time, to erect a church that shall accommodate many more people. This young church has done nobly, led on by their faithful pastor, Rev. Mr. Hurd, and, as they deserve, we doubt not they will achieve abundant success.

Suisun.—The Cumberland Presbyterians have purchased a lot in Suisun, on which is a building which will be transformed into a church and parsonage.

Organ of the Presbyterian Church.—The Santa Clara *News*, in crediting The Occident with what it terms "very sensible views," etc., speaks of our paper as the organ of the Old School Presbyterian Church. This is incorrect. The Occident is not the organ of any particular branch of the Presbyterian Church—but of *all* its branches.

Correction.—A few weeks since we stated in The Occident that Rev. A. K. Lindsey had arrived in this city. It should have been Rev. A. L. Lindsley, D.D., who has taken charge of the Presbyterian church at Portland, Oregon. This church is fortunate in securing the services of so able and experienced a preacher as Dr. Lindsley.

Napa.—Seven persons were baptised on Wednesday, 12th inst., by Rev. Mr. Ford, the Baptist minister. A discussion on spiritualism between Elders Knapp and Todd, has afforded much amusement to the citizens during the past week. Neither instruction nor benefit are to be expected from such discussions.

Presbyterial Notice.—The Presbytery of California will meet in the Larkin Street Church, San Francisco, on Wednesday, Sept. 9th, 1868, at 7½ o'clock, P.M., and will be opened with a sermon by the last Moderator, Rev. Charles R. Clarke.

John G. Fackler, Stated Clerk.

Theological Seminary.—Land has been purchased at Berkley on which are to be erected buildings for a Theological Seminary, to be established under the auspices of the Congregational Church. It is hoped that the buildings will be erected during the next year.

Denverton.—The people of this place have contributed over $1,000 toward building a church, and there is a probability that the church will be built at an early date. Religious meetings are now held every other Sunday in one of the halls.

The Presbytery of San Jose will meet in the Presbyterian church, Brooklyn, Tuesday, August 25th, at 7½ o'clock, P.M. Opening sermon by Rev. F. L. Nash, Moderator.

George Pierson, Stated Clerk.

EASTERN.

The Welch Congregational churches of Wisconsin have taken a deep interest in the work of the American Missionary Association among the Freedmen. They sustained last year two excellent teachers, one of whom, Miss Evans, prosecuted her work at Austin, Texas, with heroic fidelity, zeal and courage in the face of grave obstacles and no little personal peril. The churches seem well content with their investment, having unanimously resolved at their late annual meeting to renew their offerings for the year to come.

During the forty-three years that the American Tract Society has been in existence, it has issued 22,877,379 volumes; 200,000,000 tracts; 100,000 000 periodicals, in 141 different languages and dialects. Since the close of the war it has organized 1 900 Sabbath or secular schools, which are attende d by 110,000 scholars. Upward of 279,000 copies of the United States Primer have been disseminated throughout the country. On the work in the South alone $80,000 has been expended. The society earnestly appeals for help.—*United Presbyterian.*

Rev. Joseph Stockbridge, one of the oldest chaplains in the United States Navy, was honored with the degree of D. D., at the recent commencement of the Western University of Pennsylvania at Pittsburg.

The Protestant denomination in Wisconsin estimate 300,000 souls i e., one-third of the population, as under their pastoral care. Of these, nearly one-third are Lutherans, and one-fourth Methodists, of various names. Fifteen years ago, at least one-fifth of all the Protestant church members were Congregationalists; now only one-tenth are.—*Advance.*

FOSSILISM—A lady has given $25,000 to endow a Professor of Ecclesiastical Polity and Law in the General (?) Theological Seminary, N. Y., on condition that the Professor "shall be a *white man* in communion with the P. E. Church."

AT the late commencement of Columbia College the degree of LL. D. was conferred on Rev. John Hill, D. D., for forty years missionary of the Protestant Episcopal Church and teacher in Athens, Greece.

THE degree of A. M. (Mistress of Arts) was conferred on eleven young ladies at the recent commencement of the Wesleyan College in Maine.

THE whole number of Baptists in the United States is 1,109,926.

FOREIGN.

The Arabic Bible.

The Christian Church has always recognized the hand of God overruling the conquests of Alexander in the spread of the Greek language and literature over Asia and the northern portion of Africa. By this means a common tongue was secured, not only for the extensive preaching of the Gospel, but a language of extraordinary breadth, precision and beauty of expression, in which to publish and secure the wide distribution of the Word of God. Into this tongue, about three hundred years before the coming of our Lord, the Hebrew Scriptures were rendered in that memorable version called the Septuagint, and in the same language the books of the New Testament were written. A wonderful facility by the common use of this tongue among hundreds of different nationalities was thus secured for the dissemination of the Gospel.

The Roman domination succeeding and prevailing in the time of Christ and his immediate followers, a strong government held in subjection hundreds of petty provinces, and secured to the apostles protection that they could not otherwise have enjoyed, while the road-making instincts of this eminently practical and organizing nation opened facilities of travel throughout Europe and Asia.

The attention of the Church has not been so definitely drawn to the Divine Providence manifested in the wide spread of Mohammedanism throughout Asia and Africa, and the superstitious reverence with which the Koran is every where regarded among the followers of the false prophet. Dr. H. H. Jessup, of the American College at Beirut, presented this truth with great impressiveness at the late anniversary of the Bible Society. The Koran is never translated, for it has been solemnly prohibited, but is always read in the Arabic, which has thus been rendered to every Mussulman a sacred language. Whatever tongue they may speak as their national utterance, the Koran, which every Mohammedan boy commits and constantly studies, is read only in its sacred tongue. Inhabitants of China, India, Turkey, and Africa, speaking hundreds of different dialects, receive and read the Arabic Koran. More than one hundred and fifty millions of people ignorant of the truth of the Gospel are thus rendered accessible by their common property in one tongue. The English and American Bible Societies have united to prepare an edition of the Holy Scriptures with the vowel points, exactly like the Koran in this respect. The Mohammedan has no prejudice against the Scriptures. He believes in the God of the Old Testament, and that Jesus, as well as Mohammed, was his prophet. The sacred language of the Arabic versions renders the book especially attractive and impressive to him, and secures for the Holy Word a wide distribution and a welcome among millions of unchristian people.

Arabic Testaments have been already called for by Mohammedans in Liberia, and a supply has been sent to them from our American Bible Society. Moslems from Northwestern China have visited our missionaries, seeking to be taught the Arabic that they might read their own sacred book. Certainly, herein is the hand of God seen overruling both the wisdom and opposition of man for the accomplishment of his own benign purposes. A wide and effectual door is opened for the spread of the truth, which is "the power of God unto salvation to every one that believeth."—*Christian Advocate.*

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To California by the Overland Route.—No. 2.

It was about 3 P.M. when, mounted upon the top of a coach—for which elevated position I confess I have a preference—I made, in company with a large number of fellow passengers, my entrance into the town of Omaha. The ride on the Great Northwestern Railway from Chicago to the Missouri River was through a beautiful section of country, the rich and fertile plains of Iowa. My eyes were often delighted with the grand sweep of the prairies stretching away on every hand like an emerald sea, its surface dotted here and there with animated beings and our hurrying train, dashing as the ship on the ocean across its placid bosom.

The general appearance of the country traversed was highly inviting, and the broad meadows seemed to give ample assurance of their ability to support a teeming population. I could not think of sleeping the first night out from Chicago, until I had seen the Mississippi—great "father of waters"—whose broad expanse we crossed at Clinton.

When we were within a few hours' ride of the Missouri, the railroad diverged considerably to the south; following this course, we reached the terminus of the Northwestern Railway near Council Bluffs, at about 2 P.M.

With the rest of the passengers, I submitted at this point to a most cruel attack from a company of Omaha hotel runners, who beset the stages of the Transfer Company (in which we rode to the ferry, and from the ferry to Omaha), and kept up a most persistent assault on us for at least one hour. The only relief from their attacks was when it became necessary for them to quarrel among themselves for a little. Hither and thither they busied themselves, at one time on the back of the omnibus, now on top, now along the side, singly and in groups, talking incessantly—resembling a pack of curs yelping and barking after one common object of pursuit, and quitting it only to tear and worry each other for a moment, and then hasten on again after their prey. If it were possible to forget this scene, it certainly is beyond my power to erase from my mind the impression which was made by the dreadful profanity that offended my ears in this neighborhood.

Aside from the saddening and depressing effect that the exhibition of such immorality had upon the mind, there was an utter absurdity in the style of the language, which bordered upon the ridiculous. Never did I so feel the necessity for some ingenious "son of Belial" inventing *some new oaths*. The old are so dreadfully hackneyed, trite, worn out, vapid, that they are really worse than useless for purposes of profanity.

The town of Omaha is situated on a gently-rising slope to the west of the river, and has really a beautiful location. Its streets are wide, laid out with regularity, and there are evidences of a design to establish a uniform grade. Beautiful blocks of brick buildings adorn the main streets, and the dwelling houses, which are chiefly of wood, are generally neat and attractive, while in some cases they are elegant. The population of Omaha is at present about 15,000; one-half of this number having been added within the last two years. A conspicuous building, located in a commanding position at the head of the main street, was used, previously to the removal of the Capitol to Lincoln, for Legislative purposes. There is no lack of churches, all the prominent denominations having a representation. It is pleasant to observe religion thus keeping pace with the westward march of the nation. The opposition, however, is well organized and in strong force, judging from the number of beer-gardens, concert saloons, gambling dens and other devices, whereby vice is made attractive.

From the fact that Omaha is the eastern terminus of the Union Pacific Railroad, as well as from her position on the Missouri River, the general expectation is that at no remote day this city will be a place of considerable importance. Just now there is felt a temporary depression in commercial affairs, on account of business having been in some departments overdone.

I left the city with the impression that the social current which is flowing here is not unlike the natural; withal a vigorous stream indeed, yet somewhat turbid, and bearing on its surface a great deal of rubbish and worthless matter. It is probable that some time will elapse before it is much changed in this respect. If the world is in truth growing rapidly better, as we are so often informed, I may be allowed to say that I gained no additional confirmation of that fact from my observations of the condition of society on the Missouri River. W. R.

Chico, and the Religious Prospects there.

As it may be of interest to the readers of The Occident to learn something of the state of religion in this rapidly growing town, I will furnish a brief account of a recent visit to the place, a Sabbath day's labor in behalf of its people.

Leaving San Francisco on Wednesday, the 5th of August, and stopping for a day in Sacramento, I reached the elegant and hospitable mansion of General Bidwell on Friday afternoon. The cordial reception that greeted me on my arrival, was exceedingly gratifying, after a fatiguing ride by stage over a dry and dusty road. The first interview with the family over, I found myself *at home*.

On Saturday, after a few hours were spent in forming the acquaintance of gentlemen interested in the organization of a Presbyterian church. All that I saw and heard impressed me most favorably. Evidences of intelligence and enterprise appeared on every hand. I should think that the town already contains a resident population of not less than one thousand. It is situated in the midst of the finest agricultural region of the State and everything about it betokens a permanency and continued growth, that cannot be said of many interior California towns. The people are warm-hearted and full of the energy, characteristic of the population of this coast.

On Sabbath morning, notwithstanding the intense heat, and the fact that religious services were held in three other places, a very interesting congregation met me in Wood's Hall. One feature of the service was a large and decidedly efficient choir, considering the fact, that they were hardly yet organized, some of them strangers to each other. Whoever has the good fortune to be called as pastor to this congregation will find himself greatly supported by an unusual amount of musical talent. Every minister knows how important an auxiliary to his work, good singing may be made. At night, the attendance was considerably larger than in the forenoon, and a more interested audience I never addressed. It certainly seemed that the Spirit of God was present, accompanying the truth spoken. Oh! that the seed sown may spring up to a harvest of blessing!

Those who are moving in the interests of Presbyterianism in Chico, are in "blood earnest," as was once said of the great Dr. Chalmers. They are ready to organize with an actual membership of from twenty to twenty five, and will *start* their enterprise, supported by the sympathy and cooperation of a congregation numbering nearly one hundred. Indeed, the whole community look with favor upon the movement. They will take steps to secure an eligible lot, upon which they propose to erect a church edifice and a parsonage. And this they will be able to accomplish without any aid from abroad. I know of no new field within the bounds of our Synod that gives promise of better results to the labors of an earnest, faithful minister. Such a man they will endeavor to obtain without delay. Until they can build a house of worship, they have been offered the free use of a large and every way convenient hall. It is proposed to effect an organization on the ensuing Sabbath, during a visit from brother Wells, of Oakland. With such materials as this church will be composed of, there is abundant reason to believe, that, under the blessing of God, it will grow up to a mighty power for good. May the Lord send them a "man after His own heart." J. G. F.

Discovery of Pompeii.

During a period of sixteen hundred and sixty-nine years Pompeii remained buried and forgotten. In the year 1592 an architect, named Dominico Fontana, cut a subterranean canal under the site of the city for the purpose of conveying water from the river Sarno to the town of Torre dell' Annunziatta. In constructing this canal the workmen came often upon the basements of buildings; but no curiosity appears to have been excited, and no steps taken to prosecute further researches. Nearly a hundred years later fresh ruins were discovered, and an inscription with the word Pompeii. But even this failed to awaken any practical interest. At length, when the accidental discovery of Herculaneum had drawn the attention of learned and scientific men to the subject, Alcubierre, a Spanish colonel of engineers, who had been employed to examine the subterranean canal, was led, by the discovery of a house, with statues and other objects, "to conjecture that some ancient city lay buried there, overwhelmed by the great eruption of Vesuvius in 79." Having obtained permission of Charles III., the King of Naples, he commenced early in the year 1748 the excavation of the street afterwards called the Strada della Fortuna. His labors were soon rewarded, for in a few days he discovered "a picture eleven palms long by four and a half palms high, containing festoons of eggs, fruits, and flowers, the head of a man, large, and in good style, a helmet, an owl, various small birds, and other objects." The next discovery of importance was the skeleton of a man, covered with the lava mud. By his side were found eighteen brass coins, and one of silver. Before the end of the first year of the excavations, the amphitheatre, which is capable of holding ten thousand persons, was laid bare. The operations however, were carried on with deplorable dilatoriness, and the royal exchequer was by no means liberal. The excavators, who worked in chains, were chiefly condemned felons, or Mohommedan slaves. No stranger was permitted in the ruins. Accurate records of the discoveries were kept; the most important pictures were detatched from the walls, after copies of them had been taken; and the buildings in which they were found were again covered with rubbish. When some progress had been made in the excavations strangers were admitted on the payment of an exorbitant fee; but all attempts to take copies of mosaics or frescoes were rigorously discouraged.

The short period during which the French occupied Naples was distinguished by a more liberal and enlightened policy. Under the patronage of Caroline, the wife of Murat, the works were carried on with great vigor, and many remarkable discoveries were made. The amphitheatre, which had been filled up again, was recleared; the forum was laid open; and the greater portion of the Street of Tombs was uncovered. The return of the Bourbons to favor was not conducive to the progress of

the excavations. The revolution which drove them finally from Naples gave Pompeii another chance. Garibaldi was appointed dictator. But however brave and patriotic as a general, he was scarcely fitted for the functions of administration. He gave the dictatorship of museums and excavations to Alexandre Dumas, the French novelist! The new director was quite alive to the dignity of his position, and kept it up with princely magnificence. But he had no notion of its responsibilities. It is said that he paid one visit to the ruins. His rule was happily short-lived; for, on the accession of Victor Emanuel to the throne of Italy, Giuseppe Fiorelli, a distinguished antiquarian scholar, was appointed director-general of the works. The appointment has proved most judicious. Pursuing a regular system, noting "every appearance or fragment which might afford or suggest a restoration of any part of the buried edific, replacing with fresh timber every charred beam, propping every tottering wall or portion of brick work," the new *commendatore* has succeeded in exhibiting not a confused and undefined mass of crumbling ruins, but a town, in the integrity of its outlines and the order of its arrangements. Street after street has been uncovered. Temples, baths, markets, tombs, stand out just as they stood eighteen hundred years ago. The villa of the poet, the forum, the counting-house, the baker's shop, the school-room, the kitchen, carry us into the very heart of Roman life in the brightest days of the empire. The jewelry of beauty, the spade of the laborer, the fetter of the prisoner, and the weapon of the soldier, are all there, reproducing and realizing the past with a vividness that can scarcely be conceived.

Pompeii, overwhelmed, and, as it were, hermetically sealed in the very hight of its prosperity, preserved from the ravages with which Goths and Vandals visited the ancient glories of Italy, and from the sacrilegious and almost as destructive pillagings of modern hands, brings the very past to our doors. Within its silent streets are "buildings as they were originally designed, not altered nor patched to meet the exigencies of newer fashions; the paintings undimmed by the leaden touch of time; household furniture left in the confusion of use; articles, even of intrinsic value, abandoned in the hurry of escape, yet safe from the robber, or scattered about as they fell from the trembling hand, which could not pause or stoop for its most valuable possessions; and, in some instances, the bones of the inhabitants, bearing sad testimony to the suddenness and completeness of the calamity which overwhelmed them." There are the very ruts which were made by the wheels of chariots flying, perhaps, from the impending ruin; there are the water-pipes, in the cavities of which, sealed by the hand of time, the splashing fluid can still be heard; there are rude and grotesque inscriptions, scratched by some loiterer on the stucco, and as fresh as when they excited the mirth of the passer-by; there are eggs-shells, bones of fish and chickens, and other fragments of a repast of which the people whose skeletons lie near them were partaking when the catastrophe overwhelmed them; there is fuel ready to be supplied to furnaces for heating the baths; there are the stains left upon the counters of drinking-shops by wet glasses; there are the vials of the apothecary, still containing the fluids he was wont to dispense; there are ovens, in which loaves of bread, carbonized, but otherwise perfect, may yet be seen; there are vases with olives still swimming in oil, the fruit retaining its flavor, and the oil burning readily when submitted to the flame; there are shelves, on which are piled stores of figs, raisins, and chesnuts; and there are *amphoræ* containing the rare wines for which Campania was famous.

About one third of the city has been disinterred. In this portion some six or seven hundred skeletons have been found. It is reasonable to assume that if the whole city were uncovered the number of skeletons would be about two thousand. But Pompeii contained at least twenty thousand inhabitants.—*London Quarterly Review.*

THE Shepherd of Heaven may allow the dogs of hell to bark at and worry His sheep, but He will never suffer His sheep to be destroyed.—*Fackler.*

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THE OCCIDENT.

SAN FRANCISCO, SATURDAY, AUGUST 22, 1868.

REAL GRATITUDE NEVER SELFISH.

We read of a Roman who, being captured in war was ordered to be sold into perpetual slavery in a foreign land, when his utter wretchedness excited the compassion of his captor, and he struck off his manacles and bade him return to his home. A few days elapsed when the man appeared before the palace of his benefactor with his wife and little children and a bag of gold, and asked admittance. The porter told his lord of the strange company, and he came forth to see them, when the Roman caused all to bow before him, and he said: "We are all yours. Life would have been gloom to me had I been driven from my wife and babes; life would have been cheerless to them had they thought of me, in exile and chains. You have made life bright to us all, by my release from such a doom, and we only ask that we may show our joy in serving your will, with our persons and our all."

Could one in whom gratitude burned with intensity like this ever be self-seeking and base, when his deliverer might be honored? Would he be ready to hesitate, and parley, when opportunity was offered for some service that might exhibit his thanks? The memory of those chains, of his despair, of his horror, when he saw no escape, was with him every moment, and he heard the faintest order from the voice that commanded his rescue; he asked not where, or how—if he might perform some duty assigned by him who gave him back the good of life.

So, when the Christian remembers the pitiless desert in which he was lost, where he had no good, and the wrath of God threatened remediless ruin; where above, beneath, on every side, all was gloom and misery, and he walked, he knew not where, summing up his wretchedness in that most comprehensive epitome of woe, "no hope, and without God in the world!" when he remembers all this, then thinks of the Savior who found him, and drove away his gloom, and led him forth into a region of blessings, and opened before him the prospect of Heaven, and made him a child of God, will he ever be selfish and half-hearted in his attempts to honor the glorious Lord? No! It is when we forget that we become selfish, and live unworthy Christian lives. Let your thoughts dwell on what you were, on what you felt and feared; then on what you afterwards felt and hoped, on the uninterrupted course of mercy you have known since that wonderful change, and your daily, hourly—nay, the *constant* desire and habit of your soul, will be to bring your powers, your acquisitions, your influence—all you have, and offer them with joy, in hope that in some way they may honor God.

There is too much Christian service that is constrained by something else than the love of Christ. There are too many laborers in the vineyard who scarcely leave men in doubt that they wish they need not work there. The sight is painful, as it is pitiful, when those who have arrayed themselves in the livery of Heaven, go about among their fellows, by act and manner, if not by words, complaining of demands that are made of them, and declaring that a life of devotion is to be shunned as long as possible. These persons forget that others see through their livery, and feel that they are false to its intimation respecting their Lord. Such piety has no charms. It does not plant flowers by the side of the path of duty. It does not sing as it moves on in that path. The heart is not enlisted, and we only look upon those who are slaves to their religion, toiling for its reward. Genuine, gushing gratitude would transform them into different beings, and their life would become beautiful under its delightful influence. There would be no sighs for some more satisfactory pleasures, no protests while the Master is obeyed, no tears shed along a barren path over which conscience drives the unwilling victim. Everything would be expressive of content and happiness, and abundant rewards would be found in every field made radiant with our Redeemer's smile. Gratitude should more fully possess our hearts when we are out in the world, as well as when we are recounting our mercies in the closet. It should beam in our faces when we mingle with men, as well as burden our petitions when we commune with the Lord. Gratitude should adorn our conduct, and make our character attractive, testifying everywhere that selfishness no longer rules us, and our highest joy is that God is enthroned within us.

LAY PREACHING.

A few years ago the prediction that in the Presbyterian Church provision would be made for the licensing of laymen to preach the Gospel, would have received but little favor. Yet the educating power of events and necessity has effected so great a change that after some rather indefinite discussion of the matter among the more progressive, after several overtures to the Assembly, and a discussion there quite general enough to be safe, and such recommendation as really assumed no responsibility in the matter, several Presbyteries have actually resolved that such preachers may have the Gospel in charge. The Old School Presbytery of Baltimore, at its last meeting, appointed a committee, consisting of Rev. Doctors Backus and Cross, to give temporary license to members who may furnish promise of usefulness in the ministry. Similar action will be taken in other Presbyteries, especially in the large cities, and in the destitute regions of our new territory, and there is reason to believe that no evil, but great good, will be the result. This willingness to approve of lay preaching is not to be interpreted as a reflection in the least, upon the regularly ordained clergymen of the Church, or as an indication that the Church is likely to drift away from her belief that both order and success require the careful and constant support of such institutions as may supply large numbers of thoroughly trained ministers of the Word. It is only the expression of belief that many others, less formally introduced into the sacred office, and less thoroughly prepared for it, may work with these in evangelizing the world. It is saying that preaching to every creature is too large a work for regularly educated ministers alone, and too important to be left undone. It is accepting with a more practical and earnest sense of its meaning, the commission of our Lord, and beginning with fidelity to execute it by such additional means as the demands of the times seem to require. The Presbyteries on the Pacific Coast may imitate the example of those in the East, with much hope of increased influence and usefulness, and we trust they will do so. We must have theological seminaries here, and see that they are well furnished with professors and students. We must always depend on those to lead who are completely equipped for their work by a long course of study. But we can supplement these, and encourage them, and cooperate with them, by the judicious selection of such a number of able laymen as may be needed to take part in their ministry. There are many inviting fields now, in city and country, where these lay preachers might gather rich harvests, and there should be no delay in assigning them their work.

Naaman's Immersion.

As I am now about to leave the Old Testament, it may be asked, is there no case of veritable immersion to be found in that portion of the Scriptures. I must admit that there is. We have it in the history of Naaman, the Syrian. This narrative is fresh in the minds of most Scripture readers. The command of the prophet to the Syrian leper was, to go and "*wash* in Jordan seven times." But Naaman was wroth at the simplicity of the appointed cure; he thought some great thing was to be done; but still, yielding to the persuasion of his servants, he went down and dipped himself in Jordan seven times, "and he was clean." Here there can be no mistake about the terms—the Hebrew is *tabal*, the Greek is *baptizo*, and the English is *dip*. And here we have, beyond all contradiction, a case of actual *immersion*, but it is a case standing by itself. It has neither precedent or subsequent; it is not a Hebrew ceremonial baptism, or a Christian Sacramental baptism, It stands isolated and alone—a wonderful exhibition, it is true, of God's favor to the Syrian noble, but is neither the type nor the symbol, or the inauguration of any system of ordinances following. It did not introduce an order of lustrations for the cleansing of the leper. Naaman alone was cleansed by the dipping, and there the matter ended. Gehagi succeeded to the leprosy of Naaman, but Naaman's dipping did not cure him or his descendants.

This narrative, however, is good to show: 1st. That dipping is a proper meaning of *baptizo*, when not used in a ritual sense. So much for our Baptist friends.

2d. That the command being to wash, though the performance was by dipping, yet the command carried into the dipping the idea of cleansing, for in that alone was the obedience shown. Good for us in showing that the Scripture meaning of *baptizo* is to cleanse.

2d. Naaman being an unenlightened heathen, and ignorant of the simplicity of God's commands, and filled with the idea that some great thing was to be done, superimposed upon himself the immersion, when the command was only to wash.

4th. Naaman in this respect has his followers in the immersionists of the present day, who to the simple command of the Savior, *baptize*, superimpose the additional immersion of their own interpretation.

BAPTISM AMONG THE JEWS.

I come now to the consideration of a topic in this discussion of paramount importance. I propose to inquire of the Jews themselves who lived in the time of our Savior, and who used and understood the Hellenistic Greek, and learn what power they gave to *baptizo* and its cognates—what they did when they baptized, and what meaning they attached to the term.

All will agree as to the pertinence and propriety of this inquiry. The *usus loquendi* is the great law for the interpretation of the human language. What did the people understand who spoke the word at the time of the record, must and ought to determine its signification. If I report that last night a thief undertook to break into my house, and I discovered and prevented him, I shall be understood by my hearers to say that I stopped him, while the etymol-

ogy of the word and its early use will both conclusively prove that I only went into the house before him. Such changes take place in the power of words by the customs of language. Accordingly, when our Baptist friends say that our Savior made use of language that had a definite meaning which the people understood, the position is exceedingly well taken, and they will join with me in the propriety of enquiring what the Jews did understand by *baptizo* in the time of our Savior. I must, however, protest against the statement that *baptizo* was a word used in the everyday concerns of life among the Jews, and thence got its meaning. *Baptizo* is used in a ritual or figurative sense only in the Greek of the New Testament. *Bapto* does the work, and is employed in the ordinary affairs of life. He that dippeth with me in the dish is *bapto*, not *baptizo*. "Let Lazarus dip the tip of his finger" is *bapto*, also. But invariably, except when our Savior speaks of His passion, *baptizo* is used in a strictly ritual or ecclesiastical sense.

Let us now turn to Matthew 15: 1, 2: "Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying; Why do thy disciples transgress the tradition of the elders, for they wash not their hands when they eat bread?" Mark 7: "And when they saw His disciples eat bread with defiled, that is to say, with unwashed hands, they found fault; for the Pharisees, and all the Jews, except they wash their hands oft, eat not—holding the tradition of the elders; and when they come from market, except they wash (Greek: *baptizo*), they eat not, and many other things there be which they have received to hold—as, the washing of cups, and pots, and brazen vessels, and tables. Then the Scribes and Pharisees asked Him: Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" Luke 11: 37: "And as He spake a certain Pharisee besought Him to dine with him, and He went in and sat down to meat. When the Pharisee saw it, he marvelled that He had not first washed (Greek: *baptized*) himself before dinner.

I have grouped these three parallel cases together for convenience of reference. This tradition probably had its origin from the ordinance, Lev. 15: 11: "And whomsoever he toucheth that hath the issue and hath not rinsed (Hebrew: poured) his hands with water, he shall wash his clothes and bathe himself in water, and be unclean until evening." I am informed, by Dr. Cohen, of this city, that this ablution doubtless came from a desire among the Jews generally to imitate the cleansing enjoined upon the priests, and that the cleansing before meals was invariably by pouring the water on the hands.

Whether the tradition requiring this scrupulous hand-washing had its origin in the ordinance, Lev. 15: 11: "And whosoever he toucheth that hath the issue, *and hath not washed his hands in water*," or to the disposition among the more strict of the Jews to copy and practice the rites imposed only on the priests, certain it is, that this ordinance was insisted upon with the most pertinacious exactness. The Rabbis taught that in no case was it to be omitted. Rabbi Aquiba, in prison, would not omit to wash his hands, saying, "It were better to die with thirst than transgress the tradition of the elders." "Whosoever despiseth the washing of hands is worthy to be excommunicated." "He that eateth bread with unwashed hands does as bad as if he committed whoredom." With such statements, it is impossible to resist the conviction that this hand-washing was the sole prescribed ablution before meals.

Now, while such scrupulous regard was paid to this particular ablution, there is, on the other hand, no evidence that any other was required. In fact, the circumstances of the case debar us from the idea that there was any other. They ate with defiled, that is to say, with unwashed hands. Defiled and unwashed hands were identical. Purified and washed hands were identical, also, and by the traditions of the elders, they might not eat until they had purified themselves by the customary ablution, which was by washing the hands. This customary ablution of the Jews our Savior had failed to perform; therefore the Pharisee marvelled that he had not first washed (Greek: baptized) himself.

The positions which I assume in relation to these ablutions are:

1st. That this hand-washing was the purification which Jewish tradition prescribed and required before meals.

2d. That the Pharisees held to this custom with the most rigorous pertinacity, and ascribed to its performance the most extraordinary virtues, and to its neglect the greatest turpitude. See quotations from Rabbinical authorities.

3d. That this was the ablution referred to in Mark 7: 4: "And when they came from market, except they wash (Greek: baptize) they eat not;" and Luke 11; 37, 38: "And He went in and sat down to meat, and when the Pharisee saw it, he marveled that he had not first washed before dinner (Greek: baptized).

F. B.

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CURRENT LITERATURE.

Glimpses of Jesus.

The real Christian rejoices at nothing more than at any successful attempt to exalt Christ. Whether the object be to awaken more intense desires to be like Him in the hearts of His people, or to add to the motives that may stimulate them to devotion, or to impart new consolation to those who are in affliction, and attract and encourage the awakened to come to Him, and to confound the opposer and the careless, the exaltation of our Lord is an occasion for thanks. In the volume, of which we have given the title above, published by Cassell, Petter and Galpin, of London, we have twenty-three short discourses, or lectures, by W. P. Balfern, in which he succeeds to a degree that has delighted us, in bringing Christ before us—as the Lord, as well as the Redeemer. We are not familiar with the name of the author, but need no more than this single book to satisfy us both respecting his ability and spirit; for though the style is at times a little quaint, and the exhortations are more fervent than are those frequently found in such books, there is proof throughout of a clear apprehension, and a rich experience of the glory and the grace of Jesus Christ.

We make a few extracts. Speaking of the manner in which we may gain any just glimpses of Jesus, he says:

Jesus is seen in the light which He brings, the glory He emits. Men cannot lift the sun into the heavens, neither can they lift Christ into the soul, or carry a vivid glimpse of Him to the heart; but as light from the sun brings the image of the sun, and imprints its glory upon the face of Nature, so light from Jesus gives a glimpse of Jesus, brings the image of Jesus, the glory of Jesus, into the soul; this we cannot command, but for it we can pray: "Ask, and ye shall receive."

But how may I know when I am so favored? By the effects which follow. How do you know a rose is near, but by the fragrance it emits? that honey is upon the palate, but by the sweetness you taste? When the sun rises upon Nature after a storm, and when Nature looks upon the sun, the tender blade shoots forth, the drooping flowers again lift up their heads, their sweet and volatile oils leap forth, and fragrance floats upon the breeze: and so, when the soul catches a glimpse of Jesus, the sensibly barren mind—the mind which seemed like a sterile heath—is made to rejoice and blossom as the rose; the sweet graces of the Spirit spring forth, their activity steeped in sweet influence; the hard heart is made soft, tears of joy fill the eyes; while the love of Jesus, like some strange, unearthly sweetness, fill the soul.

JESUS ON THE MOUNT.

Mark the *tenderness* of this prince of teachers. While busily engaged in portraying, in a series of striking features, the most perfect and glorious character ever contemplated by the children of men; while laboring to fill in all the spiritual lineaments of those who were to be regarded as the children of the Most High, in whatever age they might live, wherever placed, or by whatever name known among men; while occupied with this *vital painting*, in which one false stroke would have shown Him to be an impostor, an opponent of the Law, and not its exponent, and would have led myriads astray in matters of vital importance between God and the soul—He turns aside to pronounce His blessing upon *each* feature as He traces it out, lest any of His people, not being possessed of the *whole*, should think themselves excluded from His description and its attendant happiness.

There was no refined speculation; no metaphysical crudity; no darkening of counsel by pompous verbosity; no taking off the sharp edge of truth by rhetorical blandishments; no playing with the imagination; no exciting the passions; no elaborate comment upon liberty and necessity; no cold disquisition upon the origin of moral evil; no studious effort to show His hearers they were responsible *so far and no farther*; no subtle distinction to tear His net and let the sinner escape: these things, the staple commodities in which many deal, while men sleep and perish before their eyes, found no place in the memorable sermon of Christ upon the mount. Oh, study it, ye laborers for the Lord, if ye would be wise and useful to your fellow-men! Observe how the best Teacher aims directly at the sinner's conscience, and at matters of the greatest moment between the soul and God.

JESUS EATETH WITH SINNERS.

"*This Man receiveth sinners.*" *This Man!* they had heard and seen enough to know He was *more*; but prejudice will close its eyes to the light, and pride will not see the character of Him whom it fears will not answer its expectations. He had done those works which none but God could accomplish; they had seen him open the eyes of the blind, and unstop the ears of the deaf; yet "this *Man*," say they, "receiveth sinners." Who can satisfy enmity or open the eyes of those who will not see? "We do not want Him to be more than we proclaim Him to be, and if we can accomplish it, others shall not believe that He is." Oh, vain attempt to hide the glory of Him who could not be hid, to spot the brightness of that sun which shall ever shine, and continue to rise and rise until the whole earth is filled with its glory! Poor Pharisee! when thou canst hide the sun with thy fingers, when thou canst pull the stars from their orbits, and lift the ocean from its bed, then thy enmity may prove Him to be a mere man, who said to the leper, "Be clean," and to the dead, "Come forth;" who, while he gathers together the outcasts of Israel, counts the number of the stars; whose feet, while they trod the ground-floor of time, were upon the neck of hell; whose fingers, while they lifted up the weak and the down-trodden, grasped the sceptre of universal government, and worked all things after the counsel of His own will; and who, while now He wears "a vesture dipped in blood," binds all the constellations of heaven around Him, as the silver-spangled curtains of His holy habitation.

JESUS AT THE WELL.

"*Never thirst!*" why? "These waters which I shall give will quench the dreadful fire from whence it springs!" Oh, marvellous waters! long had men toiled to put out the destructive fire which sin had kindled in the soul, but all in vain. Philosophy had tried her skill, but only made it burn more fiercely. Morality had poured forth its stream of aphoristic lore, but, like oil, it only seemed to nurse the flame. The philosophic oil had failed, the moral elixir had proved abortive, humanity still groaned, the fire still burned.

Poetry, too, all graciously arrayed, with measured feet, had sought to help, but all in vain. In vain the Castilian fountain had poured its crystal tide, for 'mid its sparkling eddies the flame appeared more bright. Oh, who can quench this dreadful fire? "*Drink*," says the Savior, "and the thirst shall die. *Drink*, and thy soul shall live a life philosophy has never known, and this world's ethics never has embraced; a life akin to angels,—to Mine—to God's; a life that shall never fail, for the water I will give shall be *in* the soul." Here Jesus speaks like the teacher sent of God. He goes right to the centre of man's woes; He puts His finger on the fountain head of all his miseries: "'Tis *here*," He says, "*in* him; and the water I will give shall flow as far."

Many of the learned in every age had tried to make man clean. Some washed his hands, and some his feet, but still the spots appeared. Some said, "Look to his *head*," and so they toiled, compounded creeds, sententious rules and moral axioms, but still the feet went wrong; spots would appear upon the teacher and the taught. This external labor reached no man's case. "Here I begin," says Christ; "here I *can* begin: 'The water I shall give shall be *in* him;' right to the very centre of his being it shall force its way, and cleanse the very fountain of his woes. Through every avenue of his soul I'll pour a stream of life and purity, to fertilise and bless. Yea, in his heart My grace shall dwell, an ever-springing well of joy and peace."

These passages make known the character of the work. It is full of good for the christian, and it must lead one who is not a christian to serious reflections. Sold by H. H. Bancroft & Co.

LITERARY ITEMS.

DICKS' SHAKSPEARE.—In response to inquiries concerning the history of this most wonderful edition of Shakspeare, Mr. Dicks writes as follows to the London *Bookseller*: "The 300th birthday of Shakspeare first gave me the idea of issuing two plays for one penny, of which I sold about 150,000. On completion of the work, I published it in a complete volume, bound in cloth, price 2s, of which I sold 50,000 copies. Having achieved great success, I decided upon issuing a 'Shilling Shakspeare,' or rather a 'shilling edition,' in a wrapper printed on thin paper; but, while making arrangements, Mr. Holton's announcement appeared. I immediately issued my 2s edition for 1s, sewed in a wrapper, of which I have sold about 700,000 copies in all up to this time. Therefore, taking my issue of Shakspeare from the first, I must have published and sold nearly 1,000,000 copies. It is my intention to issue an edition of my Shakspeare at either 8d., or, if possible, at 6d."

IT is the opinion of our wisest bookmen that a new era of cheap literature has begun in this country, and that low-priced books will henceforth make up the bulk of American publications. Such a state of things must come sooner or later as the inevitable result of our system of universal education, and there is good reason for believing that it is already near at hand. The remarkable success of the Appleton's enterprise in affording the works of Scott, Dickens, and other popular writers at a merely nominal price, has demonstrated the possibility of publishing good cheap books at a profit, and this example is likely to receive very extensive imitations.—*American Bookseller.*

ON the occasion of a recent visit paid by Alexander Dumas to the office of the *Figaro*, that illustrious writer was seized by the staff of the paper, and locked up, with pens, ink, and paper, in order that an article might be extracted from him, as the condition of his release. At the expiration of an hour Dumas handed to the editor, five articles, and was immediately set at liberty. The first of these articles has appeared in the *Figaro*, and we can easily conceive that it was written in twelve minutes. The subject is hydrophobia, for the cure of which Dumas advises everybody to carry on their persons a small bottle of "phenic acid" wherewith to cauterize the wound. —*Every Saturday.*

THE *Nation* does not think much of the new book, "Where is the City," and thinks "Israel Knight, just under his majority and fresh from college," must have been fresh from a business college, "from the degree of subtle appreciation of the niceties of his native tongue which his style betrays, and the fine commercial air which pervades his correspondence and his 'notes' on theological topics."

THE sums paid for cable messages by the English Press for a year, amount to a total of $7,000, against $70,000 paid by the American Press. The London papers only give the briefest telegraphic items, and never publish the long cable dispatches on public affairs that are common with the leading journals of New York.

ALLUDING to the efforts of the New York dailies to popularize the sports of the race course *The Methodist* sententiously remarks: "We wish there was one daily in New York that a Christian father could put into the hands of his children."

A NEW YORK paper has a new motto for a stage driver which is classically apt: *Jam forte in omnibus.*

Educational.

Education in Proverbs.

Among the most valuable instruments of education are proverbs. They teach prudence and knowledge of the world. In this they are without rivalry. "*In a field of melons, tie not thy shoe*," warns against the appearance of evil. "*Who paints me before, blackens me behind*," shows the true value of flattery. Again, to comprehend a proverb often requires a mental effort of generalization. "*If I have lost the ring, yet the fingers are still here*," is a mere truism, when left to itself. It teaches indifference to the loss of the tokens of prosperity, so long as the means of prosperity remain, only when made general by an action of the mind. Again, proverbs constantly furnish discipline and food to the faculty of imagination. Take the proverbs, "*God tempers the wind to the shorn lamb*," and "*Whom a serpent has bitten, a lizard alarms*." To comprehend these fully requires an exertion of the comparative power of the intellect—that power by virtue of which when one thing is presented an analagous thing is reproduced. But this is imagination. Finally, proverbs cultivate expression. They are generally terse, and often highly idiomatic. "*Forewarned, forearmed*," is an example of the laconic; and "*Murder will out*" of the idiomatic. Teachers and parents, therefore, may be assured that they are forwarding the education of the young not slightly when they encourage them in learning these specimens of the "wisdom of many and the wit of one."

C. R. C.

Scraps for an Astronomy Class.

VENUS VISIBLE AT NOONDAY TWO HUNDRED YEARS AGO.—A correspondent of the London *Times*, writing from Greenwich, lately explained that a noonday star or comet signalized by a previous correspondent of the same journal is the planet Venus, not uncommonly visible at noon at this time in her greatest brilliancy. The sight of the same planet on the 29th of May 1630, the day of the birth of Charles II. (says the *Pall Mall Gazette*), created a great sensation; it was seen as his father was proceeding to St. Paul's to give thanks for the Prince's birth; it was thought to be a new star, and an omen of bright promise for the new born Prince. Cowley Walley and Dryden have all celebrated this supposed auspicious star after Charles II.'s restoration.

No star amongst ye all did, I believe,
Such vigorous assistance give,
As that which, thirty years ago,
At Charles' birth, did, in despite
Of the proud sun's meridian light,
His future glories and this year foreshow.
—*Cowley's Ode on the Restoration.*

His thoughts rise higher when he does reflect
On what the world may from that star expect,
Which at his birth appeared to let us see
Day for his sake could with the night agree.
—*Waller's Poem on St. James Park.*

Or one that bright companion of the sun,
Whose glorious aspect sealed our new born king,
And now, a round of greater years begun,
New influence from his walks of light did bring.
—*Dryden's Annus Mirabilis.*

Lilly, the astrologer, identified the phenomenon as the planet Venus.

THE crew of a man-of-war once saw a comet, and were somewhat surprised and alarmed at the appearance. The hands met and appointed a committee to wait on the commander to ask his opinion of it. They approached him, and said: "We want to ask your opinion your honor." "Well my boys, what is it about?" "We want to enquire about that thing up there." "Now before I answer you, first let me know what it is." "Well, your honor, we have talked it over, and we think it is a star sprung a leak."

Orion.

Three worlds he wears as bosses on his belt,
Never ungirded; mortals theirs lay down;
Great Aaron his; Moses in Moab felt
The Sovereign Hand his high estate discrown;
Kings and great men, or clad in mail or gown,
Disrobe and die; but lo! from year to year,
Those banded worlds to mutual distance own
Which Adam saw when Night came up the sphere.
Gods's golden compasses their measure still.
Night unto night by this great symbol shows
Far forth this counsel: Ever be the same,
Planted by God, and fear no shame, no ill.
"Canst loose Orion's bands?"—this to thy foes,
O faithful soul! nightly the heavens proclaim.
—*Atlantic Monthly.*

UTICA, N. Y., July 15.—This morning, at 2 o'clock, Prof. Peters, of the Lichburg Observatory, Hamilton College, Clinton, discovered another asteroid, which makes 100 discovered. It had the appearance of a star of the 11th magnitude, and its position was 2 hours 9 minutes 10 seconds in right ascension, 15 deg. 4 min. south declination, with a retrograde southern daily motion of about 36 secs. of time and 6 minutes in arc respectively.

DETROIT, July 13.—A planet hitherto unknown was discovered by Professor James C. Watson, of the Detroit Observatory at Ann Arbor, Michigan, on the night of the 11th inst., in the constellation of Capricon. It shines like a star of the eleventh magnitude, and is situated in the right ascension three hundred and seventeen degrees and forty three minutes, and in declination fifteen degrees and forty-eight minutes south.

Personal.

REV. W. A. P. MARTIN, D. D. Professor of Political Economy and International Law in the Imperial College at Pekin, arrived in this city on the last steamer from China. He sailed on Friday for New York, whence he will soon sail for Europe, and will make the trip across Europe and Asia to Pekin by the Overland route.

MR. C. C. COFFIN, better known as "Carleton," the correspondent of the *Boston Journal* arrived on the last steamer from China and proposes to spend some time in California. He is on his way around the world.

REV. GEO. MOOAR, of Oakland received from Williams College, the Degree of D. D. at the late Commencement. The same College conferred the title of A. M. upon Hon. W. A. Dana, of this city.

REV. O. GIBSON, formerly Missionary to China, who is to take charge of the Methodist Mission among the Chinese in this city, arrived last week from New York.

REV. E. E. RUSS AND REV. T. DERRICK, Wesleyan preachers from Canada, preached in this city last Sunday. They are on their way to British Columbia.

REV. ELI CORWIN is now in Honolulu, making preparations for taking a final leave of the islands where he has labored so long and successfully.

REV. B. S. MCLAFFERTY has been entertaining the people of Petaluma by a lecture on China, from which country he has just returned.

SENATOR STEWART and HONS. CHAS. DE LONG, GEO. C. GORHAM, and D. R. ASHLEY, have arrived in Nevada from the East.

MR. NOAH BROOKS, managing editor of the *Alta*, is the President of the Young Men's Christian Association, for the next year.

REV. S. P. WHITING has accepted a call from the First Presbyterian Church, Mendocino, Cal., to become their pastor.

M. CROSETTE, French Consul at this port has been appointed Consul General of France for the Pacific Coast.

REV. H. H. DOBBINS has returned to his home at Sutter Creek, after a visit of a few weeks in Sonoma County.

REV. DR. MCKAIG, of Marysville, is having a summer vacation of a few weeks, and his church is closed.

MR. GEO. M. HANSON, of Yuba City, will soon commence the publication of a Republican paper in Gilroy.

DR. NEWCOMB, of Oakland, has gone to Honolulu, where he will make a short visit before going East.

JUDGE CROCKETT will deliver the Annual Address before the State Agricultural Fair in September.

REV. A. SIMPSON, of Corvallis, Oregon, has been on a trip in the mountains, in search of health.

MR. HIRAM PIERSON, one of the old settlers of California, died at Alameda on the 12th inst.

HON. A. J. MOULDER has been elected Secretary of the Board of Regents of the University.

HON. EUGENE CASSERLY addressed the Democracy at Platt's Hall on Wednesday evening.

HON. J. W. COFFROTH was nominated for Congress at Sacramento, by the Democrats.

PROF. R. W. RAYMOND, of the American Journal of Mining, lectured last week in Austin.

REV. A. PARKER, formerly of Los Angeles, preached at Nevada City last Sunday.

MAJOR JACK STRATMAN has returned to this city from the East.

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Practical and Scientific.

Agricultural.

Profits of Farming.—No small experience and some observation, convinces me that circumstances being equal, farming will furnish as ample a compensation for labor, as ample a dividend upon capital invested, as the common trades which men engage in, and even the ordinary pursuits of mercantile and commercial life. Of course I except all extraordinary cases of good fortune, and all matter of gambling and speculation.

The returns of most crops strike one sometimes with astonishment, and would, if taken as a test, lead to the most delusive speculations. A grain of seed sometimes returns one hundred fold! and this being sown a second year, would perhaps give ten thousand fold, and so on in geometrical ratio. Seventy bushels of potatoes planted, will yield four hundred, or twenty for one; a bushel of wheat sown will yield thirty bushels, or thirty for one; a peck of corn planted will yield sixty bushels, or two hundred and forty for one; a pound of carrot, beet, or ruta baga seed, will produce six to nine hundred bushels, worth one hundred dollars.

The proceeds in these cases seem to be enormous, yet they are constantly realized, and that too in many cases of comparatively small expense. But no confident conclusions of the exact profits of farming are to be drawn from such results as these; so many untold circumstances of abatement enter into the cost, that if these were the only elements given in the case, the solution of the problem would give the most erroneous and deceptive results.

We are not to look to agriculture for any extraordinary or sudden gains, as, for example, the drawing of a prize in a lottery, or a shrewd speculation in stock.

If we will take ten merchants with a fixed amount of capital, and ten farmers with the same amount, we will find that at the end of twenty years the farmers have the greatest increase of capital, and that the increase is more evenly divided among them than among the merchants. Farming is also far safer and more certain to secure a competency than mercantile pursuits. I venture to say, that twenty merchants fail in business to one farmer, and this ought to open the eyes of young men with small capital going into business—*Germantown Telegraph.*

Iron—Its Beneficial Effects on Fruit Trees.—A correspondent of the Massachusetts *Ploughman*, says that in the year 1849, he planted an Early Madeline pear tree. "It grew finely, and commenced blossoming when two years old, but did not yield a bushel of fruit in five years. The fruit would set well and then fall off. He tried various experiments, such as tying down the branches to the ground to check the flow of sap, but all without effect; and, as he had about one hundred and fifty trees, he thought he had made a very poor investment. He read the report of a viewing committee at some fair, which gave him some encouragement. It was this: 'There were exhibited some very fine specimens of pears, and it was ascertained that the tree stood where it received the sweepings of a blacksmith shop, which led to the conclusion that iron was beneficial to the pear.' Acting on this hint, he procured a quantity of turnings and filings from a machine shop, and, as he plowed his garden, scattered the iron in the furrows, depositing about a bushel of it around the Madeline pear tree. The next spring the tree blossomed as usual, and about a peck of the fruit came to perfection. The second year the tree was loaded with as nice Madelines as ever were grown. The tree has produced full crops ever since. One year it bore sixteen dollars worth of pears. He tried the iron on several other trees with very good effect."

Early Rising—Its Advantages to the Farmer.—A young farmer found that he was getting reduced in circumstances. He went to a friend to ask his advice. This friend, with a very grave face, said:

"I know of a charm that will cure that. Take this little cup; drink from it every morning of the water you must get at such a spring. But remember, you must draw it yourself, or the charm will be broken."

Next morning the farmer walked across his fields, for the spring was at the further end of the estate, and spying a neighbor's cows which had broken through the fence, and were feeding on his pasture, he turned them out and mended the fence. The laborers were not yet at hand. When they came, loitering after their proper time, they were startled at seeing "master" so early.

"O!" said he, "I see how this is; it comes of my not getting up in time."

This early rising soon became a pleasant habit. His walk and cup of water gave him an appetite for breakfast, and the people were, like himself, early at work. He soon acknowledged that the advice his friend had given was as good as it was simple.—*N. Y. Observer.*

A Cruel and Useless Practice—Bleeding Calves to Make their Flesh White.—The cruel and unnecessary bleeding of calves before they are killed to make their flesh white, which has long been prohibited in many parts of Europe, is, as well as other cruel treatment of animals, now prohibited by the laws of this State, under a penalty in each case of imprisonment not over one year, or fine not over $250, or both fine and imprisonment. We must prosecute, if necessary, but would gladly avoid such a necessity.

Why should these poor animals be bled from one to three days before they are killed? If they do not require bleeding in France and England, why here? I have personally, and through friends, consulted many of our best physicians, and found but one opinion, namely: that this bleeding process is worse than useless, because: 1st, it tortures the animal; and 2d, it takes away the nutritious qualities of the meat, making it indigestible and unwholesome. Let every man, then, decline to buy veal which has been made white by torture, and this torture will cease at once, without a single prosecution.—*Our Dumb Animals.*

Railroads—What they do for Farmers.—To haul 40 bushels of corn 50 miles on a wagon would cost at least $12 for a team, driver, and expenses. A railroad would transport it for $4 at most. Allowing an average of $40 bushels per acre, the crop would be worth $8 more per acre, or 8 per cent. on $100. As the relative advantage is about the same for other crops, it is clear that a railroad passing through a town would add $100 an acre to the value of the farms. A town ten miles square contains 64,000 acres. An increase of $100 an acre is equal to $6,400,000, or enough to build 200 miles of railroad, even if it cost $32,000 per mile. But 200 miles of railroad would extend through 20 towns ten miles square, and cost but $5 per acre, if taxed upon the land. These figures are given merely as an illustration. If the farmers had taxed themselves to build all the railroads in the country, and given them away to any companies that would stock and run them, the present increased value of their lands would well repay the outlay.—*Exchange.*

Saw-dust as Manure.—The common practice of throwing this article into the streams on which saw-mills and shingle-mills are situated is reprehensible. It would not pay to spread it upon a muck swamp, but upon any sandy land, or light, gravelly loam, deficient in vegetable matter, it would prove a good dressing, and in time would show good results. The best use we have ever seen it put to was bedding for animals in stables. It is an excellent absorbent, and will keep cows clean, even better than straw. It is also a very light, handy article in the hennery, and more cleanly to handle than muck in common, open, privy vaults. The article is merchantable in cities, and is quite extensively used upon floors in eating saloons, and for other purposes. At country mills it can generally be had for the carting, as mill owners are glad to be rid of it. It is a good substitute for straw, and this is now worth so much for manufacturing purposes, in many parts of the country, that no thrifty farmer can afford to use it for bedding.—*American Agriculturist.*

Fragments.—A farmer named Parkhurst, in Fayette County, Iowa, broke his arm in the spring, when about commencing his wheat sowing. His neighbors made a "bee" for his benefit, and put in 50 acres in a single day.

The salt marsh lands of New Jersey comprise 295,476 acres. Of this 20,000 acres have been reclaimed, at an average cost of about $12 per acre, and are now the most productive in the State.

To make ginger biscuit, mix one pound of flour, half a pound of fresh butter, half a pound of powdered loaf sugar, three-quarters of an ounce of ground ginger, two eggs; bake five minutes in a quick oven.

Cows make the richest butter when they first go to pasture in the spring; they produce the hardest but when they feed on on dry food. Butter made during the fall is best for keeping.

Worth Knowing—Wolf in the Tail.—Mr. John Thompson, of Spring Gulch, near Big Oak Flat, Tuolumne County, having lost several fine cows by a disease known as "wolf in the tail," succeeded in saving one by the following remedy, and wishing his neighbors to have the benefit of it also, gave it to us for publication. The worm, or wolf, had eaten the tail four inches from the end, and the cow appeared likely to follow her predecessors to the bone yard. Mr. Thompson split the tail to the bone, filled it with soot and salt, and the next morning the cow was well. The remedy is simple, and always on hand. Should any of our readers have a cow similarly affected, we recommend them to give it a trial.—*Union Democrat.*

Blind Staggers—How to Cure it.—In cases of blind staggers, *The Stock Journal* says, the first thing to be done, is to tap the jugular vein, and take as much blood as will restore the horse the use of his limbs. Then use the stomach pump, or give medicine for the bowels, as the case may need.

Mining.

Increase of Heat in our Mines.

The increase in the heat of our mines is now beginning to give many of our mining companies more trouble, and is proving a greater obstacle to mining operations in those levels lying below a depth of 1,000 feet than any veins or "pocket" deposits of water yet encountered. A number of the leading companies on the Comstock are now engaged in putting in engines to be used expressly for driving fans for furnishing air to the lower levels, forcing it through large tubes of galvanized iron. With this great increase of heat in our mines comes a great decrease of water; in fact, in our deepest mine—the Bullion, which has attained the depth of 1,200 feet, not a drop of water is to be seen; it is as dry as a lime-kiln and as hot as an oven.

In the lower workings of the Chollar-Potosi mine, which are a perpendicular depth of 1,100 feet below the surface, the thermometer now stands at 100 degrees—a frightful heat to be endured by a human being engaged in a kind of labor calling for severe muscular exertion. Here, also, we find the water to have decreased till there is at the present time a very insignificant amount, it being necessary to run the pump but four hours out of the twenty-four.

We might give other instances illustrative and corroborative of what we have stated, but deem the evidence afforded by two of our deepest mines, situated some considerable distance apart, sufficient. Does it not appear likely, judging from the present situation in the deepest levels of our mines, that the great Sutro Tunnel, if ever constructed, is more likely to be found useful as a means of entrance for fresh air than of exit for water? The "situation," if we may so call it, so changes in our mines that we hardly know one month ahead what would be of advantage to us. Some months since we supposed we were to be drowned out of the lower levels of our mines, or rather prevented from ever attaining any very great depth, by a tremendous influx of water. Now we find no water at all—or at best a trifling quantity—but in its place hot air. Doubtless this is a change for the better. It will be much

easier to force a column of light and elastic air a thousand feet downward than to lift a column of water the same distance.

Should it prove a fact as now seems probable, that the water in our mines is confined to a certain stratum or strata at no great depth from the surface, say between the depths of 4 and 900 feet, and should it be found practicable to ventilate the deep workings of our mines by forcing down air, some of our leading companies are likely to reach a depth much below the point where the Sutro Tunnel will tap the lead before it is completed, even though work upon it should be at once commenced. Should the Choller-Potosi Company continue downward with their shaft at the same rate of speed that has distinguished their progress for some months past, they would in less than two years attain a point below that of the intersection of the Sutro Tunnel with the Comstock lead. Whether another water stratum exists in the 800 to 1,000 feet of hot, unexplored region of rock lying between our present lower levels and that point on the lead which would be cut by the Sutro Tunnel no man can know.—*Territorial Enterprise.*

Chances Still Good—Improved Conditions.

Much time has been uselessly wasted in searching after gold in localities where with present experience none would think of looking for it; while, as we have seen, a great deal of both time and money was spent in vain endeavors to wash the auriferous earth by means and methods wholly impracticable. With incredible toil the early miner pushed his researches high up into the Sierra, far beyond what is now known to be the furthest limit of the gold-bearing belt, seeking after the illusory sources whence had issued the deposits strewn along the rivers below. Long and wearisome journeys were made away into the depths of the gloomy wilderness over the crests of the snowy mountains, and sometimes out on the hot and arid deserts beyond, in search of mythical mountains composed mainly of the precious metals, or lakes, along the shores of which the sands glittered with virgin gold.

Taught by the mistakes of his predecessors, the modern prospector, avoiding these errors, is enabled to insure for his expenditure of labor and means, if not always more remunerative, at least more certain returns; while, as regards comfort and health, the mining community of California enjoy these blessings in as full measure as almost any other, whether we seek for them in this country or elsewhere.

It cannot, indeed, be said that the opportunities for making "big strikes," as they are termed, or even large wages, are as good now in the placers of this State as they were at first. This is especially true to the man of small means, more particularly if he propose to spend but a short time—as, for example, a year or two only—in the country. But where the new comer is content to remain a series of years, if necessary, and, proceeding to purchase or otherwise procure an interest in a productive claim, labors diligently, observing sobriety and economy, the chances for his amassing a moderate fortune, in the course of a few years, are fully as good now as ever before. To persons animated with these purposes, the placers of California are scarcely less inviting now than they were fifteen or twenty years ago; while, it may be safely affirmed, that to this class they offer inducements unequalled by any other country or field of labor in the world. Whoever can feel that, in the present altered conditions, he is amply compensated for the somewhat diminished chances for the speedy accumulation of riches, and the excitements incident to an early sojourn in California, may repair to this country with the full assurance that things, considered as a whole, have scarcely changed for the worse; there being still vast tracts of almost virgin mines, in certain parts of the State, open to occupation, while in the earlier settled and more populous mineral districts it is still an easy matter for good workers, or men with small means, to acquire ownership of valuable claims, either by location or purchase.—*Cronise's Natural Wealth of California.*

Metals in Process of Formation.—It is morally certain that gold, silver, copper, and other metals, are now in process of formation or deposition. Abandoned silver mines in Peru have been found rich in aborescent deposits of the metals on the walls of galleries unused for many years. A gold bearing region, after having been cleaned of the precious metal, gives good results after the lapse of only a few years. So with copper. In the Siberian mines, not only the precious carbonate known as malachite, but the metal itself, in a state of almost absolute purity, is deposited on the walls, roofs, and floors of galleries run under the earth's surface. In some places it appears in masses, and in others as tree-like formation, with trunk and branches similar to a delicate moss.—*Pajaronian.*

NOVELTIES.

How Paper is Made in China.

Most of the paper used in China is made from the bark of various trees and plants, and from the bamboo. The manufacture of bamboo paper is carried on extensively in the southern part of the country. In selecting stock from the bamboo plantations on the mountains, preference is given to the stems which are about to put out branches and leaves. Early the month of June the canes are cut into pieces from five to seven feet long, and placed in a pit which is supplied with water. After soaking for several weeks, the canes are beaten with mallets, in order to remove the thick bark and green skin. The remaining filaments, resembling a fine sort of hemp, are treated with lime and water raised to a certain temperature. After remaining in this bath for about a week, the filaments are removed, washed with cold water, passed through a ley made of wood ashes, and then placed in a boiler. This process is repeated until the material begins to grow putrid, when it is transferred to a mortar, and pounded into pulp by means of water-power; after which the mass is treated to bleaching powder. The pulp thus prepared is made by hand into sheets of various thicknesses by mean of a silk tissue within a light frame, upon which the workman places the required quantity of pulp. When the water has run off from the corners of the frame, he turns the sheet over to a large table, where it is pressed. Each sheet is afterwards raised and dried separately in a kiln made for that purpose. Printing paper is made from the finest part of the bamboo material. Another kind is made by mixing rice-straw with the bamboo fibre. A very strong paper used for window-blinds and other articles, which in this country are generally constructed of woven substances, is made by mixing 60 per cent. of the bark of a tree called *tchou* with 40 per cent. of bamboo material. Another variety of strong paper is obtained from the bark of the mulberry tree, and is used in the breeding and culture of silkworms. The same material, made from thinner pulp, is employed in the manufacture of umbrellas, fans, and firescreens. Bark paper which is to be painted is first passed through a solution of alum-water, to destroy the fine filaments which are commonly found on the upper side of the sheet as it lies in the silk tissue frame—the lower side in contact with the tissue being much more smooth. For many uses, when only one color is required, the material is added to the pulp.

Electric Clocks—A French Invention.—A novelty in electric clocks has just been invented in France by M. L. De Combettes. It consists of a long pendulum, on the lower portion of which is fixed the clock face. The weight is a sort of box containing an electro-magnet and armature, which on being attracted, disturbs the equilibrium of the pendulum, and consequently gives it motion. The movement of the armature is made to transmit motion to the hands of the clock in a manner somewhat similar to the mechanism of the alphabet dial telegraphic instrument. In order to make and break the electric circuit, the movement of the pendulum is made use of, one pole of the battery being connected permanently through the axis of suspension to one end of the electro-magnet, while the other pole is connected to a metal plate, against which a point of the pendulum, in connection with the electro-magnet, makes contact at every beat, thus completing the circuit and causing the electro-magnet to attract the armature. It is stated that only a weak battery is required, and that two Daniell's cells will keep it working for several months.

Compressed Leather.—A substance under this name is now manufactured in considerable quantity in England, and is prepared by first cleaning shoemaker's paste and cuttings from dust and foreign matters, and reducing to fine filaments. The cuttings of ox or other hides are also reduced to a fiberous mass. These combined together, in certain proportions, are mixed with water, to which has been added one per cent. of sulphuric acid, until the whole becomes a plastic mass, which is then pressed into moulds of the desired size and shape. After drying by steam, they are passed through rolls glazed on one side and roughened on the other, to produce the grain and flesh sides of the leather. About one pound of glycerine to the hundred weight is added to render the leather more flexible. For many purposes, as for soles and heels of shoes, etc., it is equal to natural leather, and can be sold at one-half the cost.

A New California Production.—The cultivation of the hop vine in California, is now becoming general. The attention of growers is asked to the value of the stalk after the hops are gathered. The stalk of the hop plant gives an an excellent fibre for cloth and cordage. It is to be steeped in water till there is a sign of loosening: then dried and bent till the woody centre separates from the outer fiber which comes off easily in long threads. It costs little to save this product, and it would be a valuable addition to our home resources.—*S. F. Times.*

Steel fot Railroad Tracks.—It is pretty well settled that steel is destined at no distant day to entirely supersede iron on railroad tracks. Steel rails not only endure the wear from friction better than iron ones, but they offer more resistance to the crushing action of the locomotives now in fashion.

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GENERAL SELECTIONS.

Government.

When the crew of a wrecked ship escape in an open boat, and the boat is crowded, the provisions scanty, and the prospect of making land distant, laws are instantly established and enforced which no one thinks of disobeying. An entire equality of claim to the provisions is acknowledged without dispute; and an equal liability to necessary labor. No man who can row is allowed to refuse his oar; no man, however much money he may have saved in his pocket, is allowed so much as half a biscuit beyond his proper ration. Any riotous person who endangered the safety of the rest would be bound, and laid in the bottom of the boat, without the smallest compunction for such violation of the principles of individual liberty; and on the other hand, any child, or woman, or aged person, who was helpless, and exposed to greater danger and suffering by their weakness, would receive more than ordinary care and indulgence, not unaccompanied with unanimous self-sacrifice, on the part of the laboring crew.

There is never any question, under circumstances like these, of what is right and wrong, worthy and unworthy, wise or foolish. If there *be* any question, there is little hope for boat or crew. The right man is put at the helm; every available hand is set to the oars; the sick are tended, and the vicious restrained, at once, and decisively; or if not, the end is near.

Now, the circumstances of every associated group of human society, contending bravely for national honors, and felicity of life, differ only from those thus supposed, in the greater, instead of less, necessity for the establishment of restraining law. There is no point of difference in the difficulties to be met, nor in the rights reciprocally to be exercised. Vice and indolence are not less, but more, injurious in a nation than in a boat's company; the modes in which they affect the interests of worthy persons being far more complex, and more easily concealed. The right of restraint, vested in those who labor, over those who would impede their labor, is as absolute in the large as in the small society; the equal claim to share in whatever is necessary to the common life (or commonwealth) is as indefeasible; the claim of the sick and helpless to be cared for by the strong with earnest self-sacrifice, is as pitiful and as imperative; the necessity that the governing authority should be in the hands of a true and trained pilot is as clear, and as constant. In none of these conditions is there any difference between a nation and a boat's company. The only difference is in this, that the impossibility of discerning the effects of individual error and crime, or of counteracting them by individual effort, in the affairs of a great nation, renders it tenfold more necessary than in a small society that direction by law should be sternly established. Assume that your boat's crew is disorderly and licentious, and will, by agreement, submit to no order;—the most troublesome of them will yet be easily discerned; and the chance is that the best man among them knocks him down. Common instinct of self-preservation will make the rioters put a good sailor at the helm, and impulsive pity and occasional help will be, by heart and hand, here and there given to visible distress. Not so in the ship of the realm. The most troublesome persons in *it* are usually the least recognized for such, and the most active in its management; the best men mind their own business patiently, and are never thought of; the good helmsman never touches the tiller but in the last extremity; and the worst forms of misery are hidden, not only from every eye, but from every thought. On the deck, the aspects of Cleopatra's galley—under hatches, there is a slave-hospital; while, finally (and this is the most fatal difference of all), even the few persons who care to interfere energetically, with purpose of doing good, can, in a large society, discern so little of the real state of evil to be dealt with, and judge so little of the best means of dealing with it, that half of their efforts will be misdirected, and some may even do more harm than good. Whereas it is the sorrowful law of this universe, that evil, even unconscious and unintended, never fails of *its* effect; and in a state where the evil and the good, under conditions of individual "liberty," are allowed to contend together, not only every *stroke* on the Devil's side tells—but every *slip* (the mistake of wicked men being as mischievous as their successes); while on the side of right, there will be much direct and fatal defeat, and, even of its measures of victory, half will be fruitless.

It is true, of course, that, in the end of ends, nothing but the right conquers: the prevalent thorns of wrong, at last, crackle away indiscriminate flame: and of the good seed sown, one grain in a thousand, at last, verily comes up—and somebody lives by it; but most of our great teachers, not excepting Carlyle and Emerson themselves, are a little too encouraging in their proclamation of this comfort, not to my mind, very sufficient, when for the present our fields are full of nothing but nettles and thistles, instead of wheat; and none of them seem to me yet to have enough insisted on the inevitable power and infectiousness of all evil, and the easy and utter extinguishableness of good. Medicine often fails of its effect—but poison never: and while, in summing the observation of past life, not unwatchfully spent, I can truly say that I have a thousand times seen patience disappointed of her hope, and wisdom of her aim, I have never yet seen folly fruitless of mischief, nor vice conclude but in calamity.—*Ruskin's Time and Tide.*

The Most Dangerous Enemy.

Nothing can be more respectable than the reluctance of a large portion of the press, and of a large number of public men, to raise questions which seem likely to make religious differences the basis of political differences, and thus transfer to this country the horrid strife by which for four hundred years some of the fairest portions of Europe have been desolated. But then we must take care that this delicacy is not carried too far. The relations of the State to the various religious sects are well settled in the minds of all, or nearly all, native Americans; but we are receiving from Europe every year half a million people or thereabouts, and we have already three or four millions more, in whose minds they are not well settled; in whose eyes the position of the the Catholic Church in America is not what she is entitled to, but what the numerical weakness of her followers imposes upon her, and is therefore, they hope and believe, only temporary. She has never yet accepted a position of equality with other sects, except as a matter of necessity. It has been imposed upon her, of course, in Protestant countries, but never in Catholic ones, except by the alienation of the body of the people or of the governing classes. In no country in which the government is in the hands of sincere and fervent Catholics does the Church admit that other sects should be tolerated, or admitted to an equality with her, or do the clergy refrain from seizing on every species of power which the State is willing to place within their reach. The Austrian Concordat of 1855 handed over to the bishops complete jurisdiction over the schools and over marriage, by an arrangement between a despotic monarch and the Pope, in defiance of the feelings and traditions of the people, and its abrogation within the last few weeks has been accomplished in the teeth of the threats and denunciations of the clergy. In France, Belgium and Italy they have been ousted forcibly, owing to the long association of the Church with various forms of political tyranny, but largely owing to the growth of scepticism and materialism or other forms of heresy amongst the intelligent classes. In Spain, where the great body of the people remain attached to the Church, the pretentions of the clergy and their treatment of Protestants and other dissenters have undergone little or no change since the sixteenth century. They do not burn or torture heretics, it is true, but this is because manners have been softened by the advance of civilization, not because they no longer believe that purely carnal treatment is unsuited to spiritual disease.

We confess we know of no reason for expecting that in this country either they will ever be content with anything less in the way of privilege or immunity than what they can secure by working on the hopes or fears of the Church. A striking illustration of what we may expect on this point has been afforded by the repeated attempts—one of which was partially defeated a month ago—to extract money from the State treasury for the support of the Catholic churches and schools. They defend this by saying that Catholics are taxed for the support of schools of which they do not approve and which they cannot use, or in other words, that they must counteract one wrong by another. But this argument will cover every attempt either to escape from the jurisdiction of the State government or obtain the control of State machinery; for the Catholic Church, even when placed in a position of perfect equality, is, as we have said, held to be deprived of her just rights. Every school, no matter who pays for it or attends it, which might be directed and supervised by a priest, and is not, is in Catholic eyes a standing offense against religion and virtue.

We feel satisfied, therefore, that a firm, temperate and persistent opposition to all pretentions on the part of the Church or its members to exemption from any laws or regulations to which other portions of the community are subject, cannot be begun a minute too soon, because the sooner it is begun—the earlier the Catholic population are familiarized with the idea that religious quality is the law of the country, which cannot be evaded—the less trouble will there be hereafter. The evil which threatens us, one of those which gains prodigiously every year, which is not met in its small beginnings, may produce a convulsion. We are not in a position here, and we hope never shall be, to seize a contumacious archbishop in the night, as the late King of Prussia did, and send him out of the country; and we have not that control over the clergy, and we hope never shall have, which the French Government secures by the Napoleonic Concordat. Whatever we do to kept them in bounds must be done by the pressure of public opinion and the rigid enforcement of equal laws.—*The Nation.*

The Contest in South America.

On the one side fights the huge, unwholesome empire of Brazil, ruled more villainously than any other country on the face of the earth, by a wretched oligarchy of Portugese slaveholders. In alliance with it is the lesser power of Uruguay, which is found in such disreputable company because fear prevents the friends of Paraguay from obtaining that control which otherwise they would inevitably assume in the national councils. The success of this godless alliance means the extension of slavery and tyranny. On the other side contends the little realm of Paraguay, whose success means freedom. Measuring by the strict standard of European development, we should regard the Paraguayans as semi-civilized. Without quarreling about the uncomplimentary phrase, it remains certain that they possess such virtues and such abilities as would ennoble the foremost rank of civilization, and render their stage, wherever it may be in the march of human progress, by no means despicable. The present dictator of Paraguay is Lopez, called the younger. Before him the elder Lopez, and before him Francia, held the reins of government. All three have been men of great intellect and extraordinary force of character. The nation seems to have been led as, by a divine instinct, to a recognition of their masterly qualifications for the conduct of affairs, and to an implicit reliance in their leadership; and has yielded to them an obedience probably unparalleled in the history of the human race, and seeming almost fabulous. Thus lately, at the command of Lopez, literally the entire population of the capital abandoned their city, and left only a desolate array of buildings as the reward of a toilsome and very dangerous advance of the invaders. The long warfare of the Hollanders and Zealanders against Spain is the only analogy worthy of the Paraguayans which history furnishes. Already this dauntless and inflexible race, comparatively few in number and poor in purse, has stricken many a deep home-thrust into the carcass of her effete and corrupt antagonist, and has driven it to the very last straits for men and money; to a reckless depreciation of its currency and to the extending of the bribe of freedom to a portion of its bondmen. Yet Brazil seems no nearer to success than before.

The last dispatches show the modern Leonidas still invincible, still calmly ready for the conflict, so soon as his foe can muster the courage to begin the threatened assault. Nothing much short of annihilation will subdue the Paraguayans, and that, we cannot but hope and believe, Brazil is utterly incompetent to accomplish. Meanwhile it is strange, certainly, and incomprehensible to see how the whole civilized world ignores the principles, the history, nay, almost the existence of this terrible warfare.—*Boston Advertiser.*

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FAMILY READING.

The Two Armies.

As Life's unending column pours,
Two marshall'd hosts are seen,—
Two armies on the trampled shores
That Death flows black between.

One marches to the drum-beat roll,
The wide-mouthed clarion's bray,
And bears upon a crimson scroll,
"Our glory is to slay."

One moves in silence by the stream,
With sad, yet watchful eyes,
Calm as the patient planet's gleam
That walks the clouded skies.

Along its front no sabers shine,
No blood-red pennons wave;
Its banner bears the single line,
"Our duty is to save."

For these no death-bed's lingering shade;
At honor's trumpet-call,
With knitted brow and lifted blade
In glory's arms they fall.

For these no clashing falchions bright,
No stirring battle-cry;
"The bloodless stabber calls by night,—
Each answers, "Here am I!"

For those the sculptor's laurell'd bust,
The builder's marble piles,
The anthems pealing o'er dust
Through long cathedral aisles.

For these the blossom-sprinkled turf,
That flood the lonely graves,
When Spring rolls in her sea-green surf
In flowery-foaming waves.

Two paths lead upward from below,
And angels wait above,
Who count each burning life-drop's flow,
Each falling tear of Love.

Though from the Hero's bleeding breast
Her pulses Freedom drew,
Though the white lilies in her crest
Sprang from that scarlet dew,—

While Valor's haughty champions wait
Till all their scars are shown,
Love walks unchallenged through the gate,
To sit beside the Throne! —*Dr. Holmes.*

Little Plaid Sun Bonnet.

Little plaid sun bonnet, what do you hide,
Down in the grass by the sunny wall side?
Any short ringlets half out of curl?
Any round forehead as pure as a pearl?
Any blue eyes with a laugh bubbling over?
Any red mouth closing on a red clover?
Is it the wind makes you dance up and down?
Or is it a fairy head under your crown?

O, Earth is bright, by the glad summer kissed,
Millions of roses might scarcely be missed;
Acres of buttercups, growing so gay,
Cause not a sigh when their gold drops away.
Yet to my heart how your charms were destroyed,
All your fresh meadows how wintry and void,
Earth, should you lose from your beauty and pride,
Just what a little plaid bonnet can hide.

—*Springfield Republican.*

Our Neighbor.

There was a family moving into the brown cottage across the way. Mrs. Munroe informed her husband of the fact while he was eating his dinner.

"What kind of folks?" he asked, feeding baby Jennie with a strawberry.

"Real pleasant, nice looking people, John," continued his wife, "and they have the sweetest child you ever saw."

"Sweeter than our Jennie, hey?" asked the proud father, with a lurking smile at the corners of his honest mouth.

"Oh, different. She must be six years old and has curls falling to her waist; and such a face! It looks like an angel's. There are two or three other children, but they don't look like her."

"Well, I would run over and let them know that they have a neighbor, and offer to do any little thing we can for them. We know how good it is to have kind neighbors."

"Yes, mother used to say we could do without friends better than without neighbors. I'll tell them they can get water from us until the pumps are in order there, for I know they are taken up."

But while Mrs. Munroe was washing up her dishes a sweet voice said at her elbow:

"Please, will you lend mother some matches?" and there stood the little girl from over the way.

She was, indeed, a beautiful child. Her brow wore that high, fine look, that makes one instinctively think of angels; but there was a flush on her face, and her breath came hot and hard. Mrs. Munroe noticed this and the drooping eyes, and asked if she were sick.

"Yes'm," answered the child; "and mother's down with it. She thinks may be it's fever. My head aches so badly, and brother Charlie cries all the time."

A dreadful fear came over Mrs. Munroe as she saw the child depart, and she rushed to the bed upon which she had laid her baby to take its afternoon nap. There was no fever there, but a sweet, placid sleep, and she involuntarily breathed an earnest "Thank God!"

Next to the brown cottage was a marble block, and in one of the marble dwellings it contained, lived the family of Mr. Greenough, a wealthy banker. They were rich and aristocratic, and the brown cottage, and its humble friend opposite, were spots on their domestic sunshine, for they were occupied by the families of working men, and with "such people" the Greenoughs had no tastes in common.

"Aping other people," said Mrs. Greenough, as the little girl from the brown cottage ran past their marble steps, playing hoop. "Look at those curls. The child would look much better with her hair cut off, and it would be much more suitable to her position."

"Define her position, Sophy," said her brother, maliciously.

Rut Sophy's only answer was a scornful toss of her head. She did not take enough interest in "such people" to talk about them.

The next morning a small sign of yellow pasteboard was visible on the brown cottage. Mr. Greenough came in with his face white with consternation.

"Pack your trunks as quick as possible. "The small pox is next door."

It was true. That loathsome disease had made its appearance there, and three members of the family were dangerously ill.

"Oh, John, it is dreadful," said Mr. Munroe to her husband. "If Jennie should take it."

"We won't think of ourselves at all. Jane is in God's hands; so are we. If we use all necessary precautions, there will be no danger. The Greenough's have left their house and gone into the country, but I think we are just as safe here."

For three days they heard no news. Then a very small coffin went into the house. The youngest one was dead.

Mrs. Munroe asked the doctor if there was anything she could do.

"Plenty," was the brusque reply. "They are dying for want of help, and cannot afford to pay for it."

The next day, after a discussion between John and his wife, a woman, deeply pitted, went into the brown cottage and began to nurse the inmates; but the little girl with curls, was beyond help, and that night she died and was carried away. Every morning a great pan filled with good food was placed on the gate-post just before day-break. Once an envelope containing a five dollar bill lay on top. No one knew positively whence it came, but it was noticed that John Munroe's wife baked a great deal.

Slowly the family drifted back to life, and the ticket was taken down and the house fumigated. Then the Greenoughs came back to their elegant home.

"Such inconvenience," murmured Mrs. Greenough, as she reinstated herself and silks in possession again. "It all comes of living next to such common people."

Such common people! Why, there is more heroism and real aristocracy among them than in all the generations of Greenoughs that ever existed. They could not prevent death, but they softened the pang. They could not bring back the dead, but they gave an honest, living sympathy to the living. Their cruse of oil will never fail. When John Munroe was brought home the other day with a broken leg, those people he had helped so well, spread him such a salve of sympathy and neighborly kindness, it extracted half the pain, and the bread he cast upon the waters has all come back again.

It is written of such as the Greenoughs, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven."

The two Neighbors.

There were two men who were neighbors, and each of them had a wife and several little children who depended on them for support.

Now, one of the men was greatly troubled, saying, "If I die, or even if I fall sick, what will become of my wife and children?"

The same thought came also to the other father, but he let it go again, whispering to himself, "God, who knows all his creatures, and who watches over them, will watch over me also, and over my wife and children." And this man lived in peace, while the other knew neither rest nor joy.

One day when the latter, sad and cast down by reason of this fear, was working in the field, he saw some birds fly into a bush, come out, and then soon return thither. He approached it, and saw two nests, side by side, and in each were several little birds newly hatched, and still featherless. When he had returned to his work, he raised his eyes from time to time, and looked at the old birds going backward and forward, carrying food to their young ones. Presently, just as one of the mother birds was returning with something in her beak, a hawk seized her and carried her away, in spite of her struggles and piteous cries.

At this sight the man felt more troubled than before, for he thought, "The death of the mother is the death of the little ones. Mine have only me; what will become of them if I fail them."

All the day he was very sad, and when night came it brought him no relief.

The next day, on returning to the field, he said: "I will see how these poor little birds are; doubtless several of them have already perished."

So he went toward the bush, and looked into the nest. There he saw the birds, and not one of them seemed to have suffered from the loss of its mother.

He was exceedingly astonished, and hid himself to see what would happen.

After a little while he heard a faint cry, and perceived the bird of the other nest bringing with haste the food she had found, and this she divided between her own and the motherless little ones. There was enough for all, and the poor orphaned birds were not abandoned in their misery.

The man who had mistrusted God, told to his neighbor what he had seen, and the latter answered him:

"Why art thou troubled? God never forsakes his children. His love has secrets that we know not of. Let us believe, hope, and love, then we may go on our journey in peace. If I die before you, you will be a father to my children; if you die before me, I will be a father to yours. Or, if we both die while they are of tender age, their Father will be our Father, who is in Heaven."—*From the French of Lamartine.*

What Must You Do?

Reader, do you feel the slightest drawing towards God, the smallest concern about your mortal soul? Does your conscience tell you this day that you are not yet forgiven, and have not yet felt the Spirit's power, and do you want to know what to do? Listen, and I will tell you.

You must *go at once to the Lord Jesus Christ in prayer*, and beseech him to have mercy upon you, and send you the Spirit. You must go direct to that open fountain of living waters, the Lord Jesus Christ, and you shall receive the Holy Ghost. (John 7: 39.) Begin at once to pray to Jesus for the Holy Spirit. Think not that you are shut up and cut off from hope. The Holy Ghost is promised to them that ask him. Give the Lord no rest till he comes down and makes you a new heart. Cry mightily unto the Lord; say unto him, "Bless me, even me also; quicken me, and make me alive."

I dare not, for my part, send anxious souls *to any*

one but Christ. I cannot hold with those who tell men to pray for the Holy Spirit in the first place, in order that they may go to Christ in the second place, I see no warrant of Scripture for saying so. I only see that if men feel that they are needy, perishing sinners, they ought to apply first and foremost, straight and direct, to Jesus Christ. I see He himself says "If any man thirst, let him come unto me and drink. (John 8: 37.) I know it is his special office to baptize with the Holy Ghost, and that "in him all fulness dwells." I dare not pretend to be more systematic than the Bible. I believe that Christ is the meeting place between God and the soul, and my first advice must always be, *Go to Jesus, and tell your wants to Him.*

Reader, remember this, I have told you what to do. You are TO GO TO CHRIST, if you want to be saved.—*J. C. Ryle.*

Young Folks.

Nothing To Do.

"I have shot my arrows and spun my top,
And bandied my last new ball;
I trundled my hoop till I had to stop,
And I swung till I got a fall;
I tumbled my books all out of the shelves,
And hunted the pictures through;
I've flung them whence they may sort themselves,
And now—I have nothing to do.

"The tower of Babel I built of blocks,
Came down with a crash on the floor;
My train of cars ran over the rocks,
I'll warrant they'll run no more—
I have raced with Grip till I'm out of breath;
My slate is broken in two,
So I can't draw monkeys! I'm tired to death,
Because I have nothing to do.

"The boys have gone to the pond to fish,
They bothered me, too, to go;
But for fun like that I hadn't a wish,
For I think it's mighty 'slow'
To sit all day at the end of a rod,
For the sake of a minnow or two,
Or to land at the farthest an eel on the sod—
I'd rather have nothing to do!

"Maria has gone to the woods for flowers—
And Lucy and Nell are away
After berries—I'm sure they've been out for hours,
I wonder what makes them stay;
Ned wanted to saddle Brunette for me,
'I was thinking you'd relish a canter' said he,
'Because you had nothing to do.'

"I wish I was poor Jim Fosters's son,
For he seems so happy and gay,
When his wood is chopped and his work all done,
With his little half hour of play;
He neither has books nor top nor ball,
Yet he is singing the whole day through;
But then—he is never tired at all,
Because he has nothing to do."

—*Observer.*

A Traveler's Story.

"Now, uncle, you said you would tell us to-night some more about your travels in Eastern countries."

"So I did, Charles; and as you and your sister Mary seem quite ready to listen to me, I may as well begin at once. But as a story is of no great value unless it teaches a lesson worth learning, I will, while I seek to please you, try also to do you good.

"In our British lands we do not know much about lofty walls around our cities. We go to sleep at night without any fear of being aroused by an alarm that an enemy is at our door. Let us be thankful for our safe and quiet homes. In some Eastern cities it is quite otherwise. High and strong walls inclose the houses for defense, and those who work in the fields, or labor outside at trades, or are on a journey, have to pass in and out through the gates in the wall.

"It is usual to shut the gates at night, and to open them at daylight. A gun is mostly fired as a signal when the gates are closed and opened. Should there be any persons beyond the walls at the evening signals, they are shut out for the night, and must find a place of rest where they can.

"One day, when going through Egypt, I was in a small boat sailing down the far-famed river Nile. Sometimes I landed to look at the ruined temples on the side of the river, or to pluck the gay flowers that growed on the high banks. I was well aware that I had to reach the city that evening, for I was to sail to another country early in the morning. I am all in good time," said I to myself, as I plucked the flowers, or stood looking around me. Now one trifle and then another caused delay; and when the boat did move, it was allowed to drift slowly along.

"Soon the golden gleam of the sun was seen on the broad waters, warning me that it would soon set. Still I thought only of my pleasure, or that I could soon make up for the lost time. At last the sky began to darken, and I sprang up into the boat as if it had only just entered my mind that I might after all be too late. The hour for shutting the city gates I knew was not far off. The rowers pulled away at the oars, and as we got near the city, I jumped quickly ashore. I had to get my passports that night, that I might be ready to start by the ship in the morning. In some countries, Charles, no person is allowed to go away without a passport—that is, a permission to leave.

"I ran toward the gate; but, when within a short distance of it, I saw a flash, and then, in an instant after, the report of the gun was heard on the evening breeze. The hour had come; I was a few minutes too late. The gate was shut. I cast away the flowers I had gathered on my journey. They could not repay me for my delay and loss. The ship sailed early the next day without me, and I was left behind to blame myself for my folly.

"Such is a traveller's story. Will you listen to me while I tell you there is such a thing as being one minute too late in matters of higher concern. You may be too late for the railway or the steamboat, you may be too late for a party of pleasure, or to receive a bag of money; and you may suffer for your folly; yet another time may come when you may set yourself right again. But my dear children, do not forget that you may be too late for repentance—to obtain pardon—to enter heaven. You may not only be one moment too late but forever too late.

"Your life is like a journey. You may be so taken up with the pleasures that lie in your path, that you may loiter in your way. As I lost my time on the banks of the Nile, while gathering a few flowers, so it may be with you. You may be very busy in pleasing yourself, but what if you should not attend to the great concerns of your soul? It will be sad, indeed, if you let the days of your youth pass away, while you neglect to give your heart to Jesus. If you should not seek pardon through his precious blood, what will you do in the end? If you do not now 'strive to enter in at the strait gate,' and into the 'narrow way,' what will you do when you find that the 'door is shut?' You may think you have plenty of time; so many have thought. But when the shades of death have gathered over them, they have awakened to see their danger—when it was too late. The right and the best time is *now.* It may be the *only* time.

"There, Charles, I see you and your sister are ready to return home. You must not go till you have read to me the parable of the seven virgins, the twenty-fifth chapter of Matthew.

"And the door was shut!"

"Now, stop, those are solemn words, do not forget them."—*Chris. Instructor.*

Two Sides to a Story.

"What is the matter?" said Growler to the black cat, as she sat mumping on the step of the kitchen door.

"Matter enough," said the black cat, turning her head another way. "Our cook is very fond of talking of hanging me. I wise heartily some one would hang her."

"Why, what is the matter?" repeated Growler.

"Hasn't she beaten me, and called me a thief, and threatened to be the death of me?"

"Dear, dear!" said Growler; "pray what has brought it about?"

"O, the merest trifle—absolutely nothing; it is her temper. All the servants complain of it. I wonder they haven't hanged her long ago."

"Well, you see," said Growler, "cooks are awkward things to hang; you and I might be managed more easily."

"Not a drop of milk have I had this day," said the black cat; and such a pain in my side!"

"But what," said Growler—"what immediate cause?"

"Haven't I told you?" said the black cat, pettishly; "it's her temper—what I have had to suffer for it! Everything she breaks she lays on me—such injustice—it is unbearable!"

Growler was quite indignant; but, being of a reflective turn, after the first gust of wrath had passed, he asked, "But was there no particular cause this morning?"

"She chose to be very angry because I—I offended her," said the cat.

"How? may I ask?" gently inquired Growler.

"O, nothing worth telling—a mere mistake of mine."

Growler looked at her with such a questioning expression, that she was compelled to say, "I took the wrong thing for my breakfast."

"O!" said Growler much enlightened.

"Why, the fact was," said the black cat, "I was springing at a mouse, and I knocked down a dish; and not knowing exactly what it was, I smelt it, and just tasted it, and it was rather nice, and"—

"You finished it," suggested Growler.

"Well, I should, I believe, if that cook hadn't come in. As it was, I left the head."

"The head of what?" said Growler.

"How inquisitive you are!" said the black cat.

"Nay, but I should like to know, said Growler.

"Well, then, of the fish that was meant for dinner.

"Ah!" said Growler," now I've heard both sides of the story, I only wonder she *didn't* hang you."—*Original Fables.*

A True Story of Faith.

One bright afternoon last summer two little boys of my acquaintance started forth for a ramble in the green fields. They amused themselves for some time with a nice new chain which had been given to one of the boys, not long before, by his father. But, after a while, their attention was attracted in other ways; the ripe, red berries, the nimble squirrels, the gay butterflies, all, in turn, absorbed their little minds, and the new chain was left forgotten upon the ground.

At length both Freddy and Weston became tired of playing, and began to think about home, mother, and supper, and then they remembered the chain, and began to wonder where they could have dropped it. They looked about eagerly for a good while, but the chain was nowhere to be found. Finally, said little Weston,

"Let's pray, Freddy, and perhaps that will help us find the chain."

So these little boys kneeled down and repeated the Lord's Prayer, word for word, with the rather indistinct assurance that by so doing they should obtain help from above. They arose from their knees and renewed the search more diligently, but all to no purpose. They began to feel about discouraged, when little Freddie, who had kept up a perpetual thinking, said:

Look here, Weston, that wasn't the way to pray. We must pray for what we want; if we want God to help us find the chain, we must ask Him to."

So they both kneeled down once more, and their little trusting hearts went up to God in a simple, earnest prayer that He would help them find their missing treasure. And then they again commenced their search. They had gone but a short distance when the lost plaything was seen shining brightly in the green grass. They seized it eagerly, and ran home as fast as their little feet would carry them, to relate to their mother the story of the afternoon's adventure—the lost chain, the prayer, and its speedy answer.

May not children of a larger growth learn a lesson of simple faith from these little boys, and pray for what they want, remembering the promise, "Ask, and ye shall receive?"—*Children's Friend.*

D. Hewes,

RAILROAD CONTRACTOR.

News Summary.

PACIFIC COAST ITEMS.

The people in Pajaro Valley are making a renewed effort to build a railroad from Watsonville to a point on the Southern Pacific Road, 4 miles east of Gilroy, a distance of 14 miles. A company was formed last year, and $20,000 were subcribed, but the enterprise was dropped on account of the delay of the Southern Pacific, which company have now 20 miles of road ready for the rails. $80,000 additional capital is to be raised. The *Pajaronian* says:

"What is $70,000 or $100,000 to the people of Pajaro Valley—and we might include two-thirds of Santa Cruz and one-half of Monterey county—compared with the direct benefits they would derive from a road by which San Francisco could be reached in five hours?"

Between the outlet of the Truckee and Sugar Pine Point, near the shore, in Lake Bigler, is a remarkable natural curiosity. About three hundred yards from the shore the top of a pine tree shoots out of the water to the height of seven or eight feet, and of a diameter of about four inches. the tree is now dead, but appears to be firmly rooted in the bottom of the lake. The water around the tree is one hundred and fifty feet deep by actual measurement. No other trees or stumps can be seen near this one, nor even signs of such vegetation in the shallow water near the beach. The vicinity of this tree is a favorite resort for fishermen, who make fast to the trunk and cast their lines where the fish are plenty and cager for the hook.—*Virginia Trespass.*

The Mechanics' Institute Fair has now been in operation two weeks and is a decided success. In the size and convenience of the pavilion, the variety and arrangement of the articles exhibited, and in the number of visitors who are attracted by the display, this Fair far excels any thing of the kind ever held in this city. The receipts for the first week were over $20,000, and the building is still thronged with visitors day and evening.

We have good authority, the Democratic papers, for stating that a large part of the Union men of this State have gone over to the support of Seymour; it having been conclusively proved that Grant's true name is not Ulysses S. We learn also from the Union papers—also good authority—that most of the leading Democrats, being convinced of Seymour's insanity, will support Grant.

From the *California Teacher*, edited by Rev. O. P. Fitzgerald, we learn that the State Board of Examination may challenge comparison, for scholarship and character, with any similar body of men in the country. The following gentlemen constitute the Board: The Superintendent of Public Instruction, T. C. Leonard, W. J. Williams, A. L. Fitzgerald, H. N. Bolander.

The amount of business transacted at the Labor Exchange is by no means diminishing. Many orders for workmen cannot be supplied. It seems probable that the Labor Exchange will be a permanent institution as it certainly has already proved itself a useful one.

New gold mines have been discovered about 40 miles west of Laramie City, Dacotah. They are said to be the richest in that section.

Those of our people who so much dislike the Chinamen, find much fault with the treaty recently concluded with China.

Fifty houses are now being built at San Jose. The whole number erected during the season is estimated at several hundred.

The Odd Fellows at Haywood have commenced work on their new Hall. It will be the finest building in the place.

The Order of Red Men laid the corner-stone of their new Hall on Bush St. on Tuesday last with appropriate ceremonies.

Under the provisions of the School Law, Mendocino City has a school for Indian children, containing 15 or 20 pupils.

Two Cents per pound for hay, and five to six cents for Barley, are the present prices at Winnemucca Nev.

The National Italian Association has established a school in this city for the education of Italian children.

It is expected that the San Jose and Santa Clara railroad will be completed in less than three months.

$45 to $65 per month and board, is the wages paid to tracklayers on the Central Pacific.

Coal has been discovered on San Pablo Creek, Contra Costa County.

A Deep tunnel to drain all the mines at Grass Valley, is talked of.

TELEGRAPHIC.

Eastern.—Thaddeus Stevens died at Washington on the 12th....Much sickness has been caused by eating the flesh of diseased cattle in New York....D. Appleton & Co.'s publishing house in New York was burned on the 14th....All the forces that can be spared from the forts in New York harbor are ordered to the Pacific....The Indians and whites are still fighting in Kansas....The amount of imports for June was $33,112,906....Gen. P. H. Jones takes Gen. Halpine's place as Register of New York City....The new treaty has been transmitted to the Chinese Government for approval....An accident on the Union Pacific Railroad killed 10 men and wounded 7.

Southern.—The Governor of Alabama has vetoed the bill authorizing the Legislature to choose Presidential electors....A riot took place at Richmond between the Democrats and negroes....Military government has been withdrawn in Arkansas....The Kuklux Klan are still murdering Radicals in Tennessee....Gen. Abbott, of South Carolina, says that $10,000,000 of northern capital are now employed in that State....The leading Republicans of the South desire a September session of Congress, fearing that the Democrats will use force in choosing electors.

Foreign.—The Emperor of Austria will appoint native officers to command the Hungarian troops....The Cretans are still victorious over the Turks....A complete changehas been made in the Cabinet of Brazil....Agents of the French Government are purchasing large quantities of horses and forage in America....A serious riot has taken place at Tipperary, Ireland....Hon. Reverdy Johnson is inLondon.

WEEKLY MARKET REPORT.

Wednesday, August 19, 1868.

Flour—Sales of 5,000 bbls Superfine and Extra, in lots, mostly for export, current rates. We quote jobbing prices for city mills as follows: Superfine, in sks, ℔ 196 lbs, $5 25 @$5 50; Extra, in sks, $6 25@6 50.

Wheat—The market is apparently firm at $1 80@1 85 for good to choice. The sales are as follows; 1,300 sacks choice, in two lots, $1 85; 385 sks do, $1 85; 500 sks do, $1 85; 1,000 sks do, $1 82½; 2,000 sks do, $1 85; 1,500 sks do, $1 85; 1,000 sks do, $1 82½; 3,000 sks strictly choice, $1 87½; also, 8,000 sks from the same ranch, to arrive, $1 87½; 3,350 sks good shipping, prior to arrival, private. At the close, 1,000 sks fair, $1 77½; 1,000 sks good shipping, $1 82½; 2,000 sks do, $1 82½ ℔ 100 lbs.

Barley—Under a speculative inquiry, prices have advanced to $2 11@2 20 for new. The sales are 1,600 sks, part Chevalier, to arrive, $2 20; 380 sks (yesterday), $2 05; 250 sks ordinary, $2 10; 318 sks, choice, $2 17½ ℔ 100 lbs.

Oats—Receipts continue light. Sale of 200 sks, strictly choice, $2 60; otherwise the range of the market is $2 25@$2 50 ℔ 100 lbs.

Potatoes—Sales of 500 sks Mission, in lots, 87½@95c ℔ 100 lbs.

Onions—Sale of 100 sks good Yellow, $1 50 ℔ 100 lbs.

Corn—None in first hands. Jobbing at $2 50@2 60 ℔ 100 lbs.

Rye—Thus far the invoices of new have gone into store; quotable at about $1 75 ℔ 100 lbs.

Buckwheat—Entirely nominal; say $1 62½@$1 75 ℔ 100 lbs.

Beans—The market is steady at the following jobbing rates for first quality: Bayo, 5c; Butter, 6½c; Pea 12½c; Small White, 8½c; Pink, 6c; and Red, 3c ℔ lb.

Bran—Sales of 100 tons, in lots, part from the mills, $19 @$20 ℔ ton.

Middlings—Are quiet at $40 for fine and $32 50@35 ℔ ton for feed descriptions.

Oil Cake Meal—Meets with fair sale at $30 ℔ ton, as the jobbing rate.

Hay—30 tons ex *Traveler*, prior to arrival, private. The range of the market is $10@15 ℔ ton, with but little offering from first hands.

Dairy Products—Fresh roll Butter is steady at 45@47½c; California pickled, 37½@45c, and California firkin, 34@35c; Cheese, 14@16c for California dairies, and 17@18c ℔ lb for Eastern dairies; Eggs, 45@47½ for Hen, and 40@45c ℔ doz. for Duck.

Poultry—Live Turkeys are quoted at 20@21¢; dressed do, 22@24c ℔ lb; Hens, $8@8 50 ℔ dozen; Roosters, $6 50@$7 50 for large size; Spring Chickens, $5@9; Ducks, $4@5 50 ℔ doz; Geese, $2@2 25 ℔ pair; Venison, scarce, 10@12½c ℔ lb.

Provisions—Cured Meats of all kinds are firm at improved figures. California smoked Bacon is jobbing at 14½@16c; Oregon do, 14½@15c; California Hams, 16½@17½c; Oregon do, scarce, 48c; CaliforniaLard, 13½@14½c; Eastern do, nominal, 12½@13c ℔ lb.

Wool—Sales since the 15th of 3,000 lbs spring (mostly Southern), and 10,000 lbs fall. The above lot of spring, we believe, clears the market of that clip. The season has closed much earlier than last year. The fall clip is beginning to arrive in small lots, and is nominally held at 13@13½c; a very choice lot might bring 14c ℔ lb.

Hides—Sales since last Wednesday aggregate 850 California dry at 14@15c for 23-lb weights and upwards, add 14@15c for weight under 23 lbs. California salted are still dull at 12½@14c for heavy, and 12½@15c for light. The invoice of Mexican per *Herminia*, we believe, is still on the market.

Tallow—Good to choice Beef is quoted at 7½@7¾c, with sales for the week of 30,000 lbs at 7½c.

San Francisco Cattle Market.

The supply continues to keep pace with the demand, and hence the market rules steady.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7@8c ℔ lb.
do 2d do 6@7c ℔ lb.
Veal—Ranges from 8 to 10c ℔ lb.
Mutton—Is steady at 6@6½c ℔ lb.
Lamb—In fair demand at 8@9c ℔ lb.
Pork—Undressed, 4@5½c; dressed, 6½@8½c ℔ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

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Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

THERE are many communities where the population is too sparse, and the means too limited, to build suitable places of worship for all the evangelical denominations; yet the united efforts of all churches would support with credit the expenses of a single church and pastorate. In such localities the interests of the Christian religion are undoubtedly best subserved by giving the single church a cordial and ample support by all sects, even if it be the acknowledged exponent of a particular sect. It is better to have one or two thriving and prosperous churches, providing bountifully for as many pastors, with talent and experience enough to be useful, than for each of the numerous sects into which evangelical Christians divide themselves, to undertake to maintain a feeble church, inefficiently ministered to by a pastor with so little talent that he is not able to earn a respectable salary in more populous communities. But a hearty support of the existing church society, whether Baptist, Methodist, or Congregationalist, is by no means incompatible with preserving the identity of the individual Presbyterian. Indeed, the Presbyterians in no community, however few, and however strong the claims of the existing church, should lose sight of their own denomination. Moreover they should look after their Presbyterian brethren, be watchful over them, and feel that they are to a certain extent segregated. It would even be well to have an informal organization, with a list of membership, which it would be their duty and pleasure to strive to increase, so that, without sectarian jealousy or partisan feeling, they could exert their legitimate influence over all measures affecting the common welfare, and thus, by preserving a certain *esprit du corps* in their incipient organization, lay the foundation for a permanent and prosperous church.

THE custom of closing our churches through the week, except perhaps the basement or the lecture room, which are however, only opened on special occasions, has no foundation in the Bible, in reason, or sense of propriety. The Press has from time to time remonstrated against it. Christians almost universally disapprove it. The Catholics keep their churches open for worshippers and visitors at all hours of the day. Indeed the fact that they do so, is about the only argument we ever heard against a similar custom on the part of Protestant denominations. But the fear of imitating popery, has already been the means of removing from our worship too many beauties and advantages, the loss of which has been deeply regretted by good men and earnest Christians. A custom acknowledged to be good, should be adopted. In the Eastern cities some of the churches are open. All should be, both there and here. Visitors to our city naturally desire to visit and examine our Temples of Worship. They should be allowed the privilege. Frequently have we heard Christians, business men, working men, express their desire to spend an occasional spare moment during the week in meditation or prayer amid the solemn stillness which pervades the interior of our churches. It is a fit place for meditation. It is an appropriate place for a man, wearied by contact with the busy world, to step in, and rest and think. The place naturally inspires feelings of solemnity and reverence, and we believe to a greater extent on a week-day than on the Sabbath. Let the matter be considered and the doors be thrown open.

IN one of the interior provinces of China, a colony of Jews, numbering about two hundred families has maintained its isolation for a long course of years. How they obtained their position, and how they have maintained it, may well excite the attention of historians, but that they are there with all the essential peculiarities of the Jewish faith and nationality is well established. We saw, a few days since a copy of the Pentateuch in Hebrew, written on a long roll of parchment, which was obtained from these people by Rev. Dr. Martin, one of our missionaries, and he speaks with much interest of their resemblance in dialect to the Jews of other lands. No fact in history is more marked, or, when the connection of this people with Scripture is considered, more wonderful, than the preservation of a visible bond of union, so that they can be recognized in every part of the world, and may at any time be summoned into national organization.

THE sentiment is expressed so frequently that it may be regarded as definitely settled in the judgment of those who express it, that a public journal that would have any influence in moulding the political character of the people, must avow its support of one or the other of the political parties in the country. It is gratifying to observe that some of the ablest and most widely circulated religious periodicals published in our land, have not yet accepted this sentiment, and that therefore they affect men of both parties, when they discuss subjects of national interest, as bearing on any of the religious and essential questions that so often become practical. No paper, whether religious or not, should be silent when advocacy of these subjects is important, but it is possible to paralyze what might be a far-reaching power for good, by the unnecessary exercise of it within strictly party lines. Our exchanges convince us that it is not likely there will be any dearth of those who will maintain the issues between political parties, as such, and we are willing to believe that there is a higher table-land of journalism, which those who desire to do so, may occupy with profit to all the interests they should seek to promote.

OBJECTION has sometimes been made to the efforts of missionaries to establish schools among the heathen, as preparatory to civilization and the general introduction of the gospel. The wisdom of this course could hardly be more clearly vindicated than by facts that are transpiring in India. In Madras a literary society has been formed by the native Christian young men, who have been educated in the schools of the missions, for the purpose of uniting all Hindoos, Mohammedans and Christians, in plans for domestic social and moral reforms, and to aid them in inquiries after truth respecting religion. They have a reading room, a library, and a course of lectures on literary and secular and religious subjects, which excite great attention. A course of lectures on the Evidences of Christianity, is spoken of as having attracted large audiences, the majority being intelligent Hindoos, who came to hear because the ability of those employed to deliver these lectures was such as to command their respect. Nothing of this kind was known, or would have been possible, before the establishment of mission schools of high grade, and their influence will increase with the lapse of time.

THE best co-pastor is a religious newspaper. Those of flesh and blood sometimes hurt more than thay help. They lead off parties. They mangle the body they were called in to heal. Or they supplant the pastor. They appropriate the vineyard they were called in to dress. Or at the best they gradually inherit the power of the leader. The pastor is obliged to feel, if not—like Dr. Spring—to preach, "He must increase, but I must decrease!" The religious journal does none of these things. It mutilates or appropriates no church, but offers to help all. Such thoughts as these we desire to bring before our clergymen. Only want of thought, it seems to us, upon the office of a religious journal, can explain the lukewarmness of many of them as regards the papers of their denomination. Similar thoughts may be addressed to our laymen. The religious newspaper is an excellent substitute for personal effort. You are tied to your counter. The shop requires your attention. You cannot go forth in person to our churchless communities. You cannot afford to employ a missionary. This journal and others offer to do this work to some extent for you. We would be glad to have you regard it in this light. We would be still more happy to have you act accordingly. Good words, we appreciate. A long mailing list and many doors for our carrier to stop at, are more substantial tokens of consideration.

THE real estate mania, as it was called, which prevailed in San Francisco a few months ago, and out of which so many homestead associations were born, has measurably subsided, and the old process of dividing

rocky hillsides, and tide swept morasses into eligible building lots has almost entirely ceased. But the excitement consequent on the sudden and unnatural appreciation of forbidding outside lands, is transferred to speculation in government lands in the interior valleys, and Mexican ranchos in the coast hills of the southern counties. That the feverish spirit of speculation in these lands may lead to injurious results to both speculator and locality is manifest, for two reasons, first, the parties buying these lands do not generally mean to improve them, but to sell at higher prices, thus preventing those who do wish to improve, from buying at a fair price. Second, if a drouth should occur there would be a sudden revolution in the price of lands and in the profitable cultivation of the soil, and those now investing beyond their legitimate means would meet reverses of fortune they could ill afford.

Religious Intelligence.

PACIFIC COAST.

Presbyterial Notice.—The Presbytery of California will meet in the Larkin Street Church, San Francisco, on Wednesday, Sept. 9th, 1868, at 7½ o'clock, P.M., and will be opened with a sermon by the last Moderator, Rev. Charles R. Clarke.

John G. Fackler, Stated Clerk.

The Presbytery of Benicia will hold its next semi-annual meeting in the Two Rocks Presbyterian Church, on the last Friday of September, the exercises to commence with a sermon from the retiring Moderator, Rev. James Woods, at 7½ o'clock, P.M.

A. Fairbairn, Stated Clerk.

First Congregational Church.—The exercises of the 19th anniversary of the Sabbath School connected with this church were held last Sabbath evening. The reports of the different officers show that the school is in a flourishing condition. Whole number of scholars, 402; average number, 352; amount of contributions during the year, $882 80 The exercises consisted of singing by the children, distribution of prizes, and addresses by Rev. Dr. Stone, I. M. Scott, Esq., and "Carleton," of the *Boston Journal*. The latter gentleman evidently understands how to talk to the young folks, and his remarks were listened to with close attention, as were also the remarks of the other speakers.

Howard Street Church.—We learn, from the *Advocate*, that the Howard Street Methodist Church is to be refitted, at a cost of $3,000, before the Conference, which will be held in that church.

The Presbyterian Church at Placerville.—At the last communion, four persons were admitted to the membership of this church on profession of their faith.

Vallejo.—We learn, from the Vallejo papers, that the amount realized from the Presbyterian Fair and Festival, after paying all expenses, was $740.

Virginia City.—The corner-stone of the new Catholic church was laid, with much ceremony, on last Sunday.

Petaluma.—The Adventists have been holding meetings in a tent in the southern part of the city.

EASTERN.

Resignation.—At a recent meeting of the Board of Directors of Centre College, the Rev. W. L. Breckinridge, President of the College, tendered his resignation. The Board refused to accept it, but Dr. Breckinridge renewed it, and made it imperative. He was finally prevailed upon to remain in office until the fall meeting of Synod, when his successor will be elected. Dr. Breckinridge has received and accepted a call to a church in Missouri, and he proposes to enter upon the duties there as soon as he is released from the care of the Presidency of Centre College.—*Kentucky Statesman.*

Not to be Surpassed.—Chicago is not to be surpassed in any form of enterprise,—material, social or religious. The Free Religious Association that had such a "happy family" meeting in Boston has had its counterpart, out of doors, in Chicago.—The Methodists have organized Sunday evening meetings in the Court House square, where they invite discussion and free expression on matters of religion. The result is sometimes amusing, if not profitable. Recently a Spiritualist advocated his raps.—Then a young Methodist vindicated the work of the Holy Spirit, who was followed by an advocate of Sense, who totaly rejected everything that had preceded. Another proclaimed his own reason as the arbiter of doctrine; and by the time the meeting adjourned, the Court House must have echoed to nearly all the unbelief that has vexed the ages.—*N. Y. Observer.*

Merciful.—Mr. Frothingham declares that he did not put Christianity below the other branches of the true church, Mussulman, Mormon, Buddhistic and Fetish. He thinks quite highly of Christianity, he does. It feels grateful to him for his generosity. It is at his mercy. How thankful ought it to be for such clemency. The parties of his day were not more completely in the power of

"John P.
Robinson he,—"

than is the church and her Master in that of Mr. Frothingham. We trust he will continue merciful.—*Zion's Herald.*

A Successful Free Church.—Last March the congregation of the First Presbyterian church of Mt. Pleasant, Iowa, at the request of the pastor, unanimously agreed to made their church free to all—to have no pew rents—no subscriptions—no taxing—but every one give as the Lord should prosper him. The seats are all free. The pastor is supported by free-will offerings collected every Sabbath morning. Boxes are placed at the doors to receive contributions to the Boards of the Church, and other benevolent purposes—one month being assigned to each object.

Cards making known the polity are placed in the pews, and the plan works well.—*Presbyter.*

A False Report Corrected.—Several of our exchanges contain a report that Rev. Newman Hall, of London, had been called to the First Presbyterian Church of Chicago, made vacant by the removal of Rev. Dr. Humphrey to Philadelphia.—Full particulars are given, as that he is to receive $10,000 in gold, etc. It is a pity to spoil so good a story, but we learn from Chicago that there is no foundation for it whatever. Much as we should rejoice to welcome Newman Hall to America, we should be sorry to see him leave London; where, like Spurgeon, he has a great work to do—a field of labor such as he could hardly find anywhere else in the world.—*Evangelist.*

Baptist Chaplain in the Navy.—The *Examiner* says: "The appointment of a Baptist, as a Chaplain in the Navy, has been so rare an occurrence in the history of that Department, that such an event is worthy of an especial notice. The late Anniversaries of the several leading denominations have made themselves heard. On the 6th of June, Rev. James J. King, of Brooklyn, a graduate of Lewisburg University, was commissioned a Chaplain in the Navy, to fill a vacancy.

The Rev. Dr. Bissell, the Vermont Missionary Bishop, has entered upon his work as successor of Bishop Hopkins.

Some of the Old Sort.—The Secretary of an Eastern Conference says that there is a want in his field of a few dull ministers—men who may not have the necessary qualifications for great parishes, with great salaries, in the cities, but would be content to be honest, faithful, devoted pastors of country parishes; men who would be content to live out of sight of the Boston State House, and fulfill in some humble way, as far as the times will allow, the old ideal of a country minister.

Japanese Students.—Five of the Japanese who came to this conntry, are now students at the Academy of Monson, Massachusetts. They find a good deal of difficulty in speaking English, but have learned to read it with some facility, and manifestly understand what they read. They are fond of studying the Bible and comparing Christianity with the philosophy of Confucius, in which they are thoroughly grounded.—*Pres. Witness.*

Successful Prayer Meetings.—We are glad to learn that a daily prayer meeting is to be opened in the Canal street Presbyterian church. The situation is very eligible, and we trust the meeting will be well sustained.

On Monday last the Fulton street prayer meeting was held in the *church*; the attendance was larger than could be accommodated in the lecture room. This, too, in the heat of summer.—*Observer.*

The *Congregational Quarterly* publishes a list of benefactions to American literary institutions during the past five years, compiled chiefly from the reports of the Society for Promoting Collegiate and Theological Education. The total makes the large sum of $15,212,500. These are individual gifts and in addition to State appropriations.

The National (M. E.) Camp-meeting at Manheim, Lancaster County, Pa., will be the largest religious gathering of the kind ever held in the United States. There are 500 or 600 tents erected, and persons are there from various sections of the country.—*Christian Intelligencer.*

Goldwin Smith, late Professor at Oxford University, one of the most distinguished scholars of the day, and a prominent advocate of American principles, has accepted the position of Professor of English and General Constitutional History at Cornell University, Ithaca, N. Y.

Painted Glass.—The Committee of the United States Senate on Finance have reported adversely to a petition of the "First Church Society" of Boston, praying for a remission of the duties on painted glass windows, such as they propose to use in their new church.

Preaching to Children.—A recent Sunday School Convention in Jackson, Tenn., decided "that the minister is the pastor as well of the Sabbath School as of the congregation, and that it is the duty of every pastor to preach frequently to the children of his flock."

The Rev. Dr. Scott, of the 42d Street Presbyterian Church, of this city, has returned from Europe, after an absence of four months, with recruited health, and has resumed his pulpit labors.—*N. Y. Observer.*

Obsolete Idea.—One of the speakers at the laying of the corner-stone of the new Jewish Temple on Broadway, Cincinnati, referred to the restoration of the Jews to Palestine as an obsolete idea.

Harvard University.—At the recent commencement of this institution the honorary degree of L.L. D. was conferred on Dr. McCosh, the new President of Princeton College.

Texas.—A correspondent writes to us: "There is not a single organized Presbyterian or Episcopal church in Texas, and but very few communicants of either church."—*N. Y. Observer.*

The Rev. Dr. William Allen, formerly President of Bowdoin College, and since 1839 a resident of Northampton, Mass., died recently, at the age of eighty-four.

FOREIGN.

Church and State.—The idea—which has been claimed as a purely American idea—of a complete separation between Church and State, or as the Italian liberals phrase it, of "a free church in a free State," seems to be making rapid progress in many of the civilized nations of Europe. In Austria the repeal of the Concordat, the establishment of religious liberty, the freedom of the Press, secular marriages, and the removal of the clergy from the exclusive superintendence of the higher education, together with the formal pledge of the government to maintain the new laws against Papal and clerical influence, are most significant signs of the times. In France, notwithstanding the immense influence of the clerical party, as shown by the course which the Emperor was, a few months since, compelled to take in Italian affairs against his known wishes, the speech of M. Baroche, in the Corps Legislatif in July last, was equally significant. The French Minister of Justice did not hesitate to declare that the separation of Church and State is "only a question of time." These things taken in connection with the sharp note of Baron von Beust, the Austrian Prime Minister, in reply to the recent Papal allocution on the state of religion in Austria, in which the Sovereign Pontiff is rebuked for intermeddling with the domestic legislation of the Empire, are cheering indications to the friends of civil and religious liberty throughout the world.—*Oakland News.*

Christianity in China.—Hon. Anson Burlingame does not hesitate to speak publicly of the advantages which China may expect to gain from Christian influences. He has proved himself the friend of missionaries there. Speaking in behalf of that country, at the banquet given last week to the Embassy, he said: "She tells you that she is willing to trade with you, to buy of you, to sell to you, to help you strike off the shackles from trade. She invites your merchants, she invites your missionaries. She tells them to plant the shining cross on every hill and in every valley. For she is hospitable to fair argument."—*United Presbyterian.*

The Confessional.—The American people will never tolerate a priestly chief in every household, a chief supplanting the father and the husband,—a chief coiling himself round every weakness, possessing himself of every secret, and establishing by every fireside a sacerdotal influence hostile to that which is established by the laws of God and the State. They abhor and detest the system as hostile to liberty; hostile to good morals; destructive to the purity of the family relation; and directly antagonistic to the gospel of Christ. And the Protestant communion that attempts to resuscitate the confessional, will soon dwindle into an obscure and contemptible sect.—*Montreal Witness.*

Sunday Printing.—The printers of Germany, in a public meeting, declared that there ought to be no more printing on Sundays. Hence, a number of daily papers have made known to their readers that they cannot henceforth publish more than six numbers a week. It is a great thing that many who are not under the influence of any religious motive whatever, begin to recognize the Sabbath as a blessing to mankind.—*Chris. Intelligencer.*

Holland.—For about five years past a large missionary camp-meeting has been held in Holland. It has always been attended very numerously, with increasing interest and growing success. The meeting this year was to be held on Wednesday, July 8th, at Ellekam, near Arnheim. It is, perhaps, the most lovely spot in the whole country.—*Chris. Intelligencer.*

The Rev. Charles Kingsley proposes to make a visit to the United States.

India.—The first Methodist newspaper has been started in India. It is edited by Rev. J. M. Messmore, and printed by Rev. J. M. Waugn, of the mission press. It is in the Hindostanee language, though with the Roman letter, and is designed for the use of the native Christians.

It is reported that a number of Neapolitan priests have lately abandoned their profession and married, and have established a paper called the *Catholic Emancipator.—Chris. Intelligencer.*

List of Presbyterian Clergymen,

ON THE PACIFIC COAST, ALPHABETICALLY ARRANGED.

Rev. Jas. M. Alexander, N. S. San Leandro, Cal.
Rev. H. R. Avery, O. S., Walnut Creek, Cal.
Rev. B. B. Bonham, O. S. Sebastopol, Cal.
Rev. I. H. Brayton, N. S., Principal College School, Oakland, Cal.
Rev. W. W. Brier, N. S, Alvarado, Cal.
Rev. Fred. Buel, O. S., agent California Bible Society, 757 Market Street, San Francisco.
Rev. W. H. Cain, O. S., San Francisco.
Rev. Charles Russell Clarke, O. S., Principal City Female Seminary, corner Mason and O'Farrell streets, San Francisco.
Rev. A. J. Compton, O. S., Watsonville, Cal.
Rev. Eli Corwin, N. S., Oakland, Cal.
Rev. H. H. Dobbins, O. S., Sutter Creek, Cal.
Rev. Henry Durant, N. S., Professor College of California, Oakland, Cal.
Rev. John Edwards, O. S., Visalia, Cal.
Rev. James Eells, D.D., O. S., pastor First Church, Stockton Street; residence, corner Stockton and Clay Sts., San Francisco.
Rev. Ben. E. S. Ely, O. S., Healdsburg, Cal.
Rev. J. G. Fackler, pastor Central Church, Mission Street, residence, 121 Fifth Street, San Francisco.
Rev. A. Fairbairn. O. S., Bloomfield, Cal.
Rev. Frederick Fox, N. S., pastor Emanuel Church, corner Folsom and Seventeenth streets, San Francisco, Cal.
Rev. Thomas Frazer, O. S., Santa Rosa, Cal.
Rev. Ed. R. Geary, O. S., Calapooya, Oregon.
Rev. M. M. Gibson, U. P., residence, 608 Pine Street, San Francisco.
Rev. L. Hamilton, N. S., Oakland, Cal.
Rev. J. R. Hammond, O. S., Placerville, Cal.
Rev. Joseph A. Hanna, O. S., Eugene City, Oregon.
Rev. Silas S. Harmon, N. S., San Buenaventura, Cal.
Rev. Oliver Hemstreet, O. S., Ione City, Cal.
Rev. I. N. Hurd, N. S., Pastor Westminster Church, Hayes Street, San Francisco, Cal.
Rev. N. B. Klink, O. S., Vallejo, Cal.
Rev. A. L. Lindsley, D.D., O. S., Portland, Oregon.
Rev. A. W. Loomis, O. S., Missionary among the Chinese, chapel and residence, cor. Sacramento and Stockton sts., San Francisco.
Rev. B. Lowe, O. S., 10 Martin's Block, San Francisco.
Rev. W. F. B. Lynch, N. S., Alvarado, Cal.
Rev. James H. Marr, Calvary Mission, San Francisco.
Rev. David McClure, N. S., Principal Oakland Academy, Oakland, Cal.
Rev. Robert McCullough, O. S., Yreka, Cal.
Rev. J. S. McDonald, O. S., Sacramento, Cal.
Rev. W. C. McKaig, D.D., N. S., Marysville, Cal.
Rev. James McLaughlin, N. S., Gilroy, Cal.
Rev. J. H. McMonagle, O. S., pastor Larkin st. Church, residence 1312 Jackson st. San Francisco.
Rev. W. J. Monteith, O. S., Albany, Oregon.
Rev. Joshua Phelps, 38 Stanley Place, San Francisco.
Rev. James Pierpont, N. S., San Francisco.
Rev. F. L. Nash, N. S., Alameda, Cal.
Rev. George Pierson, N. S., Brooklyn, Cal.
Rev. John S. Reasoner, O. S., Brownsville, Oregon.
Rev. Robert Robe, O. S., Brownsville, Oregon.
Rev. Henry M. Scudder, D.D., N. S., Pastor Howard Church, Mission street. Residence, 1 Vernon Place, San Francisco.
Rev. John Sessions, D.D., N. S., Oakland, Cal.
Rev. Anthony Simpson, O. S., Corvallis, Oregon.
Rev. W. R. Sloan, Steilacoom, W. T.
Rev. Townsend E. Taylor, N. S., Virginia, Nev.
Rev. James S. Todd, O. S., Arcata, Cal.
Rev. Lewis Thompson. O. S., Astoria, Oregon.
Rev. P. V. Veeder, O. S., Principal City College, corner Geary and Stockton streets, San Francisco.
Rev. Charles Wadsworth, D.D., O. S., Pastor Calvary Church, Bush street, residence, 920 Pine street, S. F.
Rev. E. B. Walsworth, D D., N. S., President of the Female College of the Pacific, Oakland, Cal.
Rev. L. P. Webber, N. S., Santa Clara, Cal.
Rev. S. T. Wells, O. S., agent Presb. Board of Publication. Depot at Bancroft's Bookstore, 609 Montgomery street.
Rev. Samuel Whiting, N. S., Mendocino, Cal.
Rev. A. F. White, N. S., Carson, Nev.
Rev. Geo. F. Whitworth, O. S., Seattle, W. T.
Rev. Ed. P. Willard, N. S., Columbia, Cal.
Rev. S. H. Willey, N. S., Vice President College of California, Oakland, Cal.
Rev. M. A. Williams, O. S., Jacksonville, Oregon.
Rev. S. Woodbridge, D.D., O. S., Benicia, Cal.
Rev. James Woods, O. S., Healdsburg, Cal.
Rev. James S. Wylie, N. S., San Jose, Cal.
Rev. Richard Wylie, O. S., Napa, Cal.
Rev. James Wylie, O. S., Napa, Cal.

Cumberland Presbyterian Clergymen.

FROM THE ALAMO PRESBYTER.

Rev. J. Blair, Visalia, Cal.
Rev. J. E Braly, Santa Clara, Cal.
Rev. S. G. Briggs, Volcano, Cal.
Rev. A. H. Burton, Lower Lake, Cal.
Rev. D. E. Bushnell, Suisun, Cal.
Rev. A. Beauchamp, Colusa, Cal.
Rev. W. R. Bishop, Brownsville, Oregon.
Rev. C. Byles, Grand Mound, W. T.
Rev. J. A. Cornwall, San Buenaventura, Cal.
Rev. J. M. Camron, Sebastopol, Cal.
Rev. C. H. Crawford, Santa Rosa, Cal.
Rev. W. N. Cunningham, Sonora, Cal.
Rev. J. H. Cornwall, Visalia, Cal.
Rev. M. M. Dodson, Woodland, Cal.
Rev. R. J. Davenport, Pope Valley, Cal.
Rev. L. Dooley, Hicksville, Cal.
Rev. J. P. Duncan, Union, Cal.
Rev. O. D. Dooley, Linn's Valley, Cal.
Rev. S. Dillard, Cottage Grove, Oregon.
Rev. J Dillard, Roseburg, Oregon.
Rev. W. Gallimore, Mountain View, Cal.
Rev. E. J. Gillespie, St. Helena, Cal.
Rev. S. T. Gilliam, Tule River, Cal.
Rev. J. Gillespie, Eugene City, Oregon.
Rev. E. P. Henderson, Eugene City, Oregon.
Rev. T. M. Johnston, Alamo, Cal.
Rev. J. G. Johnson, Sonoma, Cal.
Rev. J. L. Jones, Stockton, Cal.
Rev. N. Johnson, McMinnville, Oregon.
Rev. R. M. King, Alamo, Cal.
Rev. D. M Keene, St. Louis, Oregon.
Rev. E. C. Latta, San Francisco, Cal.
Rev. A. McNamar, Sebastopol, Cal.
Rev. B. F. Music, San Luis Obispo, Cal.
Rev. J. P. Morrison, Corvallis, Oregon.
Rev. S. P. Miller, Scio, Oregon.
Rev. J. Miller, Sacramento, Cal.
Rev. J. Robertson, Stockton, Cal.
Rev. Geo. Rice, Idaho City, Cal.
Rev. A. W. Sweeney, Umatilla, Oregon.
Rev. J. M. Small, Sebastopol, Cal.
Rev. S. F. Litton, Ukiah City, Cal.
Rev. A. F. Trousdale, Willow Point, Nev.
Rev. W. A. Trousdale, Willow Point, Nev.
Rev. L. Wallace, Napa, Cal.
Rev. J. Wheelis, Stockton, Cal.
Rev. C. A. Wooley, Eugene City, Oregon.
Rev. C. H. Wallace, Corvallis, Oregon.
Rev. C. Yager, Aurora, Nev.

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To California by the Overland Route.—No. 3.

When about to leave Omaha I provided myself with a small supply of medicines, a veil to protect myself from the mosquitoes and gnats, and a ticket for a passage on Wells, Fargo & Co's stage, from Laramie City to Sacramento, all of these, at that time indispensable to him who contemplated the journey overland. I was very glad to learn that, although my stage ticket secured my conveyance to the latter place, a considerable portion of the further end of the journey would be made in the cars. My ticket for the ride between the points named, cost $193.00 in currency; the expenses of Rail Road travel from Albany to Laramie city had been, exclusive of incidentals, about $85.00. On going to the Rail Road depot a short distance from Omaha, I found a great throng of laborers who were on their way West to assist in the work of pushing forward the Union Pacific Rail Road. Leaving the city about 4 P. M., I proceeded rapidly and pleasantly onward, having even here the like ample and luxurious accomodations by day and night that I had previously enjoyed. There was a feeling both new and agreeable that took possession of me as we left Omaha and with it the last traces of a mature civilization. It seemed now as if we were fairly started for the Pacific and on our way across the continent, and the thought was full of exhilaration. I had not felt so before. The payment of so large a sum as one dollar for a slight refreshment at Fremont, 47 miles to the west, added strength to that conviction in a certain manner, but was unpleasantly suggestive of exorbitant charges in the days to come; the sight of pistols, knives and rifles in the hands of my fellow-travellers likewise confirmed the feeling but marred perhaps a little its pleasure. The appearance, occasionally, of Indians, conveyed the impression that we might not be quite free from danger yet notwithstanding all, neither the anticipations of discomfort nor of peril had any power to diminish the enthusiasm of the passengers.

The country through which we passed before retiring that night, was rolling and prairie land, and, where under cultivation, rich in corn, wheat, and oats. At half past seven, P.M., we were at the North Bend of the Platte—the river with its bluffs to the south, and boundless plains to the north. Quite frequently, as we passed along, we could see the old immigrant trail, winding its way by the side of the railroad, and as I looked upon it, I could not but say to myself: "Let no one despise the toils of those who laid out and traversed that primitive course, now that a better is provided. Rather let us all give honor to those hardy pioneers, for had it not been for their courage and enterprise, this grand railroad would never have been projected across the continent."

When I awoke the next morning we were at the crossing of the north fork of Platte, 290 miles west of Omaha. At this point there are two large machine shops of the Union Pacific Railroad, situated on the west bank of the river. The structure by which we made the transit of the river recalled forcibly to my mind the conception I had formed, from my school days, reading of Cæsar's bridge over the Rhine; piles being used instead of abutments and piers. All who were anxious to see the Indians were favored with an excellent opportunity while we remained for about an hour at this place, as there was a camp of about 500 of them near by the station, on a wide-spreading plain to the north. Their rude wigwams were built of various materials, such as canvass and hides of animals, stretched on poles widely separated at the bottom and united at the top, where there was left an opening, from which the smoke was slowly issuing and sluggishly curling away. The primitive appearance of the savages themselves, wrapped in their red blankets or in the skins of the Buffalo, the general view of the whole camp, filled in as it was with wagons, ponies, herds of stock, barking dogs and naked children—everything about it suggestive of inactivity, sloth and degradation—contrasted strangely with the vigor, thrift and enterprise of the young city; barbarism in its old age and dotage—soon to pass away—standing side by side with civilization in the strength of its early manhood and in the midst of its triumphs. These Indians, we learned, were on their way to a yearly religious dance, in which they are accustomed to cut their bodies with knives; a circumstance which at once recalled the practice of the ancient followers of Baal in the time of Elijah, the prophet.

Leaving the North Fork of the Platte, we rode, at a rate of 25 miles an hour, all day long up the valley of the Platte through a great wilderness.—Very little variety was there in the scenery, the general view being that of a wide, barren, desolate valley, flanked by hills, with a river to our left running turbidly and rapidly, though with but a shallow current, through the midst. At many of the stations there was but a solitary building, occupied by the employees of the R. R., and about half a dozen United States' soldiers, who, as we came up, were put through a dress parade on a small scale, for their benefit and our amusement, as I supposed.

During the day I saw antelope and deer in abundance, as also many smaller animals, and a black wolf, whose appearance within range called out a volley of shot from our train that would have done honor to a floating battery. Also saw a buffalo, *the whale* of this desert sea. It *is* a very desolate land, an utterly barren waste, and yet God has planted and nourishes His beautiful flowers in it, and, as I often saw the pretty straw-colored cactus and other delicate and beautiful flowers, I looked on them there as the emblems of that divine tenderness and love that finds a place amid all the desolations of sin.

About 5 P.M., I reached Cheyenne and had my first, inspiring view of the Rocky mountains just before reaching the city, at a point of about two miles distant from it. Like all places of a very hasty growth, Cheyenne has a ragged and unprepossessing appearance. Its site is excellent but this is nearly all the good that I can say of the place. Its inhabitants are not *living*, they are merely *stopping* there. Its houses are mostly huts or rude shanties. Some buildings there are with walls of stone and roofs of iron, but there are more of canvass. Its population, so far as I could learn, is approaching 10,000. Its morals should not be expected to be very elevated: the impressions from what I saw and heard while there, were not favorable. Every one was around. Every one was more or less under the influence of intoxicating drink. Every one was profane. Such was the class of men who came on board our train as we were about to leave Cheyenne. A few minutes later, when arrangements for gambling had been perfected by spreading a folded blanket between four men sitting on seats facing each other, and money was changing hands amid considerable excitement, I could have wished myself absent from their society.

The grade through the Black hills, westward from Cheyenne—as the conductor informed me—is, in some places, 90 feet to the mile. After a little more than two hours' ride, we reached what was then the terminus of the R. R., at Laramie city; passing on the way by circuitous courses through the hills, by deep cuts in granite walls and over some fine trestle-work braced to the adjoining hills with ropes of wire. The sight of three freight cars overturned and smashed was not agreeably suggestive of possibilities, but that part of the journey which is made by rail was completed in safety at 7 P.M., and the past was, in a measure forgotten, while preparation was made for a new experience. W. R.

Letter from Santa Clara County.

Gilroy Warm Springs, August 23, 1868.

These springs are situated in the Contra Costa ridge of the Coast Range, fourteen miles in an easterly direction from the town of Gilroy. They occupy a beautiful and picturesque site on the northern slop of the Coyote Cañon, a long, deep ravine making into the mountains from Santa Clara valley, and which after bearing east some eight or ten miles sweeps round to the north heading in the centre of the range. The mountains on either side of this cañon rise to the hight of about 2,000 feet, being covered with scattered pine and oak, and affording in the spring and early summer a considerable amount of feed. At that season a good many cattle and sheep are grazed here, portions of which, as the fall comes on are removed to the valley or elsewhere for pasturage. These mountains are full of shrubbry, dells and deep ravines, which with a moderate amount of grass and timber on the hills, afford ample food and shelter for game, of which there is considerable; deer being plentiful and grizzlies occassionally met with. There are also some hare and quail, with a few small trout in the streams. So numerous were the grizzlies at one time in this region, that the name *Canada de los os* (Bear Cañon) was given to a gorge entering the range six miles east of Gilroy.

THE WARM AND OTHER SPRINGS.

The principal spring at this place, and the only one of any size containing warm or mineralized water, consists of a pool five feet in diameter and several feet deep, whence issues a small stream having a temperature of 110 deg. and carrying in solution iron, soda, sulphur, magnesia and a small per centage of arsenic. The guests here bathe in and drink it freely while warm, the taste soon becoming reconciled to its use in that state. A good deal of this water is bottled up and sent to San Francisco, its highly pungent flavor rendering it when cool an agreeable beverage. It is considered valuable for its medicinal properties, being beneficial in many kinds of disease and a soverign remedy for rheumatism. Near this warm pool are several fine springs of pure cold water, the whole sending off a considerable stream to join the Coyote creek, flowing through the cañon five or six hundred feet below.

BUILDINGS, GUESTS, SCENERY, ETC.

The buildings erected here for the accommodation of visitors, though plain and unpretentious are capacious and comfortable, consisting of a large hotel with a number of small cottages scattered about on the little knolls adjacent; the most of them occupying commanding sites and being shaded by pine and oak trees. By this arrangement guests, while they can visit the common room set apart for recreation and general use, can enjoy entire seclusion if they please. These springs, having an elevation of about 1,000 feet above the sea, and being surrounded with shady dells and wooded hills, form a pleasant and

healthful retreat in warm weather; when the number of guests varies from sixty to eighty, sometimes reaching a hundred or more. They are approached by a good wagon road constructed at heavy cost by the proprietors, and from different points of which in ascending the mountain fine views are obtained of the great valley of Santa Clara with its oak groves, towns and grain fields; and also of Soap Lake, a shallow body of water several miles long lying at its head. This lake, which derives its name from the fact that a small soap making establishment was formerly located on its border, is surrounded by a great extent of low poor land, producing a course species of grass, much of it being overflowed at high water.

POTATOE AND GRAIN GROWING REGIONS.

In coming to this place from San Francisco, after passing the Mission and other suburbs, the journey leads, for the first five or six miles, through an extensive potatoe growing region; nearly the whole country, as seen from the railroad, being covered with the dark, green vine of this esculent. The digging season is now in full activity, and thousands of sacks of these roots are being sent to the market, where they are known as the "Mission Potatoe."—The crop this year has been good, and many tracts of land, laid out into "homestead lots," have yielded the owners a fair income from this source. After passing the San Bruno range of mountains, we enter the great Santa Clara valley; riding thence to Gilroy, 75 miles, through one of the richest regions, and most desirable places of residence in California,—Nearly the whole of this distance is a continuous wheat field; the breadth of land planted being broader this year than ever before, while but little other grain than wheat has been sown. It will be observed, too, that the culture of this grain has been carried much further up the mountain sides this season than heretofore; the crops on these up-lands having, with the copious and timely rains, been equal to those produced in the valley; and with an assurance of equal rain supplies every year, their value would be scarcely less than that of the alluvial plains.—But as no such assurance can be had, the farmer, in planting so high upon the foothills, has to take many risks, with the certainty that his crops must often prove failures; therefore these higher lands can never be so much in request for farming as those of the valley.

H. D.

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SAN FRANCISCO, SATURDAY, AUGUST 29, 1868.

THE CHRISTIAN'S PRIVILEGES.

There are some who fail to appreciate the privileges they might enjoy as Christians, because of their indifference to their worth. They place no value on the means by which they have been enabled to pursue a useful, devoted, and therefore happy life, for they have no purpose to live thus. Religion is not a life, in their view, but a mere protection against evil, or, at most, a matter of feeling, and all the offers of grace which relate to activity, to earnest, energetic service, are wholly disregarded by them. They never expect to render such service,—how can they honor the provisions God has placed within their enjoyment, by which they may be prepared for it.

There are others who fail to appreciate their privileges, because they are afraid, either by reason of their conscious imperfections, or their want of faith, to accept them as their own. These persons should think more on the relation they sustain to God, which He has constituted, not which they have assumed for themselves. This relation is that of children, and each one may enjoy what has been provided for the family. Have they any occasion to feel that these provisions are not designed for them? Have they any right to stand aside, and say that others may be worthy of the station and the gifts, but they cannot appropriate them? Would your children, in this way, honor the means of improvement, and comfort, and pleasure, you have provided for them? Suppose you find one timid, sensitive little daughter, who says to you, with tears that attest her sincerity, "You are a dear kind father, and you have supplied us with everything we can ask for, and I am glad the other children enjoy it all, and are happy and make you happy by their respect and love, while they honor your kindness by showing what it can enable your children to become, but I cannot feel that I have any right to be so blessed. I am too unworthy of such favor to enjoy it, and therefore I must decline to accept what the others take as theirs." Does she properly value the good you have placed within her reach? Does she justly regard the means of happiness and profit *your family* may possess? You tell her, that it is not because she deems herself fit to be in the family, but because she is your child, that all these facilities are hers. You tell her, that to be worthy of her place, her name, her relations, she should avail herself of them all, and thus try to feel that she is excluded from nothing.

And may we believe that God wishes any of those whom He has made to be brothers and sisters in His family to dishonor His Grace, by feeling that their relationship to Him does not give them a full title to what His family may enjoy? You are His *child;* think of the station to which you are exalted—not of your fitness for it; accept the advantage connected with it—not reject this because your very wants bear testimony how much you need it. With humble heart, yet with sincere trust and love, let every child feel that it is more than his privilege, it is his solemn duty, to appropriate whatever his Father has declared belongs to the household. Only thus will our life and character be worthy of such distinguishing grace.

Old School and New School.

In my last, my fears left our old ship of Zion floating toward a rock, beyond which rolled dark fogs and perilous icebergs, and freezing antinomian waters. That was my fear; my *faith* would see her gliding smoothly on over glassy seas, and beneath bright skies, gathering up multitudes of the redeemed, and bearing them on to the haven of eternal rest.

That the Old School exhibits the symmetry of a beautiful orthodoxy I am glad to admit and happy to admire. But orthodoxy without vitality, possesses but little power. There is beauty in art; A chaste marble statue is a thing of beauty. But you might place ten thousand of them upon a field in battle array, all furnished with sword, and shield, and spear, and a few little pigmies would grind them into powder, like the summer dust. So, ten thousand warriors on the battle field of Christianity, if without spiritual vitality, though all clothed in the symmetry of a beautiful orthodoxy, would be led captive by Satan at his will, and the conquest of a single soul to Christ would not be achieved. And it seems to me that these old fathers in the Old School Church, these professors in the theological seminaries, who oppose the union, lay too much stress on stern old orthodoxy, and too little on a living, moving, vital godliness. Man is not only finite, but exceedingly limited in the range of his vision. Shut up in his study, the professor does not see the great heaving, sorrowing mass of the world; he does not feel the beat of the great aching, throbbing, bleeding heart of humanity as the pastor does. The pastor hears the sigh of sorrow, and sees the tears of wretchedness, and knows the wants of suffering humanity. He witnesses the tumultuous upheavings and commotions of human depravity, and feels the need of a living, breathing, vital godliness.

When Dr. Hodge was in the Philadelphia Convention, in the fusion of hearts there, his spirit was moved, and with weeping eyes and throbbing heart, he cordially shakes hands over the proposed doctrines for a basis of union. But when he goes back to the seclusion of his study he begins to show a spirit of opposition—sometimes a spirit near akin to assumption and dictation. The theological seminaries are the servants of the Church, and not the masters. And when Dr. Hodge, just before the final vote was taken, stood up and warned the Assembly not to throw themselves into the hands of the New School, as if the New School would do us some great harm, as if they were not prompted by any melting movements of love for the cause of Christ that induced them to seek this union, I felt as though there was far more necessity that a warning note should ring upon the ears of the Assembly to beware how they threw themselves into the hands of the theological seminaries. For the whole history of the Church warns of the danger of consolidated power.

The proper basis of union has been beautifully expressed thus: "The indispensable precondition, and only reliable guarantee for a desirable union, are mutual conciliation, forbearance, and confidence, without which no written pledges, however minute and skillfully expressed will be of any avail." From the almost perfect unity of doctrines of the great masses of both Assemblies, all that is now necessary for perfect harmony, is the simple pretence of a true Christian spirit, simply "mutual conciliations and confidence."

Let the love of Christ fill the heart, and no papal note of warning is necessary, in order to perfect harmony. Look for a moment at the doctrinal views of the two great exponents of the two schools. Dr. Henry B. Smith on Imputation, says: "We also confess original sin, as derived from Adam, since we sinned in him and fell with him in his first transgression."

Dr. Charles Hoge says: "Such is the relation between Adam and his posterity that all mankind descending from him by ordinary generation, are born in a state of sin and condemnation." Now I have no doubt that if these two statemants were made to some old Scotch divine, who was unacquainted with either party, he would aver that Dr. Smith was the Old School and Dr. Hoge the New School.

Again, on Inability, Dr. Smith says: "Total depravity makes us averse to all good, and unable of ourselves to repent and believe; yet so the inability is moral, &c." Dr. Hoge says: "If the fact of inability be admitted, it is not essential whether it be called natural or moral, whether it be attributed to the perverseness of the will or the blindness of the understanding." Were you to set the old Scotchman to guessing again, I have no doubt he would repeat his first mistake. When quite a young preacher I was once conversing with an elderly minister of great ability and success. I descanted somewhat loftily upon the beauty and glory of metaphysics, and intimated my proclivity to weave them into my sermons. "Pshaw!" said he, "metaphysics wouldn't convert a mouse." So I think these little hair-splitting differences, as they now exist between the two schools, are of very small avail in converting and saving souls. I sincerely hope there will be no longer postponement of this Union. For if it is not consummated now by the ratification of the Presbyteries, a long dark period in the history of our Zion will roll by, before a re-union will take place. The very fact of our continued separation even now, greatly weakens our moral power. The world can see that it is not now a theological antagonism which keeps us apart, but a sort of stern standing on rights and dignities and want of concessions. Two school boys, in their imaginary importance, will stand firmly upon their independence and their rights; and *men* laugh at them. Now here we are, two powerful religious bodies, alike in the main, in all our doctrinal views and polity, and yet standing upon our rights and dignities and asking more concessions. Surely we might expect angels would weep over such a scene. For our moral power would be augmented fourfold by our union at this time, but terribly crippled if we recede from the high vantage ground which we occupy in the moral world. If we fail now, we may well suppose that as the emmissary sent from the bottomless pit to watch the progress of the plan of Union, shall go back and report the failure, a smile of malicious joy will light up the face of every fiend in that abode of death But if we succeed, there will doubtless be rejoicing among the angels of God in heaven. SENEX.

Jewish Baptism.

I am constrained to adopt these positions; 1st, by an authority which cannot be gainsaid or resisted; the customary ablution before meals, was performed by *washing the hands*. The Rabbins prescribe this in their traditions, and the scriptures are positive as to the custom. "The Jews except *they wash their hands*, eat not."

2d.—In the parallel passages in Matthew and Mark, when the Disciples were arraigned before Jesus for a similar breach of Pharisaical tradition, it was because they had not *washed their hands* before eating; not that they had not *purified* themselves in *some way*, but because they had failed to do it in the appointed mode, the prescribed *hand washing* before their meals.

3d—While the specific ablution required of the Jews by their traditions, was, beyond all doubt by *"washing the hands,"* there is on the other hand no tradition, either in the Scripture Records or in the Rabbinical authorities of anyotherform of purification. In this connection "why," say the Pharisees to our Savior; "why walk not the disciples according to the tradition of the elders, but eat bread *with unwashed hands?*" The offence was not that the disciples had failed to purify themselves in some general way before eating, but that they had failed in the mode *specified and appointed.* Why do they neglect the particular ablution appointed for this particular case? As it is explained above, "for the Pharisees and all the Jews, except they wash their hands, eat not—holding the tradition of the elders," or, as we have it in Matt. 15:1., "Why do the disciples transgress the tradition of the elders?" What trangression had they been guilty of? "They wash not their hands when they eat bread." The offence looked directly to this one specific mode of ablution, and shuts us off from the suspicion that any other was demanded by the requirements of the Jewish ceremonies.

4th—The circumstances of the case demand this form of ablution.

We have before shown that Baptism and Purification were synonymous terms in the Evangelists.—The promised Messiah was to come as a purifyer; "Why baptisest thou then," say the Jews to John, "if thou be not that Christ? (Heb., Messiah.) When the Jews marvelled that Jesus had not washed, (Greek, baptised), the discourse in reply was entirely on purification. When the dispute arose between John's disciples and the Jews about purification, they referred the matter to John, the Baptizer, saying, "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth,"—while the discussion was about purification. The identity of Baptism and purification is thus established beyond denial. Again, the conveniences referred to in the New Testament, for the performance of these ablutions, look toward a partial ablution, and not an entire immersion. In John 2:6, we read:—"And there was set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece."—That is in brief, these water-pots were placed there for the convenience of performing the ritual ablutions required in the household. It is stated that they held two or three firkins apiece. The Greek translated firkin is not a measure whose definite measure is known, therefore different authorities estimated the capacities of these water pots variously. A note to the version of the Bible union says the firkin was nine gallons; the stone pots, then, would hold from eighteen to twenty gallons, and this is above the ordinary estimate. But we can judge somewhat of their capacity from the fact that they were the vessels in which the women were accustomed to bear water from the well or fountain into the city—such a one as the woman of Samania brought to the well of Sychar, where Jesus was sitting; and fifteen gallons, or one half a barrel would be an immense weight for a woman to carry on her shoulder. These stone water-pots, therefore, for the Jewish ablutions, could hardly have contained more than fifteen gallons. If we ask were there no other conveniences in the household for the ablutions required, the scriptures are silent as to any other: writers on Jewish antiquities disclose no other; Rabbinical authorities speak of no other, and we are shut up to the conclusion that the household ablutions of the Jews were performed with the conveniences which these water-pots supplied, in whatever mode, whether these ablutions were performed by sprinkling, pouring, or immersion.

When, therefore, the Pharisees marvelled that our Savior did not wash, (Greek, Baptise) himself, (*e. i.*, purify himself), before dinner, to hold that they marvelled because he did not perform the ordinary ablution by hand washing, because he did not immerse himself in one of these stone water-pots, placed for the purpose of purification, is an idea to me positively absurd, so nearly bordering on irreverence to Christ's sacred person, that I may not dwell upon it for a moment. In the absence of any authority among the Rabbins for Immersion before meals—when we have evidence in the parallel cases in Matthew and Mark that the ordinary ablution was by hand washing—without the slightest hint, either from the writings of the Rabbins, or from the Scriptures, that there was any other mode of purification before meals but by washing the hands, this fact being the more expressive from the strictness with which the Pharisees observe their traditions, and the fulness of the Rabbinical writings respecting them; with no conveniences in the house for Immersions.—I must insist that wash in these cases (Greek, Baptise,) refers to the customary ablution of the Jews before meals by washing the hands; and hence that *Baptizo* and *Baptismos*, as in Heb. 9:10. so here, pass from their ordinary classical meaning and take to themselves by the use of the sacred writers, a tropical sense and signify in the Scriptures, not the mode of immersion, but the general idea of ceremonial ablution in the performance of the purification, which the Hebrew, having the Rabbinical tradition, required. F. B.

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The edition before us, published by Lee & Shepard, Boston, in a large octavo form, presents the Essays in a more systematic and attractive form than any of the other numerous editions which have been offered to the public. The Annotations by Dr. Whately form a very large and interesting part of the book. To clear himself from any charge of presumption, in attempting to explain and add to the works of Bacon, the author of the Annotations states that an essay in Bacon's time, instead of signifying as now an elaborate, finished composition, was designed to be suggestive of further remarks and reflections, and in short to *set the reader a thinking* on the subject. "A commentary to explain or correct, few writings need less; but they admit of, and call for, expansion and development. They are gold ingots, not needing to be gilt or polished, but requiring to be hammered out in order to display their full value."

This work of expansion and development has been performed by Dr. Whately in a masterly manner. He has not over-done his work. The perspicuity of style which is characteristic of Bacon's writings is noticeable to a great degree in the Annotations. The book should have a place in every well selected library. It may be bought of Bancroft & Co.

In an Annotation on Bacon's Essay on "Innovations," the author contrasts and points out the equally fatal consequences of, a rash, inconsiderate spirit of Reformation, and a cold, immovable spirit of Conservatism. We quote as follows:

The two kinds of absurdity here adverted to, may be compared respectively to the acts of two kinds of irrational animals, a moth and a horse. The moth rushes into a flame, and is burned: and the horse obstinately stands still in a stable that is on fire, and is burned likewise. One may often meet with persons of opposite dispositions, though equally unwise, who are accordingly prone respectively to these opposite errors: the one partaking more of the character of the moth, and the other of the horse. This comparison, I may add, suggests a practical rule. The only way to lead a horse out of a burning stable, is to put on him his accustomed *gear*; the saddle and bridle, if a saddle-horse, or the collar, if a draught-horse; and then, by the force of association, he will submit to be led out. So also, a man of the disposition alluded to, will the more readily comply with a suggestion, if put into the form, as far as may be, of his accustomed practice. He may be led, if put into his usual *gear*.

The opposite course to this is taken by not a few, who have a passion to be accounted *original*. They exaggerate the novelty of anything they propose, and put whatever they say into the most paradoxical form, as if on purpose to make people stare. They must be always broaching something that is new; or at least, as the phrase is, putting 'old things in a new light.' But if your object be to instruct, convince, or persuade, rather than to astonish, you will find it quite as often advisable to *put new things in an old light*.

Bacon's maxim, therefore, is most wise, 'to make a stand upon the *ancient* way, and look about us to discover what is the *best* way;' neither changing at once anything that is established, merely because of some evils actually existing, without considering whether we can substitute something that is on the whole better; nor, again, steadily rejecting every plan or system that can be proposed, till one can be found that is open to no objections at all. For nothing framed or devised by the wit of Man ever was, or can be, perfect; and therefore to condemn and reject everything that is imperfect, and has some evils attending on it, is a folly which may lead equally—and indeed often has led—to each of two opposite absurdities: either an obstinate adherence to what is established, however bad, because nothing absolutely unexceptionable can be substituted; or again, a perpetual succession of revolutions till we can establish—which is totally impossible—some system completely faultless, or so framed as to *keep* itself in good order. To conceive such a system, whether actually existing or ideal, is to be beset by the same chimerical hope in human affairs that has misled so many speculators in mechanics,—the vain expectation of attaining the *perpetual motion*.

When a sensible grown person reads a book written for the young folks, and, failing to become interested in its contents, attributes his want of interest to the simplicity of style of the book, but thinks it may do for the children, our word for it, he is in error and the book may as well be thrown in the fire for any interest it will excite in the minds of youthful readers. Well written books for children have the power to interest "children of larger growth." Especially books of travel and adventure have this power, and from such books frequently more lasting impressions of distant lands and scenes are derived than from works supposed to be better fitted to the minds of older persons. A book which we judge to possess this merit in a high degree, from a hasty examination of its pages, is Warm Hearts in Cold Regions, by Chas Ede, R. N., published by T. Nelson & Sons London & New York. It is a well written account of life in the frozen regions of the North, telling the startling adventures of the sailor in the nothern seas, and the home-life of an interesting Danish family at Uppernavik on the shores of Greenland. It is a book that will please and instruct. Bancroft & Co. have it for sale. They have also, from the same publishers,

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We see, then, the need of purpose, or an object in life. He who has a defined purpose and resolution to carry it bravely—will succeed. He who waits for circumstances, rather than let circumstances wait upon him, will almost certainly fail. Sir Fowell Buxton said:—"The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insigificant—is *energy, invincible determination;* a purpose once fixed, and then *death* or *victory!* That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two legged creature *a man* without it." Sir Fowell admirably illustrated the truth of his own maxims: he succeeded; he had a resolved purpose. So of all other great men. John Wesley for instance, in the labours he appointed himself—rising at four in summer, and at five in winter, in order that he might complete his purpose—manifested the strength of his will. Possibly there is no test so complete as early rising, with a purpose, which characterizes the man who *will* succeed. It is the mastery of the spirit over the flesh. It is the spirit marching the body out of the well-covered bed into the cold. On the other hand, the morning indulgence is indicative of a feeble mind, that will prevent its possessor accomplishing any earnest work. So certain is this the case, that Dean Swift was accustomed to say that he never knew any man come to greatness and eminence who lay in bed of a morning. Lord Chatham also said: "If you do not rise early, you can make progress in nothing." Turning out of bed early in the morning may seem to be a small matter when placed beside the great purpose of life; but it is no small matter if it tends to the attainment of a settled object—if it gives a man self-respect as well as the opportunity and time for work. The doing of any voluntary act, done with a purpose, acts marvellousy upon the character.

THE EARTHLY PARADISE. A POEM.

Mr. William Morris has published the first of two volumes, with this title. The conception of the work is rather novel, and to those whose love for poetry will sustain them through so long a career, its perusal will be interesting, for it has variety and much real merit. The author represents certain "gentlemen and mariners of Norway," as setting sail in search of the Earthly Paradise, of which they had read and heard, and after many years filled with much trouble, they come to a Western land before unknown. There they were treated with great kindness by the inhabitants, and having lived to be old men, they died highly honored of those who had made them so happy during their residence among them.

During the latter years of life they contributed to their own enjoyment and the gratification of those who made them their guests, by discussions of grave matters of belief and polity, and by narratives of classic tales, and recitations of ancient poetry. That all might have the benefit of their learning as thus displayed, it was resolved that there should be two feasts each month, at which they might amuse, or instruct the people, and the substance of the book is the succession of entertainments furnished by these old men, each being selected with some reference to the month of the feast. The method adopted has the advantage that the whole may be read in connection, or each part may be taken as a separate poem, and in either case the reader will find much to please, though he may not believe that the material thus supplied will leave nothing wanting to a real Earthly Paradise. Published in this country by Roberts Brothers, of Boston, and sold by Bancroft & Co.

Books and Periodicals Received:

A beautifully bound pocket edition of Thomas A. Kempis' work, Of the Imitation of Christ, published by J. P. Lippincott & Co., Philadelphia, and for sale by H. H. Bancroft & Company.

The History of a Pin; a book for the little folks, from T. Nelson & Sons. Suitable for a gift to a child.

The Play-ground and the Parlor, by Alfred Elliot. Published by T. Nelson & Sons, London. The last two books for sale by Bancroft & Co.

The Atlantic for July and August has been received from Ticknor & Fields, Boston.

Sabbath at Home, from the American Tract Society, Boston.

The Cornhill Monthly for July. Boston: D. Lothrop and N. P. Kemp.

Hours at Home, for August. New York: Chas. Scribner & Co.

Biblical Repertory and Princeton Review for July. Philadelphia: Peter Walker.

Educational.

Enthusiasts and Martinets.

These are the names which the two different classes of teachers are wont to apply to each other, when the wind blows from the east, or dinner is delayed. In moods more humane, the former describe the latter as "sober fellows who know how to keep the track, you see;" and the latter talk of the former as, "somebody worth while, since they mix their drudgery with a little thinking, you know." The fact is that distinctions like these are to be expected among teachers, because they are found everywhere else. In that splendid First Chapter, which is the finest compend of English history to be found anywhere, Macaulay thoroughly ventilates this idea. The classes sometimes called Cavaliers and Roundheads; sometimes, Tories and Whigs; sometimes, Conservatives and Radicals; "are found," he says, "in all societies, and will be found till the human mind ceases to be drawn in opposite directions by the charm of habit, and by the charm of novelty." Examples of these classes, drawn from the history and fiction of education, we may have occasion to adduce on another occasion. The practical point now is, the warning that, on whatever side we stand, we take no position which is extreme. Of both these classes, the writer quoted remarks, "the best specimens will be found not far from the common frontier." Be a little of each then; or, a little of an enthusiast in planning your labor, and a trifle of a martinet in performing it. C. R. C.

Personal.

Mrs. Frances Fuller Victor, authoress and newspaper correspondent, arrived in this city from Oregon on the 23d, and will proceed to New York with the manuscript of a new book, on the next steamer.

Rev. Jas. M. Newell, a graduate in the last class from Allegheny Seminary will leave New York September 1st. for California, to supply the pulpit of the Placerville Presbyterian Church for six months.

Prof. Brayton, Principal of the Oakland College School, has been travelling in the State of Nevada, his object being to make known to the people of that region, the merits of the College.

Rev. Mr. Lathrop of the Church of the Advent, in this city, has been making a visit to his old home in Nevada. He preached in Virginia City last Sabbath.

Rev. Mr. Brown, of Sacramento, will preach to the Unitarians of Stockton one Sunday in every month, if sufficient encouragement is given.

Rev. A. F. White gave the citizens of Belmont, Nev., a lecture on "Geology, Mining," etc., last week. He also preached to them on Sunday.

Mr. A. J. Easton, one of the best known and most respected of the early California pioneers, died at San Mateo on the 22d inst.

Prof. Lippett will supply the pulpit of the Congregational church at Petaluma until a successor to Rev. Mr. Pond is obtained.

Congressman J. A. Johnson has returned from Washington. He had an enthusiastic reception at Downieville.

Mr. C. J. Klein, Superintendent of the Independence Mine at Downieville, had his leg broken on the 20th.

Rev. J. W. Ross has returned from the East and resumed his work in the Methodist Church at Sacramento.

Senator Harlan, of Iowa, will probably come to this Coast to speak during the Presidential campaign.

Hon. Geo. C. Gorham arrived in this city on Wednesday night and was received with great enthusiasm.

Bishop Marvin arrived in this city last week, and preached in the Southern M. E. Church last Sabbath.

A. Badlam Esq. is President of the Freedom's Defenders in this city in place of Pixley, resigned.

Rev. Drs. Eells and Walsworth have been in the Southern part of the State for a week past.

Hons. A. A. Sargent and J. W. Coffroth will publicly discuss the issues of the pending contest.

Hon. John M. Coghlan, of Napa, will locate permanently in Suisun, to practice his profession.

Rev. A. Coplin recently gave the citizens of Auburn an interesting lecture on "Social Life."

Rev. J. R. Hammond, of Placerville, intends to go East this fall and return in the Spring.

Rev. J. Knapp, a Baptist clergyman, has been preaching during the past week at Suisun.

Mr. Nathan Coombs, of Napa, has just returned from the East by the Overland route.

Prof. E. P. Henderson takes charge of the Philomath School at Corvallis, Oregon.

Senator Williams, of Oregon, arrived in this city from the East on Tuesday, 25th.

Rev. J. McLaughlin has changed his place of residence from Rio Vista to Gilroy.

Rev. Mr. Allen has taken charge of the Episcopal church at Carson City, Nev.

Gen. S. P. Spear, A. I. R., sailed for the East on Saturday last.

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AGRICULTURAL.

A Small Prairie Farm.

It was a small one, only 1,200 acres in extent, and six miles around it, and worth but $60,000 with its buildings; but it was a fair specimen of its class and their life. From the chamber window of the house, near the centre, the whole farm could be surveyed, and with a powerful glass the laborers overlooked at their work in any part of it. Corn, wheat, flax, potatoes and grass were the products; each in great broad fields of fifty, one hundred or two hundred acres. My host had, too, a fine apple orchard of several hundred trees, that last year yielded a large crop of very superior fruit. But he despised chickens, and eggs and butter—it was cheaper to buy them—and milked but a single cow. Much of his grain and grass he turned into horses, cattle and hogs; and his nearness to Chicago, the great live stock market, not only of the West, but the country, gives him excellent facilities both in buying and selling. Besides rearing animals, he goes to Chicago and buys young cattle or hogs from the plains by the hundred or thousand, brings them back to his farm, and after a few months of feed and growth, returns them once more to market, so reconstructed as to command a profitable advance. He was a little pinched, just now, by the loss of a lot of seven or eight hundred Texas cattle, a year or more ago, by distemper—a matter of $30,000 or so—but that was a rare accident. The farm was good for $10,000 a year from its crops; and without any risks but the weather and the markets. Machinery is used here in farming to an extent and on a scale quite unknown to New England and New York farming. Twenty acres of corn were being planted a day by three men, with a fourth man and a pair of horses to mark the rows. In gathering the hay, the mowing machines sweep down the grass from sunrise to noon, and, without having to turn it or leave it out a single night, the same afternoon's horse-rakes, and mammoth horse-forks house or stack the same, all fitly cured. "Why is this thus?" when we in New England coddle our grass three or four days, with an even chance of a week, and damaging rains, before we dare house it. Are the Western dews so much lighter and prairie suns and winds so much more drying? Or do we dry our grass unnecessarily much? Labor is plenty and reasonably cheap; ordinary farm hands were hired last season for fifteen dollars a month and board; and this year for twenty dollars. They are chiefly Germans; the Irish are not in favor, and are rarely seen.—*Samuel Bowles, in Springfield Republican.*

Hens—How to Care for Them.

After all that has been done for the improvement of fowls, not more than one half of those who keep hens, succeed in having them lay through the year. There are some who always do succeed, and, of course, reap large profits. What is the secret of success? It is neither difficult nor beyond the reach of every family who possess a few rods of land. The hen-house need not be expensive, but should be so constructed as to be neither too hot in summer nor too cold in winter. It should be whitewashed on the inside. Select the best breeds, and put several kinds together; feed regularly, and let them always have sufficient clean water. They should have both animal and vegetable food, plenty of powdered mortar, brick, burned bones, &c. Bones not burned and pulverized make a most excellent food for laying hens. Give them peppers and pickles. They need acids to prevent their becoming too fat. Pickled peppers are better than cayenne. Slight seasoning of salt in their food is good. Sand or ashes should be provided for them to dust themselves in. If they desire to set, let them stand in a tub or barrel with one or two inches of water for a day or two. Above all, they should have regular attention every day. In this way some do succeed in having their hens lay the year round. We should be glad to find more accomplishing the same thing, as it would contribute not only to the health of the family, but be of great advantage to the pocket.—*New England Farmer.*

MULBERRY TREES ON THE BANKS OF STREAMS—QUESTION FOR SILK RAISERS.—Last week we published an article from the San Francisco *Times*, in the course of which it is said: "We are told that the mulberry tree will stand the water like the willow, and in corroboration of this statement it is a fact that the Italian Government have them planted all along between high and low water mark on the river Po to protect the levees, and that they not only answer this purpose well, but the Government rent the leaves annually to individuals for a sufficient sum to pay all the necessary annual repairs to those levees." The streams of this county present a fine opportunity for thus making the mulberry tree doubly useful. But it is well known that disease among the silk worms of Italy is one of their great drawbacks, and it has been suggested to us by the largest silk grower in Los Angeles county, that perhaps the fact of the proximity of the trees to the water, and the consequent absorption of too great an amount of dampness, is one of the leading causes, if not the sole cause of the prevailing disease among the worms of that country. This presents an interesting and important subject for investigation, by the silk raisers of California, and now is the proper time for investigation, while the business is in its infancy, and while damaging mistakes may be prevented by a knowledge of the facts.—*Los Angeles Republican.*

NUMBER OF STALKS IN A HILL OF CORN.—One of our correspondents writes us that he has lately had a conversation with a neighbor, who has the reputation of being a very observing, sound and sensible man, in regard to the question in the caption above, and that it was the firm conviction of this man that in the case of Dent and of all kinds which grow to a large size, a larger amount of sound corn will be obtained, when there are not over three stalks allowed to grow in each hill, than when there are three or four, or any number over three, other things of course, being equal. He said that he had observed repeatedly that there were usually two good-sized ears of such kinds of corn on each stalk, when there were only three stalks or less in a hill, whereas, when there were four or five stalks, there was seldom more than one ear on each, and of these some would not unfrequently be small, and at harvest prove nothing but soft corn or nubbins.—*Exchange.*

POWER OF A HORSE'S SCENT—A HORSEMAN'S ADVICE.—There is one perception that a horse possesses to which little attention has been paid, and that is the power of scent. With some horses it is acute, as with the dog; and for the benefit of those who have to drive at night, such as physicians and others, this knowledge is invaluable. I never knew it to fail, and I have ridden hundreds of miles on dark nights, and in consideration of this power of scent this is my simple advice:—Never check your horse at night, but give him a free head, and you may rest assured that he will never get off the road, and will carry you expeditiously and safe. In regard to the power of scent in a horse, I once knew one of a pair that was stolen, and recovered mainly by the track being made out by its mate, and that after he had been absent six or eight hours.—*Tait.*

INTERESTING AGRICULTURAL EXPERIMENT.—A French horticulturist has recently made some very interesting experiments. In the autumn he filled three flower pots with cold ashes without admixture with any other substance; in one pot he sowed wheat, in another oats, and in the third strawberry seeds. The pots were then placed in a garden bed and left to themselves. In the month of March the plants were in a very thriving condition, and in April they were luxuriant. The wheat and oats ripened perfectly, the grain being large and heavy, and the straw, in the case of the wheat, 55 inches, and in that of the oats 43 inches high. The strawberry plants continued to flourish till October, when it was necessary to transplant them, and after being planted out in open ground they succeeded so well that they surpassed all his other seedlings.—*Mining Press.*

SOMETHING WORTH KNOWING.—One day, while purchasing a lot of dried fruit, I discovered small pieces of sassafras bark mixed amongst it, and upon inquiry was informed that it was a preventive against the worm. It is said that dried fruit put away with a little bark, (say a large handful to the bushel) will save for years unmolested by those troublesome little insects, which so often destroy hundreds of bushels in a single season. The remedy is cheap and simple—try it.—*T. S.—Gardener.*

MINING.

THE QUICKSILVER MINES IN AUSTRIA—THEIR PAST HISTORY AND PRESENT CONDITION.—Far away in the heart of Europe and the centre of the Julian Alps, there lies a valley of wondrous beauty; huge walls of bare rocks rise to vast heights all around, and shut off the secluded plain below from the rest of the world. The upper parts of the mountains are again crowned with grand old pine forests; below the rocks, spreads a beautiful carpet of green meadows and magnificent woods, while here and there tall masses of rock jut out into the valley, looking defiantly down on the scene below, and crowned with chapel and church. A poor peasant—so goes the legend—once came here to select some timber for the wooden-ware he was making, and placed a few tubs into a well to be seasoned over night. What was his surprise, when he poured the water off next morning to find at the bottom a glittering mass of silvery metal! Soon skillful miners and cunning goldsmiths came from Italy, and the place became known; but only to be made the scene of strife and bloodshed. Now the Venetians would fall with an armed force upon the German miners, and now the great Maximilian would send troops to drive out and destroy the covetous invaders. For centuries the mines have produced most abundantly; but of late they have become less profitable, and the Austrian government, always wanting money, is anxious to sell them. The ore is here roasted in extensive works, and the smoke, which contains the volatile metal, is carried into enormous iron retorts. The cast iron pipes are forty feet long and three feet wide, suspended in the air and resting only upon a few slight supports. As the constant smoke keeps them too warm for condensation, a little aqueduct, following above, trickles continually cooling showers upon them; once a year only the fires are allowed to go out, to clean and repair the whole apparatus. The soot in the cylinders, a loose, black, fatty substance, contains the mercury in countless tiny globules, some of which run out in beautiful silvery whiteness; others have to be whipped from their unsightly retreat; the soot is beaten with small brooms, and soon the silver snakes are seen to glide out of the dark mass, as if anxious to escape in all directions. Then the glittering mass is gathered in sheepskins tanned with alum, or in cast iron bottles of enormous size, to be sent all over the world.

FIRST QUARTZ MILL IN LOS ANGELES COUNTY.—A gentleman interested in the McMurtry mine, Soledad Cañon, in this county, has shipped from San Francisco the machinery for a ten-stamp quartz mill, which, when in operation, will be the first quartz mill ever put up in this county. The mines of Soledad have become a fixed fact, and promise as rich yields of the precious metal as those of any mining district in the state.—*Los Angeles News.*

MANUFACTURE.

The Silk Manufacture—Its Introduction into Europe—John Lombe.

In the reign of the Emperor Justinian, a couple of Persian Monks, on a religious mission to China, brought away with them a quantity of silkworms' eggs concealed in a piece of hollow cane, which they carried to Constantinople. There they hatched the eggs, reared the worms, and spun the silk,—for the first time introducing that manufacture into Europe, and destroying the close monopoly which China had

bitherto enjoyed. From Constantinople the knowledge and the practice of the art gradually extended to Greece, thence to Italy, and next to Spain. Each country, as in turn it gained possession of the secret, strove to preserve it with jealous care; but to little purpose. A secret that so many thousands already shared in common, could not long remain so, although its passage to other countries might be for a time deferred. France and England were behind most of the other states of Europe in obtaining a knowledge of the "craft and mystery." The manufacture of silk did not take root in France until the reign of Francis I.; and was hardly known in England till the persecutions of the Duke of Parma in 1585 drove a great number of the manufacturers of Antwerp to seek refuge in our land. James I. was very anxious to promote the breed of silkworms, and the production of silken fabrics. During his reign a great many mulberry-trees were planted in various parts of the country—among others, that celebrated one in Shakspeare's garden at Stratford-on-Avon—and an attempt was made to rear the worm in our country, which, however, the ungenial climate frustrated. Silk-throwsters, dyers, and weavers were brought over from the continent; and the manufacture made such progress that, by 1629, the silk-throwsters of London were incorporated, and thirty years after employed no fewer than 40,000 hands. The emigration from France consequent on the revocation of the Edict of Nantes (1685) added not only to the numbers engaged in the trade, but to the taste, skill, and enterprise with which it was conducted. It is not easy to estimate how deeply France wounded herself by the iniquitous persecution of the Protestants, or how largely the emigrants repaid by their industry the shelter which Britain afforded them.

Although the manufacture had now become fairly naturalized in England, it was restricted by our ignorance of the first process to which silk was subjected. Up to 1718, the whole of the silk used in England, for whatever purpose, was imported "thrown," that is, formed into threads of various kinds and twists. A young Englishman named John Lombe, impressed with the idea that our dependence on other countries for a supply of thrown silk prevented us from reaping the full benefit of the manufacture, and from competing with foreign traders, conceived the project of visiting Italy, and discovering the secret of the operation. He accordingly went over to Piedmont in 1715; but found the difficulties greater than he had anticipated. He applied for admittance at several factories, but was told that an examination of the machinery was strictly prohibited. Not to be balked, he resolved, as a last resort, to try if he could accomplish by stratagem what he had failed to do openly. Disguising himself in the dress of a common laborer, he bribed a couple of the workmen connected with one of the factories, and with their connivance obtained access in secret to the works. His visits were few and short; but he made the best use of his time. He carefully examined the various parts of the machinery, ascertained the principle of its operation, and made himself completely master of the whole process of throwing. Each night before he went to bed he noted down everything he had seen, and drew sketches of parts of the machinery. This plot, however, was discovered by the Italians. He and his accomplices had to fly for their lives, and not without great difficulty escaped to a ship which conveyed them to England.

Lombe had not forgotten to carry off with him his note-book, sketches, and a chest full of machinery, and on his return home lost no time in practising the art of "throwing" silk. On a swampy island in the river Derwent, at Derby, he built a magnificent mill, yet standing, called the "Old Silk Mill." Its erection occupied four years, and cost £30,000. It was five storys in hight, and an eighth of a mile in length. The grand machine numbered no fewer than 13,384 wheels. It was said that it could produce 318,504, 960 yards of organzine silk thread daily; but the estimate is no doubt exaggerated.

While the mill was building, Lombe, in order to save time and earn money to carry on the works, opened a manufactory in the Town Hall of Derby. His machinery more than fulfilled his expectations, and enabled him to sell thrown silk at much lower prices than were charged by the Italians. A thriving trade was thus established, and England relieved from all dependence on other countries for "thrown" silk.

The Italians conceived a bitter hatred against Lombe for having broken in upon their monopoly and diminishing their trade. In revenge, therefore, according to William Hutton, the historian of Derby, they "determined *his* destruction, and hoped that of his works would follow." An Italian woman was despatched to corrupt her two countrymen who assisted Lombe in the management of the works. She obtained employment in the factory, and gained over one of the Italians to her iniquitous design. They prepared a slow poison, and administered it in small doses to Lombe, who, after lingering three or four years in agony, died at the early age of twenty-nine. The Italian fled; the woman was seized and subjected to a close examination, but no definite proof could be elicited that Lombe had been poisoned.—Lombe was buried in great state, as a mark of respect on the part of his townsmen. "He was," says Hutton, "a man of quiet deportment, who had brought a beneficial manufactory into the place, employed the poor, and at advanced wages,—and thus could not fail to meet with respect; and his melancholy end excited much sympathy.—*Triumphs of Invention and Discovery*, (*Fyee.*)

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General Selections.

"He Saved Others."

When scorn and hate, and bitter, envious pride
Hurl'd all their darts against the Crucified,
Found they no fault but this in Him so tried?
"He saved others!"

Those hands—thousands their healing touches knew;
On wither'd limbs they fell like heavenly dew:
The dead have felt them, and have lived anew:
"He saved others!"

The blood is dropping slowly from them now;
Thou canst not raise them from Thy thorn-crowned brow;
Nor on them Thy parch'd lips and forehead bow:
"He saved others!"

That Voice from out their graves the dead had stirr'd;
Crush'd, outcast hearts grew joyful as they heard;
For every woe it had a healing word:
"He saved others!"

For all Thou hadst deep tones of sympathy—
Hast Thou no word for this Thine agony?
Thou pitiedst all; doth no man pity Thee?
"He saved others!"

So many fettered hearts Thy touch hath freed,
Physician! and Thy wounds unstaunched must bleed;
Hast Thou no balm for this Thy sorest need?
"He saved others!"

Lord! and one sign from Thee could rend the sky,
One word from Thee, and low those mockers lie;
Thou mak'st no movement, utterest no cry,
And savest us.

—*Author of Schonberg Cotta Family.*

How the Natives of Mexico and Peru Regarded Their Spanish Conquerors—Traditions of a Redeemer.

Historians have marvelled at the instantaneous collapse of the empires of Mexico, Peru, the Mayas, and the Natchez, before a handful of Spanish filibusters. The fact was, wherever the whites appeared they were connected with these ancient predictions of the spirit of the dawn returning to claim his own. Obscure and ominous prophecies, "texts of bodeful song," rose in the memory of the natives, and paralyzed their arms.

"For a very long time," said Montezuma, at his first interview with Cortes, "has it been handed down that we are not the original possessors of this land, but came hither from a distant region under the guidance of a ruler who afterwards left us and returned. We have ever believed that some day his descendants would come and resume dominion over us. Inasmuch as you are from that direction, which is toward the rising of the sun, and serve so great a king as you describe, we believe that he is also our natural lord, and are ready to submit ourselves to him."

The gloomy words of Nezahualcoyotl, a former prince of Tezcuco, foretelling the arrival of white and bearded men from the east, who would wrest the power from the hands of the rightful rulers and destroy in a day the edifice of centuries, were ringing in his ears. But they were not so gloomy to the minds of his down-trodden subjects, for that day was to liberate them from the thralls of servitude. Therefore when they first beheld the fair complexioned Spaniards, they rushed into the water to embrace the prows of their vessels, and despatched messengers throughout the land to proclaim the return of Quetzalcoatl.

The noble Mexican was not alone in his presentiments. When Hernando de Soto on landing in Peru first met the Inca Huascar, the latter related an ancient prophecy which his father, Huayna Capac, had repeated on his dying bed, to the effect that in the reign of the thirteenth Inca, white men (*viracochas*) of surpassing strength and valor would come from their father the Sun, and subject to their rule the nations of the world. "I command you," said the dying monarch, "to yield them homage and obedience, for they will be of a nature superior to ours." The natives of Haiti told Columbus of similar predictions long anterior to his arrival.

When the church of Rome had crushed remorselessly the religions of Mexico and Peru, all hope of the return of Quetzalcoatl and Viracocha perished with the institutionso f which they were the mythical founders. But it was only to arise under new incarnations and later names. As well forbid the heart of youth to bud forth in tender love, as that of oppressed nationalities to cherish the faith that some ideal hero, some royal man, will yet arise, and break in fragments their fetters, and lead them to glory and honor.

When the name of Quetzalcoatl was no longer heard from the teocalli of Cholula, that of Montezuma took its place. From ocean to ocean, and from the river Gila to the Nicaraguan lake, nearly every aboriginal nation still cherishes the memory of Montezuma, not as the last unfortunate ruler of a vanished state, but as the prince of their golden era, their Saturnian age, lord of the winds and waters, and founder of their institutions. When, in the depth of the tropical forests, the antiquary disinters some statue of earnest mien, the natives whisper one to the other, "Montezuma! Montezuma!" In the legends of New Mexico he is the founder of the pueblos, and intrusted to their guardianship the sacred fire. Departing, he planted a tree, and bade them watch it well, for when that tree should fall and the fire die out, then he would return from the far East, and lead his loyal people to victory and power. When the present generation saw their land glide, mile by mile, into the rapacious hands of the Yankees—when new and strange diseases desolated their homes—finally, when in 1846 the sacred tree was prostrated, and the guardian of the holy fire was found dead on its cold ashes, then they thought the hour of deliverance had come, and every morning at earliest dawn a watcher mounted to the house-tops, and gazed long and anxiously in the lightening east, hoping to descry the noble form of Montezuma advancing through the morning beams at the head of a conquering army.

Groaning under the iron rule of the Spaniards, the Peruvians would not believe that the last of the Incas had perished an outcast and a wanderer in the forests of the Cordilleras. For centuries they clung to the persuasion that he had but retired to another mighty kingdom beyond the mountains, and in due time would return and sweep the haughty Castilian back into the ocean. In 1781, a mestizo, Jose Gabriel Condorcanqui, of the province of Tinta, took advantage of this strong delusion, and binding around his forehead the scarlet fillet of the Incas, proclaimed himself the long lost Inca Tupac Amaru, and a true child of the sun. Thousands of Indians flocked to his standard, and at their head he took the field, vowing the extermination of every soul of the hated race. Seized at last by the Spaniards, and condemned to a public execution, so profound was the reverence with which he had inspired his followers, so full their faith in his claims, that, undeterred by the threats of the soldiery, they prostrated themselves on their faces before this last of the children of the sun, as he passed on to a felon's death.

These fancied reminiscences, these unfounded hopes, so vague, so child-like, let no one dismiss them as the babblings of ignorance. Contemplated in their broadest meaning as characteristics of the race of man, they have an interest higher than any history, beyond that of any poetry. They point to the recognized discrepancy between what man is, and what he feels he should be, must be; they are the indignant protests of the race against acquiescence in the world's evil as the world's law; they are the incoherent utterances of those yearnings for nobler conditions of existence, which no savagery, no ignorance, nothing but a false and lying enlightenment can wholly extinguish.—*Brinton's "Myths of the New World."*

Over-Eating.

The vicious habits in respect to eating, which prevail in such a marked degree among Americans, have been made the subject of much severe criticism; our cookery, so destructive of digestion, our hasty meals, where food is bolted "at sight," and the villainous proportion in which grease enters into every compound for the table. But it may be questioned whether our greatest crime against the stomach is not in the quantity consumed, rather than in its quality or the manner in which it is served and eaten. Americans generally labor under the impression that food is nourishment and strength, totally irrespective of the wants of the system or its capabilities of digestion: whereas, all that is eaten after a healthy sufficiency, is poison, and such indulgence is intemperance. We seem in this matter to have drawn more largely from the Saxon than from the Norman side of our ancestry, and to have inherited those habits of gross and gluttonous feeding which characterized that brave and capable and stubborn and sluggish people.

As a consequence of the unexceptionably false relations which Americans maintain towards their own interior economy, they are the most universally afflicted people on the globe. It is not, as a general thing, overwork, that causes the sallow complexion, the staring eyes, the restless countenance, the trembling hands, so commonly seen among us; but it is work when in a state of repletion. Somebody or other sometime was starved to death in the midst of a feast; but a Yankee starves after the feast. He so overloads his system that he gets no nourishment from his food. Nature has to expend all her power in freeing herself from the burden imposed upon her. Like a charity ball, the expenses eat up the receipts, and leave nothing for the poor sufferer. An Englishman eats not less, perhaps even more, but then he gives himself some opportunity to rest; he does not hurry about as if pursued by avenging furies; he does what he does soberly and deliberately, and has greater nerve power left to make him perform the, to him and to everybody, serious work of digestion.

Probably not one American in ten contents himself with a sufficient supply of food; not one in a hundred obeys the salutary rule to rise before appetite is wholly gone. Of those who exceed, some do so in a greater and some in a less degree, but in every case to the injury of health and the loss of physical and mental power. The economical considerations are of no mean account. When we recollect how large a portion of our time has to be given up to providing for physical necessities, when it might otherwise be employed in intellectual culture or social enjoyment, there can be no question of the importance of this element of the problem of daily life. The Frenchman is the model of true living, so far as regards food. The peasant takes his dinner with him into the field, and when the hour comes, regales himself on a handful of sorrel and two or three slices of coarse bread, where a Yankee or an English farmer would be devouring great blocks of beef or pork, and—the American at least—huge wedges of concentrated indigestibilities called pie. The result is that a French peasant family will live decently and happily on a less sum than a poor English family will waste. The French artisan, though not quite so primitive, is yet a miracle of frugality in diet, compared with his neighbor across the channel or across the western sea. And the result of this is that English manufactures, even in England's specialty, iron and steel, are being crowded out—with free trade—from the French market; and French locomotive builders are enabled to underbid their English competitors for German and Russian contracts.

These economical advantages would be valueless if they did not run in the same direction with the moral and social considerations of the case; but they do. More intellectual power and social vivacity is suppressed, neutralized, destroyed, by over-eating, than by the use of both stimulants and narcotics. The records of scholarship and of statesmanship, with very rare exceptions, prove that perfect temperance and self-control in diet are the conditions of greatness and influence, and, on a lower scale, common observation in our schools, in our professions, and even in our business, shows that nothing is so formidable and fatal an enemy to alertness, activity, enterprise, and even to geniality, as the gormandizing propensities of our people. The French vivacity and cheerfulness of temper is not owing solely to the national habit in regard to food, but it is incompatible with the contrary habit.

This matter of over-eating is more of a practical thing than we make it. The habit is generally formed in childhood. By little and little the appetite, or rather the demand, for food is increased. Children are even encouraged to eat, after anything like real appetite has disappeared. The plan of portions, which is adopted from necessity in so many

houses, is really the kindest. But if parents will not take the trouble which this imposes, or plead that as long as nature craves food it must need it, the rule should, for the best interests of the child, be invariable, that, after a reasonable indulgence only the simplest fare, without anything to tempt the appetite, should be supplied. There would be no great danger of forming a habit of gormandizing upon plain bread; whereas a child will stuff itself with pies and cakes long after anything like real hunger has ceased. It is an humble subject, but nothing connects itself more with health and happiness in after life; and if our moralists would leave loftier themes and come down for a while to this, they might accomplish more real good than by fixing the centre of moral obligation to the fraction of a second. —*Springfield Republican.*

Magnitude of London.—Its houses number more than 350,000, and its streets, if placed in line, would extend from Liverpool to New York, and are lighted at night by 360,000 gas lamps, consuming in every twenty-four hours about 13,000,000 cubic feet of gas. Of the water supply 44,383,328 gallons are used per day. The traveling public sustain 5000 cabs and 1,500 omnibuses, besides all the other sorts of vehicles which human need can require or human wit invent. Its hungry population devour in course of every year 1,600,000 quarters of wheat, 340,000 bullocks, 1,700,000 sheep, 28,000 calves, 35,000 pigs, 10,000,000 head of game, 3,000,000 salmon, and innumerable fish of other sorts, and consume 43,200,000 gallons of beer, 2,000,000 gallons of spirits, and 65,000 pipes of wine. As a consequence 2,400 doctors find constant employment. London, finally, supports 852 churches which are presided over by 930 divines of greater or less note. —*The Nation.*

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FAMILY READING.

Vanity.

The sun comes up and the sun goes down,
And the day and night are the same as one;
The year grows green and the year grows brown,
And what is it all, when all is done?
Grains of somber or shining sand,
Sliding into and out of hand.

And men go down in ships to the seas,
And a hundred ships are the same as one.
And backward and forward blows the breeze,
And what is it all when all is done?
A tide with never a shore in sight,
Setting steadily on to the night.

The fisherman droppeth his net in the stream,
And a hundred streams are the same as one;
And a maiden dreameth her love-lit dream,
And what is it all when all is done?
The net of the fisher the burden breaks,
And after dreaming, the dreamer wakes.

—*Springfield Republican.*

Unanswered.

How sad and how awful it must be for God to listen,
Sitting in white calms upon his shining throne,
To all the ceaseless and unanswerable prayings,
Beseeching blindly for the good unknown—
The importunate pleadings of strong souls in pain,
Yearning for what they never can attain:

To answer with a blank and wordless silence
The passionate longings of the heart's desire
Over some dear one, on whose brow His finger
The awful sign hath written—"Come up higher!"
To listen, answering not, yet know one breath,
One look, would stay the chariot wheels of Death.

God is not deaf; the cry of every human creature
That out of doubt and darkness calls to Him—
The infinite, sad chorus of appeal He heareth,
Between the hymning of the cherubim;
Amid the music of the swinging spheres
The holiest breathing of His name He hears.

—*Harper's Magazine.*

Christ at the Door.

Christ pictures Himself before the sinner in many attitudes. He sits by his side conversing, He stands before him instructing, He kneels at his feet entreating, He hangs above him dying, He appears in the heavens judging. This presentation of Him is especially affecting. In the dank night air, He stands at a barred door sadly knocking. Does the inmate hear? Will he respond? Why does he not hasten to admit Him? Why, at least, does he not see who it is? Did he ever treat any other one so ill? Does he sit still in his house while persons are knocking quietly and entreatingly, and never respond to their appeal? Why does he not, then, heed this petition of Christ's? Every one hears this call. The agitation of the world concerning Him is a confession to this universal recognition. At the scholar's heart He knocks, and that scholar, Strauss, Colenso, Renan, Emerson, hears the sound thereof, and knows whence it cometh, and what it requireth; knows it is the Lord—his Lord. He knocks at the scoffer's heart, and he hears it in the midst of his blasphemous ribaldry. He sends its ringing appeal through the depths of that lost soul, sunken in sensuality—an open and awful profligate—and he recognizes the sacred summons. All attest his sad, sweet, solemn presence.

How do you treat this solemn invitation? Some, instead of letting Him in, proceed to discourse about His character and claims, with great show of learning, but with the uttermost ignorance of real knowledge. Let Him in first, and then you can intelligently speak of Him. Others come to the window, and bow and smirk to Him, with great condescension, call Him all sorts of pretty names, but are careful not to let Him in. Others say, "wait till I have made this trade, played this game, indulged in this debauch, and I will get up and invite you to enter." Others get so besotted in their sin that they only grow the more furious at every reverberation of that invitation through their hearts, and fiercely seek to drive him from their door. Thus they gnash on His ministers, thus on Him.

How is it with you, sinner? In whichever class you are, it is all the same, if you do not admit Him That is what He wishes; that is all in all. Say not, "to-morrow I'll open the door, when I am older, richer, sicker, at camp meetings, next winter, any time but now." Behold, NOW is the accepted time. Now is the day of invitation. Christ supplicates you. Christ, your Lord and your God; Christ, who left the glory which He had with the Father before the world was, has come to your door. Hasten to invite Him to open. You cannot open it yourself. It is too closely barred; too much bolted; too greatly overgrown with briars and thorns. Beg Him to unlock the bolts, unloose the bars, cut away the matted abattis, and come in. Throw away your pursuits, drop your sinful, or merely unsinful vocations, by which the pre-eminence you give them becomes sin to you; hurl from you that skeptical book; fly from that anti-Gospel preacher; implore Him to come and save you. Your heart, now the habitation of errors and sins, in which you grope blindly and vainly for the truth, in which you dwell carnally and darkly, amid your own lusts—that wicked heart of unbelief He will illumine, cleanse, sweeten, and take up His abode in. Hear Him knocking—now, this night, this day, this hour, hear and respond. If you will not, you will soon cease to hear.

Grieved, away the Savior goeth.
Death *breaks in* at last.

— *Zion's Herald.*

Startling Statistics.

Few persons, probably, are aware of the fearful facts that are well reported in regard to the drinking habits and expenditures of our country. In his Internal Revenue Report for 1867, Commissioner Wells states, it must be supposed on reliable data, that the aggregate amount of the sales for the year, as returned by the licensed retail liquor dealers in the United States, reached the enormous sum of $1,487,000,000. Remembering, too, how largely this retail traffic is carried on by unlicensed dealers, and in low and vile places, it is probable that nearly or quite as much was sold without any returns being made, and thus, in all likelihood, $3,000,000,000 were required during that single year to pay the drinking bill of our country. What a fearful thought, and what untold and inconceivable miseries must have accompanied so much drinking as its legitimate and almost necessary, and in some measure universal fruit!

During the year, Mr. Wells also shows, that the whole amount of money contributed in this country for building churches, and for supporting and spreading abroad the Gospel, was about $30,000,000, and the whole amount for educational purposes was $22,000,000, or $52,000,000 thus expended for these two great safeguards and sources of good to any community and country. At this rate, there is but too much reason to fear that, as a nation, we expended $100 in drinking for every single dollar contributed for the support of our holy religion, or $136 for this drinking, and all its awful fruits—poverty, crime, degradation, ruin to soul and body, for time and eternity, for every $1 spent in promoting good education, and all the good results that flow from it. Is not this terrible to think of? And are even the moral and religious, and order-loving and order-keeping members of the community at large altogether guiltless in this matter? Are we exerting our influence against the making and selling, and drinking the accursed thing? As citizens, are we setting our faces against the man for any public office, or for a seat in any legislative hall, who either uses it, or is not opposed to its use? As members of churches, are we striving to keep ourselves pure of the blood of all men in this matter, not using it ourselves, nor giving our example or influence, in any way, for it? Are our pulpits speaking thoroughly in this matter, crying with trumpet tongue, "Woe to him that putteth the cup to his neighbor's lips?" and "No drunkard shall inherit the kingdom of God?"

Surely, it is time to speak and act on this subject. How often is the State being robbed of some of its noblest intellects, and the Church of some its most hopeful and gifted members, and the very family of the dearest and most needed, and fondly cherished in its circle!—all by the touch of the intoxicating cup. O, is it not fearfully time to act against the ensnaring, accursed thing?—*Christian Instructor.*

Late in Church.

Church-goers who have a regard for the feelings of others, and respect for Him whom they assemble to worship, will never be late in entering the house of God. They will be in their seats a few moments before the exercises commence, so that they may be prepared to take part with calmness and devoutness in the services of the occasion. There are others, however, and their number is not as small as it should be, who are habitually late at church. They arrive a few minutes after the exercises are commenced, and proceed up the aisle to their seats. The attention of the audience is called off, and the clergymen is interrupted in his duties until the tardy comers have settled themselves in their pews.

There is, in nine cases out of ten, no necessity for such a want of punctuality. A little forethought and exertion will prevent it. It is a good deal easier for people to be always on time than to be tardy. There are some so uncharitable as to insinuate that the late goers to church are such intentionally—arriving just after the proceedings have commenced—for the express purpose of attracting the attention of the people to themselves and their finery.

Now, we cannot believe that vanity will lead anybody into such a violation of good manners as this, although we must admit that appearances sometimes are in favor of the truth of the insinuation. The only way to avoid the appearance of evil is to be always early in church.—*U. Presbyterian.*

MAKE HOME HAPPY.—Readings, declamations, pantomimes, simple games, acting and rehearsals, are all innocent amusements, and can be enjoyed at home with far less expense than to go abroad for them. This course will give you the love and confidence of your children, which you must have to serve them well, and make them feel that home is the best place in the world. It is the course that will save your sons from the haunts of vile companions, and your daughters from being enticed, through the hope of pleasure, into rude and forbidden ways. Your young folks *will* have fun and frolic, and if you make them leave it outside of your dwelling, they will go out to find it and enjoy it. Home, then, is the safest and most profitable place for amusements. Here bring your music, your gambols and carols; here let the happy voices ring in social merriment, while you, if you have cares and sorrows to weigh down your heart during the day, lay them apart from yourself for the time, and put on a glad spirit and live over again your gay and happy hours. It's no use to carry a sad face always, and it is not right to cloud the sunshine of the young heart. A child without a childhood, a youth without youth, is a sad picture for the world to look upon.—*Selected.*

HOW THEOLOGY IS OUTGROWN.—We hear of some dapper preachers who claim that the age has outgrown doctrine. They have advanced around the circle to the point from which they started, and hope they are ready again to enter the Kingdom of Heaven like little children, as far as ignorance is concerned. Let it be remembered that systematic theology has its essence simply in clear thinking and clear speaking on the subject of that religion which is revealed in the Scriptures. A man can outgrow systematic theology, therefore, either by ceasing to be clear-headed, or by ceasing to be religious. I suppose some escape, in their haste, by both ways at once.—*Prof. A. A. Hodge.*

THE following is one of Flavel's home thrusts: "Two things a master commits to his servant's care," saith one, "the child and the child's clothes." It will be a poor excuse for the servant to say at his master's return, "Sir, here are all the child's clothes, neat, clean, but the child is lost!" Much so with the account that many will give to God of their souls and bodies at the great day. "Lord, here is my body, I am very grateful for it. I neglected nothing that belonged to its content and welfare; but for my soul, that is lost and cast away forever, I took little care and thought about it."

The late Bishop of Litchfield was once traveling in a railway carriage in England, when a blustering man exclaimed:

"I should like to meet that Bishop of Litchfield. I'd put a question to him that would puzzle him."

"Very well," said a voice out of another corner, "now is your time, for I am the Bishop of Litchfield."

The man was rather startled, but presently recovered and said:

"Well, my Lord, can you tell me the way to Heaven?"

"Nothing easier," answered the Bishop; "you have only to turn to the right, and go straight forward."

Young Folks.

Which Boy do you Like Best?

"Come Guy; come fellows, let's coast. Snow's prime to-day, I know."

"No doubt of that, but where shall we go? Over by the bridge, I say."

"Over by the bridge I *don't* say. I know a place better than that, and where we'll have more fun, I'll bet."

"Where is it?" "Out with it," "Don't stand there blarneying about it if you want to do anything to-night," broke simultaneously from several voices among the cluster of boys gathered around Richard and Guy. They had just come out of school, and were aching to work off the suppressed vitality which had been accumulating during the two hours of conformity to school rules.

"Over by the marble factory," said Richard, triumphantly.

"Poh!" said one, "I don't see as that is any better than by the bridge. 'Explain its advantages,' as Mr. Bowen would say."

With an energetic kick at a tree-protector, near which he was standing Richard explained.

"The coast is no longer, but it is so steep that you can't help having a sort of a feeling that you'll go heels over head before you get to the bottom, but then you come out all right, and I like it better than I do the other."

Guy laughed, and declared himself on Richard's side, determined to find out how much enjoyment there really was in fearing a fall which one is quite certain will never take place.

Not many minutes had passed before bundles of books well strapped together had been exchanged for sleds, and the whole party were bound for the factory.

Now, for two hours a company of girls from four to ten years of age had been enjoying a coast which they themselves had made, about midway of the same bank, down which the boys intended to get their peculiar experiences. The two babies of the flock—out in the care of older sisters—had commenced by being pushed down a few feet near the bottom of the bank, but their courage had risen almost as rapidly as the mercury when a thermometer is plunged in boiling water, and now they went from top to bottom, and far out on the plain as bravely as the older ones. To be sure, they must have help to draw their wee little sleds up the steep bank, but older sisters were kind, and they were happy.

On approaching the spot, Richard ran into the group of girls, dashed down the coast followed by all the boys but Guy, overturning little Maggie Carter at the top of the bank, when his sled had nearly stopped, fortunately, running into a little girl who had preceeded him, rolling her off her sled into the snow. Before she could rise and get possesion of her sled another boy ran into it and set it flying far beyond her. Being a girl of some spirit, though only six years old, Ellen spoke her mind without stopping to think of consequences.

"You are the most impolite boys there are in the whole world I know."

"We are, are we? How do you like that then?" and seizing her roughly, he poked a handful of snow into one ear under her hat ribbons.

When the boys reached the top of the bank where Guy still stood, he begged them go a little to one side and make a new coast, and leave the girls to enjoy themselves in peace.

"It will take an hour to get another coast as good as this, I bet I wont go for these *little spuds*."

"I never knew before you were so mean a fellow, Fred. How would you like to have your sister treated so?"

"I shouldn't wonder if she had to stand around now and then when I want anything," and down the coast went Fred, followed by nearly all the boys.

Guy, with two or three others, turned away to make a new coast for themselves. After several attempts to enjoy their own coast, and being crowded, jostled, scolded, and even cuffed by Fred and two or three of his followers, the girls went to another which they had at first attempted, but had abandoned on account of an unfortunate ridge on the plain at the foot of the bank, which frequently would overturn the sleds as they struck it, unless they struck it square; and these little girls were not yet remarkably skillful in steering.

Presently Guy heard a scream, and saw little Madge Carter lying in the snow, while Fred stood near, laughing and whirling around on one foot, occasionally bending almost double in his real or pretended mirth.

All the girls were on the way to Madge's relief, but Guy reached her first, to hear her exclaim, between her screams, and all mixed up with them:

"He has broke my leg right off! It aches so, I know it's broke."

"Yes, and he did it on purpose; I saw him;" "and I," "and I," "and I," chorussed several girlish voices."

After much rubbing of the really injured leg, and much soothing of the frightened child, Guy left her to her sisters, and stood thinking a moment. Apparently despairing of success by any direct appeal, he called out,

"I'm tired of coasting; let's go and see if the ice on back bay isn't strong enough to skate on," and he was off in that direction, soon followed by all the boys.

The little girls returned to their own ground with much glee, and for the remaining half hour of daylight were as happy as children need be.

Don't fancy the above is a made-up story. It is every word true, and it happened since this year, 1868, came to bless us all; nor has half that occurred that afternoon been written out.

Some boys will say that girls had better stay in the house, but it seems to me, that since their lungs and blood and muscles are made precisely as the same organs belonging to boys are, that play out of doors, which has proved so useful to boys, must be useful to girls also.

Others will say—and I am glad there are so many who feel it—"That Fred must be a mean, miserable bully, or he would never treat girls that way;" but I must say—for I know, that he lives in a house that looks like a gentleman's; and when he walks to church and Sabbath School—for he goes to both—father and mother, sons and daughters all look like gentlemen and ladies.

Perhaps Fred thinks to gain a manly mastership over those weaker than he, by this brutal course; but he will only kindle a dislike against himself, which, at some future day he may be pained to meet.

Little Madge said, on her way home from the memorable coasting,

"I wish I knew that great big boy's name, I'd put him in my prayer, right after papa and mamma, but God will know if I say the boy that rubbed my leg till it was well, and picked the snow out of my hair."

Another, and a larger girl, when telling her mother of the afternoon troubles said:

"The boy they called Guy was so good, mother; I wish I knew something he wanted, I'd work ever so hard to make it for him. I guess I know where he lives; I've seen him go into a house on —— street; I intend to see what name is on the door the next time I go past, and then I shall remember him just as long as I live."—*Congregationalist.*

Never Put Off till To-morrow.

"I would like to have you run down to Mrs. Bowen's for me, Katy, before sun-down," said Mrs. Nelson to her daughter, who sat busily stitching away in her little willow-chair.

"Oh mother, couldn't I go just as well to-morrow? I have this pair of pillow-cases almost done for my dolly, and Aunt Martha is going to give me two nice pillows and a feather bed for her, as soon as I have the bed clothes all made neatly."

"But my dear, I wish you to take the money for the work she has sent home to-day. She is a poor woman and may need it."

Still Katy looked reluctant at the dainty sewing work before her, and laid down the ruffled pillow-case with a sigh.

Perhaps the poor woman is wondering how she shall buy food for her children to-morrow," continued her mother. "Think what a relief it will be to have that care off her mind."

That thought was enough for Katy's really benevolent little heart, and she quickly laid up her work in the pretty rosewood box, so it would not be in any one's way, and prepared herself for her walk.

"Here is a basket with some of Ann's tea biscuit, and a plate of butter," said Katy's mother; "you may take that to Mrs. Bowen, if it will not be too heavy."

"No, indeed, mother," said Katy, her eyes sparkling with pleasure, "I shall love to do it. I don't think they have biscuit and butter very often. Lucy brings just dry bread to school for her dinners."

"Why, Katy, I did not think they were so poor as that. Here, take this cup of jelly and some grapes to the little sick boy. I dare say they will be refreshing. I must certainly call around and see them, as soon as I can."

Katy returned from her errand that night a little weary, but very light-hearted.

"I am so glad I went to-night, mother," she said. "They were just sitting down to supper, with only a little cake of corn meal and a pitcher of water on the table. The woman cried when I gave her the basket, she seemed so glad. She gave the sickly boy his biscuit and grapes first, and I wish you could have seen how his pale face looked."

"I am very glad, too, that you went to-night," said her mother, "and I hope you will learn this lesson from it—never put off doing a kind action until to-morrow, when you can do it to-day."

—*New York Observer.*

The Folly of Quarrels.

"Two little boys were talking together; when one of them said, 'I wish I had all the pasture-land in the world.' The other said, 'And I wish I had all the cattle in the world.' 'What would you do with them?' said his friend. 'Why, I would turn them into your pasture-land.'

'No, you wouldn't,' was the reply.

'Yes, I would.'

'But I wouldn't let you.'

'I wouldn't ask you.'

'You shouldn't do it,' he screamed.

'I should.'

'You sha'n't.'

'I will;' and with that they seized and pummeled each other in a rough-and-tumble fight.

Such is a specimen of the causes for which people often quarrel.—*Observer.*

The American Sunday School Union

Having commenced the Sunday School Missionary work on the Pacific Coast, we are ready to aid in organizing Sunday Schools and aid existing needy Schools.

We have just received a fine and large assortment of the publications of the Society, which we supply to Schools at reasonable rates. We also supply the periodicals of the American Sunday School Union. The

CHILD'S WORLD,

a beautifully Illustrated Paper for Children and Youth. Monthly, at 12½ cents each per year for ten copies and upwards, and 24 cents for the semi-monthly. Also,

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a Sixteen-Page Quarto Monthly Paper for Sunday School Officers and Teachers, at the low rate of Fifty Cents per Year. No Sunday School Teacher should be without this paper.

Rev. Richard Newton, D.D., the Editor of these papers, is acknowledged to possess unsurpassed abilities as a Sunday School writer. The above rates are in Currency.

Catalogues of the Society's publications, and Sample Copies of its Periodicals furnished gratuitously on application to Wm. F. Peters, care P. O. Box 1007, or at the Depository, 302 Montgomery Street, (Second Floor, Room No. 1) San Francisco, Cal.

News Summary.

PACIFIC COAST ITEMS.

Items about Portland.—There are 4,000 feet of wharf in this city. Of the Nicholson pavement, there are, in length, upwards of 5,000 feet. $200,000 will be expended in the erection of brick buildings during this summer. There are three steam saw mills, each capable of cutting 50,000 feet of lumber daily. There are fifteen hotels, with accommodtaions in the aggregate, for 2,500 guests. There about 100 saloons, reckoning all places where drinks are sold. There are eight schools with attendance of about 1,200 pupils. There are ten churches that will seat congregations numbering, in all, 5,000 persons. There are eight steamboats that ply regularly to and from this city. There is telegraphic communication in three directions—with Washington Territory, Eastern Oregon California and thence with all the world.—*Oregonian.*

A steamboat, 22 feet in length and carrying 18 persons, has been built and launched on Washoe Lake. It has a brass engine weighing 75 pounds. It is intended for a pleasure boat, and it is proposed by a pleasure party to take the boat by wagon and railroad to Wadsworth, thence by the Truckee to Pyramid Lake, the many wonders of which will be thoroughly explored.

Among the islands of Pyramid Lake are two small, rocky ones near to each other, and near the shore of the lake, that are remarkable from the fact that they are alive with rattlesnakes. Huge and lazy old patriarchs of the islands, with long strings of rattles upon their tails, bask in the shade of almost every stone, while the younger and more active members of the tribe glide about in all directions, and the intruder upon these islands of snakes is often treated to a serenade by a dozen sets of rattlers, of various degrees of power and shade of tone.—*Territorial Enterprise.*

The trials of the steam plow which have been made in this city have been highly satisfactory. There is little doubt that the plow will prove a complete success, and will add new value to our many acres of grain land which have not been cultivated for want of laborers.

There are said to be large quantities of ash timber of a superior quality in Washington Territory. This timber is very valuable for many purposes and is extremely scarce in California.

The number of deaths in this city during the month of July was 346, a larger number than was ever known, although July is one of our most unhealthy months.

The receipts of wheat in this city for the past week average nearly 2,000 tons per day. 5,000 tons have been shipped in the same time.

The Germans of Austin (Nev.), have a temperance society which restricts its members to fifteen glasses of lager *daily.*

People are still going in great numbers to the Southern counties. Some are returning, having found prices too high.

The grasshoppers have left Salt Lake City and vicinity. They complain of ill treatment from the inhabitants.

8843 pounds of silver were brought to Aurora, Nev., for assaying, on the 25th from a mine in Mono County.

Sixty tons of wheat belonging to Mr. Durbin, of Green Valley were burned last week by an incendiary.

A company of Chinamen are cultivating rice in the vicinity of Reno, on the Truckee Meadows.

The Steam Navigation Co. seems to have no idea of reducing the fare to Sacramento.

There is a tract of salt in Humboldt County (Nev.), that covers 5,000 acres.

The last Panama Steamer brought a large quantity of railroad material.

A new school house to cost over $11,000 is being built at Nevada City.

The Stockton *Gazette* has changed from a morning to an evening paper.

The new route to Sacramento is open, and seems to suit people.

Sacramento County has 7815 children under 15 years of age.

A slight shock of earthquake in this city on Monday last.

The city of Vallejo will in a few weeks be lighted with gas.

A Shock of earthquake at Los Angeles on the 2d inst.

The town of Truckee is being rebuilt with great rapidity.

The Central Pacific Railroad has 52 locomotives in use.

The population of the town of San Luis Obispo is 600.

The Napa Valley Railroad is completed to Calistoga.

The medal awarded to the State of California, by the Exposition at Paris, for the best wheat and other cereals, has been received by Gov. Haight, and placed on exhibition at the Mechanics' Institute Fair.

TELEGRAPHIC.

Eastern.—Thaddeus Stevens leaves his property to his nephew on condition that he becomes a teetotaller; otherwise it goes to found an asylum....The Chinese Embassy are in Boston....The cattle disease is still spreading....The Cheyennes and Araphoes are to be removed south of the Kansas River. The ravages of the Indians still continue in Kansas....The Hartford Live Stock Insurance Company has suspended....Dr. Peters, of Hamilton College, has discovered a new asteroid....The tailors of New York are on the strike.

Personal.—Attorney-General Evarts has decided that 8 hours constitutes a day's work....Henry J. Raymond has returned from Europe....S. J. Beebe, founder of the N. Y. Exchange, is dead, at the age of 83....The President has made Sitka the port of entry of Alaska....Gen. Rosecrans has had a consultation with the leading rebel officers, civil and military, and it is thought an address from those officers will be circulated among the Southern people....The President refers the eight-hour decision of the Secretary of War to the Attorney-General....W. B. Jones, a Republican nominee for Elector, takes the stump for Seymour and Blair....Alex. Rives, of Virginia, writes a letter in favor of Grant and Colfax....Geo. H. Pendleton has been making speeches in Maine.

Foreign.—The Revolutionists have conquered Salnave, at Port-au-Prince....There is the usual crisis in the Spanish Government, and reports of a rising against the Turkish Government....Switzerland refuses to make an alliance with France....An Anti-Napoleon member of the Corps Legislatif has been elected from the Department of Jura....The citizens of Halifax, N. S., now wish for amexation to the United States....The Allies have been defeated in an assault upon Humaita.

WEEKLY MARKET REPORT.

Wednesday, August 26, 1868.

Flour—Sales of 500 bbls Superfine, for export, private. We quote jobbing rates as follows: Superfine, in sks, ₱ 196 lbs, $5 25@$5 50; Extra, in sks, $6 25@6 50.

Wheat—Sale of 2,000 sks good shipping, $1 90; 1,300 sks do, afloat, $1 95. Market quotable at $1 85@1 95 ₱ 100 lbs for best samples.

Barley—Sale of 2,000 sks Chevalier, $2 12½; 1,800 sks choice brewing, $2 17½. At the close, 591 sks Chevalier, mixed with oats, $2 07½ ₱ 100 lbs.

Oats—Sales of 300 sks fair, $2 40; 200 sks choice, $2 55. The range of the market is $2 30@2 55 ₱ 100 lbs.

Potatoes—Sales of 750 sks Mission, in lots, 90c@$1; 100 sks Carolina, $2 ₱ 100 lbs.

Onions—Sale of 100 sks Yellow, $1 25@1 37½ ₱ 100 lbs.

Corn—None in first hands. Jobbing at $2 50@2 60 ₱ 100 lbs.

Rye—New crop is held at $1 75@2 ₱ 100 lbs.

Buckwheat—Dull of sale at $1 62½@$1 75 ₱ 100 lbs.

Beans—The market is steady at the following jobbing rates for first quality: Bayo, 5c; Butter, 6½c; Pea 12½c; Small White, 8½c; Pink, 6c; and Red, 3c ₱ lb.

Bran—Sales of 100 tons, in lots, $19@$21 ₱ ton.

Middlings—Fine, $37 50@$40; feed descriptions, $30@$32 50 ₱ ton.

Oil Cake Meal—Jobbing at $30 ₱ ton.

Hay—About 100 tons sold within the range of $10@15 ₱ ton.

Dairy Products—Fresh roll Butter is quoted at 45@50c, with 47½c as a medium figure; California pickled, 40@45c, latter an outside figure; California firkin, firm at 35c; Cheese, 14@16c for California dairies, and 18c ₱ lb for Eastern dairies; Eggs, 57½ for Hen, and 45@50c ₱ dozen for Duck.

Poultry—Live Turkeys are quoted at 18@23c, with 20@21c as medium figures. Very few dressed Turkeys are received at this season of the year, and hence the quotations are nominal at 21@23c ₱ lb. Hens, $8; Roosters, $6@$7 for large size; Spring Chickens, $3 50@6, according to size; Ducks, $4@550 ₱ doz; Geese, $2@2 25 ₱ pair; Venison, 10@12½c ₱ lb.

Provisions—California smoked Bacon 14½@15½c; Oregon do, 14½@15c; California Hams, 16@17c; no Oregon in market; California Lard, 13½@14½c; Eastern, 12½@13c½ ₱ lb.

Wool—There is no spring clip in the market, and very little fall, quotations for which are 13@13½c ₱ lb.

Hides—Sales for the week have been unusually large, aggregating 3,000 California dry at 15@16c, and 300 Mexicon, per *Herminia*, private. We quote Mexican dry at 14@14½c for usual selection and California salted at 7c.

Tallow—Sales since last Wednesday aggregate about 25,000 lbs Beef at 7½c ₱ lb.

San Francisco Cattle Market.

The market continues steady at late ruling rates. Some parties quote best qualities of Beef at 9c, and choice Mutton at 7c, though the medium figures are given below. Veal has assumed a wider range, best descriptions now being 12c. Dressed Pork is easy at 8c as an outside figure.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7@8c ₱ lb.
do 2d do 6@7c ₱ lb.
Veal—8@10c for medium, and 12c ₱ lb for choice.
Mutton—Is steady at 6@6½c ₱ lb.
Lamb—Steady at 8@9c ₱ lb.
Pork—Undressed, 4@5½c; dressed, 6½@8c ₱ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

Religious Books.

A great variety of works in all departments of Religious Literature, such as Devotional Books, Bible Dictionaries, Sermons, Religious History, and Biography, Annotations, Commentaries, etc., published by the

PRESBYTERIAN BOARD OF PUBLICATION.

Also, a large assortment of Sunday School Libraries and Hymn Books, including THE HYMNAL, Presbyterian Psalmodist, Presbyterian Juvenile Psalmodist and Children's Praise, to which the Publishers call the attention of

SUNDAY SCHOOL TEACHERS AND OFFICERS,

And of all who desire books in any of these departments. All such are requested to call and examine the publications of the Presbyterian Board at the Depository for the Pacific Coast, which has been established at the store of

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THE OCCIDENT.

No. 36.—Vol. II. SAN FRANCISCO, SATURDAY, SEPTEMBER 5, 1868. { $4 00 a Year, in Advance / $2 50 for Six Months.

THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.

Rev. E. B. WALSWORTH, D.D., Associate Editor.

Published every Saturday at the Office, 609 Montgomery street. Terms: *$4 00 a year, in gold coin, payable in advance; $2 50 for six months; $5 00 for fifteen months. Remittances to be made at the expense of subscribers. Direct all communications, whether relating to the editorial or business departments, to "The Occident, Care of Bancroft & Co., San Francisco, Cal."*

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CURRENT TOPICS.

Several prominent clergymen of New York City, under the general direction of the American Christian Commission, have recently made a tour along the Erie Railroad as far as Buffalo, holding meetings in the principal towns. The design of this mission was not to interfere with any existing means of doing good, or to intimate that those engaged in regular labors in those towns were not doing all in their power. The tour was purely evangelistic, and the brethren were most cordially received wherever they stopped, addressing great crowds of people respecting the claims of personal religion, and doing much for the encouragement of those by whom they were welcomed. There is no opportunity as yet of knowing the complete result, but there can hardly be a doubt that such supplementary agency, by which churches may be quickened and men may be roused to thought on the subject of religion, must be very useful. The experiment might be tried in our own State, with even more hope of good, because our population is much less generally supplied with local means for bringing the Gospel in contact with the people. Two or three clergymen, accompanied by as many competent and earnest laymen, might go out from either of our large towns for a missionary journey of three or four weeks, and accomplish a great work. They could organize Sunday Schools; they could strengthen the hands of the few who may be disheartened by the difficulties they meet in trying to do good; they could preach the Gospel to men who have not heard it for years, and in addition to the conversion of individuals, they could prepare the way for churches in what are now the waste places of the land. The Apostles, and those who wrought with them in the early days, evangelized in this manner, and it is more than probable that apostolic success would attend such labors now.

The effect produced by the public addresses of Father Gavazzi on the popular mind of Italy, is indicated by two facts, either of which may be regarded as a mark of progress. He was requested by the citizens of Lucca to favor them with some of his sermons, and he did so, making so profound an impression that the priests thought it necessary to contradict his statements with the simple assertion that they were founded upon lies. Thereupon Gavazzi challenged them to a public discussion, which was to take place in the church on a certain day. The priests of Lucca, however, did not feel strong enough to cope with him and sent for the clergy of the neighboring towns, who came on the day appointed with a crowd of assistants, armed—not with logic and facts, but with revolvers and pitchforks. The result was that the authorities feared a bloody collision between the two parties, and prohibited the meeting. The time was, and not long ago, when a Protestant preacher would have had no influence on the masses in Italy; when the clergy would not have taken the trouble to oppose his doctrines by argument; and when there would have been none to defend him, had a mob threatened to put an end to his career.

Organizations among tradesmen for their protection against the injustice of their employers, and for securing their interests in any lawful manner, may be useful and proper. The Unions that have been formed in our cities especially, and that are having a marked effect on the expense of living, and of growth, in many ways, may have advantages that will quite offset all the evils they incidentally occasion. But facts demonstrate that they may be most tyrannical and damaging to tradesmen themselves, unless they are willing to place their interests in the hands of the majority, and work, or refuse to work, as they shall dictate. It is not wise for such organizations to be too rigid in their rules, or too sweeping in their reach, for when men find that they cannot exercise their liberty in any particular, even respecting their own work on their own premises, they will be likely to inaugurate a revolution. The demand, for instance, of a league among carpenters in an eastern city, that a member should not labor more than eight hours on the house he was building for himself; and of another that a member should not labor in his own shop, because the majority were on a strike, is justly creating great feeling, and while such demands are enforced, independent men will only wait for opportunity to rebel and disorganize.

One of the most noticeable features of the Fair, which has been in progress in this city for a month past, is the great number of mechanical inventions for use in the several departments of agriculture. From the Steam Plow to the most simple implement on exhibition, the proof is abundant that farming is to be conducted on a grand scale in California and that a large part of the wealth of the State is expected from this source. The fact is promising, and the only evil it intimates is, that these facilities may render it possible for one man to cultivate such extensive tracts of land that the State may lose the advantage to be gained from a larger number of industrious residents, who would own and improve such farms as can be purchased by the poor. It will be no gain, if means for labor-saving, out-doors or in-doors, shall diminish the number of *homes* in the country, or render those that exist less worthy of the name; but injurious results arising from the introduction of labor-saving inventions, although always predicted, have never been permanent in their effects upon any community, and there is little reason to fear that it will be otherwise in California.

The telegraph brings us once more the oft repeated declaration that there is danger of war on the Continent of Europe. There may be war, and it may come speedily, but nothing could be more emphatically proclaimed by the condition of the nations likely to be involved in its issues than that they will postpone it as long as possible. Even France, which is supposed to be most thoroughly prepared for war, and to have very ambitious hopes from the result, is by no means so firmly established as to be beyond the contingency of either revolution or overthrow, and the vast preparations, that have taxed her resources enormously, may be quite as much needed for purposes of safety as for aggressive designs. The relations of the continental Powers to one another, and the internal state of each, render it impossible to predict how war would terminate, or how the geographical lines of empire would run after it should end, and none are more aware of this than those who are managing governmental affairs. Necessity only, therefore, will fulfill the telegraphic prophecy very speedily, though it must be fulfilled in time, and the world will feel the shock of the conflict when it shall come.

The Society for the Prevention of Cruelty to Animals is evidently making its influence felt in this city. There is less display of this cruelty in our streets to offend the sight of all observers, and so far as we can learn, there is less in the markets and slaughter houses, than could be seen a few months ago. We are glad that the members of the Society regard even chickens and ducks as within the limits of their supervision, and should they be so vigilant as to check some of the practices which still prevail in the marketing of poultry, they will not pass beyond their bounds. For example: we have often heard it asserted that fowls are often purchased from those who hawk them through the streets alive, with their legs broken from the weight of the great number tied together with one string, and thus carried. We have often seen them suffering intensely from this mode of carrying. We know not whose privilege it is to complain in such cases, but have often wished we could assume it to be ours.

A gentleman, whose generous example renders him worthy of mention by name, took occasion when strawberries were abundant, to furnish a strawberry dinner to the prisoners in Albany penitentiary. There are many persons who laugh at such a disposition to show kindness to felons. There are many who say it is only a sentimental and foolish philanthropy that seeks to do anything for the comfort and welfare of those who have committed crimes. They would have our prisons as repulsive and unhealthy as possible. They would deny those confined in

them all access to physical, mental, and spiritual good. But the number of these persons is diminishing, and the time will come when, even in California, it will not be as idle as to beat the air, to ask that State prisoners may be treated as human beings, and kindness will not be ridiculed, if these men are to be the recipients of it. The world is really becoming more humane and philanthropic, and prisons will after a time feel the effect of the advance. It may not be wise to give criminals strawberries and other delicacies as a part of every day's rations, but it will be understood that occasional proofs of this kind that they are pitied, and that those not yet condemned to like infamy are disposed to do them good, will not subtract from prison discipline or render punishment less effective to reform. We hope other gentlemen will imitate the example of the one who made the criminals in Albany his beneficiaries, and if it is found that strawberries, and articles of that character do not damage the prisoners, perhaps it may be possible in time to introduce chaplains and libraries, and some other means of moral and spiritual elevation.

Religious Intelligence.

PACIFIC COAST.

Notice.—The Synod of the Pacific will hold its next annual meeting on Thursday, October 1st. Opening sermon by the retiring Moderator, Rev. J. S. McDonald, at 7½ P.M.

The members of the Synod are reminded that it is necessary to forward to the Chairman of the Committee on Narrative (Rev. J. H. McMonagle), a report of the state of their churches and fields of labor ten days before the meeting of the Synod. Will the brethren be prompt in forwarding these reports?

Presbyterial Notice.—The Presbytery of California will meet in the Larkin Street Church, San Francisco, on Wednesday, Sept. 9th, 1868, at 7½ o'clock, P.M., and will be opened with a sermon by the last Mederator, Rev. Charles R. Clarke.

John G. Fackler, Stated Clerk.

The Presbytery of Benicia will hold its next semi-annual meeting in the Two Rocks Presbyterian Church, on the last Friday of September, the exercises to commence with a sermon from the retiring Moderator, Rev. James Woods, at 7½ o'clock, P.M.

A. Fairbairn, Stated Clerk.

Organization of a Presbyterian Church.

Chico, August 30th, 1868.

I have now spent two Sabbaths in Chico where I have been hospitably entertained by General Bidwell's family. The people of Chico in concert with Bro. McDonald of Sacramento, had previously arranged for the organization of a Presbyterian church. Last Wednesday they elected their officers, two elders and two deacons, and yesterday the organization was completed.

The church has sixteen members, twelve of them heads of families; seven are males and nine females. Two gentlemen formerly officers in the Presbyterian church, with the wife and daughter of one of them, united from the Congregational church of Chico. One gentleman with his wife and daughter formerly Presbyterians, united from the Methodist church. General Bidwell was baptised and united on profession of faith. The others had no church connections in California. There was a baptism of children before the morning service. After sermon, the church was organized by the reading of, and assent to, the covenant, with a pause intervening for the baptism, and by the ordination and installation of the elders and deacons.

In the interval of service was an address to the band of hope, a very hopeful charge of Mr. Chalmers, and a baptism at Judge Hall's—out a little in the country—of two little twin sisters of a brother baptised in the morning at church.

In the evening after sermon, the communion was administered for the first time to the Presbyterian church of Chico. Although the audience was large and the weather very warm, none seemed to lose their interest up to the close of the service. The singing of the choir of nearly twenty fine voices was a very marked feature of the service. Very efficient aid has been rendered in this whole enterprise by Mr. Kennedy, of Dr. Gurley's church in Washington City, and brother to Mrs. General Bidwell. Would all Christians moving west show a like interest in their master's cause, religion would flourish all over our land.

Mr. Kennedy is about to visit the east for a few months and we bespeak for him a listening ear wherever he may endeavor to awaken an interest in this *far, far* West.

S. T. Wells.

Dedication.—The chapel which has been built at Oakland Point for the use of the Second Congregational Society, Rev. Eli Corwin, pastor elect, was dedicated with appropriate services on Sunday last. The sermon was preached by Rev. Dr. Stone, of San Francisco. Prof. Kellogg and Rev. Mr. Beckwith assisted in the exercises. The chapel is small, but neat and well arranged, and is an ornament to that part of the city. The total cost of building and furnishing was $3,450 all of which was paid or provided for before the dedication, except $306. Of this sum $232 were collected at the meeting, leaving now a debt of $74. The pastor is expected to take charge of the church early in October.

Stockton.—The Congregational Society have purchased a lot and are about to build a church upon it, capable of seating about 400 persons. We learn from the *Gazette* that, at the invitation of Rev. J. Henry Giles, pastor of the First Baptist Church, several of the pastors of the city met at the Baptist parsonage, on Monday last, for the purpose of forming a Pastoral Union, the object of which is to promote closer unanimity and fraternal co-operation in the various philanthropic and religious interests committed to their charge. The interview was pleasant and profitable, and it was decided to meet again for permanent organization.

Sabbath Meeting.—A meeting of those citizens of Oakland who desire a proper observance of the Christian Sabbath was held in the Congregational church last Sabbath evening. It is said to have been a well attended and most interesting assembly. Remarks were made by several of the clergymen of the city. The general impression seemed to be that the Sabbath is better observed in Oakland now than one year ago, and there is a general determination to make greater improvements during the next year.

Mission School.—The Mission Sabbath School, which has been held for several weeks past at the corner of Broadway and First streets, Oakland, seems to be gradually gaining ground, and bids fair to accomplish a good work in a locality where the citizens think such a work is greatly needed. 20 children were in attendance last Sunday.

EASTERN.

The Tunkers.—The recent poisoning of a congregation of Tunkers in Illinois has brought that obscure denomination into notice. Some of their peculiarities are very singular. They are a branch of German Baptists, so strict in their close-communion principles that they will not commune even with "regular Baptists," but insist that the candidate for immersion must be tumbled forward and not dipped backward, and that the immersion is good for nothing unless performed three times in succession, being once in honor of each person of the Trinity. They neither take oaths nor fight; they celebrate the Lord's Supper, with the accompanying love-feasts, the washing of the feet, the kiss of charity, and the right hand of fellowship. They also anoint the sick with oil for recovery.—*Montreal Witness.*

Associate Presbyterian.—This body, which is composed of those who did not go into the union in 1858, when the United Presbyterian Church was organized, consists of 4 Presbyteries, 12 ministers, 40 congregations, 514 families, 1,091 members. The increase during the year was 48, with a decrease of 91. The contributions for benevolent purposes were $326 07. Several of the above 40 congregations number only 6 members, some 4, and some only 2.

The Synod at its late session passed an act for a fast day; also a resolution to censure any person standing on a platform containing principles conflicting with the law of God or the standards of the church.

Dr. McCosh.—Some gentlemen in New York city have raised $60,000 to endow Dr. McCosh's chair in Princeton College, securing him $4,000 a year and leaving the present salary as a retiring pension to Dr. McLean. Robt. L. Stuart gave $10,000; John A. Stewart gave half as much, and Robt. Bonner half as much as he. (The last is—like the two former we believe—an Irish Presbyterian by what Quakers call birth-right.) Robt. Carter who is thought to be at the bottom of the movement, has raised $6,000 more to furnish the new President's house.—*American Presbyterian.*

Swedenborgian.—The General Convention of the New Jernsalem (or Swedenborgian) Church of the United States met in annual session in Portland, Me., on the morning of July 10th, Rev. Dr. Worcester, of Boston, presiding. Nearly every State in the Union was represented, and over a hundred delegtes were present. The reports read show a very considerable increase of the denomination throughout the country.—*American Presbyterian.*

Severe on Parker.—Rev. Dr. Osgood, of New York, and one of the most prominent Unitarian ministers in this country, called Theodore Parker, in a recent consecration sermon, "a rash assailant of historic Christianity, a sometimes doubtful scholar in the scriptures, an extravagant theorist, and a bitter partzan." This is plain speaking of one who, of all men, gloried in so-called liberalism and charity.—*Christian Instructor.*

Ruined by Good Fortune.—*The Springfield* (Mass.) *Republican* says a young man has been dissipating about that city who graduated at the Yale College Divinity School, and became pastor of one of the Brooklyn churches. An oil speculation, in which he made $60,000, turned his head and ruined his morals. He made a large fortune by his operations, and has since been going from bad to worse.

The Baptists have seven Theological schools in the United States. The whole number of students in these seminaries is 159.—*Churchman.*

The Wayland Theological Seminary, a Baptist institution, at Washington, D. C., has twenty-four young colored men studying for the ministry. All but four of them are supported by friends at the North.

The Baptist Publication Society of N. Y. has fitted up rooms in Broadway for its own purposes, and as a denominational headquarters.

Duffield.—Five of Mr. Duffield's eleven sons survive him; one of them is Rev. George Duffield, of Galesburg, Ill., whose eldest son is Rev. Samuel Duffield, now laboring in Philadelphia. Last September Dr. Duffield celebrated his golden wedding and on the Sunday previous, the father, son, and grandson, occupied successively the pulpit of the First Presbyterian Church in Detroit.—*Christian Intelligencer.*

Contributions.—The receipts of the principal religious societies in the United States, exclusive of the United Presbyterian Church, whose contributions amounted to considerably over $100,000 for her various religious enterprises, for the last year is reported to amount to $5,701,697. The organizations, whose income from all sources, that is from both donations and sales, exceed $100,000, are the American Bible Society, $723,106; the Missionary Society of the Methodist Episcopal Church, $584,725; the American Tract Society, $519,614; the American Board of Foreign Missions, $444,091; American Missionary Association, $400,000; American Sunday School Union, $595,945; American Home Mission Tract Society, $292,135, Presbyterian Board of Foreign Missions (O. S.) 285,689; the Baptist Missionary Union, $191,637; the Tract Society of Boston, $142,325; the Protestant Episcopal Board of Domestic Missions, $142,136; American and Foreign Christian Union, $138,526; Baptist Home Missions, $135,736; Presbyterian Home Missions (N. S.), $134,850; Presbyterian Home Missions (O. S.), $113,100.

The local societies of New York city have received during the last year $1,073,012. The charities which have reported donations exceeding $50,000 are the New York Juvenile Asylum, $115,332; the Children's Aid Society, $115,017; the New York Branch of the Freedmen's Commission, 78,556 the Howard Mission, 69,761; the Association for Improving the Condition of the Poor, $57,837; the Protestant Episcopal City Mission, 54,000. In addition to these munificent contributions large sums have been given of which no permanent record has been kept. Such facts as the above show that it does not require an established church to keep alive the spirit of Christianity.—*United Presbyterian.*

Prof. Shepard.—The numerous friends of the late Prof. George Shepard, D. D. of Bangor Theological Seminary, will be gratified that a volume of his sermons, selected by himself, is soon to be issued from the press of Messrs. Nichols & Noyes, Boston. As it is to be issued by subscription, subscribers will please to send their names and address to Mrs. Geo. Shepard, Bangor, Me.

What the World pays for the Support of Missionaries.—The income of the missionary societies of England, America, Germany, France, etc., for 1866, was $4,425,000. This sum, though large in the aggregrate, bestows less than five mills for each of the 965,000,000 souls of the earth's population who are Pagans, Mohammedans, or Jews.—*N. Y. Observer.*

Mexico.—The agent of the British and Foreign Bible Society in Mexico, reports, that during the year 1866, 14,000 copies of the Holy Scriptures were put in circulation, and that though the circulation last year was much less in consequence of the greatly unsettled state of the country, yet in this year 1868, it will probably exceed that for 1866.

Rev. J. L. Taylor has been appointed Professor in the Theological Seminary at Andover, Mass., of a department in which it is intended to prepare persons who cannot pursue a full course of study for usefulness as colporteurs and evangelists, and perhaps pastors. This Professorship has been endowed by Mrs. Sophia Smith, of Holfield, Mass.

Rebuilt.—As the result of a work of great interest for some months past at the Seamen's Bethel in Portland, Me., forty-one new members have been received. It was most emphtically burned out in the great fire, and not a few of its friends thought restoration impossible, but God has built His house and placed His name there.

Amherst.—Forty-seven years ago Amherst College had two students and an empty treasury. The two students have lived to see their college prosper beyond all expectation, and the coffers full. The treasurer reports that the college is now worth more than a million dollars, and free from debt. —*Lutheran.*

Rev. N. L. Rice, D. D., has accepted the Presidency of Westminister College, Fulton, Mo., and enters upon his duties at the commencement of next term. A Theological department is to be connected with the College.

Rev. Jonathan Blanchard, D. D., President of the Wheaton College, is soon to start a new religious journal in Chicago.

Church Burned.—The Congregational church and schoolhouse, Camden, Me., were destroyed by fire. Loss, $12,000.

Over a score of the Sunday School teachers of Rev. Rowland Conner's Society, Boston, are said to have resigned.

Rev. Dr. Hoge, of Richmond, Va., declines the call to the Central Presbyterian church in St. Louis.

Twenty Yale graduates this year will enter the ministry.

FOREIGN.

Missionary Stations Brought Near.—Gowahita, one of the missionary stations in Assan, is five hundred and fifty miles by telegraph wires from Calcutta. Mr. Stoddard in writing from Gowahiti, says—"We are in lightning communication with Calcutta, London, Boston and Chicago. A railroad has been surveyed through the entire length of this rich and beautiful valley. Thousands of coolies this moment are actively grading this road. Many years may pass before the iron horse is heard rattling and snorting through the province. But he can come—he *will* come sooner or later. Then what? Directly on to Western China, down the valley of some of those large rivers to the seaboard. Who can deny that twenty years hence, we may start from this point, and travel by railroad east through China, east by steamer over the Pacific, and east by railroad to Chicago, in less than thirty days! It can and will be done. It is truly wonderful! And so the march of civilization and Christianity is to become more rapid, and striking, and wonderful at every step, till He whose right it is to reign, shall reign King of nations as he doth King of saints. It a glorious privilege to live in this age; it is infinitely more glorious to *work* the works of God for this and coming ages." Wonderfully is God preparing the way for the conversion of the world.—*Zion's Herald.*

A Liberal Government.—A Benedictine nun was burned at the stake, in Palermo, one hundred and fifty years ago, and to cover the expense, an annual fipe has been extracted from her family up to the present time. The representative of the family has appealed to the Italian Parliament to relieve them from the imposition. It is regarded as an evidence of the increasing liberality of that Government that it gives evidence of willingness to grant the appeal.

Overtaken by Justice.—Kaleel, the accomplice in the murder of the missionary, Rev. Mr. Coffin, in 1862, was arrested a few months ago in disguise of a policeman, near Alexandretta, in Northern Syria, and on being brought to trial, was condemned to the galleys. The principal criminal, Ahmed, was condemned to death five years ago, and was beheaded at Adana, near Tarsus, in the presence of 5,000 spectators.—*N. Y. Observer.*

Italy.—Young men of piety and talents in Northern Italy, all the way from France on the West to Hungary on the East, are making application to be received as pupils in Protestant theology. Full 60 such young men have offered themselves, with the best of recommendations. There has never before been such a demand for evangelists as now, to preach the gospel in Northern Italy.—*Chicago Standard.*

A Challenge.—An English paper says that Dr. Pusey has addressed a challenge "to an appropriate quarter," courting a prosecution with regard to some of the heretical doctrines of which he is looked upon as the chief exponent, and pledging himself not to interpose any technical or legal difficulties in the way of a full discussion of the case on its merits. The challenge (it is added) will no doubt be accepted.

English Church Property.—It seems to be correctly stated by various authorities that the estimate placed by Mr. Gladstone and other English statesmen on the "vested rights of property" appertaining to the English Church Establishment, is not far from $450,000,000 in gold.

The Seventh-Day Baptist Missionary Society maintains sixteen domestic missionaries, and has in China a mission society with twenty members and a native pastor.

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The location and plan of this new building have been made with the design of securing for the students a home of beauty and refinement.

Careful provision is made for thorough and extensive courses of study in English, Mathematics, Natural Science, and the Ancient and Modern Languages. A special course is also provided for those who are preparing for a commercial life.

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Further particulars may be obtained by addressing the Principal, at Oakland.

D. Hewes,

RAILROAD CONTRACTOR.

Correspondence.

To California by the Overland Route.—No. 4.

The "new experience" that we were to enter upon was that of stage-riding. Had it not been that some of the passengers, who were already booked for the stage, could not get their baggage from the cars, I would have been put to the inconvenience of remaining longer than I had intended in Laramie City. This circumstance, embarrassing to them, was very advantageous to me, as I felt no desire to prolong my stay in a place which for me had so few attractions. A continuance of my presence in the society of many who seemed persons of questionable reputation and doubtful honesty would have been as distasteful to my mind as the accommodation of a berth on the wall of a plank house or a blanket on the floor of a canvass hotel would have been to my body. It would have been to me a "sojourn in Meshach" and a dwelling in "the huts of Kedar." I was happily spared the necessity of lamenting such a misfortune; but it is best always to secure a seat in advance by telegraph.

It was with considerable determination, and not a little doubt as to the result, that six of us—two ladies and four gentlemen—took our seats in the stage coach at ten o'clock P. M., expecting to continue our journey day and night, without interruption, for four days. So small a party, indifferently armed and having no guard, we had some misgivings, as we started out, about the Indians; but the discomfort of the stage-riding, the roads being rough and we unaccustomed to this mode of travel, diverted our minds so much from the future, that long before morning we felt quite unconcerned about the Indians. We had not slept much, but the night had passed without accident of any kind, and we were refreshed by an excellent breakfast of elk-steak, which we had when fifty miles west of Laramie. The day upon which we thus entered was somewhat tedious on account of the monotony of the scenery and the fatigues of the way. The wind being favorable, we were not troubled with dust nor with heat, and although there was little in the exterior world to interest, it was altogether a pleasant ride.

It is true, it was through a wilderness of greasewood and sage-brush, and the general view was a long line of telegraph poles, stretching through an interminable waste of drifting sand; but all this was just what the most of us had never seen before, and did not expect to see again very soon. We had seen antelope frequently during the day, and the sage-hen; in the evening, as we were going toward the Rocky Mountains, we saw several large gray wolves, who stood still and looked at us with great composure. Early in the morning we had met, and also passed, several trains of immigrants, and at night we saw a great many freight-wagons drawn by ox-teams and in many cases driven by Indians.

We took supper at a crossing of the Platte, having afterward a narrow escape from immersion in its waters, by reason of the horses balking on the bank of the river as we left the ferry-boat.

The sunset was charming in the pure air and serene sky, gilding here and there peaks of snow, and casting shadows upon the picturesque, lined and terraced walls of rock that rise on the farther bank of the river; but it was even excelled by the moonlight, which shed its mild effulgence upon us as we advanced toward Bridger's Pass in the Rocky Mountains; and when we were near the snow and in the midst of it, in the desert solitude of the road and the quietness of the night, whose stillness was broken only by the rumbling of the coach and the barking of the vagrant wolf, in the soft radiance of the moon the scenery was at the first beautiful, then fairy-like, then strange, and, as the moon went down behind the mountains, weird and dismal!

The breaking of a thorough-brace, as we went over an obstacle in the road, gave us a sleepless and very uncomfortable night. If any one ever thought of being able to sleep in a coach, with a mountain driver on the boot and the thorough-brace broken beneath, he has but to make the personal test of the matter to know that it is impossible. Any romantic notions about stage-riding that might have lingered in the minds of the passengers the previous evening, were evidently dissipated as we came in the early dawn to the bank of the Green River. Like the streams which we had crossed on former days, Green River was both rapid and turbid. At the crossing we found a thrifty settlement looking as well as a city of a few months could be expected to appear; stores, hotels, restaurants, saloons, shops of various kinds and residences of every description were there, from the temporary booth made of branches and the canvass tent to the comfortable dwelling built of sun-dried brick and covered with a shingle roof.

Having exchanged our disabled coach for one in good condition, and being ourselves refreshed by breakfast, we were soon upon our way again, and the tiresome jolting and monotonous rumbling of the coach, the snapping of the driver's whip and the grinding of the brake upon the wheel, filled up the measure of another wearisome day. Yet there was pleasure in it all. The exchange of horses every two or three hours, of drivers every morning and evening and of coaches every day, afforded us some variety and interest; and the scenery, although in general not inviting, except as I have already intimated on the score of novelty, was at times full of beauty and sublimity, so that we felt that the opportunity of beholding it much more than compensated for all the discomforts of the way. At no time had we suffered from the heat, and but little from the dust; but during this day we had a visitation of mosquitoes, which would have occasioned us great annoyance had we not been provided with veils, and even with this protection the attacks of the poisonous insect kept us continually on the alert.

At one of the stations—which in general are one-story stone stables, roofed with poles, on which there is a covering of earth—not far beyond Fort Bridger, where we stopped for supper, we found some specimens of agate, which, we were told, abounded in the vicinity.

Occasionally our interest would be attracted by the sight of Indians at these stations. Sometimes we engaged them in conversation. Sometimes they were the first to speak. Generally they learned more from us than we from them, as they seemed to have the faculty of asking without always the ability or inclination to understand or reply to questions; but whoever began, and whatever was the nature of the conversation, or its duration, long or short, it invariably terminated with this inquiry from the Indian, "Got any tobac?" All else that was said had a bearing upon, at least was preparatory to, this practical question, "Got any tobac?" The unmannerly Indian asked the question without introductory remark; the gentlemanly Indian prefaced it by general inquiries, but courteous as well as rude, never failed to reach the point at last, "Got any tobac?"

As we advanced, we read something of the history of trial that belongs to the familiar subject of "crossing the plains," in the skeletons of oxen and horses thickly strewn along the road, while there was something more painfully suggestive in the lone graves that we saw here and there, and in the occasional group of parallel mounds, indicating the last resting-places of those who had died amid the perils of the wilderness, or by the hand of savage violence. But that which occupied our attention most during the day, was a very fine prospect of a snow-clad range of mountains, which we never wearied of beholding, from early dawn till they faded from vision in the dim moonlight. There they lay on our left, to the south, an unbroken surface of snow for hundreds of miles, green at the base, furrowed in the midst with the lines of the verdant forest, spotlessly white at the summit, dazzling in the clear sunshine, seeming so near and yet so far away, so peaceful, so pure, so lovely! The young man of active imagination, sitting on the back seat, would have it that some of the peaks looked like stately moulds of ice-cream; the young lady, recently married, who occupied a seat in front, insisted that some resembled colossal bridal-cakes; while two gentlemen, both practical miners, the *drift* of whose conversation was very much affected by the geological *drift*, which they saw about us—as to the gold-producing qualities of which they were continually speculating—declared their settled conviction that those mountains must be full of the precious metal. Seeking for some thought more worthy of the subject presented in the beautiful spectacle and this sublime natural object, I found it in the passage of scripture that then arose in my mind, "Thy righteousness is like the great mountains."

In the evening we were at Fort Bridger, a U. S. post, provided with neat, one-story buildings, enclosing a spacious parade-ground, and garrisoned by a military force. The locality is remembered especially for the abundance of its mosquitoes, the purity and beauty of its streams, and the sublimity of those distant peaks of snow that supply their clear and pellucid waters.

W. R.

Letter from New York.

Brooklyn, August 14th, 1868.

Since my last (and first) letter, there has been little to write about the churches and ministers. The summer came and the pastors and flocks went—most of them to grass, some of them to Europe, but especially Paris, while a few betook themselves to Newport and Long Branch, and several to Saratoga, where it is hoped they will be able to bring a good influence to bear upon the fops and flirts, the horse-jockeys and the "gay gamboliers." Mr. Beecher retired to his farm at Peekskill, where he succeeds admirably in laying out more money than the farm returns to him; Dr. Cuyler took several turns about the country; Dr. R. S. Storrs went East to several college commencements and green fields of early memory; Dr. Spear, Mr. Carpenter, Mr. Brown, Mr. Pomeroy and almost everybody else have been away from home, but Dr. Duryea has not been out of the city at all during the season, and intends fighting it out on this line all summer. He has done much work in visiting the sick, burying the dead and addressing many meetings, but the number of applications for his services matrimonially has been rather limited. One of our local journals thought it had discovered a very smart trick, and published the statement that the Doctor was shrewdly staying at home and building up his church during the summer months, while so many churches are closed and so many ministers are out of town. But Dr. Duryea is noted for accomplishing much work in the sum-

mer and remaining at his post even if the mercury goes to the top of the tube. Yet it is not to be denied that his church is growing rapidly, and needs even all the room its new building will afford. Rev. W. W. Hicks, formerly of the State Street Church, and lately of the noted Lee Avenue Reformed Church, has been obliged to resign his connection with that church on account of failing health. The trouble with Mr. Hicks is that he has too many nerves, and when he works is not content without overworking himself. He was much loved by his people, who offered him every inducement to stay—even a long vacation for a tour in Europe, pulpit supplied and expenses paid. He thought best, however, to resign.

Rev. C. Harvey, late of the State Street Congregational Church, at which he was Mr. Hicks' successor, has also recently resigned on account of lack of coöperation on the part of his people, and also lack of friends. The State Street Church seems to fare badly; has had any number of pastors in the last ten years, and won't thrive under any of them.

The Baptist churches all remain in *statu quo*. Many of the pastors are rusticating, but few of the churches are closed, and in fact it is remarked that fewer churches than usual of all denominations are closed this year. Plymouth Church is closed, in order that the little angel on top the grand organ may have the proper dusting and washing he has been needing some time, yet I believe some other portions of the establishment are to be cleaned and painted.

Concerning the union of the two assemblies there is much discussion. Several weeks ago a meeting of the representatives of the Old and New Schools was held at the South Presbyterian Church.

The attendance was very large. Rev. Dr. Spear conducted the exercises, and, after prayer was offered by Rev. John Hancock, stated the object for which the meeting had been called, and then referred to the divisions which had heretofore taken place in the Presbyterian Church. In 1741 the Synod of Philadelphia had some difficulty, and the result was the formation of the Synods of Philadelphia and New York. In 1758 they united again. In 1789 the Assembly was organized, and in 1837 was divided under circumstances similar to those which had divided the Synod of Philadelphia in 1741. To unite the two Schools as represented by the two Assemblies is the project which the meeting has been called to consider.

Rev. C. S. Pomeroy, of the Ross Street Church (O. S.) made the first address.

If any prophet, or the son of a prophet, had told him a year ago that he would have been to-night on the same platform with the pastor of the South Presbyterian Church at a union ratification meeting, he would have considered the prophet exceedingly rash, and advised him to turn his attention elsewhere. At the Old School General Assembly a speaker mentioned the pastor of this church as so radical a New School man that he would never be in favor of the union of the two Schools. But a great change has come over the people of the Presbyterian Church; the spirit of Union—and what is that but the spirit of God?—is working. At the Old School Assembly, among other business of vast importance, it was resolved to invite back to the Assembly the Southern churches, and to hold out the olive branch to the signers of the Declaration and Testimony. The spirit of prayer was so general at the Assembly that it pervaded even all discussions; the session was perfectly fringed with prayer meetings. The four powerful seminaries were represented by professors who presented a solid front against reunion, and the number opposed to the project was large, but the question seemed to turn on the point of whether or not the churches were equally and alike Calvinistic. After a free and full discussion the report of heterodoxy by the New School men was not proved or generally believed; in fact it was proved that the New School were by no means heterodox, and the vote for reunion was carried by 187 ayes to 69 noes, or almost three to one. Now the question is to be sent down to the Presbyteries for their decisions. The speaker hoped the Basis would be adopted, and the Standards also, by the New School Presbyterians, and be sent up to the next Assembly. As to the resolution offered by Rev. Dr. Hall, at the Old School Assembly, and of which much had been said, he knew it was only to take the wind out of the sails of the opposition, and to prevent a strong protest which was coming, and for no other purpose whatsoever. In conclusion, the speaker said that the union must be natural, and not forced, or it would be good for nothing; the Basis is that of pure, unadulterated Calvinism. The seven seminaries that would be in the united body now teach the same standards of theology; and, though the union of the two branches was a very solemn subject to contemplate, it would be more solemn not to have it.

The choir then sang "Rock of Ages" in a highly artistic manner, after which Rev. John Hancock (O. S.) was introduced and made a few remarks. After referring to the importance of the subject, he spoke of the recent Old School Assembly, of the great interest among the delegates in this subject, of the long discussion of it and the vote which did not finally decide the subject, but sent it to the Presbyteries, of which three-fourths must favor the Basis for the Assembly to adopt it. He gave as reasons why the Presbyteries should adopt it and the union be consummated, that the two bodies are one in doctrine, having the same confession of faith, same catechism, same government and same institutions; because Jesus Christ prayed that all His people might be one, as He and the Father were one; because the union will have a good effect, on the world not only, but also on the Church itself. If the bodies united there would be in the Presbyterian denomination 5,500 churches, about 7,000 ministers, and nearly 100,000 members. He closed his remares by urging the *people* to work for this reunion.

Dr. Spear in closing the meeting spoke briefly. Mr. Pomeroy was not more surprised at being on the platform with himself urging the union of the Old and New School churches than he was at being with Mr. Pomeroy under such circumstances. He spoke of the overwhelming, intense, spontaneous sentiment at the New School Assembly at Harrisburg in favor of the reunion of the two branches of the Presbyterian Church, by which he himself was converted to the measure, for he had gone to the Assembly opposed to it. He had opposed it when first projected because he did not think it expedient—in which he misjudged, and did not think it practicable, in which also he misjudged. The orthodoxy of the Old School men he considered superior. He expressed his belief that the union would be made, but it must be on the basis of the substantial integrity of the Profession of Faith, with as full liberty of thought as shall not be incompatible with such integrity.

The New School asked no surrender of the Old School, and made no surrender itself. Dr. Beaman and Dr. Barnes must be Orthodox Doctors in the United Church, as should be also Dr. Hodges, Dr. Breckenridge, and Dr. Plummer.

Rev. Dr. Duryea, who was expected to be present, failed to appear, and the exercises were closed at about half-past nine o'clock.

I have sent you this somewhat extended account of the meeting because it was a very significant occasion, the remarks of Dr. Spear, who had been one of the principal opponents of union being especially noticeable.

The country has lately suffered the loss a man great in his goodness and simple in his greatness. As many readers of The Occident come from the East they will be interested in reading the following notice of the death of Dr. John Marsh, written by your correspondent for *The Brooklyn Union* in which it was published on Wednesday the 5th instant.

At a few minutes past 7 o'clock last evening, Rev. Dr. John Marsh died at his residence in this city. On Wednesday of last week he was attending to his affairs at home and in the city, and apparently in good health as usual. On Thursday morning he was found by members of his family lying on a sofa, and complaining of a severe pain in his head. His physician, Dr. Talmage, was summoned. The pain grew rapidly worse, and by 12 o'clock noon he had become unconscious. The attack was congestion of the brain, turning into paralysis—the third stroke he had suffered. It is thought that the close, hot weather of Wednesday affected his brain, and caused the attack from which he did not recover.

Dr. Marsh was born at Wethersfield, Conn., April 2d, 1788, of the Congregational Church of which place his father, Rev. John Marsh, D. D., was long the pastor. The family came from England at an early date and settled at Hingham, Mass., whence they soon removed to Haverhill. It was remarkable for longevity of its members, the grandmother of the subject of the present sketch having attained the age of 92 years, and his father lived also to a good old age. In September of 1800, and when but twelve years of age, he entered Yale College, where he graduated in regular course, and when twenty-one commenced preaching. In 1818 he took pastoral charge of the Congregational Church at Haddam, Conn., where he remained several years, and did much work in the then young cause of temperance. From this time indeed his labors in the temperance cause were many, varied, and persistent. He became Secretary and General Agent of the Connecticut State Temperance Association, the Agent of the American Temperance Society, and finally, in 1836, its Corresponding Secretary and Editor, which position he held until the fall of 1865, when the Society was merged into the National Temperance Society and Publication House, when his official connection with it ceased.

During all these years Dr. Marsh labored incessantly. In the years of the war none was more energetic than he in supplying the regiments with reading matter. In fact the first two strokes of paralysis he suffered were caused by his exertions in behalf of the army—the second resulting from cold taken by riding in the winter of 1865 after having made an address to the soldiers near Washington. He was a voluminous writer. Besides editing the *Temperance Journal*, he wrote continually essays, tracts, and pamphlets on the subject of temperance, and his sermons, addresses, and speeches in the cause he so greatly loved were almost innumerable. In 1866 he published "Temperance Recollections," and an autobiography—a volume exceedingly valuable as a handbook, and interesting to all temperance men. Last year he edited a volume of prayers of Henry Ward Beecher, and more recently issued a pamphlet against temperance secret societies. Only a few days ago he was appointed Financial Agent of the Yale Theological School, and was entering upon his work with his usual energy and enterprise. He had obtained one subscription of $10,000 for the school. For many years he had resided in this city, preaching occasionally in the churches of this and neighboring States. His degree of D. D. was given him by Washington College of Pennsylvania. He was noted for his perseverance of character, honesty of purpose, and deep religious interests, and leaves a very large number of friends throughout the country who will ever think of his life with pleasure and of him with personal affection. His wife, daughter of Lieutenant-Governor Talmage, died in 1852, and he leaves two sons and three daughters to mourn his death.

The funeral of Dr. Marsh was held on the 6th instant at his late residence where remarks were made by Dr. Buddington and Dr. Leavitt. The remains were taken to Wethersfield, Conn., for interment.

Jamin.

Good Work! One Price! Punctuality!

D. Bruce,

PRINTER,

Commercial Street, opposite Miners' Restaurant.

The Occident.

San Francisco, Saturday, September 5, 1868.

REGARD FOR THE MASSES.

That man is himself deserving of pity, who can become personally acquainted with the temporal and spiritual condition of the masses of the population in a great city, and not be moved. Those who fold their hands, and say it is useless to attempt any rescue as they stand beside this surging tide of evil on which immortal souls are being swept on to ruin, those who refuse to do anything because the plans they think to be best are not adopted, and those who strive, for any reasons, to hinder the labors of others who are endeavoring to aid them, should never be called *Christians*. Christ, as a man, has no more worthy and glorious record, than that he was moved with compassion for the wretched. Had his mission from heaven been a failure, that pity urged him to *attempt* it would have awakened higher and more rapturous notes of praise forever, as angels should bow before him. Had no blind men been made to see, no lame to walk, no deaf to hear; had no widows been cheered, no children been blessed, no sinners been forgiven, that he spoke kindly to these unfortunates, and sought to do them good, would have made the name of Jesus illustrious in the annals of man. It is noble to feel such interest, to try to help those whose state appeals to us. Tell the story of suffering, with which a visit to some cellar or garret has made you familiar, the elements of which are abject want, sickness, pain, starving children, and a hopeless prospect and if it is heard with cold indifference, you feel that this is an outrage upon the sentiments we ought to cherish, while the tears that flow at the recital are honored as proofs that the heart is not frozen. If a house is burning in which a family is likely to perish, one person may look on like a stoic, and accept the necessity without concern. Another will be agitated, will express the most anxious solicitude, and seem unable to endure the harrowing sight. Neither may be able to do anything for those in peril, yet you feel that one disgraces, and the other truly represents, the human nature, by whose ties God has bound us together. Now, there is need of much more of this *heart-interest*, in the matter of usefulness, among Christians. It may, in isolated cases, lead to excesses that would be called fanaticism by those who know nothing of such motive power in doing good, but with such a possibility, there would be far less evil from its general influence on the Church, than results from the absence of enthusiasm that is now so manifest. There should be more personal contact with those for whom we ought to care. Let one visit a poor family, as Jesus visited the publicans and harlots of Jerusalem, and witness their suffering, and become familiar with their need, and he will pity them, he will help them, for his heart will be affected. Let all the members of a church gain this personal knowledge of the evils to be remedied by the Gospel, and there will be enthusiasm in the whole body. It will force them into effort, it will breathe earnestness into their prayers, they will be found abroad on errands of mercy, they will be seen weeping among the ruins of sin, and an amount of good will be done by that church that will astonish those who do not know the stimulus of pity. It may be true that a sense of obligation ought to move us, that abstract considerations ought to rouse our utmost energies; most of all, that the love of Christ shed abroad in our hearts should constrain us, to the limit of our power. But we cannot feel the effect of these motives while standing apart from others, allowing no communication with their welfare, or their woe.

Jesus was excited because of what He saw; His love warmed into zeal, because of the appeals that came through his senses, and life was given to all other motives from the *heart* that had been wrought upon by the scenes and miseries through which He had passed. There is a place, a wide place, for the action of our hearts in the ways of usefulness. We need not fear that they will run away with the reason, and thrust us on the rocks of failure, until they gain far more control in the enterprises of the Church than is probable at present. Our powers must be taxed more by pity. Our comfortable satisfaction because we are greatly blessed must be quickened into anxiety that those may be equally blessed whom we pity in their contrast with ourselves. Our money must be poured from our coffers by the hand of pity. Duty must be more generally measured by its limits. Then that record which renders our Master's life luminous and sublime will become the glory of the Church—"*He was moved with compassion*;" and the curse and blight of sin will be rapidly taken away, as men are brought under the influence of the Gospel attended by this power of personal regard.

REUNION.

Your correspondent, "Senex," has given, in your columns, his views on the reunion question. "From this hint" I ("Juvenis") would, with becoming modesty, speak. I do not propose to discuss in detail the matters so well known in the controversies touching this subject, but to offer only a few thoughts bearing upon the general question, and this, partly, with reference to the communications of the venerable writer who has led the way for me.

Much has been said of late concerning those potent influences, "manifest destiny," "foregone conclusions," and the like, as pointing to the certain consummation of union. It may be so. Certainly, union is desirable; it may be determined as an actual event. While the question, however, is pending, those who are interested especially in it are not at liberty to turn away from sober reasoning to the doubtful venture of prophesying. It is only the logical absurdity of "reasoning in a circle," to first assume the fact which argument and circumstances alone can justify.

Delay in acting finally upon this question has been already productive of much good. This is not one of the things which, if quickly done, are well done. A better understanding of the kind of terms proper as to the doctrinal basis of union has arisen in the progress of discussion on the subject. The more simple these terms, the better will they be understood and applied. So, it has come to be seen that the descriptive language of the first article of the proposed terms of union embarrasses rather than aids the object in view. And now the proposition to confine the terms of the doctrinal basis to the acknowledged standards of the bodies, namely, the Scriptures of the Old and New Testaments and the Confession of Faith, together with the Larger and Shorter Catechisms, seems to grow more and more in favor. A change in this direction, which can be made ere the final action, is likely to go far towards harmonizing the views of the parties to reunion.

In connection, too, with this point, it will not be amiss to continue the inquiry as to the degree of agreement or diversity in theology which exists among the respective members of the two bodies. A virtual agreement is one of the necessary elements of peace. The intellect always bears superior sway. If there shall exist, or be supposed and charged to be, opposing theological views, among those seeking union, such opposing opinions must be either silently tolerated, or openly disavowed and controverted. The "yea" or the "nay" in the question must follow. "How can two walk together unless they are agreed?" And, I must conclude, even with the present strong tendency and desire for union, there is room for the open question whether there are not now in the two bodies two marked, differing "schools, in theology. "Senex," from within the pale of the Old School Church, intimates something of the kind when he drops such expressions as "alike in the main," "I felt as though there was far more necessity that a warning note should ring in the ears of the Assembly (Old School) to beware how they throw themselves into the hands of the theological seminaries," —does "Senex mean seminary, namely, Princeton? —and also, in seeming inconsistency with this last "The world can see that it is not now a theological antagonism which keeps us apart, but a sort of stern standing upon rights and dignities, and want of concessions." These and other sentences in the articles of "Senex" help at least to make the impression that there are diverse theological views among Old and New School Presbyterians. To what degree and how widely this difference extends, is a proper matter for consideration, nor can the subject be dismissed by a simple stroke of the stylus.

I have heard of a classification of opinions, as to the general character of each of the two bodies, as those of "Calvinistic orthodoxy," and "consistent Calvinism," the former based upon Augustinian and Pauline doctrine, and by Scriptural logical sequences grown up into a symmetrical system; the latter "in the main" Calvinistic, but modified by interpretations, compromises and "concessions." Does a diversity even to this degree exist, and if so, may it not involve a discordance which cannot but mar the peace and hinder the progress of the Church, if united? I simply ask the question, and submit it as well to the attention of "Senex."

"Senex" does not state how "old," or how much of an "Old School" Presbyterian he is. I ("Juvenis") am not so young that I do not remember the times of the "disruption," and also, having been "to the manor born," I may claim to know something of the character and history of the "Old School" Presbyterian Church. Therefore I read with a strange surprise, as coming from "Senex," "an Old School Presbyterian," "In my last, my fears left our old Ship of Zion floating toward a rock, beyond which rolled dark fogs and perilous icebergs, and freezing antinomian waters."

Well, something may be conceded for the infirmities of old age "Senex," which is liable to timidity and despondency, and I ("Juvenis"), characteristically sanguine and hopeful, confess my inability to sympathize in this respect with "Senex." Nay, further, without presumption, of course, I ("Juvenis") would fain do what I can to give steadiness to the nerves of "Senex" in his alarm and terror at his vision of "our old Ship of Zion floating toward a rock," etc. Excuse me. Certainly, the ship is "old," but she is also young, "all oak," or iron, or something better. As to the "rock:" I assure you I do not, with my young eyes, see any; and as to the "dark fogs, and perilous icebergs, and freezing antinomian waters," though I confess to an admiration of the rhetoric which paints them, the picture must,

I think, be only one of the fancy—peradventure, a fiction "on the brain." I fail utterly to discern that peril and ruin of the Old School Church which the excited fears of "Senex" so graphically portray. And I confess, also, to admiration of the excellent taste of "Senex," which leads him to be "glad to admit and happy to admire the symmetry of a beautiful orthodoxy in the Old School." I ("Juvenis") rejoice in this appreciation of "Senex." But it is a pity he has so marred this acknowledgment as to hint that it is a dead orthodoxy. This is what he writes about that same "beautiful orthodoxy:" that it is an "orthodoxy without vitality."

Here, again, my venerable friend must be drawing upon imagination. I ("Juvenis"), also an Old School Presbyterian, see no such thing. The Old School Church seems to me not only "a thing of beauty," but a very embodiment of life and power. Looking upon the general condition of the Old School Church, I see her marked by thrift, progress, and success, at home and abroad.

With or without reunion, "our old Ship of Zion"—I like the name—will, I trust, as she is now, long remain "in commission" to do her Lord's work, far and wide among the nations of the world.

When next "Senex" favors with his deliverances the columns of THE OCCIDENT, that he may be more cheerfully confiding towards, "our old Ship of Zion," is the sincere wish of his humble and reverential friend,

JUVENIS.

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Is edited by REV. JAS. EELLS, D.D., of the First Presbyterian Church, San Francisco—formerly of the Church on the Heights, Brooklyn; and Rev. E. B. WALSWORTH, D.D., of Oakland, as Associate.

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Current Literature.

Nearing Home.

The Presbyterian Board of Publication has just issued a compilation of "comforts and counsels for the aged," with the above title, which is really all it professes to be. Many of the selections are familiar, having been in print for years and being regarded as standard religious literature, and some of them are found here for the first time though worthy of association with what has been so often read. The book needs no commendation, except it be respecting the manner in which it is executed, and it is enough to say of this that it is beautifully appropriate, in type and style, to the design of the articles it contains. Old age will be charming if sustained by the comforts and guided by the counsels that here abound. Here is an extract from Dr. Gosman, in which he speaks of piety as exempt from the decays of age.

The powers with which grace has endowed the soul never experience the exhaustion of debility. The happy independence of mind, its capacity for enjoyment, distinct and spiritual, is seen in the vigor of perception and glory of emotion attesting its divine origin. The knowledge of advanced years is comprehensive; truths long familiar by contemplation become invested with new attractions. The glory of redemption is seen more clearly; the mind becomes assured of the certainty of the word of God; and their influence is continually advancing and diffusing its sacred power over the whole character. Like the tree, it seems to shoot deep its roots. Like the lofty cedar of Lebanon, it stands unmoved by the tempests of earth.

The great essential truths of the word of God, of the sinfulness of our nature, the necessity of divine and gracious influence to quicken, purify and invigorate the soul are understood and felt to be true by the test most decisive—experience. Cut off from many sources of enjoyment, the aged believer finds an admirable substitute in the fellowship of the spirit with God.

There is an entrance now into the joys of the future; he enters now into peace—for what is spiritual life but the life of God in the soul of man? What are peace and joy in believing but the tranquility of heaven brought down to earth? It is not the attribute of elevated genius alone to soar above the skies; borne on the wings of faith, the believer can adopn the language of Milton is a more exalted sense,—

> "Upled by thee,
> Into the heaven of heavens I have presumed,
> An earthly guest, and drawn empyrean air."

The enjoyments of religion are peculiar. They depend not on the senses, which may lose their quickness, or the animal passions, which may become languid and faint, or on anything which is merely outward. They spring from the recesses of the heart. The natural eye may fade, but the eye of the spirit is vivid.

And how delightful is the following view of the possible vigor of old age, and its clear apprehension of passing events, from the pen of Mr. James W. Alexander.

The man who waits on God, the man of faith and hope, the man of melting benevolence, looks through the loopholes of retreat upon a world whose vast and often terrific revolutions interest him chiefly as included in a cycle of providential arrangements calculated to develop and exhibit the glory of grace. His heart beats responsive to these. The news of Christ's kingdom is as dear to him as when he was vehemently active in the field. He looks down the ages by the lamp of prophecy, and beholds events which will take place when he shall have been long in Paradise. This connects him with the cause of Christ on earth, and redeems him from that miserable, dungeon-like seclusion of soul which wastes away the aged worlding. So far is it from being true that these portraitures are figments of religious imagination, that we have been led to the choice of the subject by knowledge and recollection of this very paradox in actual example, to wit: extreme old age made light, strong and happy by community of interest in the progressive triumphs of philanthropy and missions.

When, according to the Talmudic fable, the eagle soars toward the sun, he renews the plumage of his former days. As the serene disciple withdraws himself from any personal agency in the entangling plans of life, he studies more profoundly what his Master is weaving into the web of history. No longer young, he has a heart which gushes in sympathy with the young, and he cheers them on. He places the weapons in their hands. He take from the wall his sword, shield and hemlet, and rejoices that God still has younger soldiers in the field. He lives his life over again in their achievements, and pictures to himself more signal victories after he shall have gone. Like the wounded hero Wolf, he could even die more happy if the shouts of victory should arouse his failing perception. Far from being shut up in morose, neglectful selfishness, he glories that God's cause still lives and must prevail.

These is much real poetry in this book from which we would like to quote, but our space does not allow us the privilege. Here are a few lines however, translated from the German of Lange, which we will give a place, as they are new to us.

> Our beloved have departed,
> While we tarry broken-hearted
> In the dreary, empty house;
> They have ended life's brief story,
> They have reached the home of glory,
> Over death victorious!
>
> On we haste, to home invited,
> There with friends to be united
> In a surer bond than here;
> Meeting soon, and met for ever!—
> Glorious hope, forsake us never,
> For thy glimmering light is dear.

The above work is for sale by Bancroft & Company. We have also received from the same firm—

Cape Cod and All Along Shore Stories, by Charles Nordhoff, and published by Harper Brothers New York. This is a collection of pieces that were first printed in Harper's Magazine and the Atlantic Monthly, and they deserve this more permanent form, as productions of more than usual literary merit, and humorous good sense.

The Prodigal Son, a series of four discourses by Rev. W. Morley Punshon, the noted London preacher who has lately visited this country. These discourses present us with many of the peculiarities of sentiment and expression for which the author is distinguished, and are calculated to be very useful. Published by Roberts Brothers, Boston.

The Overland Monthly, for September, has been sent us by A. Roman & Co., the publishers, and we are pleased to find that this number is in nothing inferior to those that preceded it. As a whole, we like it better than either of the others.

Books and Periodicals Received:

Life, Public Services, and Speeches of Schuyler Colfax. By Edward Winslow Martin. Illustrated with a steel portrait by Sartain. The most reliable and authentic history of the public and private life of this eminent statesman yet published. Sold only by subscription at $3 00, a low price for so large a work. H. H. Bancroft & Company, San Francisco, agents for the Pacific Coast.

Vaccination, Re-vaccination, Inoculation, etc.—How to Prevent Small Pox. By S. F. Elliot, M. D., late Health Officer of the port of San Francisco. Published by H. H. Bancroft & Company.

Family Treasure, for August. Philadelphia: Elm St. Printing Company.

Sabbath at Home, for August. Boston: American Tract Society.

Spirit of Missions, for August. New York: Board of Missions.

Presbyterian Monthly, for August. Philadelphia: Presbyterian House.

Putnam's Magazine, for September. San Francisco: H. H. Bancroft & Company.

Educational.

Definite Directions.

Said a mother; "William, why can't you be good, as James T. is?" The child's answer was; "Mother, you keep saying, 'Be good.' James' mother tells him just *how* to be good." The colloquy is suggestive. Our directions to children are very apt to be thus vague and general. A young sculptor would receive little guidance from the injunction, "Make a handsome hand." He would implore his master to show him some beautiful hand which he might copy. The child is a sculptor of conduct. He needs definite models for his guidance. In the school-room it may be far too general even to say, "Attend to your lessons." It may be much more edifying and graphic to refer the idler to some companion, just then very busy, saying, "Do as M. is doing." This will serve the other purpose, also, of commending the industrious M. Moreover, if your method amuses some of the observant older pupils, they will not suffer from the momentary diversion. But, perhaps the most gracious model to which to refer a pupil, is his own better self. Younger pupils bear to be referred to one another without offense. Older ones are apt to be disturbed in their pride by such references. But all enjoy being pointed to the model of their own more industrious and sober selves. "Be as you were yesterday," "Do as you did this morning," are injunctions graphic to the understanding, gratifying to the love of esteem, and stimulating to hope.

C. R. C.

Personal.

Rev. I. H. Brayton has returned with improved health from his trip in the country, in which he has visited Lake Tahoe, the Big Trees, and other places of interest.

Bishop Scott of the M. E. Church has arrived at Virginia City. He comes to attend the Nevada Conference which is held at Carson City.

N. B. Garbrick teacher of the public school at Alviso, Alameda county, was drowned while bathing in the slough, on Saturday, Aug. 29.

Mr. J. C. Pelton, formerly Superintendent of Public Instruction, has taken charge of the Grammar School in San Leandro.

Thos. Ross, an old citizen of Sacramento, and formerly Chairman of the Board of Supervisors, committed suicide on Aug 31st.

Prof. Agassiz, Sen. Conklin and a number of Congressmen from the East, are expected to arrive in this city in a few days.

Mr. John B. Felton and Gen. W. T. Wallace will discuss the issues of the pending contest together after Oct. 1st.

Rev. J. H. Giles of Stockton has commenced a series of lectures on the Pilgrim's Progress at the First Baptist Church.

Judge Hagar has been elected a member of the Board of Regents of the University, in place of Hon. A. J. Moulder, resigned.

Mr. John Tuohy has been nominated by the Democrats of San Joaquin County, for the vacant senatorship.

Rev. W. T. Lucky delivered a lecture before the Temperance Legion, last Sunday evening.

HON. C. COLE arrived in this city on Saturday, August 29. He came overland in 16 days from New York.

GOV. WOOD of Oregon is obliged by ill health to decline the invitation to stump California for Grant and Colfax.

HON. C. E. DE LONG has withdrawn from the Senatorial contest in Nevada and will support Stewart.

CHY LUNG, one of our oldest and wealthiest Chinese merchants, died on Sunday August 30.

JUDGE SHAFER formerly of Stockton, has been elected delegate to Congress from Idaho.

HON. HENRY EDGERTON spoke at Platt's Hall on Tuesday evening to a crowded house.

REV. J. L. CLARK, D.D., of Conneticut declines the call to St. John's Church Stockton.

REV. MR. FRASER preached at Carson City, Nev., on Sunday Aug. 30th.

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and of all who desire books in any of these departments. All such are requested to call and examine the publications of the Presbyterian Board at the Depository for the Pacific Coast, which has been established at the store of

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The Farm Home of my Youthful Days.

Between broad fields of wheat and corn,
In the lonely home where I was born,
The peach trees lean against the wall,
And the woodbine wanders over all;
There is the shaded doorway still,
But a stranger's foot has crossed the sill.

There is the barn—and still as of yore
I can smell the hay from the open door,
And see the busy swallows throng,
And hear the pewee's mournful song,
But the stranger comes—oh! painful proof—
His sheafs are piled to the heated roof.

There is the orchard—the very trees,
Where my childhood knew long hours of ease,
And watched the shadowy moments run,
Till my life had imbibed more shade than sun;
The swing from the bough now sweeps the air,
But the stranger's children are swinging there.

There bubbles the shady spring below,
With its bulrush brook where the hazels grow;
'Twas there I found the calmus root,
And watched the minnows poise and shoot,
And saw the robin lave his wing—
But the stranger's bucket is at the spring.

Oh! ye who daily cross the sill,
Step lightly, for I like it still;
And when you crowd the old barn eaves,
Then think what countless harvest sheaves
Have passed within the scented door,
To gladden eyes that are no more.

Deal kindly with those orchard trees;
And when your children crowd your knees,
Their sweetest fruit shall they impart,
As if old memories stirred their heart;
To youthful sports still leave the swing,
And in sweet reverence hold the spring.

The barn, the trees, the brook, the birds,
The meadows with their lowing herds,
The woodbine on the cottage wall—
My heart still lingers on them all;
Ye strangers on my native soil,
Step lightly, for I love it still.

—*T. Buchanan Read.*

AGRICULTURAL.

About Fences—Useless Cumberers of the Ground.—Californians may learn a useful lesson from the following which we take from the *Country Gentleman*, and may avoid the necessity of tearing down fences by never building them.

The cry, "Down with the fences," is daily becoming louder. One eminent English agriculturist has removed three and a half miles of what he regards as unnecessary fence from his farm of less than two hundred acres.

It is estimated that Great Britain might dispense with 500,000 miles of fencing now in existence. If we suppose this fence to occupy a width of nine feet, which is a very moderate estimate for the wide, live fences of England, this would be an addition to the arable land of 589,280 acres.

Our common worm-fence usually occupies a width of four-and-a-half feet—the rails being fourteen feet long. A fence made with longer rails occupies more space. If the rails are shorter, the space occupied is less. To this it is safe to add eighteen inches for land that is not cultivated. This gives a width of two yards appropriated to fence. Every 2,240 yards of such fence occupies an acre. An acre of land in a farm nearly square, and consequently in the most economical shape as regards fencing, is 220 feet by 298 feet. To fence this requires 278 yards of fencing, which occupies just about one-eight of an acre—this is one-eight of the whole. Such a fence surrounding a ten-acre lot of the comparatively economical shape of 242 yards by 200 yards, would occupy 1786 yards, or considerably less than one-eight of an acre. This would be less than 1-30 of the whole amount—a striking illustration of the advantage of large lots over small ones.

Grass for Horses.—Many persons think that horses that are kept in the stable all summer should not be allowed to eat grass. They think it will make the horse soft, wishy-washy, and that it will throw him out of condition for hard work. This is particularly the case with some of the trainers of trotting and running horses. And horses that are kept up for farm and other work, are refused grass because their drivers think they will not eat hay so well. This was formerly the case more than it is now.—But these are all erroneous opinions and practices, and are giving way, gradually, to a more reasonable and natural system of feeding.

Grass is the natural food for the horse. It is cooling and healthful food. It keeps the bowels open and sharpens the appetite. It promotes digestion and removes fever from the system. Therefore, by all means, let the horse nip grass fifteen or twenty minutes daily. Whether training for trotting or running, it will be attended with the highest benefit. The horse will lose none of its speed by such a course of treatment. Horses that are kept up the year round for farm work should certainly be allowed a nice nibble at grass every day. They work hard, and all they get for it is something to eat. Let them have, then, what they like so well.—*Rural World.*

A Safe and Useful Practice—Washing Sweated Horses.—A correspondent of the London *Field* answers an inquiry whether it is a safe practice to wash sweated horses in cold water. He says he has adopted it and with beneficial results, both in summer and winter. After washing the, animal should be rubbed dry as far as practicable, and the legs especially. Should the hair on them be too long to admit of this being sufficiently done, flannel bandages should be put on, and a woolen rug thrown loosely over, but without the roller. In the course of an hour the horse will be tolerably dry, and should then have another rub down and be clothed in the ordinary manner. If horses were treated in a more rational manner than is often the case, with pure air and scrupulous cleanliness, disease would be far less common.

What is more refreshing to a man after a hard day's shooting, or other laborious exercise, than a warm or cold bath? And I believe it to be equally so to the horse. To the tired hunter a warm foot bath and fomentation, if the animal is sufficiently quiet, is most refreshing. With gentle treatment horses can be used to almost anything. Some years ago I visited the royal stable at Buckingham Palace. There, as I was informed, and at the time myself witnessed the operation, every horse, summer and winter, was washed from head to foot with cold water, after returning from work, no matter whether it had been out one hour or six. A regular bath house, cold water and plenty of it; two men, after the ablution, scraping, scrubbing, etc.; a kind of web cloth was thrown over to admit of evaporation, and the horse was afterwards rubbed down and clothed as usual in the course of an hour or two. We cannot all have such appliances, but still I consider the plan rational and conducive to the health of the horse, if only ordinary care is taken.

Fall Colts—Food and Treatment.—There are some advantages in having colts dropped in the fall, instead of spring or early summer. The principal one is that the colts get through the first year of their lives more satisfactorily. Instead of being weaned in the fall, and in some cases left to the tender mercies of the straw stacks and the snow banks, they remain with the mares through the winter, and are subsequently weaned on grass. Even with the best care and feed it is hardly possible to make the colts thrive as well during the first winter without the mares as with them. Grain and dry hay are not adapted to their digestive organs, and they frequently get out of order, and run down in condition, even when their owners do the best by them. It is better for the colts to feed the mares the extra grain and trust to the increased richness of their milk for beneficial results to the colt. It is well to have a large box stall to shelter both the mare and the colt. In cases where farmers work their brood mares it is better to have fall colts on account of doing spring and summer work. Winter is a comparatively leisure season for the horses as well as the master.—*Rural New Yorker.*

Large Orchard.—In Ohio, a fruit farmer is planting a mammoth orchard, which will consist of 5,000 apple trees, 10,000 peach trees, 8,000 pear trees, 2,600 cherry trees, 1,500 chickasaw plums, six acres of quinces, twenty acres of strawberries, twenty acres of raspberries, and eighteen acres of grapes. So says the New York *Farmer.*

MINING.

Steatite, or Soapstone.—There are localities in all the States and Territories on this coast, except Arizona, where this mineral is known to exist in great abundance, but its consumption is limited at present. Only one or two deposits are found profitable to work, and these only to an inconsiderable extent. There is but one establishment on the coast for the manufacture of articles from soapstone. This is at San Francisco, where it was commenced in 1866. As marble can be obtained cheaper than this stone, its use is confined to blocks for lining furnaces, slabs for the chemical works, linings for stoves, beds for ovens, etc. Its peculiar property of standing a high temperature, and retaining the heat a long time, makes it valuable for such purposes. About 200 tons are used at San Francisco annually; part of it in the form of powder by soap-makers, chemists, boot-makers, and others. Twenty tons of this powder are sold annually at $3 per 100 pounds. The price of the stone, in blocks, is $4 80 per cubic foot, or $40 per ton.

Most of that used at San Francisco is brought from near Placerville, El Dorado county, where the company owning the factory have a claim containing 3,000 feet in length on a bed of this material 363 feet wide, and there are "extensions" on the same "lead" for miles on both sides of the original claim. Other quarries are worked to some extent—one near Sonora, Tuolumne county; another on Santa Catalina island, off the southern coast, near Santa Barbara; another on the south of the San Jose valley, near the city of San Jose, in Santa Clara county.

The cost of transportation from Placerville amounts $12 per ton for freight alone, divided as follows: For hauling by team from quarry to railroad, nine and a half miles, $6 per ton; by railroad to Sacramento, 40 miles, $4 per ton; to San Francisco by steamer, $2 per ton.

The California steatite is superior to that obtained in the Atlantic States or Europe for many important purposes. It contains neither mica nor iron. The Golden City Chemical Works, an extensive establishment, uses steatite to line the retorts for distillation of nitric and sulphuric acids. When commencing operations this company imported steatite from New York, which, owing to its containing mica and iron, was soon destroyed by the fumes of the acids. Induced to try some of the California stone, it was found to last for a long time, the acids having but little effect on it.

Don Abel Stearns states that when he came to California, in 1825, the common people cooked their food in vessels made of this stone, which is abundant in all the southern counties, and almost as soft as wood. These "crocks" were made of various sizes, usually about an inch thick on the sides and two inches on the bottom. Such vessels are occasionally found by the surface miners in various parts of the State. Parcels of California steatite have been exported to China, where it is used for various purposes.—*Ross Browne's Report.*

Humboldt Mining.

At no time in the history of Humboldt mining has there been more well-directed labor put upon mines, and in no instance that we know of is it being done for other than purposes of permanent development. It has been and is yet a hard struggle for very many to stay by and hold their property, but their faith in securing good pay for their time and labor and anxiety is growing firmer. A few years ago it was a long distance from main thoroughfares of travel, and but rarely could a man of means get by Virginia and Gold Hill or Austin, although they may have started out for Humboldt. The railroad's near approach and the tide of travel to and from Idaho by the Railroad Stage Line, have already brought men of means here on tours of inspection,

nd in one year from now the railroad will be com-leted and the Atlantic and Pacific travel will mostly ass through our county. This will give Humboldt niners great advantages not heretofore enjoyed ither by them or others. There is little doubt but he railroad company will put freight on ores at rates hich will tend to promote mining and build up ining enterprises in our midst, the business of hich will surpass any in the State. Capital intro-uced will naturally attract more. The influence of eavy companies extends wherever their acquain-ance does or their products are marketed. In view f these and kindred causes, our mine owners are mpelled to improve their property, and put it into a ondition that its value may be easily seen and esti-nated, and they are right. Their work will be mply rewarded.—*Winnemucca Argent.*

A VALUABLE MINE.—One of the most remark-ble mines in the State, says the Grass Valley *Union*, is that of Abergast & Nichols, located about ne mile south from Rough and Ready, in this ounty. The ledge is about six feet in thickness, nd is encased in slate, the quartz being decomposed. he owners, when they want money, take a pan and o after the gold, and often pan out a thousand dol-rs in two hours. They are now about seventy feet own on the ledge, and it shows wonderfully rich all he way down. They refuse to sell the mine or any ortion of it for any amount of money that can be ffered. Their claim is six thousand feet in extent. hey have no machinery at the ledge, and do not eem to care to crush the rock.

THE NORTH BLOOMFIELD GRAVEL CO.—This ompany now employs in all between sixty and ighty men. About fifty of these are at work upon he new ditch, which they are building for the pur-ose of conducting water from Poor Man's Creek, ear Eureka, to the mines on the ridge. The ditch ill be about twenty-four miles long, and the com-any are endeavoring to increase the force, in order o push the work more rapidly.—*Nevada Transcript.*

THINGS WORTH KNOWING.

My Tea Biscuit.

I have for biscuit and various kinds of cake bak-g, twelve tin cups, bottomless, and made so flaring hat the top is just one-quarter larger than the bot-om, the latter being two inches in diameter, and the epth of the cups two and a half inches. These ips are soldered in three rows, as close together as he tops will permit, to a sheet of tin, thus making hree rows of four cups each. With care, these will st a long time, and are far more convenient and less ouble than using separate cups. My battery of ke cups cost me fifty cents, and have done service early five years.

For our favorite tea-biscuit, I use the best flour to e had—for the dozen, one pound. Into this I put dessert-spoonful of salt, three tablespoonfuls of orris' *Azumea*—but as that is not to be had by all ouse-wives, two teaspoonfuls of cream of tartar, or he of pure refined saleratus will do nearly as well. hen work thoroughly into the flour with the hand o ounces of either butter or nice, clean, fat drip-ngs. It is vulgar, I know, using lard or fried eat fat for tea-cakes or biscuits; but I know it is tter and cheaper than butter, and it always shortens y cakes. "Wet up" with sour milk a little warm-, and knead into a pretty stiff dough. Roll about ree-quarters of an inch thick, cut out with some-ing that will fit the size of the cups, place them parately in the cells, and bake in a moderately hot en about twenty-five minutes, or until the upper rface is a light, pretty brown.

About three eggs beatten to a froth, and added to e material, add essentially to the quality of the bis-it. I generally use them but when hens decline, lay at lower rates than fifty cent per dozen, the gs are omitted, and our tea-biscuits pass out of ght very cleverly without them.—*Madeline, in Am. armer.*

HOW TO KEEP THINGS COOL—CHEAP ICE ITCHER.—The following simple method of keeping ice water for a long time in a common pitcher, is worth knowing:—Place between two sheets of paper (newspaper will answer, thick brown is better), a layer of cotton batten about half an inch in thick-ness, fasten the ends of the paper and batten to-gether, forming a circle, then sew or paste a crown over one end, making a box the shape of a stove-pipe hat minus the rim. Place this over an ordinary pitcher filled with ice water, making it deep enough to rest on the table, so as to exclude the air, and the reader will be astonished at the length of time the ice will keep, and the water remain cold after the ice is melted.—*Christian Observer.*

CLOCKS—HOW TO FIX THEM.—When the clock stops, don't take it to the repair shop till you have tried as follows: Take off the pointers and the face; take off the pendulum and its wire. Re-move the ratchet from the *tick* wheel and the clock will run down with great velocity. Let it go. The increased speed wears away the gum and dust from the pinions—the clock cleans itself. If you have any pure sperm oil, put the least bit on the axles. Put the machine together, and nine times in ten it will run just as well as if it had been taken to the shop. In fact this is the way most shopmen clean clocks. If instead of a pendulum the clock has a watch escapement, this latter can be taken out in an instant without taking the work apart, and the result is the same.—*Country Gentleman.*

WHOLESOMENESS OF APPLES.—Raw mellow ap-ples are digested in an hour and a half, while boiled cabbage requires five hours. The most healthful dessert that can be placed upon the table is a baked apple. If eaten frequently at breakfast, with coarse bread and butter, without meat or flesh of any kind, it has an admirable effect on the general system, of-ten removing constipation, correcting acidities, and cooling off febrile conditions more effectually than the most approved medicines. Leibig says they pre-vent debility, strengthen digestion, correct the put-trefactive tendencies of nitrogeneous food, avert scurvy, and strengthen the power of productive la-bor.

GOOD HARD CANDLES MADE FROM LARD.—Directions; for twelve pounds of lard take one pound of saltpeter, and one pound of alum; mix them and pulverize; dissolve the saltpeter and alum in a gill of boiling hot water, pour the compound into the lard before it is all melted; stir the whole until it boils, skim off what rises; let it simmer until the water is all boiled out, or until it ceases to throw off steam; pour off the lard as soon as it is done, and clean the boiler while it is hot. If the candles are to be dipped, let the lard cool first to a cake, and then treat as you would tallow.

HOW TO MAKE MONEY—AN OPENING FOR EVERY MAN.—Do something. There is rarely a necessity for a well man to be out of work. "Noth-ing to do," is a pitiable word. Referring to certain persons who were in want, and could find nothing to do, a friend of ours recently remarked that if he could find nothing else to do that would pay," he would roll a barrel up and down the whole length of Main street, and to everybody who asked why he did it, he would say; "Give me a cent and I will tell you!" Better that than nothing.

BURNS OR SCALDS—AN EFFECTIVE REMEDY.—The following is one of the best applications we know of in case of burns or scalds, more especially where a large surface is denuded of the cuticle: Take one drachm of finely-powdered alum, and mix thoroughly with the whites of two eggs and one tea-cup of fresh lard; spread on a cloth, and apply to the parts burnt. It gives almost instant relief from pain, and, by excluding the air, prevents inflamma-tory action. The application should be changed at least once a day.—*Reformed Church Messenger.*

THE city of Buffalo has to pay over $20,000 dam-ages to St. John's Church, caused by fire kindled by fireworks.

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General Selections.

The Great Future.

We make the following extracts from an eloquent and suggestive article by Dr. Spear in the August number of *Hours at Home*.

"Away with this sombre meditation—this unphilosophical streak of mere sentimentalism! Yes, away with it! There is no question to be asked, and hence none to be answered. What seems in man to be a thinking *soul*, is merely a phenomenon of matter. Man himself is simply an *animal*, bipedal, it is true, yet an animal after all; and of course, death must be his final end. Nature's chemistry tells the story for man. This chemistry originally made him; and the same chemistry unmakes him. Let the priests and the whining religionists alone; and there is no trouble on this subject, any more than there is with the burning of gunpowder." Thus shouts the bold and defiant atheist, resolving everything into matter and its forces.

"Reach forth thy faith, and dismiss thy fears! Be calm, be quiet, be hopeful! This seeming destruction is just no destruction at all. The man does not die. That which dies, never was the man. The shadows which here darken the sky, seen from the other side, become sunbeams. Life is but a preliminary, and death the introduction to itssequel. The scene shifts that the prologue may give place to the grander epilogue. Death opens the future, by a spiritual translation establishes the soul in some state of good or ill, according to the affinities of moral character. It will be human fault, if this apparent tragedy be not really the sublimest coronation of man's being. To the eye of Christian virtue the last moment on earth is succeeded by the first moment in heaven. The good man dies to live. He more lives than dies." Such is the cheerful and animating voice of the Christian when he speaks of death."

Ah! what spectre is that standing with a drawn sword on every man's path, red with the blood of a race, and seeming nearer with every passing moment! What is it! Is it real? We look. We see. We cannot but see. The fate of a world speaks its name, and recounts its deeds. It is our *own individual* death. Though long delayed, sooner or later it comes. Whatever may be the effect of death, that effect we shall soon experience, each one in himself and for himself. All the questions that it raises, and all the results which it involves, are *personal*.

Where then shall I be, and what shall I be—I *myself*—this living, conscious *self*—the being I call *myself*, and of whom I think when I hear or speak my own name—this mysterious agent of thought, feeling and character—where and what shall I be, when death has dissolved my connection with earth and laid my body down to moulder in the dust? Where shall I be ages hence—in what world, and in what manner employed? These faculties of mine—this reason, this memory, this conscience, these strong affections—have they any future, and if so, what is that future? This soul—ah! this thinking soul—what about it, and what the prospects before it, when the knell of life is sounding and time approaching its final pause?

The intensely *personal* character of the question makes it widely different from a curious speculation, in which one has no direct interest. Whether the planets be inhabited or not, is not a matter of particular interest to man; but whether one does or not survive the event of death—whether this life be the whole or merely a part of his conscious being—is to him one of the greatest problems of thought. It involves himself, all that there can be in himself, and all the interests that he can feel in himself. The point once being fairly stated, will of necessity make him serious and honest as well as anxious and earnest. Hints, though obscure, will affect him with their suggestive power. Possibilities will strongly attract his notice. Presumption drawn from facts will reason with him. The sight of a revelation bringing life and immortality to light upon the authority of God, will be hailed with rapture. A sound argument upon such a theme, even though destitute of the graces of rhetoric, outstrips in interest the most captivating romance. Butler's chapter on the "Future Life" in his immortal Analogy, is cold logic and dense thinking, with none of the ornaments of fancy; and yet no one can study this chapter so as to master it, uncharmed by the arguments, or unaffected by the conclusion. Mere *negatives* are not the proper food of souls, in life or in death. To tell one what not to believe, is not enough. The pompous air of unconcern and defiance in respect to one's future destiny, is either a sheer pretense, or the stupid tranquility of an idiot. The effort to ape the stoic here, is as unnatural as it must be unsuccessful. The nature of man, his faculties, his instincts, his hopes, his fears, summon him to thoughtful solemnity; and if he will not have this solemnity in health and strength, by choice and preference, and in season to profit thereby, then the dark hour of death will coerce him to the task. Nothing can save him from it but a death so sudden as to preclude reflection, or a reason so blasted as to be incapable of it.

"What is your view," said an intelligent gentleman, who had been a skeptic, yet who professed to become a Christian in his last sickness, "as to the intermediate state of the soul between the death of the body and its final resurrection?" He immediately added: "Think me not speculative or merely curious in asking this question. It is not so. I assure you that one so near eternity as I am, cannot but feel the greatest interest in everything pertaining to that world. I thought that perhaps you could from the Scriptures shed some light upon my mind." His friend gave him the testimony ot the Bible bearing upon the point: "Well, that will do. I suppose I must wait till death itself shall make me wiser" The feelings of that man were natural. His question in its generic aspects is really the question of the world. Death crowds the individual soul with its urgent pressure.

Let us aggregate all these ideas into one great thought, and then sit down in its presence. Is death the end, or is it but a change into a larger mode of life? What, to any man, are all the other questions of earth in comparison with this? How stupendous in every possible form of its answer? It places all other questions under an eclipse. Above and beyond it, there is no higher summit for thought to climb. It is the Alpine question of time. Lifted to its startling height, and looking down from its elevation, we see this globe as a mere atom whirling in space. Its empires have dwindled into motes; monarchs have become pigmies; and centuries have passed into seconds. Manifestly humanity here wants a *faith*, and a *practice*—such a faith and practice as, in the soberest judgment of reason, will afford the surest guaranty of hope. What shall this faith be, and whence shall it come, and how shall we live in view of it? To these questions the Christian finds his answers in the Bible. He reads and believes. He adopts for himself the grand hope of Paul: "For we know, that if the earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." In death he makes the prayer of the martyr Stephen: "Lord Jesus, receive my spirit." It is a pertinent and grave question for every man to settle, whether he can do better than to accept the Christian volume as his guide to the Great Future.

University Education.

In the September number of the *Overland Monthly*, is a good article on this subject, now occupying so much of the public attention, from which we make the following extracts:

It will hardly be denied that, even in our newer States, the public good demands institutions for higher education. The old cry for self-educated men has been modified, the hostility to "college learning" abated. It is seen that self-trained men must study the same subjects, acquire the same information, as those who frequent seats of learning. They go toward the same goal, only by roundabout and rugged ways. In this practical age we want the best and quickest means of reaching a given end. Why should a young man struggle on by himself, at a disadvantange, when he can find a full library complete scientific apparatus, and the guidance of men who are familiar with the whole ground to be traveresed? It will be his own fault if these help make him less vigorous and manly. He will learn all the better for the genial companionship of other students, and of enthusiastic teachers. He need to know about things that he has not time to learn. The more numerous the departments of knowledge which are grouped around him, the more likely will he be to escape that one-sidedness which is the bane of so many powerful minds. No State can refuse these highest advantages without implying that its sons are less worthy of culture than those of other States. We, of the Pacific Coast, intend to make no such confession, and we are agreed that we must give them the university.

It is well for the people to familiarize themselves with thoughts about their new possession. It is well for the friends of the higher education to contribute their various suggestions toward the best possible results.

Standing at the head of the educational system the university cannot but hold its standard high.

It will provide a full variety in its courses of instruction. It must combine the theoretical with the practical, the literary with the scientific. Natural science is not enough. Great as is the place which it has won, it is not yet sole ruler. The old royalties do not own themselves cast down, while yet they gracefully acknowledge a divided supremacy. Latin and Greek must still be university studies, side by side with chemistry and geology. The Hon. Mr. Lowe may use the fine power of expression to which the ancient tongues have helped him, to decry the study of those tongues. Mr. Biglow may try to prove that Greek should, like Hebrew, be laid on the shelf for dry theologians to guard. But the truest leading minds think, with Stuart Mill, that the good old classics fill an indispensable place in the circle of the humanities. The tongue of Homer and Plato cannot yet be ignored. The mother of French, Italian, Spanish, proud as she is of her children, claims a recognition for herself, while she points to their English cousin, and defies English scholars to slight the relationship. Thorough study of English involves a knowledge of Latin and more remotely of Greek. These clear-cut tongues are the best, by all odds, to show the principles of grammar. Whoever seeks a mastery of language cannot afford to pass them by. The musician gives years to the study of expression; the sculptor toils unweariedly to make the marble express his thought. Let this prediction be noted: If scientific men, in their hurry and their enthusiasm for science, forego all the discipline of the ancient languages, they will fall below expression as teachers, writers, and lecturers. Science will have won her votaries, but they will not be silver-tongued to herald all her praise.

But this does not prove that the old classical course be insisted on for all. There is one line of study to which all should be rigidly held. In this, the new popular demand is right. If a young man really dislikes Latin and Greek, so much the worse for him; but he need not give two or three of his best years to the ungrateful task. If he shrinks from the higher mathematics, he need not be dragged to them by force. Tomatoes are an excellent edible; but if one endeavors faithfully to like them, and cannot, he is not to do penance on them for a life-time. The forcing process in education has been tried, and has signally failed. We bury it now out of sight. If the minds of young men are to be roused to manly energy, it will be henceforth by attraction not by compulsion.

We plan only for those who wish to learn, to be profited by university studies. For these we must provide what will interest them. It is better to pursue an inferior branch of knowledge with zest, than to drone through something higher. Entomology well studied is far better than the calculus botched. By interesting young men, the university can indefinitely increase its numbers. It would be better to inoculate a thousand students with the love of learning, if it should be on a lower plane, than to give a little higher training to a selected hundred. Let there be, then, widely varying courses of study.

Agriculture is calling for scientific aids; it

st fitting that it should have a course of its own
he university—not as an interloper, or an infe-
. Graduates from this department should be
sed in many branches of learning. They want
nowledge of general as well as applied chemistry;
physics, if not of mechanics; of geology, miner-
gy and botany; of meteorology and astronomy;
history and mental philosophy; of political econ-
y and the national government; of one or more
the modern languages of culture; and, indispen-
y, of the use and history of the English lan-
ge. Still other specifications might be made;
these are enough to show that he who would be
accomplished agriculturist and citizen, has no
row field before him. His course of study in
university must be made broad and liberal.
The department of mining knowledge, differing
n the last in important particulars, but the same
nany features of general study, must be furnished
n equal care. Civil engineering calls for yet
r variations. The mechanic arts demand a full
thorough curriculum.
ll these courses will have much in common with
n other, and much in common with the classical
se. This is one great advantage of the univer-
that it puts all the departments of liberal edu-
n side by side, where their parallelisms and af-
tions can be seen; and the students, passing often
n one course to another, attending many of the
e lectures and recitations, may learn their com-
n bond of brotherhood.
The classical or literary course needs greater flex-
ty. Changes have lately been made in this di-
ion in our oldest American colleges, and they will
btless go further. Latin and Greek will not
their place, but students will be permitted to
off from them at more than one tangential point.
The course will thus be better balanced, and gain
reshness of interest.
nd when the university accepts its high office as
spenser of popular blessings, it is but fair to ask
the people give it their cordial appreciation.
graduates are to be welcomed. A man is no bet-
for an academic degree; but if he has that which
degree is meant to represent—a large and gen-
s culture in the things best worth knowing—
there is a gain to him, and to the public of
ch he is a part. It is a good thing for the com-
nity that the old notion of but "three learned
essions" is already broken down. These pro-
ons were wont to form a "ring" for the manip-
ion of all graduates. If one was not to be a
er, a preacher, or a doctor, it was not to be sup-
d that he would go through college. If a grad-
declined the learned three, he was held to have
wn away his time. A juster sentiment already
ails. It is found that the best culture has ample
in the common school, in the editor's chair, in
y new "professions." More, there is a partial
gnition of the truth that the merchant and the
ufacturer, the artisan and the agriculturist, are
better for mental culture; and there is no pri-
walk which liberal learning does not adorn and
hten. Let this truth be fully recognized. Let
e who aspire not to public service or eminence,
r to their utmost their love of learning. Let
e who mean to be traders, or mechanics, or
ers, or miners, or workers in any of the bene-
t industries of the age, throw over their work-
lives the "sweetness" and the "light" of a
er culture.

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10	69 12	505 92	37	356 64	5105 28
11	69 12	575 04	38	356 64	5461 92
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16	99 53	992 51	43	513 56	7616 03
17	99 53	1092 04	44	513 56	8129 59
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19	119 44	1311 01	46	616 28	9259 43
20	119 44	1430 45	47	616 28	9875 71
21	119 44	1549 89	48	616 28	10491 99
22	143 33	1693 22	49	739 54	11231 53
23	143 33	1836 55	50	739 54	11971 07
24	143 33	1979 88	51	739 54	12710 61
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FAMILY READING.

"Let Not the Sun Go Down upon your Wrath."

"Father, forgive us," is our daily prayer,
When the worn spirit feels its helpless dearth;
Yet, in our lowly greatness, do we dare
To seek from Heaven what we refuse on earth.
Too often will the bosom, sternly proud,
Bear shafts of vengance on its graveward path;
Deaf to the teaching that has cried aloud,
"Let not the Sun go down upon your wrath."

We ask for mercy from the Throne above,
In morning worship and in vesper song;
And let us kindly shed the balm of love,
To heal and soothe a brother's deed of wrong.
If ye would crush the bitter thorns of strife,
And strew the bloom of peace around your path—
If ye would drink the sweetest streams of life,
"Let not the Sun go down upon your Wrath."

Were this remembered, many a human lot
Would find more blessings in our home below;
The checquer'd world would lose its darkest blot,
And mortal record tell much less of woe.
The sacred counsels of the Wise impart
No holier words in all that language hath;
For light divine is kindled, where the heart
Lets not the sun go downu pon its wrath.

—*Eliza Cook.*

Summer Evening.

BY JEAN INGELOW

And now
Empurpled seas began to blush and bloom,
Doves made sweet moaning, and the guelderrose
In a great stillness dropped, and ever dropped,
Her wealth about her feet, and there it lay.
And drifted not at all. The lilac spread
Odorous essence round her; and full oft,
When Muriel felt the warmth her pulses cheer,
She, faded, sat among the Maytide bloom,
And with a reverent quiet in her soul,
Took back—it was His will—her time and sat
Learning again to live.

The Swallow Finding a Nest.

The *Inverness Courier*, Scotland, relates this incident: In a parish church on the west coast there is to be seen at present a rather curious and interesting sight—namely, a swallow's nest attached to the cornice of the upper wood-work of the pulpit. The birds having discovered that there was ready ingress and egress by a small movable pane in one of the windows, left open during the summer for ventilation, took advantage of the circumstance to explore the building, and, being satisfied upon the whole with their survey, they commenced their operations with all diligence; and on a certain Sabbath, when the minister and congregation had assembled, lo! the nest was finished; nor did the swallows seem greatly disturbed by the presence of the people, the eloquence of the preacher, or even the singing of the psalms, which if anything, one would think, should have startled them. The minister ordered the nest to be left unharmed, and its builders in undisturbed possession of their "clay bigging." In due time a brood of young ones made their appearance, which are now nearly full-fledged, and no doubt will soon, piloted by their parents, pass through the open window-pane into the light and liberty which is the peculiar heritage of the race. On a recent Sunday the minister admirably improved the occasion; for, with special reference to the circumstances, the swallows flying in and out with a homely twitter that made every allusion to them tell with peculiar force, he preached an eloquent sermon, taking as his text our Savior's beautiful words—"Are not five sparrows sold for two farthings? and not one of them is forgotten before God;" and very appropriately concluding with the singing of the verses of the 84th Psalm, beginning—

"How lovely is thy dwelling-place,
O, Lord of Hosts, to me!
The tabernacles of thy grace
How pleasant, Lord, they be!

* * * *

"Behold, the sparrow findeth out
A house wherein to rest;
The swallow, also, for herself
Hath purchased a nest;
Ev'n thine own altars, where she safe
Her young ones forth may bring;
O thou Almighty Lord of Hosts,
Who art my God and King."

The people at once took up the reference and were delighted.

Unconscious Faith.

The farmer does not order ten thousand buckets added to his list of agricultural implements, so that water may be carried from adjacent wells and rivers to moisten his planted fields. He depends on the invisible agencies of the natural world to lift the water from the distant ocean, to transport it in vapors, and to scatter the gladdening drops upon his furrowed corn and harrowed wheat. No man can cultivate his farm without faith in the higher power. And so it is with the man who cultivates his own heart. He feels that he must grow in grace and in knowledge. But he cannot comfort himself with the ten thousand compliments dipped out of the wells and currents of society, however bright and sparkling. Such refreshings are artificial and easily dried away. The heart intuitively expects something out of the pure regions above. It looks beyond rituals, creeds, and ceremonies; beyond all sect-patented philosophies and confessions; beyond all systems of moral policy and bodily performance—up to the heavens of ampler revelation—up to the infinite sources of all growth and glory. The heart has faith that the eternal power which created can renew and redeem; but it trusts in nothing less. It looks up beseechingly to the Will Divine, and expects that all its thirstings for the gracious rain shall and must be supplied. It meets the heavenly word with an amen and a welcome, and opens its inmost recesses to the reviving power. In such a heart, as in the heart of a tender flower withering for rain, the blessed word falls to restore and glorify; and as the greeted rain brings odor from the reviving flower-heart, so a soul that receives the word of truth is made to offer its incense of praise for the mercy.

Now, this word, which is compared to the rain, is contained in the Sacred Scriptures. The promises of the Bible are the seasonably falling rains upon thirsty souls. When rain drops have fallen, the clouds that held them are gone. So when the spirit thrills in refreshing baptism to the heart, the page of lettered forms is unseen. The eye meets the printer words and reads them; but the soul, the keener scholar, recognizes their intensive meaning, and drinks that in revivingly, as a flower drinks in the descending drops that fall out of shadows, until shadows are rainbowed over and shined away.—*From the Gospel in the Trees, by Alex. Clark.*

Half-way to Christ.

"Half-way to Christ," said a minister, in quoting the remarks of an eminent man; "half-way to Christ is a dreadful place."

Indeed it is. But do you realize the fact when you talk so earnestly on religious topics, and enforce the laws of morality, while your heart is not given to Christ, and you fail to walk in the way of His commandments?

There is no neutral ground in Christ's territory. You must be either for or against the establishing of His kingdom; and if your sympathies are not thoroughly enlisted in the right cause, then you belong wholly to the adversary.

Half-way to Christ! Half-way home is to be still excluded from the light, the love and happiness conferred therein. If you have been absent some time, parted from those you love best on earth, and are now on the homeward journey, how the heart leaps when some one beside you whispers, "we are on the last half.

And the last half is always the longest. Full of imaginary forebodings; apprehending evil that never entered your thoughts before, home becomes each moment dearer, and over the door-post is inscribed in shining letters, "Peace" and "Safety."

"Almost saved" is—still left to perish! If you are already half-way to Christ, what is to hinder your progress? If you believe with the understanding, why should you not believe with the heart also? How can you willfully exclude yourself from participating in the delights known only to the true disciple?

Why will you halt on the threshold when the door stands invitingly open, and you may enter, if you choose? Are you satisfied with being half-way to Christ? Living at that distance from Him, you may realize no present peril, but, dying in that condition, you are lost eternally. Come nearer. The children have no need to stand afar off. "Half-way to Christ is a dreadful place!"—*Intelligencer.*

"Speak to that Young Man."

A writer in one of our exchanges says, "In the first week of October last I traveled in the cars from Trenton to Philadelphia, and at one of the stations on the way—Holmesburg—a young man, a stranger to me, entered the cars and took a seat beside me. We soon entered into conversation, and I learned he was a machinist by trade and was on his way to Philadelphia to seek employment. While conversing with him, the thought was suggested to me that Providence might have brought us together that I might point him to 'the Lamb of God that taketh away the sin of the world,' and kindly asked him, 'Do you love Jesus?'

He gave me a stern look, but after a moment's reflection, replied that he was not a Christian, nor had he given the subject any serious reflection. I then tried to show him the importance of having Christ for his friend, especially as he was now seeking employment among strangers, and in a city where there were great and trying temptations, especially for the young. I soon discovered that the truth had produced some impression, and I urged him to make an immediate surrender of himself to Christ by the act of simple faith in the perfect righteousness and atonement of his Savior and there in that car take a free ticket on the celestial railroad.

He would not promise anything, however; but he told me he had a praying, widowed mother, whose solicitude for him was greatly increased because of his leaving home to seek employment. When we parted he thanked me for the kind interest I had manifested for his welfare.

I asked him for the address of his mother, which he gave me; and on my arrival home, I wrote to his mother, telling her of the interview I had had with her son, and proposed to her to join in special prayer for his conversion every day for a month. I received no reply from her. But in the beginning of December, about two months after, I received a letter from the young man, telling me he had *found the pearl of great price*, and had joined the church, and asked me still to remember him at the throne of grace. He also expressed the thanks of his mother with his own for the kind Providence that had brought us to meet in the cars."

Such instances as these are exceedingly suggestive of the value of "a word spoken in season." What if opportunities for this kind of service were always improved?

The Bible and its Lessons.

The Bible was given to an intelligent and honest Roman Catholic who had never before seen it. He took it home and began to read it with deep interest. It opened before him an entirely new field of thought and feeling, of truth and duty. After a while he said to his wife, "Wife, if this book is true, we are *wrong!*" He went on with his reading. It showed him that he was a sinner against God. "Wife," he said, "if this book is true we are *lost!*" But still he went on reading the Bible, and soon learned from it to know and love Christ as the only and all-sufficient Savior, and then he said, "Wife, if this book is true, we are *saved!*"

These are the *three* great lessons that the Bible teaches; that in view of its perfect and holy standard, *we are wrong;* that through our sins, as its light exposes them, *we are lost;* and that by the Redemer, whom it so graciously proclaims, *we may be saved!*

ON LOOKING-GLASSES.—What if there should be a resurrection of that which has been buried in looking-glasses? Little children's faces, anxious mothers, budding girls beginning to inspect their own beauty, vain and giggling looks, grave and sad looks of those who hate to grow old, vexed looks of those who have cut themselves in shaving, timid and anxious looks of those who have been sick, double images of lovers glancing upon the sweet picture of their embrace, prim and prig pedants

uching up their gray whiskers and covering their ldness with a few strawy locks yet left, simple and ondering looks of curly and wooly Phillis, whose nest homely face is just as dear to her as if it were eopatra's.—*Beecher's Norwood.*

HOME.—The only fountain in the wilderness of e where man drinks of water unmixed with bit- rness is that which gushes up in calm and steady cess of domestic life. Pleasure may heat the art with artificial excitement, but when the ex- ement is gone, an aching void is left. That is led in the holy calm of domestic bliss, when, sur- unded by all that tends to earthly comfort, a man rns his thoughts to a life that extends through in- ity, making his home an index pointing across the a of life to one of happiness beyond.

Young Folks.

Our Little Newsboy.

Hurrying to catch a certain car, at a certain cor- r, late one stormy night, I was suddenly arrested the sight of a queer-looking bundle lying in a or-way.

"Bless my heart, it's a child! O John! I'm raid he's frozen!" I exclaimed to my brother, as both bent over the bundle.

Such a little fellow as he was, in the big ragged at; such a tired, baby face, under the fuzzy cap; ch a purple, little hand, still holding fast a few pa- rs; such a pathetic sight altogether was the boy, ing on the stone step, with the snow drifting over n, that it was impossible to go by.

"He is asleep, but he will freeze if left so long. ere, wake up, my boy, and go home as fast as you n," cried John, with a gentle shake, and a very ntle voice; for the memory of a dear little lad, fely tucked up at home, made him kind to the small gabond.

The moment he was touched, the boy tumbled up, d before he was half awake, began his usual cry th an eye to business.

"Paper, sir? Herald, Transkip, Last—" a great p swallowed up the "last edition," and he stood nking at us like a very chilly young owl.

"I'll buy 'em all, if you'll go home, my little chap; s high time you were asleep," said John, whisking e damp papers into one pocket and his purse out of other as he spoke.

"All of 'em? why there's six!" croaked the boy, he was as hoarse as a raven.

"Never mind, I can kindle a fire with 'em. Put t in your pocket and trot home, my man, as fast possible."

"Where do you live?" I asked, picking up the y cents that fell from the little fingers, too benumb- to hold it.

"Mills Court, out of Hanover. Cold ain't it"? said boy, blowing on his purple hands, and hopping bly from one leg to another to take the stiffness t.

"He can't go all that way in this storm; such a te, and so used up with cold and sleep, John."

"Of course he can't; we'll put him in a car," be- n John: when the boy wheezed out—

"No, I've got ter wait for Sam. He'll be along soon's the theater's done. He said he would and I'm waiting."

"Who is Sam?" I asked.

"He is the feller I live with. I ain't got any folks l he takes care o' me."

"Nice care, indeed; leaving a baby like you to it for him here such a night as this," I said, ssly.

"Oh, he's good to me, Sam is, though he does ock me around sometimes when I ain't spry. The fellers shove me back, you see, and I gets cold, l can't sing out loud; so I don't sell my papers, l has to work em off late."

"Hear the child talk. One would think he was teen, instead of six," I said, half laughing.

"I'm most ten. Hi! ain't that a oner?" cried boy, as a gust of sleet slapped him in the face, en he peeped out to see if Sam was coming. Hullo! the lights is out. Why, the play's done, l the folks gone, and Sam's forgot me."

It was very evident that Sam had forgotten his little *protege*, and a strong desire to shake Sam possessed me.

"No use waitin' any longer; and now my papers is sold, I ain't afraid to go home," said the boy, stepping down, like a little old man with the rheumatism, and preparing to trudge away through the storm.

"Stop a bit, my little Casabianca; a car will be along in fifteen minutes, and while waiting you can warm yourself over there," said John, with the purple hand in his.

"My name's Jack Hill, not Cassy Banks, please, sir," said the little party, with dignity.

"Have you had your supper, Mr. Hill?" asked John, laughing.

"I had some peanuts and two sucks of Joe's orange; but it warn't very filling," he said gravely.

"I should think not. Here! one stew; and be quick, please," cried John, as we sat down in a warm corner of the confectioner's opposite.

While little Jack shoveled in the hot oysters, with his eyes shutting up in spite of himself, we looked at him, and thought again of little Rosy-face at home, safe in his warm nest, with mother love watching over him. Nodding towards the ragged, grimy, forlorn little creature, dropping asleep over his supper like a tired baby, I said,

"Can you imagine our Freddy out alone at this hour, trying to work off his papers, because afraid to go home till he has?"

"I'd rather not try," answered brother John, winking hard, as he stroked the little head beside him, which, by the by, looked very like a ragged, yellow door-mat. I think brother John winked hard, but I can't be sure, for I know I did, and for a minute there seemed to be a dozen little newsboys dancing before my eyes.

"There goes our car, and its the last," said John, looking at me.

"Let it go, but don't leave the boy;" and I frowned at John for hinting such a thing.

"Here is his car. Now, my boy, bolt your last oyster, and come on."

"Good night, ma'am; thankee, sir," croaked the gaateful little voice, as the child was caught up in John's strong hands, and set down on the car-step.

With a word to the conductor, and a small business transaction, we left Jack coiled up in a corner, to finish his nap as tranquilly as if it wasn't midnight, and a "knocking round" might not await him at his journey's end.

We didn't mind the storm much, as we plodded home; and when I told the story to Rosy-face next day, his interest quite reconciled me to the sniffs and sneezes of a bad cold.

When busy fathers hurry home at night, I hope they will buy their papers of the smaller boys, who get "shoved back;" the feeble ones who grow hoarse and can't "sing out;" the shabby ones, who evidently have only forgetful Sams to care for them; and the hungry looking ones, who don't get what is "filling." For love of the little sons and daughters, safe at home, say a kind word, buy a paper, even if you don't want it; and never pass by, leave them to sleep forgotten in the streets at midnight, with no pillow but a stone, no coverlid but the pitiless snow, and not even a tender-hearted robin to drop leaves over them.—*Merry's Museum.*

Saved.

I believe the boy came to steal. Why else did he creep into the kitchen window without knocking? Pet was sitting there in one of her thoughtful moods. I could see through the side window, though the luxuriant grape-vine hid me completely from view. At first sight the boy startled me. He was uncouth—he was ugly. Not only that, but his brow was low; and to me his eye was vicious. Some children would have screamed at the sight of such an apparition—Pet did not. Instead, a smile broke over her face like a burst of sunshine.

Nothing human repulsed her. I have shuddered to see her clasp a filthy little creature round the neck. Everybody was "nice" with her; and in her vocabulary "nice" meant good.

But to go back to the rough intruder.

It startled him to see her smile, but in an instant the boy looked ashamed. A flush spread to the purplish swelling under his eyes.

"Is 'oo hungry?" cried Pet, in clear, small, bird-like voice.

A moment after, she emerged from her corner with a lovely rose apple, that filled both her wee hands, and running toward him, her eyes shining—I thought I never had seen so beautiful an expression in a human face,

"Take 'is and 'oo! be nice—'oo is nice; aint 'oo?

The boy looked down at the small blessing; his lips worked a little. Sure am I no sermon would have reached his poor heart as did that little act. He seemed to hesitate.

"Take it," said I cheerfully; "Pet would rather you would eat it, I know. What did you wish when you came? Can I do anything for you?" coming in as I spoke.

The tears stood in his eyes now.

"I don't know as I want anything, ma'am, I—well—I—I—don't know as I need any thing!"

"Have you a home?" I asked.

"A—a—home—that's what I never had."

"Dive him someffin more, mamma," said Pet, pitifully, grieving for the tears.

He looked at her with an almost worshipful glance.

"I have two or three cords of wood that want splitting and piling, down cellar," said I.

"I'll do it," he said, brightening.

I looked at him keenly.

"Can I trust you?" I asked; but I tried to say it with a smile.

"Yes, you may, ma'am; indeed, you may," he said; and then, with a swift motion, jerked his sleeve across his eyes. He told me that he was called Bertie, and I imparted his name to Pet. So every little while she would pat-a-pat to the head of the cellar stairs, and cry out.

"Bertie, is 'oo nice?" then throwing back her little head, and bursting into such silvery peals of laughter; and I laughed softly to myself every time I heard her.

Bertie came next day to finish his job, and his gray eyes grew positively beautiful at the sight of Pet.

"Oh, I love her, ma'am." he exclaimed. "Oh, I'd give anything if I might kiss her, ma'am."

"Pet, Bertie wants to kiss you," I said.

"Is 'oo nice?" laughed Pet, suspending her busy little operations.

"No—no—I aint nice," he said, remorsefully.

She seemed to deliberate a moment, then she said, slowly,

"Well, 'oo must be nice," and came up to him and put up her lips.

He kissed her—made that swift, awkward motion with his sleeve again, and hurried to his work.

My husband became interested in the boy.

"Depend upon it, Hetty," he's a neglected genius, or he never would have shown such sensibility. I'll see about him."

He did see about him to some purpose. He gave him occupation; found him reliable and steady work. The war broke out, and Bertie enlisted—was wounded and came near dying in the hosdital. From that sick bed he returned home refined, spiritnalized. Ah, me! he came home to weep over Fet's still, waxen features.

"Oh, my little salvation!" he cried, with tears of agony; "under God—my little Savior!"

Pet, in her home above, must rejoice if she sees Bertie—now an earnest student in Christ; for this sketch is not all fancy. Bertie will be a shining light, a brand saved from the burning, to minister to the heirs of glory.

As for Pet, do you think I ever wished her back? Never.

My waiting angel—my seraph guide to the gates of Heaven! My one little child that never gave the heart that loved her a single pang! "Of such is the kingdom," and with such my blessed darling is safe forevermore.—*Cleveland Messenger.*

OF the English edition of Smith's Bible Dictionary 2,200 volumes have already been sold in this country and the demand still continues.

NEWS SUMMARY.

PACIFIC COAST ITEMS.

THEY had a first class volcano in successful operation at Gold Hill, Nevada, last week. Clouds of smoke were seen issuing from Mount Butler, and on its summit was found a crater from which the smoke proceeded. To those who were brave enough to draw near the "fiery abyss" and look into its burning depths, vast sheets of flame were visible. Great excitement ensued, and Gold Hill was regarded by its inhabitants as a doomed city, lying as it does, in the very path which the melted lava would be sure to follow when said lava should make its appearance. The discovery that all the excitement was caused by a mass of rubbish set on fire by the Indians in a cave on the mountain, had a pacifying effect on the people, who, although disappointed in their hope of being dug out of a second Herculaneum in future ages, rejoice in the safety of their city.

WE learn, from the Sacramento *Record*, that a nest of tarantulas was found recently in that city by parties engaged in removing some rubbish. Both the discoverers and tarantulas were frightened and left in a hurry; but the latter returned, and a stranger passing about midnight was severely bitten, and will probably not recover. It is also said that Sacramento has produced this season an immense crop of mosquitoes, which, by their ravages, give the citizens of that place the appearance of having suffered from the small pox. This disease has not, however, become prevalent in that city, and the people are hoping to escape its ravages.

IT seems to be a settled thing that Vallejo is to have a grain elevator, although the work progresses very slowly. The *Recorder* gives the following description of the work:

"The main building is to be 85x100 feet on the ground plan. There will be two 14-feet stories for sacking grain and handling shipments in sack. Above these stories will be 50 bins, each 10x20 feet. These bins will be constructed of 2x6 inch lumber, the planks laid flat on each other, and each layer spiked to the next. Above these bins will be the cupola, 40 feet high and 42x100 feet, for weighing and distributing the grain, and occupying the centre of the building. The building will stand on about one thousand piles, averaging 40 feet in length, and will be extended out to a depth of water which will enable the largest class of vessels to lie alongside and receive cargo. The engine will be of 100-horse power. The contract for the entire work will, it is thought, be let in less than a week."

The Salt Lake *Reporter* is informed that the workmen upon Brigham Young's contracts are complaining that the contractor wishes to withhold their money until after the October Conference. They think that he wishes to retain the money until that time, in order to have an opportunity for deducting tithing from the amount due them, and that he is fearful the money, if paid now, will be spent before the tithing is due.

MANY farmers desire to see the practical working of the Steam Plow, but are not able to ascertain at what time and place if will be exhibited. The proprietors would do well to exhibit it regularly on certain days of the week, that farmers from the country may know the time and be present.

THE citizens of Vallejo are about to petition Congress to make that city a port of entry and the terminus of the Central Pacific Railroad. If Vallejo were a few miles nearer San Francisco, and the citizens of Oakland could be induced to give their consent, the petition might be successful.

AT a recent meeting of the Board of Regents, it was decided to erect a wooden building for temporary purposes. The salary of the President was fixed at $6,000 per year, and that of the Professor of Physics at $300 per month.

THE Stockton *Gazette* says that a paper is being circulated among the citizens for subscriptions to a railroad from Stockton to Paradise Valley. It will be the first step toward opening up the rich Tulare region, and will pay from the start.

THE Sonoma County and San Joaquin Valley Agricultural fairs have been held during the past week. In both counties the exhibition has been superior to any previous one.

THE *Daily Morning Chronicle* has made its appearance regularly since September 1st. It seems to meet with a flattering reception by the people.

THE San Jose *Mercury* strongly advocates the building in that city of a large, commodious pavilion, for holding fairs, mass meetings, etc.

THE first rail on the Alameda Railway was laid at San Jose, this week, with speeches and appropriate ceremonies.

HUMBOLDT CITY, 282 miles east of Sacramento was the terminus of the Central Pacific railroad on September 1st.

THE Dutch Flat *Enquirer* says that all the mining claims in that vicinity have suspended operations for the season.

A LINE of stages is to be established between Marysville and Davisville to connect with the railroad.

ONE hundred and sixty ladies are employed by the Women's Co-operative Union in this city.

THE Mechanics' Institute Fair is to close on Saturday, September 12th.

THE Italians of this city have subscribed $9 500 for an Italian Hospital.

A VEIN of stone coal has been discovered near Oroville.

TELEGRAPHIC.

EASTERN.—The Bricklayers of New York have formed a co-operative Building Association....Indian hostilities still continue in Colorado....A Soldiers' and Sailors' National convention will be held in Philadelphia about the first of October....It is thought there will be a September session of Congress....The expenses of the various Custom Houses have been reduced a quarter of a million since July 1st.....The Republicans have carried Vermont by large majorities ....A wall fell in Albany, N. Y., burying a number of women and children in the ruins....Great frauds have been discovered in the Buffalo Post Office.

PERSONAL.—Warrants have been issued for the arrest of Commissioner Rollins and other revenue officers....John Q. Adams is Democratic candidate for Governor of Massachusetts. ....The Secretary of the Interior has been holding a consultation with Southern leaders in Virginia....Geo. H. Pendleton has been stumping the State of Conneticut....Bowden, Conservative Congressman from North Carolina declares for Grant and Colfax....Gen. Rosecrans will not publish any account of his conference with Southern leaders....Sen. Fessenden has been warmly received in Portland, Me., and made a long address....The Chinese Embassy will sail for Europe on Sept. 9.

SOUTHERN.—The Democrats of South Carolina are said to be flattering the negroes with a prospect of winning many of their votes....The Legislature of Tennessee has appointed a committee to wait on the President and ask for help against the rebel organizations which threaten the State. If he refuses assistance, it is said that the militia will be called out. ....The Rebels in Arkansas have commenced hostilities on a small scale....The Govenor of Georgia will issue a proclamation disbanding the armed associations throughout the State....The Louisana Senate has removed from office the Senator from the Second District for fraud in the election, and substituted a mulatto....The rebels in Arkansas have been defeated and the courts reinstated.

FOREIGN.—In the International yacht race at the Isle of Wight, the American yacht "Sappho" was badly beaten.... In China, the Imperial troops have gained a victory over the rebels by the aid of foreign officers....There is a sensational report of a secret understanding between Gladstone and the Catholic Bishops of Ireland....Bismark's health is still very poor....There is a prospect of an alliance between Prussia and Russia....It is rumored that all English mails will hereafter be forwarded by way of Queenstown....American hay is worth $24 per ton in London. English hay of same quality, $48 per ton....The Sultan visited Admiral Farragut on the 27th ult.....The Allies occupied Humaita on July 25th....A great earthquake occurred at Callao, Peru, Aug. 23d....Garibaldi has resigned his seat in the Italian parliament.

WEEKLY MARKET REPORT.

WEDNESDAY, September 2, 1868.

FLOUR—There is a continued good demand at current rates. We quote jobbing rates as follows: Superfine, in sks, ₱ 196 lbs, $5 25@$5 50; Extra, in sks, $6 25@6 50.

WHEAT—Sales of 1,200 sks fair milling, $1 87½; 600 sks good shipping, $1 93; 460 sks do, $1 95; 150 sks do, $1 90; 330 sks low grade, $1 70; 400 sks choice, $1 97½; also, 20,000 sks shipping, prior to arrival, p. t.

BARLEY—Sales of 450 sks new, in two lots, $2 25; 200 sks do, $2 20 ₱ 100 lbs.

OATS—Sale of 200 sks very poor, $2 27½; good to choice quotable at $2 35@2 60 ₱ 100 lbs.

POTATOES—About 1,000 sks Mission, in lots, 90@95c, chiefly at the latter figure. Carolina are selling at $2 ₱ 100 lbs.

ONIONS—Sale of 100 sks Yellow, in lots, $1 25 ₱ 100 lbs.

CORN—The stock of old is very much reduced and quotations are nominal. Last sale of choice was at $2 75 ₱ 100 pounds.

RYE—New crop is nominal at $1 75@2 ₱ 100 lbs.

BUCKWHEAT—Nominal at $1 62½@$1 75 ₱100 lbs.

BEANS—There is no change to note in prices. We quote jobbing rates for first quality as follows: Bayo, 5c; Butter, 6½c; Pea 12½c; Small White, 8½c; Pink, 6c; and Red, 3c ₱ lb.

BRAN—Moves off freely at $18@$21 ₱ ton.

MIDDLINGS—Fine, $37 50@$40; feed descriptions, $30@$32 50 ₱ ton.

OIL CAKE MEAL—Sells at $30 ₱ ton from the mill.

HAY—The range for ordinary to choice is $10@15 ₱ ton. A small cargo of medium sold at $12.

DAIRY PRODUCTS—Fresh roll Butter is quoted at 45@47½c; a few fancy dairies bring 50c; California pickled, 40@45c, and California firkin, 32½@37½c, with but little doing at the outside figures; Cheese, 14½@17c for California dairies, and 17@18½c ₱ lb for Eastern dairies; Eggs, 57@60c for Hen; a small lot of Duck Eggs sold yesterday at 50@55c ₱ dozen.

PROVISIONS—Following are the jobbing prices: California smoked Bacon 14½@15c; Oregon do, 14@15c; California Hams, 16@17c; a small lot of Oregon Hams sold yesterday at 19c; quotable at 18@19c; California Lard, 13@14½c; Eastern do, 12½@13c½c ₱ lb.

POULTRY—Live Turkeys are to-day quoted at 20@22c ₱ lb; no dressed Turkeys coming into market; Hens, $7 50@$8 50; Roosters, 6@7 50 for large size; spring Chickens, $4@$6; Ducks, $4 50@$6 ₱ doz; Geese, $2@$2 50 ₱ pair; Venison, scarce, 12½c ₱ lb.

WOOL—One of the principal receivers reports sales for the week amounting to 20,000 lbs fall at 13@13½c for clean grades and 10@11c for slightly burry. Receipts are still light. The fall clip will probably meet with good demand, though prices are not yet well established.

HIDES—In consequence of a marked reduction in quotations at New York, as per private telegram published in the Bulletin last Friday, the market here has been somewhat unsettled during the interval. Sales since last Wednesday reach 1,500 California dry at 13@14c. Salted are dull at 7c ₱ lb.

TALLOW—There is apparently a better tone to the market. A few small lots have changed hands during the week at 7¾@8c for choice Beef and Mutton. Sales to the Candle Factory for the week amount to 20,000 lb Beef at 7½c ₱ lb.

San Francisco Cattle Market.

Dealers report the supply and demand well balanced and prices without change from last week.

We quote slaughterers' prices as follows:

BEEF—American, 1st quality, 7@8c ₱ lb.
do 2d do 6@7c ₱ lb.
VEAL—8@10c for medium, and 12c ₱ lb for choice.
MUTTON—Is steady at 6@6½c ₱ lb.
LAMB—Steady at 8@9c ₱ lb.
PORK—Undressed, 4@5¾c; dressed, 6½@8c ₱ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.

Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

The National Temperance Convention held in Cleveland, was largely attended by representatives of various temperance organizations in the country, and seems to have been useful in its influence. The principal gain from such conventions must always be in the form of stimulus and such comparison of views as shall promote co-operation, and there was much need of this in the temperance cause. Many of the organizations had become more or less jealous of each other, and some of them had failed to make much progress, owing not only to lack of zeal, but also to difference of sentiment touching the best means for promoting the end all have in view. The discussions of the Convention, and the spirit that prevailed in its sessions, must bring all more cordially into fellowship and concert of action, so that we may hope more will be done than in years past. The advance of drunkenness has been fearful in almost every portion of the country, and the evils which attend it have been more multiplied than ever, since the war. There ought to be hearty and uniform effort among all who love the race, and would hold back the tide of death that is making thousands its victims every year; and there is no time to be lost, for the tide is gaining momentum, and compass, and velocity in a ratio that is alarming. There was a time when the lower forms of intemperance (if there are any grades in a vice so essentially ruinous) seemed to be less prevalent, and the danger was thought to threaten fashionable drinkers chiefly. But now, all classes are alike invaded by it, and the contributions to the rushing stream are from the saloons, and even the parlors, of those who reckon themselves of the higher orders, as well as from the cellars and hovels of the confessedly degraded. There is demand for a pronounced public sentiment against the enormous curse, and for the union of all who would remove it.

May it not be possible that the General Council summoned by the Pope will be animated by a different spirit from that which many appear to suppose will pervade it? The Pope himself, if we may judge from the utterances that have proclaimed his views, cannot be expected to suggest in detail any plans that would afford much ground for hope that the Catholic Church may take on some more progressive features. But the subjects he has proposed, may be discussed and acted upon in such a manner as to encourage this hope greatly, and there are leading minds in the Church who will so far apprehend the advantage that this action would give them, that they will hardly hesitate in a Council to express their views. The indications have been many within the last twenty years that Romanism is being awakened somewhat by the spirit of our times. There are many particulars, by no means involving the essential elements of her faith and polity, respecting which a change would add great vigor to her whole organization, and there are many reasons urged by the condition of the Church in every part of the world why this advantage should not be neglected. If the Council shall furnish proof that there is a real purpose of progress, and ability to execute it, among the leaders of the Church, it will do good, for it will force Catholicism toward the common ground of all Christians. If it shall only reaffirm the old positions, and thus prove that it can never advance, it will do good, for it will force Catholicism so far behind all other forms of Christianity that multitudes will abandon it at once. We see no evil that can result from its decisions, and it is not impossible that great good may result.

The Astor Library in New York will remain for ages as a splendid monument in honor of the family whose head in this country was John Jacob Astor. It was a fitting tribute to the city where he amassed his fortune, that he bequeathed so valuable a gift to all classes of her citizens, while his own name could hardly have more frequent and grateful mention than as it is uttered by those who enjoy the magnificent bequest. We had supposed that Mr. Astor confined his expressions of good will for his fellows to the land of his adoption, but are pleased to learn that in his prosperity his native place and the people who knew him in his early days of poverty were not forgotten by him. A most substantial and thoroughly appointed orphan asylum, with an endowment sufficient to provide for all the orphans of his native town in Germany, was erected by him and secured against any possibility of failure during his lifetime; and a Protestant church, built largely by his money, with a clock and bells that were his gift, are the enduring proofs of his liberality. Astor might have done much more with his wealth for the good of the race, but it is pleasing to know that these works of benevolence live after him. In what better way can rich men use their money?

Judaism is certainly assuming some phases in our times that would greatly astonish the Jews of other days, could they know what their descendants believe and teach. The order of B'ni B'rith, or Sons of the Covenant, which is of quite recent origin, is said to number 112 lodges, or divisions, and to be making rapid advance; yet in their National Convention, held in New York a few weeks since, principles were announced and advocated that sound strange indeed, coming from Jewish lips. One of the speakers declared that the expectation of the Messiah, and the restoration of the Jews to Palestine, are no longer tests of orthodoxy, and that they believe in the brotherhood and common destiny of mankind. At the laying of a corner-stone of a hall in Cincinnati, Dr. Lilienthal confirmed these declarations by a still more extended and definite statement of the sentiments adopted by many modern Jews, employing these words: "America is our Palestine; here is our Zion and Jerusalem; Washington and the signers of the glorious Declaration of Independence are our Messiah, and the time when their doctrine will be recognized and carried into effect all over the world is the time so hopefully foretold by our great prophets. When men will live together united in brotherly love, peace, justice, and mutual benevolence, then the Messiah has come indeed, and the Spirit of the Lord will have been revealed to all His creatures." No language could more clearly make known the disintegration which is going on among the Jews, when its author is regarded. It is not Christian, of course, but it is certainly not Jewish, and as a sign of progress, even though it be through the region of infidelity in its first stages, it is worthy of note.

The Regents of the University are giving evidence that they are somewhat alive to the expectations of the public, and perhaps are doing as much as may be wise under the circumstances. The most important thing for them to do now is to elect a President, and it is to be hoped they are aware that much more must be required of one who shall fill that office successfully in California, than would be true in the older States. Here, *the man*, rather than the real importance of that which he represents, must be relied upon, to gain favor with the people; and even a State University well endowed, will fail unless some man shall be at its head who will win the confidence of those who must be its patrons, and awaken a degree of popular enthusiasm respecting advanced education. The President, and all others who shall have the interests of the University in charge, must know how to educate the people as to its advantages, and actually do this, before they will have many students to educate within its halls. There is a much greater preparatory work necessary than to erect buildings, and elect a Faculty, and gather the facilities for thorough culture, for all these may be furnished for a mere handful of young men who shall be thus inspired with the desire for learning. What is needed, therefore, is a President who will be *adapted to California*, as well as able to honor the position by his scholastic attainments; one who will be popular among our people, rather than one who has a "national reputation;" and, if possible, reference should be had in the choice to the wishes of those who are likely to feel the most interest in the University, and to contribute the most students, as well as money, for its prosperity. It will probably be found that it is much easier to invite the right man to be President than it will be to induce him to accept the place, for there are many

very attractive invitations which all such men have opportunity to accept. Still, with proper care and perseverance and wisdom, the right man can be obtained, and no other should be a candidate for the office in any event. Everything now depends on the choice of the Regents, and many true friends of the University are anxiously waiting their action.

Religious Intelligence.

PACIFIC COAST.

Notice.—The Synod of the Pacific will hold its next annual meeting on Thursday, October 1st. Opening sermon by the retiring Moderator, Rev. J. S. McDonald, at 7½ P.M.

John Edwards, Stated Clerk.

The Presbytery of Benicia will hold its next semi-annual meeting in the Two Rocks Presbyterian Church, on the last Friday of September, the exercises to commence with a sermon from the retiring Moderator, Rev. James Woods, at 7½ o'clock, P.M.

A. Fairbairn, Stated Clerk.

Festivals, etc.—A festival was recently given by the ladies of the Congregational church at Dalles, Oregon. The exhibition of pictures by means of a magic lantern added materially to the interest of the occasion. Receipts, clear of expenses, $100.

A festival for the benefit of the Mission Sabbath School at Sacramento was held on the evening of September 2d, in the Assembly Chamber. The proceeds are to be used in the purchase of an organ.

The ladies of the Methodist church of Santa Cruz held a fair on Tuesday and Wednesday of last week, which was liberally attended, and netted $260. Singing, recitations, and readings formed part of the entertainment.

A fair for the benefit of the building fund of the Episcopal church of Santa Barbara was held at the post-office on the 4th inst. We have not yet heard the result, but a large sum was expected, to aid in finishing the building, which has been commenced.

The Sunday Schools of St. Paul's Church, of Virginia, and St. John's Church of Gold Hill, united in their annual picnic on September 2d.

The ladies of both Methodist societies in Stockton held festivals during the week of the Fair, which were well patronized.

A festival in aid of the building fund of the Baptist church of San Rafael will be held on Sept. 15th.

The Sabbath Respected in Woodbridge.—The citizens of Woodbridge have been trying for some time past to close their places of business on Sunday. It appears that they have been more successful than have the citizens of some other towns in the State. Perhaps they have been more in earnest. The *Messenger* says:

Our citizens have great cause for thankfulness and congratulation at the marked appearance for the better which our town presented on Sunday last, in consequence of the fact that all business whatsoever, for the first time in the history of Woodbridge, was entirely suspended on that day. "Some good will yet come out of Nazareth." The day will long be remembered by our citizens, and we believe all will in future aid this great reform thus so happily inaugurated. We trust that not only ourselves will be benefitted, but that other places will follow our example.

Central M. E. Church.—At a recent meeting, the following Trustees were elected for the ensuing year: W. H. Gawley, W. B. Holcombe, J. L. Cullin, J. M. Buffington, E. Burke, and L. Aigelfinger.

Church of Christ.—The annual meeting of this denomination will be held near Stockton, beginning on the 18th inst., and continuing two or three weeks.

A Teacher's Institute.—We learn from the *Mountain Democrat* that a Sunday School Teacher's Institute, for El Dorado County, will be held in the Presbyterian church, Placerville, on Monday and Tuesday, September 14th and 15th. Eminent speakers from Sacramento and San Francisco are expected to address the meetings. All interested in the Sunday School work, especially teachers, throughout the county, are cordially invited to attend. Entertainment will be provided for delegates from Sunday Schools out of town.

Placerville.—A copy of resolutions adopted at a meeting of the congregation of the First Presbyterian Church of Placerville on August 19th, has been sent us, but as the resolutions have been delayed on the way, and have already appeared in other papers, we do not publish them in full. They express the thanks of the congregation for the faithful and earnest manner in which the pastor, Rev. J. R. Hammond, has performed his duties since his connection with the church, the regret that he is obliged, by ill health, to be temporarily absent from the church, and the hope that he may be speedily restored to health and "that his work in the future may be blessed of the Redeemer as it has been in the past."

Marysville Churches.—A Marysville correspondent of the Portland *Oregonian* writes as follows: "Marysville has seven Protestant churches and one Catholic church. The churches are pretty well supported, and the interest in religious matters, I believe is on the increase. Rev. Dr. McKaig, recently of Cincinnati, is pastor of the Presbyterian Church. He is a gentleman of more than average ability—his discourses are highly spoken of by all who have had the pleasure of attending his ministrations. His Fourth of July oration was an eloquent and learned production. Marysville may well be proud of one so highly gifted."

Mechanics' Institute Fair.—The managers have given one-half of the proceeds of the Fair during the greater part of the past week to the various charitable and benevolent societies of this city. The Fair has been successful beyond the expectation of all, and the managers show a commendable spirit in sharing their gains with our Benevolent Associations and Asylums.

Bible Union.—A meeting was held last week at the First Baptist Church, for the purpose of forming a California branch of the American Bible Union. The organization was effected by the adoption of a constitution and by-laws. C. V. Gray was chosen President, Rev. C. A. Buckbee Secretary, and Rev. C. R. Hendrickson Delegate to the meeting of the Union in New York on the 18th of October.

Sabbath School.—Blackboard exercises of various kinds have been introduced by the pastor in the Sunday School of the First Baptist Church, in this city. It is said that these exercises prove an efficient means of interesting and instructing the pupils. Other schools will adopt the custom when its usefulness shall be completely proved.

Ministerial Union.—This association met on Monday, Sept. 7th, at the house of Rev. E. C. Bissell.

Benevolent Association.—The Howard Benevolent Association appeals to the citizens of Sacramento for contributions to its treasury. An institution which has accomplished so great a work of charity in the past, should not be suffered to become less effective through a want of means.

Watsonville.—On Sunday, 31st. ult., five additions were made to the Presbyterian church in this place. The day before two Ruling Elders were elected, and it is expected that in a short time two or three more will be chosen.

Sacramento.—The ladies of Grace Church are engaged in improving the appearance of the interior of the church. The building is to be renovated throughout, but the whole of the work proposed will not be completed this season.

Church Organized.—A Baptist Church was organized at San Rafael on Tuesday evening, Sept. 8th, at the school house. Addresses were made by Drs. Thomas and Hendrickson, and other prominent Baptist clergymen.

Catholic Church.—A man at Milpitas, Santa Clara County, has given 15 acres of land for the use of a Catholic church, and an attempt is to be made immediately to raise money for the erection of a building.

Santa Barbara.—The new Episcopal church has been commenced, and the walls are already completed. It is hoped that sufficient funds will be raised to ensure its completion at an early day.

The General Association of the Congregational Churches of California, says the *Pacific*, will commence its session at Oakland, in Rev. Dr. Mooar's church, on October 7th.

Burglars.—The convent at Vancouver was recently broken into by burglars for the purpose of robbery, but they succeeded in carrying off nothing of value.

Camp Meeting.—The Conference Camp-meeting of the M. E. Church has commenced on the old grounds between Santa Clara and San Jose.

Portland.—The annual convocation of the Episcopal Churches of Oregon met at Portland, August 31st.

Salem.—A new church building is being erected at South Salem by the Methodists.

EASTERN.

The attention of the Stated Clerks of the several Presbyteries is called to the following facts;—

1. The Report of the Special Committee of Nine was unanimously adopted by the General Assembly.
2. The adoption of this Report included an approval of the Report of the Special Committee of Fifteen on Reunion; and required the Basis of Reunion, recommended by the Joint Committe of Thirty, and mutually approved by the two General Assemblies of 1868, to be sent down as an overture to the Presbyteries.
3. The proposal for an amendment of the First Article in this Basis, submitted by the Albany Assembly, not having been adopted by our Assembly, constitutes no part of the Overture, and is not to be submitted to the Presbyteries.
4. The subsequent action of the Albany Assembly, in respect to the interpretation to be given to the Basis, not having been adopted by our Assembly, is without binding force, and has nothing whatever to do with the Overture itself.
5. It is made the duty of the Stated Clerks of the several Presbyteries, to lay this action of the General Assembly before their respective Presbyte-

ries for their consideration, and, previously to the meeting of the next General Assembly, to forward to the Stated Clerk of the Assembly a duly authenticated report of the result.

The following is respectfully submitted as a correct and appropriate *form* in which to bring the *overture on reunion* before the Presbyteries:—

"Does this Presbytery approve of, and give their consent to, the Reunion of the two Branches of the Presbyterian Church in the United States of America, on the Basis proposed by the Joint Committee of Thirty, and approved by the two General Assemblies, meeting in May, 1868, respectively, at Albany, N. Y., and Harrisburg, Pa.?"

By order of the General Assembly,

EDWIN F. HATFIELD, Stated Clerk.

NEW YORK, July 15, 1868. —*Evangelist.*

ABDUCTION AGAIN.—Mary Ann Smith, the young Methodist girl who was abducted by the Catholics, has been remanded to the custody of the "Mother Superior" of a Magdalen Convent in New York, by one of our New York judges, elected by the Catholics of the city. What a curse is an elective judiciary!

In the case of young Montana, in 1849,—a Jewish boy clandestinely baptized by a Catholic servant girl —the Papists claimed him and took him in spite of his parents. It was claimed that he preferred to be a Christian, and that his rights of conscience and of choice must be respected, though he was but eight years old. But in this Protestant, land the constitution of which now forbids any one from being deprived of liberty except for crime, a girl of sixteen who has for years been her own mistress, is shut up in a Catholic Bastile by law, for becoming a Methodist, and refusing to renounce her "heresy." But the case is appealed, and will be argued next winter in Albany. Meanwhile, the poor girl is obliged to attend mass, and worship the Virgin, and cross herself, all of which she despises, and is liable to be poisoned too, before her case is finally decided.—*Zion's Herald.*

TRUTH STRANGER THAN FICTION.—In a pleasant but small Connecticut village the Methodists have lately laid the corner-stone of a church edifice, to which the following pleasant story attaches: The ground for church and parsonage was given by a Presbyterian gentleman who desired a church there; and there being a few Presbyterians, he was willing to aid in the erection of a M. E. church. The offer of the lot was first made twelve years ago, and a pious old lady, who believed that a church ought to be built there, induced him to renew the offer every year. At last the feeble society resolved to build, and determined, if possible, to erect a stone church. Just as they were about to renounce the idea on account of the expense, it was proposed to examine the ground, and instantly the search was rewarded by the discovery of a quarry of Conneticut blue-stone of first quality. Digging a little further a sand for mortar was found, and while these explorations were being made, to supplement the material, water, in quality unlimited, bubbled up.—*Advance.*

CAMP MEETINGS.—The Methodist brethen are great on camp-meetings; but it is very questionable as to the good they do overbalancing the evil. The *Methodist*, one of ablest papers among the able ones of the church, speaking of this says: "Our camp-meetings have been marred, and the good done by them thrown into doubt, by the Sabbath-breaking which they occasion. The Reading Railroad ran Sunday excursion trains, and carried thousands of passengers to the ground at Manheim, and at the Long Island Camp-meeting it was discovered, late on Sabbath, that huckstering had been going on within the precincts under the control of the Committee, as on a secular day. Are Methodists, who profess to be devout Christians, about to become notorious as Sabbath-breakers?"

OPPOSED TO UNION.—Rev. W. L. Breckenridge, D.D., is violently opposed to union with the New School brethren. In a late number of the *Western Presbyterian* he writes a communication, which is virtually a declaration of war and secession in the event of reunion. He says: "The honest and hopeful way to oppose it is for all who are truly against it to plant themselves on open and absolute refusal to unite with the New School as a body, on any basis whatever, though welcoming all suitable persons who wish to come to us from them.

DEATH IN THE PULPIT.—Rev. David E. Palmer, Presbyterian pastor at Timber Ridge, Tenn., died suddenly on Monday, July 13th. He stopped in the middle of his sermon on the Sunday previous, and requested the congregation to sing a hymn while he rested a moment. During the singing he was observed to lie down in the pulpit, and on reaching him his friends found him speechless.—*Zion's Herald.*

INTERESTING FACTS.—There are more Methodists in Ohio than in any other state, more Baptists in Georgia, more Presbyterians in Pennsylvania, more Congregationalists in Massachusetts, more Protestant Episcopalians in New York, and ten times more Unitarians in Massachusetts than in any other state.—*American Presbyterian.*

QUERY OF A POOR MINISTER'S WIFE.—When the minister's salary is fifteen hundred dollars, and a thousand are paid for music—the members of the choir having renumerative employment during the week—is that a judicious and equitable apportionment of the money raised for parochial expenses?

NOT INVITED.—Simon Bundich, a colored preacher of Brooklyn, N. Y., has published a card stating that the Association lately had a dinner in Brooklyn, but refused to receive the colored members at the table.

DARTMOUTH.—Donations to the amount of $175,000 have been made to Dartmouth College within the past four years, in addition to the $80,000 given by the State for the Agricultural Department.

BROKEN DOWN.—Thirteen periodicals of the Southern Baptist Church have broken down within two years, for want of patronage. So says the *Religious Herald* (Baptist).

FOREIGN.

ASPINWALL.—The *Churchman* states that the Rev. Henry Tullidge, late of Boston, Mass., has charge at present of the church built at Aspinwall by the railroad corporation. The structure, which is of cut stone, with a floor of marble, is of great beauty. It was erected at a cost of $10,000. The church services are attended, on an average, by 70 persons. Mr. Tullidge has inaugurated a school—the only one in Aspinwall—which numbers not far from forty pupils, including both white and colored children.

UNION IS STRENGTH.—There is a Tract Society in Stirling, Scotland, consisting of one man only. His name is Peter Drummond. He is a seedsman, and about twenty years ago he began to publish tracts, and he has put into circulation about *fifty millions.*

AN OUTPOST.—The Rev. Dr. Charteris, of Glasgow, Scotland, has been appointed by the Committee of the Foreign Correspondence of the Established Church of Scotland to proceed to Dresden to originate a Presbyterian church there.—*Evangelist.*

REV. JOSEPH K. GREENE, Congregational missionary of the American Board at Brousa, in Turkey, is obliged to return to this country, on account of feeble health, and will probably arrive by August 1st.

Young Ladies' Seminary, Benicia.

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WEDNESDAY, JULY 29, 1868.

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In addition to these courses there is a daily military inspection and drill, together with vocal and light gymnastic exercises, under the instruction of a teacher. Every student is required to attend the military and gymnastic exercises, as a means of physical training.

For the mental, moral, and physical culture of each pupil committed to his care, the Principal holds himself responsible.

Further particulars may be obtained by addressing the Principal, at Oakland.

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And of all who desire books in any of these departments. All such are requested to call and examine the publications of the Presbyterian Board at the Depository for the Pacific Coast, which has been established at the store of

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Correspondence.

To California by the Overland Route.—No. 4.

Leaving Fort Bridger, with its picturesque scenery and its innumerable mosquitoes, at an early hour in the evening, we continued our journey at a rapid rate—the stages generally proceed more expeditiously during the night—until it was past midnight, comforting ourselves amid our fatigue with the reflection that in another day we should enjoy a sufficient rest.

At about one o'clock, A.M., we were informed that a sudden rise in the Bear River had carried away the bridge by which we were to cross, so that we should have to ford the stream, and as the driver thought it hardly safe to attempt this at night, we were obliged to delay for a few hours. This accident we could not but regard as a blessing in disguise, as it afforded us an opportunity of having a much better sleep than we had enjoyed for several nights. Accordingly when we had stopped I first made a benevolent but useless effort to convince some of my sleeping fellow passengers, whom it was impossible to restore to any condition of consciousness, of the advantages of taking a bed in a house near by, and then hastened myself to improve the opportunity of sleeping again in horizontal position; my efforts during the previous portion of the night had fully demonstrated to my mind the impracticability of my sleeping on the middle seat of the coach, under the ordinary condition of things. Probably the greatest inconveniences of overland travel are the deprivation of sleep and the irregularity of meals. During the week we had breakfast at different hours from 3 to 11 A. M., dinner from 11 A. M. to 5 P. M. and supper from 5 to 10½ P. M. Sometimes 3 hours between meals, sometimes 11 or 12! In such circumstances it is best—for an obvious reason—to inquire while eating, when it is likely that the opportuniny of eating again will occur, a habit which the force of circumstances has a tendency to develop.

When we were again on the way we were gratified to notice the marked improvement in the general appearance of the country from what it had been on the foregoing day. Although the ground was still covered to some extent with sage-brush and grease wood there were also other varieties of shrubs and an abundance of grass; we had left behind us for the time the wastes of sand and the wearisome plains of yesterday. Our interest naturally increased also as we come nearer to the country of the Mormons and when at breakfast, the reception of our change in Salt Lake currency brought this fact home to our minds that we were actually *in* Mormondom, we were prepared to observe with greater attention all that was to be seen of this strange people. The peculiar institutions of the "Latter Day Saints" became early in the day, the subject of an animated discussion among the passengers of our stage coach excepting the lady who occupied the seat just behind myself, who did not seem disposed to take part in our deliberations and maintained generally an entire silence. For the sake of the argument the gentleman who shared with me the discomforts of the middle seat advanced the opinion that there was scripture sanction for the practice of polygamy since David was a polygamist and was said to have been a man after God's own heart, which view seemed to have force with some present until it was shown that while in other respects David was approved of God it was not in respect of his having many wives, by any means, that he was a man after God's own heart but very far from it, the practice being condemned by the example of Him who made man from the beginning of the creation male and female, and by the teachings of the Savior. A feeble plea for *liberality* as to the religious opinions of those who differed from us put forward meekly at this point by the reticent lady in the back part of the coach and addressed to us generally, received an instantaneous reply from the young bride on the front seat, who showed quickly and feelingly that such a thing as the toleration of another wife besides herself was something wholly repulsive to the instincts of a true woman, and my young friend on the back seat declared, that, *for his part* he *might* have some consideration for a man who was a Mormon, but for a woman who adhered to such an offensive degrading loathsome system, he *could not possibly* entertain the *least* respect, a deliverance which seemed to express the general conclusion arrived at by our debate, and could not have been very gratifying to the quiet lady, who proved to be a veritable "Latter Day Saint."

While engaged in this discussion we were introduced into the further end of Echo cañon and the interest of the exterior prevented the resumption during the day of moral topics. As we passed through this famed cañon, which has an average width of from two to three hundred yards and is traversed by a beautiful stream, we had on our left, at some little distance, a range of high, barren hills; on our right there arose a bare wall of brown rock, conglomerate and sandstone, apparently, reaching at some points to a great hight, inclined in some places toward the valley beneath, hollowed here and there in caves and grottoes and carved by the hand of Nature in the greatest possible variety of grotesque forms, so that any ordinary imagination could make of them rostra and benches, and amphitheatres. From the fissures and the base of this rocky wall there flowed numerous springs of cool and sparkling water. As an evidence of present enterprise, we found here a large band of Mormons engaged in grading the Union Pacific Railroad, which traverses the entire cañon. Our attention was also directed more than once to the remains of the breastworks with which, in former years, the Mormons had fortified the place, and from behind which these resolute followers of a new faith had hoped, in case of an emergency, to defend their liberties from the invasion of an uncharitable Government.

While wondering at the innumerable objects of interest that thronged everywhere upon our observation, we noticed far up in the air some small white specks, floating like flakes of snow or downy feathers. At first I took them for seeds of plants—as of the thistle—borne by the wind. They were so far up in the sky, and they sailed along in such a manner, that I did not, for sometime, think of their being grasshoppers. But such they were, and as we advanced they presented themselves in such numbers that they had, at least, the appearance of an immense swarm of bees, and by the density of their masses, actually made it difficult to clearly see the rocks within a few rods of the coach. The trees were as bare of leaves as if a fire swept through the valley, and it was easy to see that all human skill would be powerless to avert such a scourge as this destructive insect. As mountain and cañon scenery was the great feature of this day's travel, I conclude this letter with a brief description of what we saw in Parley's cañon, by which we made the passage of the mountains just East of Salt Lake city in the evening. We had stopped at the last station beyond, and it was about 7 o'clock P. M., when we entered the defile from the east. At its bottom the gorge was not more that fifty feet wide, and in this limited space a splendid mountain stream and Wells Fargo and Co.'s stage road are continually disputing each other's right of possession, and encroaching on each other's domain. As we progressed, the stream was one continued rapid, with an average depth of twelve feet and a depth of three, foaming and dashing down in the finest possible style; laughing over its riffles, shouting over its cascades, roaring over its falls, rejoicing in its irresistible strength, perfectly willing to be charitable to all opposing obstructions, because sure of its power to circumvent or override them. What a splendid stream it was; all vivacity, action and life; the emblem of an active nature which knows no rest except that of the grave, this stream finds its repose only amid the peaceful waters of the distant lake. Hanging over this grand mountain torrent are lofty summits, rising in lines almost perpendicular or in terrace upon terrace, to a dizzy hight. Immediately upon this stream, on that side which is not occupied by the road, rises an abrupt wall of rock varying from 150 to 300 feet in hight, sparsely covered with clinging shrubs and wild vines. Back of this is every variety of mountain scenery, domes, pinnacles and towers, bare rocks of granite, gray in the moonlight, shining like icebergs and drawn in lines as sharp, and lofty cones of snow-clad peaks, radiant in their soft and immaculate drapery; and through all this delightful variety we go whirling along, entranced in an ecstacy of admiration. With the exception of the silent lady, who has not been in a good humor since morning, we are all in raptures; and now we are about to make our exit from the cañon, and, as we pass out, there is on our left a majestic tower of rock, bare and alone, rising hundreds of feet, apparently, and standing as the grand sentinel of enchanted ground, guarding the gateway to this pleasant vale, while the sleeping champions of strength, mountains and rocks, repose in every attitude behind him; and just then the full-orbed moon rises upon the crest of the highest mountain-summit and casts the shadow of this castle-rock across the dark portal, from which we have even now emerged, mingling forest and rock, mountains and valley, light and darkness, while the scene grows dim to our eyes and the noise of the water becomes familiar upon the ear, and one of Nature's finest exhibitions is past.

In less than an hour we were in Salt Lake City, and at rest. W. R.

Letter from Santa Cruz County.

Watsonville, Sept. 7th, 1868.

Of course you know where our Pajaro Valley is, but unless you have seen it, you cannot know what it is—one of California's jewels nestling down here between the mountains and the sea, fast filling with thrift and its attendant wealth.

This valley is as healthy as it is beautiful and productive. We have people who came here confirmed invalids, and, after a residence of a few months, were in the enjoyment of good health. The climate is adapted to all constitutions, except those having a consumptive or an asthmatic tendency.

The agricultural district here is about ten miles square, with Watsonville in the centre, on the north bank of the Pajaro River, which is here spanned by a good bridge. The crops throughout the entire valley are excellent. Fruit is abundant. I have seen peaches as large and as well flavored as any I saw last season in Santa Clara Valley, and I see

no reason why the hardier class of grapes might not be cultivated successfully here. Fogs we have, but not so much as along the coast north of Santa Cruz.

Watsonville has some two thousand inhabitants, with the usual supply of hotels, stores, and *grog* shops. Of the latter we are cursed with sixteen, and we dare not hope for any diminution in this fiery stream—at least, until after the election, as politics and whiskey seem to be partners for life. But you must not think us the worst people in the world. To offset this machinery of Satan we have one M. E. church of some 70 members; one small organization of Methodist South; one (still smaller) of Baptists; one of the Episcopal persuasion; one Roman Catholic, one Mormon, and one Presbyterian church. Added to these six religious bodies, we have one Lodge of Good Templars, one Division of Sons and Daughters of Temperance, one Masonic lodge, and a large lodge of Odd Fellows. Of the churches, but three have church edifices: the Methodists, the Papists, and Presbyterians, and these three are the only churches having regular services.

The Presbyterians have a neat church, are out of debt, and are now engaged in an effort to secure a fine property adjoining their church, for a parsonage. For nearly a year they were without a pastor, but continued their Sabbath School. Since the beginning of the present year a prayer-meeting has been kept up. The Sabbath School has nearly doubled in numbers—now having on its roll 136 scholars, 16 teachers, and 4 officers. During this time eight additions have been made to the membership of the church and two Ruling Elders elected and installed.

The attendance on our public worship is very good, and, for California, quite regular. At the beginning of the present pastor's labors, the "free system" was adopted, and seems to work well, the plates being passed both morning and evening.

The crying need of our church and our whole town is a genuine revival of religion—one which which will shake this place down to the "bed-rock." This is our hope, and for it we are working and praying.

Watsonville has a quiet, pleasant, upward look, and is slowly but surely rising in enterprise, morals, and education. We have a large and overflowing public school. "Pajaro Institute," now in the second term, is flourishing also, and the Principal, Prof. Van Doren, has rented additional buildings, and has now the prospect of building up a fine school. C. J. A.

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The Occident.

San Francisco, Saturday, September 12, 1868.

THE KEPT TREASURE.

There is more than Christians will be able to comprehend on earth, in the expression of Paul, "I am persuaded that He is able to keep that which I have committed unto Him, against that day." Little do those who are faithful in any station, serving their Master, imagine that they are accumulating wealth that will be enjoyed by them in the skies. That not alone will their souls be saved, but they will enter into the possession of all that God has laid up for them from the contributions into His hand of a lifetime of fidelity. There they will find safely preserved the gain of trial, the rewards of obedience, the bliss of conquest over evil, the treasures of knowledge, none of which has been lost, and the title to which can never be alienated, though they will be amazed to see how great are their riches. Indeed, we forget a large part of what, at the time, it gave us joy to recognize as the fruit of our labor or endurance, whether seen in ourselves or in others. But in Heaven memory will be unclouded respecting all we have done that can make us happy in the review, and the blessed aggregate will be before us. It is said that in some parts of Britain, when excavations have been made by which the surface has been removed, the mosaic pavements laid by the Romans when they possessed the land, ages ago, are found in all the perfection of their first beauty. They were covered, but not destroyed, and when exhumed speak of what had long since been forgotten. So will memory clear away the rubbish that years gather over what God is not willing shall perish in a good man's life, and none will be more astonished than he himself, at what shall be thus disclosed.

Moreover, it is not designed that we shall have a large portion of what God will permit us to enjoy as the fruit of our holy living, in this world. There is to be but little *time* for us to enjoy it here, and therefore He stores it up for us, and we shall find it all when eternity shall be before us, in which to possess it. Our life on earth is much like the century plant, that demands care, and culture, and supply, during its long growth, with but little return, comparatively, until the end, though enough to repay, at the time, all its costs; but bursts, at last, into such a wealth of beauty as charms all who behold it. This beauty is the result, not of the last days of cultivation, but of the long course of patient work. Heaven is our place to bloom, but we are ever contributing to the luxuriance of the flower by the faithful, humble, earnest lives we pass on earth. And will it not excite the praises of all the blest dwellers in that world, as they shall witness the surprise of many a saint, when he is made conscious of all God has been keeping for him! He forgets, he undervalues, even, what he remembers; he disavows what his Master intends to credit him; he comes up to his home, feeling that he has been saved only by grace, and that so as by fire, and hopes for no more than the privilege of taking some lowly place, where he may see his Savior, and unite with the mighty throng in His praise. But he cannot be hid. There has been too much garnered up for him to allow his humility to deprive him of its appreciation and enjoyment. He learns, what with all his experience of it before, he never knew, the *riches* of grace. He knows now the value of faithful living, in any station, and receives with gratitude and joy, all that has been laid up for him during those years of sincere, though imperfect, devotion to the Lord Jesus.

Surely, with such a prospect, one may escape the charge of folly who strives to live so that God may gather something from the results of life that shall be worth preserving. No one should be unmindful how solemnly—it may be how gloriously—this life may bear on that which is to come. The eager multitudes around us try in many ways to disprove the wisdom of such living. They anxiously press every power into service, in quest of treasure, but every taxed nerve, and muscle, and faculty, cries out, "Do not talk to us about a treasure in Heaven, that shall be kept for us, that shall abide forever! Give us gold! Give us pleasure! Give us fame! Give us anything that we call success for this life! What care we for the next?"

Nevertheless, let the wise man hold on his way. There is another world, and it is not far from every one of us. To be rich there will be infinitely more important than to have gain here. Give something, day by day, into the hands of God, to be *kept* for you, for eternal wealth is priceless.

A HISTORY OF EIGHTEEN YEARS.

The celebration, by the Society of Pioneers, of the 17th anniversary of the admission of California into the Union, arrests the attention of all our citizens who really deserve to be so regarded. There are many persons among us who never think about the progress of the State, as there have been, from the beginning, those who have contributed largely to its wonderful history, yet cared only to fill their coffers with gold which might be carried with them to some other home. These persons feel no interest in anything of a public nature, unless it may be made of advantage to themselves, and a recital of what has been accomplished on the Pacific Coast within eighteen years could be given in no rhetoric that would have any charms for them, except the rhetoric of their balance-sheets. The number of those who must be so regarded, however, is diminishing rapidly, and a larger proportion of Californians than ever before are now affected by more or less of State pride, and the enthusiasm which the most remarkable history that has ever been chronicled may well excite. The particulars of advance from that rude condition of affairs in the midst of which the foundations of the grand edifice we are rearing was laid, are so familiar to most of our people that we need not repeat them. We do not care to boast of the change, but allude to it for the purpose of impressing all who may be so affected with a conviction of the obligations that attach to a residence in such a land. The past is rightly interpreted only as it is made prophetic of the future. What has been done is made valuable in proportion as this is built into the superstructure that is to be. This superstructure will not rise before the vision of those who merely long to see it, or who believe it will be reared; but it will reward the anxiety and toil of those who shall take their places on the walls, and work patiently, and hopefully, and well for the achievement of the end. In political, and social, and religious affairs, there will be demands on the people of California who expect to make this their home during the next eighteen years, even more urgent and important than any that were imposed on the honored men who have thus far conducted these affairs. And if men shall be found equal to these demands, the results, as bearing on the welfare of the race, can hardly be estimated.

The Old Paths.

I am a plain old man, quite unassuming, and as such I would like to say a few things through your paper, to those who may not decline to read, after such an introduction. You know, as a general rule, old people are attached to the old paths, and I find myself being drawn pretty strongly in that direction, in many respects; perhaps in nothing more than in favoring old fashioned Christianity in its simplicity—something as it was at the time when it could be truthfully said, "And to the poor the Gospel is preached." I am not a Quaker, nor exactly a Methodist, yet from my boyhood I liked to see a Quaker hat and a Methodist coat (when worn by those who accompanied them with a cheerful face). It afforded some evidence that *they* were not ashamed of their colors. Now, I do not like to find fault, but what shall we say of those professors of Christianity in our times who ride upon the topmost wave of fashion and worldly pleasure, and yet pass for the followers of Him who hath said; "Ye are not of the world, even as I am not of the world."

Previous to coming to this city, I was for more than forty years a member of a flourishing Christian church—a church that exerted an influence outside, without compromising with the world, yet that church did not tolerate theatre-going, nor the dance. Here, these things are frequent among church members. Twice within a few months, have I seen professing Christians engage in the same whirling dance, that is practiced in the licensed dance-houses.

Now, if this is the service of the living God, where shall we look for the service of Baal?

In reference to another matter, shall I give you a peep into the interior of my mother's factory, as it was in the year 1800, a few years before, and a few after? This was before the day of our country carding-machines. Our wool and flax were brought into the house, from our little New England farm, and never left it until they went out upon the backs of the children. My mother had nine operatives, of different ages, but not a drone in the hive. These were made busy with the little picking machines, the hand-carding, the spinning-wheel, the loom, and the dye-tub in the chimney-corner. The fabric issued was quite good—as good, at least, as our neighbors had. But perhaps I ought to admit that it would not well compare with the fine array of San Francisco woolen goods, as exhibited at the Mechanics' Fair. You may well imagine that my mother's time was much taken up in her daily duties; yet she had plenty of leisure to teach her little ones the way to Heaven, and to pray with them that they might enter this way. And such teaching! Such prayers!

What of the result? We verily believe those children all gave their hearts to the Savior, either in early childhood, or in youth. The nine all reared families, and a large proportion of those families were pious.

Here, perhaps, I should draw the vail. May a gracious God have mercy upon the rising and *motherless* generation, and in answer to the prayers of a long line of pious ancestry, at least save some of them!

Old Farmer.

Union.

There are some things passing strange in our union movement. Do our churches wish to unite in one body just as they are? There is not a minister, elder, or deacon in either body who has not publicly and before God solemnly accepted and adopted the Confession of Faith. The matter of creed,

then, is all settled. But some, the objector says, have peculiar views of the Confession of Faith. The New School believe that, though man has no spiritual ability, no real power to perform a spiritual act, without Divine aid, still he has a natural ability which begets responsibility, and may be urged in enforcing obligation.

They believe Christ's sufferings are vicarious; that he died intending to save only the elect; but he so died for all men that we may freely, honestly offer salvation to all men, and whoever will believe shall be saved. Do the Old School desire to take the New School, with these and like peculiarities, into one body with themselves?

Do the New School wish to unite with the Old School with their backs up against every seeming heresy, and a wide-awake look into every nook and corner to see if it cannot be found?

Some of them, also, holding to an atonement so limited that they dare not offer Christ to sinners except in a most general way, lest they offer Him to some for whom Christ did not die. Nor dare they urge any sinner to repent, knowing he cannot repent without Divine aid. Nor dare they pray for any individual sinner, lest they pray for one who is not elect.

Do they wish to unite with a body outnumbering their own and containing such material unrebuked—so blue with orthodoxy, some of them, as to materially tinge everything around them.

There is but one material question to settle in this matter. Do we wish to unite just as we are? That is the question. For either body to expect to change the other by legislation is futile in the extreme.

The same is true with the Psalmodist churches. If they hope to persuade us to abandon our sweet hymns, their hope is vain. The only question is one of liberty. Sing what you please, brethren, and allow us the same privilege. This point conceded, we may unite. Never otherwise. A few churches might be persuaded to adopt the exclusive use of some version of the Psalms of David, but with the mass of the churches that is impossible. No conscience can be produced in the Presbyterian Church on this point, and all such conscience is gradually but surely passing away from the Psalmody churches. Their men of great heart and head are breaking from these trammels, followed by many good people. Probably there are very few men in any of those churches who would refuse a desirable call from a Presbyterian church on account of the hymns. If this is so, the time of our union with them is not far distant. It may be necessary that a few more of the fathers fall asleep first, but the signs of the times are sure. Christ's prayer that "they may be one," will ere long be answered in the Presbyterian Church.

S.

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Current Literature.

Essays, Political and Miscellaneous.

Two volumes of essays, by Bernard Cracroft, M.A. of Trinity College, Cambridge, have been published by J. B. Lippincott & Co., Philadelphia. These essays are reprinted from the leading English periodicals in which they originally appeared, and treat of a great variety of subjects, political and miscellaneous. The author is an earnest advocate of the Reform movement, radically Liberal in his tendencies, a zealous friend of Gladstone, and not an admirer of D'Israeli. He treats modern English politics in an able manner, and the partizan spirit which to some extent is apparent in his writing, gives at least life and vigor to his style.

Cracroft enters boldly into the field of criticism, and freely expresses his opinions concerning the works of various authors, on all sorts of subjects, literary and scientific, with some of which subjects he claims no practical acquaintance. He justifies his pretention to criticise writers, acknowledged to be his superiors in their respective departments of literature and science, as follows:

A tea-taster may be absolutely ignorant of the processes involved in tea-growing, but as a tea-taster he will certainly beat the large average of tea-growers. A man may spend ten years in learning to play the fiddle very badly, and a girl of ten may tell him how badly he plays, and tell him, too, the very things that are disagreeable in his playing—things which escape his notice because he has become hackneyed to them in the daily and encaustic practice of his own defects.

And so it is with authors and scholars, poets and novelists. The very fact of their having been absorbed in the details of production, unfits them for the appraisal of their own work. Who can look into his own eyes?

The article on the Jews in western Europe is one of the very best that have been written on the subject. The miscellaneous essays on such subjects as "Magnanimity," "Work," "Praise," "Jealousy," "Vanity," "Cruelty," "The talent of looking like a fool with propriety," &c., are admirably written and well repay perusal. The book may be found at Bancroft's. We take the following from the essay on "Manners:"

But there is a crop of eccentricities and anomalies in second-rate English manners, which are very curious, and sometimes very distressing, and which seem to be totally indigenous. The chiefest is rather a positive defect than an eccentricity, and that is the almost total absence of any manifestation of a desire to please. In this respect foreigners have an unquestionable superiority. A well-bred foreigner will go and sit by another person without familiarity or assumption, and yet with an indefinable air over his whole being expressive of a desire to please that person. He does not look self-satisfied—he does not look busy, nor anxious, nor important—he does it without fuss, and with a certain reserve. Perhaps he looks grave, or perhaps there is the twilight of a smile, but in all cases his whole attitude seems to say, "I am glad to have met you. What topic can we discover most pleasing to yourself? And if we cannot discover anything very wonderful, still it is a pleasure to sit in your company for a few minutes." Curiously connected with the characteristically English absence of a desire to please for its own sake, as an essential part of high-breeding, is the straage infatuation of a large part of the younger generation to affect an air of indifference, varied only by fits of smirking, giggling, and flirtation, and the use of slang phrases, which supply the place of pleasant intercourse, between young people who would have enough to say, and could amuse each other much better by saying it, if they were not afflicted with the mania for being thought witty, and the dread of ever being thought in earnest. Thus, the young men of the present day seem to labor hard to be thought empty puppies, and the young women empty puppets. "*Celui qui court apres l'esprit, attrappe, la sottise.*" Doubtless we owe this in a great measure to the halo of cant with which the Puritan party have contrived to invest the idea of earnestness. Yet if we look for the distinctive feature of the best manner in foreigners, whom we twit with levity, it is precisely its pervading earnestness. And it cannot be denied that the last and most beautiful touch, the ideal varnish of perfect high-breeding, is, in fact, earnestness with simplicity. Earnestness is the outward and visible symbol of inward and invisible sincerity—the foundation of pleasant intercourse. To be in earnest is the first and last compliment we can pay to those with whom we deal. We thereby acknowledge that we respect them, without which no society is possible. And perhaps this will account for a fact which younger men often fail to comprehend. A true woman prefers feeling to wit, and still more to its pretence. Nor does earnestness exclude mirth or glee. On the contrary, the true character of earnestness is to laugh if there is anything to cause laughter, and not to laugh if there is nothing to laugh at.

Putnam's Magazine for September, like all the previous numbers since it was revived, is well supplied with ably written articles. "Camping Out in Siberia," by George Kennan, has some beautiful descriptive passages, and furnishes knowledge respecting that frozen region from a new point of observation. The article of Dr. Francis Vinton, respecting the identity of Louis XVII and Eleazer Williams, will attract attention from those who take interest in such questions. But we are best pleased by the contribution of Prof. Hoppin, entitled "Hellas." The ordinary reader must find it instructive and suggestive, but the classical scholar will be charmed with it. These are his closing thoughts:

We see the secret of the transcendent greatness of Greek art, in that it sprung from the depths of the mind, striving after some fit expression of the divine; but getting no higher than the spirit of Nature, than the enshrining of human nature, its wisdom, power, and beauty. It never gained a glimpse beyond the expressionless calmness of the face of Pallas Athena.

In Greek literature and philosophy there are a few minds who soar above the region of Greek art, which lies after all exclusively in Nature, and who seem to grasp moral ideas. Such minds as Pindar and Pericles, Plato, and he who has been called "a plank from the wreck of Paradise," the almost righteous Socrates—these show the heights of the Greek genius, and its original fiery power of thought, unaided by revelation, to attain to truth. In these days when classical education is decried, it is well for us to think what the world would be without the educating agency of the Greek mind. Perfection of language remains with the ancients. If we wish to express our thoughts with the greatest freedom, freshness, and force, we must go to the Greek models. To be educated, it is not enough to learn the facts of the outer universe; this is but a part, though important part of education; but it is far more important to understand the inner world of mind, and be developed from within outward. Here the subtle spirit of Plato is still our guide, until a greater than Plato becomes our Teacher in spiritual truth. That very truth Plato seems almost to have grasped intuitively; yet no one knows the precious boon of Christianity until he knows something of Greek literature, and Greek philosophy, by which he sees how much by wisdom the world knew not, and how far the greatest minds, the brightest intellects that were ever created, failed to come to the knowledge of God, by the way of pure thought.

Literary Items.

Longfellow in England.

A correspondent of the Boston *Advertiser* gives the following interesting statement with regard to the popularity of Longfellow's works in England:

The popularity of the author of "Evangeline" is unbounded. It is literally true that a volume of his poems is found in nearly every English home. There is no other work so certain to be encountered. If you go into the drawing-room of one of the middle classes in any of the towns, a volume of Longfellow's poems is on the centre-table, or on one of the knick-knacks which are ornamented with literature. When I was at a public school, thirty boys had each a copy of Longfellow. In the country cities, passionate lovers search his poems for tender lines wherewith to touch the heart. No young lady's collection of piano music is complete without "Excelsior." An excellent bass singer (Mr. Weiss) died the other day, whose reputation was chiefly made by his mode of singing "The Village Blacksmith," which he had himself set to music. There is no living English poet who has half the circle of readers in England than Mr. Longfellow possesses. As I write I can call to mind editions of his works in all the shapes and forms of which English publishing admits. I have seen him heavy in gold and beautiful in the best of engravings. In this form he is an annual. I know him in green, in blue, in Russia, in cloth, in paper covers. He is gilt-edged, marble-edged, and plain. I have read him in types so large that Methusaleh would not have needed spectacles in deciphering him, and I have looked with curiosity at pages where anything less than a microscope would have been of little service. Every farmer's wife has a Longfellow, it she has only a dozen books in her case. At the fairs in the villages Longfellow lies in some form or other on the stalls. He is turned into Latin and into Greek. He is quoted in sermons and lectures.

In 1866, the sale of religious books and tracts in Italy amounted to 120,000 copies, and during the last year to 148,000, being an increase of 28,000 copies. Some of these books have gone through several editions.

President Buchanan left in his will $6,000 for the editing and publishing of his biography. He showed a sensible vanity in not wishing to leave his memory to the care of unprejudiced—and unpaid history.

De Foe had great difficulty in finding a publisher for "Robinson Crusoe;" Thackeray for "Vanity Fair;" Charlotte Bronte for "Jane Eyre," and Emerson for his first essay on nature.

Sir Walter Scott's son, who bore his father's name, and succeeded to his title, used to say, and some believe with truth, that he never had read a line of his father's works.

The tomb of Tom Moore, in the churchyard of Bramham, in Wiltshire, is said to be in a dilapidated condition.

It is reported that Louis Napoléon is preparing a Life of Augustus to complement his Life of Cæsar.

A translation of Shakspeare's plays and poems into Hindostanee has been published in Bombay.

The *Boston Post* understands that the *New York Independent* is to have a religious department.

It has been suggested, and with great probability, that Goldsmith wrote "Goodey Two-Shoes."

Fanny Crosby, of Oberlin, the author of the hymn "Sweet Hour of Prayer," is blind.

The profits of the London *Times* last year were $500,000 in gold.

Educational.

Portable Virtue.

It is Hannah More, I believe, who deserves the credit of the expression, "portable iniquity." She uses it to describe certain mottoes and phrases by which evil principles have been made dangerously easy and adhesive to the memory. Examples of such are the proverbs, "*Revenge is a morsel for the gods;*" "*Better be out of the world than out of fash-*

ion," as well as the Miltonic sentence, "*Better to reign in hell than to serve in Heaven.*" In the same spirit, Webster has somewhere denounced the writer, or speaker who put in anything but cumbrous and impracticable words a sentiment such as, "The natural hatred of the poor to the rich." Such sententences, indeed, deserve the denunciations of all men, and they merit the careful attention of teachers, as things to be untaught and dislodged, from the minds of the young. But they suggest, also, corresponding vehicles of things good and salutary. Our homilies should end with proverbs. Our sermons to the young should be packed closely if we would have them transported far. A distinguished lecturer once rendered a long discourse upon depth of culture, persistently impressive to the minds of his audience by the sententious exhortation: "*Subsoil your souls.*" Our Savior has lodged all moral science and true politeness in the laconic rule, "*Do as you would be done by.*" A parent may introduce the great principle of self-denial into the mind and life of his child by some such phrase, taught to him, as, "*I want to, but I wont.*" C. R. C.

The Great Lesson.

The first great lesson a young man should learn is that he knows nothing. The earlier, and the more thoroughly this lesson is learnt the better. A homebred youth, growing up in the light of parental admiration, with everything to foster his vanity and self-esteem, is surprised to find, and often unwilling to acknowledge, the superiority of other people. But he is compelled to learn his own insignificance; his airs are ridiculed, his blunders exposed, his wishes disregarded, and he is made to cut a sorry figure, until his self-conceit is abased, and he feels that he knows nothing.

When a young man has thoroughly comprehended the fact that he knows nothing, and that, intrinsically, he is but of little value, the next lesson is that the world cares nothing about him. He is the subject of no man's overwhelming admiration; neither petted by the one sex, nor envied by the other, he has to take care of himself. He will not be noticed till he becomes noticeable; he will not become noticeable until he does something to prove that he is of some use to society. No recommendations or introduction will give him this, or ought to give him this; he must do something to be recognized as somebody.

The next lesson is that of patience. A man must learn to wait as well as to work, and to be content with those means of advancement in life which he may use with integrity and honor. Patience is one of the most difficult lessons to learn. It is natural for the mind to look for immediate results.

Let this, then, be understood at starting: that the patient conquest of difficulties which rise in the regular and legitimate channels of business and enterprise is not only essential in securing the success which a young man seeks in life, but essential also to that preparation of the mind requisite for the enjoyment of success, and for retaining it when gained. It is the general rule, in all the world and in all time, that unearned success is a curse.

Personal.

Wm. Daniels has been sent to State Prison for 4 years for an assault on the Secretary of the Alison Ranch Mine. A fortune in the shape of an interest in the mine was left Daniels a few years ago by his brother, and has proved his ruin.

Rev. Mr. Daly cleared $150 for his Church at Stockton, by his lecture on the Holy Land, in Oakland, which is, according to the *Pacific*, much better than he did in this city.

Mr. Jas. K. Edwards, a prominent citizen of Grass Valley and Superintendent of the Gold Hill mine died suddenly on Saturday last.

Rev. A. Coplin of the Methodist Church at Watsonville took leave of the Church and friends in that place, last Sunday evening.

Rev. C. G. Ames declines the invitation to renew his engagement as pastor of the Unitarian Church at Santa Cruz.

Rev. H. C. Benson, D.D., has commenced his labors as Editor of the California *Christian Advocate*. Under his care the paper will undoubtedly prosper.

Mr. George O. Tiffany has been appointed Guager of the Second Internal Revenue District of California.

Prof. Biggs has written and is circulating among the citizens of Gold Hill, a pamphlet on Infidelity.

Hon. E. D. Wheeler delivered the oration at the recent celebration of the Admission of California.

Rev. J. J. Talbot commenced his duties as rector of the Episcopal Church at Gold Hill last Sunday.

Mr. C. C. Crosby has been appointed County Superintendent of Public Schools for Placer County.

Gen. Halleck and Staff have returned from their tour of inspection on the northern coast.

Mr. W. F. Anderson has been nominated by the Democrats of Nevada for Congress.

Rev. Geo. F. Whitworth of Olympia, W. T., recently lost his dwelling house by fire.

Ned Buntline will go East about Oct. 1st but will return and settle in California.

Rev. S. D. Simonds and family arrived in this city last week from the East.

Rev. H. R. Avery is having a new dwelling house built at Walnut Creek.

Ex-Gov. John Bigler arrived in Sacramento from the East on Tuesday.

Mr. Stephen Masset (Jeems Pipes) will sail for the East in a few weeks.

Mr. C. Coffin ("Carleton") has been spending a week at Yosemite.

Rev. C. A. Buckbee left this coast for the East on Saturday last.

Rev. J. A. Skinner sailed for the East on Saturday 5th inst.

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Remedy for Blind Staggers in Sheep.

We take the following from a communication to the Santa Barbara *Post:*

I wish to place before your readers, especially those engaged in the business of sheep raising, a very important remedy for the Head Disease or Blind Staggers. I have for the past two years been experimenting to overcome this fatal disorder, but have not until the past few months been able to save one from dying when once attacked with it; but have at last by patience and continual experiments overcome the once fatal disease. It seems to prevail mostly among old ewes or young lambs. My first experiment of the kind was on a lamb some eight months old which was so badly effected that I considered it as good as dead, but thinking there must be some remedy for the suffering animal, I concluded to try once more, which proved to my entire satisfaction that I had at last, after many experiments, found a sure cure, or at least nine out of ten cases. The animal was so badly affected I thought perhaps I might relieve it of its misery either by killing or curing it. Next day instead of finding my lamb dead, as I expected, I was much surprised to find it at the corral some half mile from where I left it the previous evening, almost well. Since then I have applied the same remedy to several others and have found it effectual. The remedy may seem cruel, but where the life of the animal is at stake any remedy is acceptable. The remedy is simple: A small bladed pocket knife half an inch in width, applied to the jugular vein, just back of the vertebra, or the joint that connects the head with the neck of the animal. If bleeding on the one side does not relieve the animal apply if on the other, same as the first. A cool shade and but little exercise for a few days will help to improve the animal. I would state, however, that a little precaution should be used in applying the knife so as not to sever the vein, and for that reason I think nearer the head the better, as the flesh is more solid and one can have a better idea of the depth running the knife; I have in some cases had to cut large holes in the neck of the animal before the blood would start, but when it did come it was almost as thick and black as tar; almost immediately after the blood begins to flow you can discover a change, the eyes brighten up, and the sheep is inclined to go straight forward in place of turning around as it was wont to do before. I believe other animals treated likewise when afflicted with head disease or blind staggers, would be relieved immediately. This may not be a new remedy to some who have been engaged in stock raising for a number ot years but have not been free to give it out for the benefit of those just beginning the business. Had I known this before, I could have saved a great many that have died for want of knowledge sufficient to relieve them. Thomas Snyder.

Bad News for the Rats.

Recent experiments show that squills (*Scylla Maritima*), the edormous bulbous root of which is much used in medicine, is not only a powerful poison for rodents, but also one that they are very fond of. The way of preparing it for the desired purpose is as follows: One of the bulbs is cut into thin slices, hashed and bruised, then fried in a pan with fat, which is afterward strained through a cloth and put into broken plates and saucers, to be placed in the cellars and other places infested with rats, mice, etc. To prevent dogs and poultry from eating of this poisonous compound in stables, pigeon-houses, or farm-yards, it may be put into a wooden box, about a foot and a half long, and having a hole at each end. The rat gets in at one end and goes out at the other, after partaking of the noxious food, which soon kills it. Squills may also be reduced to powder for the same purpose, by bruising them in a mortar to a pulp, which is afterwards incorporated with as much flour as it will hold. This paste is then rolled out, as you do for pastry, then cut into shreds, which are left to dry on hurdles, or on sheets of paste-board, and are afterwards pounded in a mortar. The powder thus obtained will keep for years, and may be put into boxes or barrels. If manufactured on a large scale, it may become a profitable article of exportation. In Algeria, squills cost nothing, the country being absolutely overrun with them. —*English Paper.*

How to Can Fruit Properly.—This we call a very simple process when rightly understood. We always have an abundance of small fruits up in glass jars. We think the trouble less, the fruit better, and less expensive, than by the old process of preserving in sugar, pound for pound. We use the Spencer jar with a japanned cover, and a rubber ring around its edge. We heat the fruit to a boil in a bright tin pan; have the jars filled with quite warm (almost hot) water, to warm them; pour out the water, and dip the boiling fruit rapidly into the jar, until it comes slightly above the shoulder in the inside of the neck of the jar. The end of a string, about one-eighth of an inch in diameter, is dropped inside on the fruit, retaining the other end in the hand. Now crowd in the cover down on to the shoulder, at the same time withdrawing the string, and the work is done. Any extra juice or air will follow out with the string.

Those who fail in putting up fruit to keep, do not exclude the air. This is done by having the fruit hot, and by being sure to fill the jar, so that when the cover is pushed down a little of the juice or air will be pressed out with the string. You may sweeten the fruit or not, just as you please. It is not necessary in order that it may keep. Neither is it necessary to put the fruit into the jars to boil. It necessitates extra trouble, and often loss by the breakage of the jars.—*Western Rural.*

Keep Off The Flies—How to Do it.—Protect that useful animal—the horse—from the pestilent annoyances which often molest them at this season. There is a recipe in the Farmer's Recipe Book to secure horses and other animals against the attack of flies, which we re-publish at this season in the hope that those employed about horses will be induced to try its efficacy:

"Take two or three small handfulls of walnut leaves, upon which pour two or three quarts of cold water; let it infuse one night, and pour the whole next morning into a kettle, and let it boil for a quarter of an hour; when cold it will be fit for use. No more is required than to moisten a sponge, and before the horse goes out of the stable, let those parts which are most irritable be smeared over with the liquor, viz: between and upon the ears, the neck, flank, &c. Not only the lady or gentleman who rides out for pleasure will derive benefit from the walnut leaves thus prepared, but the coachman, the wagoner, and all others who use the horses during the hot months."—*Christian Observer.*

Chinese Farming.—A correspondent calls attention to a fact which illustrates the industry and ingenuity of the Chinese. All along the coast the steep shores, and even the mountain sides, are made tillable by a system of terraces. The front or slope of these terraces is about six feet in height, and protected by sod. The level space thus obtained is devoted to raising vegetables and general products of the soil. Only one kind of seed or grain, however, is planted on the same space, and no two spaces produce the same vegetable or cereal. Thus the traveler is presented a mountain side fringed with diversified vegetation. Rows of peas, beans, turnips, carrots, vines, etc., rise in regular series until the summit is reached. The flat or bottom land immediately on the coast is invariably devoted to rice. Their system of irrigation is complete, and all the lands devoted to this crop can be easily overflowed. —*United Presbyterian.*

Go to Farming.—A good living is what comparatively few men succeed in making in village or city life, and yet nothing is more easy of accomplishment on the farm. Besides there is a pleasure in cultivating and embellishing the earth, improving and increasing its products, and thus adding to the aggregate of human happiness. Why, then, should young men hesitate to become farmers? It is both profitable and honorable. It is the nearest approximation to independence that man, as a member of society, can make. A gentleman farmer, and all farmers are, or should be gentlemen—belongs to an order of nobility that is not indebted to place holders for its installation, and may, if he chooses, be ranked amongst the greatest benefactors of the human race. Let all idle young men go to work on farms, and quit seeking third and fourth rate clerkships. In short, go to farming and quit begging.—*Exchange.*

Why Farmers are Healthy.—There are seven reasons why farmers are healthier than professional men, namely:

1. They work more, and develop all the leading muscles of the body.
2. They take their exercise in the open air, and breathe a greater amount of oxygen.
3. Their food and drinks are commonly less adulterated, and far more simple.
4. They do not overwork their brain as much as industrious professional men do.
5. They take their sleep, commonly, during the hours of darkness, and do not try to turn day into night.
6. They are not so ambitious, and do not wear themselves out so rapidly in the contest of rivalry.
7. Their pleasures are simple, and less exhausting.—*North Western Presbyterian.*

WEEKLY MARKET REPORT.

Wednesday, September 9, 1868.

Flour—700 bbls Occidental Extra, part yesterday, $6 25. We quote jobbing rates for city brands as follows: Superfine, in sks, ℔ 196 lbs, $5 25@$5 50; Extra, in sks, $6 25@6 50.

Wheat—Sales of 1,400 sks choice shipping, per *Anna* and *New York*, $1 95; 400 sks fair milling, $1 82½; 320 sks choice, per *Bay City*, $2. At the close,800 sks choice, private; 50,000 sks shipping (received yesterday and to-day), prior to arrival, private. We are informed that shippers are continuing to pay high prices in the interior. We quote good to choice in this market at $1 90@2 ℔ 100 lbs.

Barley—7,000 sks brewing sold in the interior, full figure; 125 sksdo, $2 35 ℔ 100 lbs.

Oats—Sale of 200 sks fair, $2 50; 350 sks do $2 50; 100 sks good, $2 55; 100 sks do, $2 60. At the close, 250 sks fair, $2 50 ℔ 100 lbs.

Potatoes—Mission are selling all the way from 90c to $1, though 90@95c will cover the bulk of the transactions. 260 sks Bodega sold from wharf yesterday at $1 15. We quote Carolina at $1 37½@1 62½ ℔ 100 lbs.

Onions—A small invoice of Yellow, from wharf, $1 62½ ℔ 100 lbs.

Beans—We quote jobbing rates for first quality as follows: Bayo, 5c; Butter, 5½c; Small White, 8c; Pink, 6c; and Red, 3c ℔ lb.

Bran—100 tons in lots, $23@$25 ℔ ton.

Middlings—Fine, $37 50@$40; feed descriptions, $33@$35 50 ℔ ton, with small sales at inside figure.

Dairy Products—Are generally in good demand. California fresh roll Butter is quoted at 45@50c, latter an extreme figure; Pickled, 37½@42; California firkin, 35@37½c; Cheese, 15@17c for California dairies, and 17@18c ℔ lb for Eastern dairies; Pineapple Cheese, 18@20 ℔ dozen; Eggs, 58c ℔ dozen.

Provisions—Following are the jobbing prices: California smoked Bacon 14½@15c; Oregon do, 14@14½c, with sale of 2,000 lbs second quality at 13c; California Hams, 16@17c; Oregon do, 18@19c for lots in order. with sales of 1,600 lbs off condition, private, and 2,000 lbs good at 17c; California Lard is easy to the buyer at 12½@14c ℔ lb.

Poultry—Live Turkeys are to-day quoted at 20@22c ℔ lb; Hens, $7 50@$8; Roosters, $6 50@7 50 for large size; Spring Chickens, $4@$6; Ducks, $5@$5 50 ℔ doz; Geese, $2@$2 50 ℔ pair; Venison,12½c ℔ lb.

Wool—Sales for the week 12,600 lbs fall, mixed, private, and 40,000 lbs fall, clean grades, at 13½@14c. The market closes firm at about 14c for good grades, desirable lots being taken up immediately upon arrival.

Hides—Sales for the week reach 1,500 California dry, 14@15c ℔ lb.

Tallow—Sales for the week reach reach 10,000 lbs Beef, 7½c; occasionally small lots bring 7¾@8c ℔ lb, latter figure for choice.

San Francisco Cattle Market.

The market is well supplied and demand fair at unchanged quotations.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7@8c ℔ lb.
do 2d do 6@7c ℔ lb.

Veal—8@10c for medium, and 12c ℔ lb for choice.

Mutton—Is steady at 6@6½c ℔ lb.

Lamb—Steady at 8@9c ℔ lb.

Pork—Undressed, 4@5½c; dressed, 6½@8c ℔ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

Tin in Colorado.

A correspondent of the Denver *Tribune* gives the following information in regard to these recently discovered deposits of tin :

We can take out seventy-five per cent. of pure tin. We have done so at my laboratory, and we have *tinned iron*—coated iron with the metal thus taken out.

Mr. H. B. Grose, W. B. Hall, and myself are the discoverers. Mr. Grose has for the last twenty-five years been engaged as a tin-dresser and inspector of ores at the Cornish mines in England. He, too, has tested it by every test known there, and assayed it. He does not hesitate to pronounce it tin ore of the very richest kind—of the variety known in Cornwall as the "Resin Tin Ore."

We have plenty of it. The Spicer lode crops out for about three-eighths of a mile, and seems to be 100 feet wide—all of the same kind of ore we send you. We are sinking a shaft as fast as possible.

The Eureka lode is from 8 to 60 feet wide in a defined crevice—all of this kind of ore.

This, I believe, is the first oxyd of tin ever discovered in America. The tin ore discovered in Missouri was sulphate of tin.

I am told the Government has offered a large bounty to the discoverer of this kind of ore. If such be the case, luck is with us. We need it. I send you two specimens, and will soon send you a box of tin—Colorado tin! This will open up a new source of wealth and industry for Colorado. There is no doubt of the extent of these lodes, nor their richness, and more will soon be recorded.

White Pine Mining District.

Rev. A. F. White, State Geologist of Nevada, gives the following description of the mines at White Pine, in the Carson *Appeal:*

White Pine Mining District is about eight miles square. Within it are three mineral belts. The first occupies the western slope of White Pine Mountain. The ore has produced from fifty to one hundred and twenty dollars per ton, and is abundant. The ledges are from six to eight feet in width. The second belt lies along the eastern slope of White Pine Mountain. Assays of ore from several ledges show from twenty to six hundred dollars per ton in silver, from forty to fifty per cent. lead, and from twenty to thirty per cent. copper. The third belt is the one attracting so much public attention. It lies in the summit and western slope of Treasure Hill, and adjoins the second named on the east.

A specimen was taken from the Keystone Mine in the 17th of July, weighing thirty-one pounds, almost pure horn silver. Estimated value, three hundred dollars. Another of similar richness was taken from the same mine yesterday, weighing seventy-five pounds. Several tons of ore from different mines in this mineral belt have been worked in Austin, and produced over a thousand dollars per ton, according to returns just received. Mines are not as yet opened enough to give an opinion on their permanency. The Aurora has openings made along the croppings for about six hundred feet, and at each opening the ore is abundant and rich in almost all cases. It is obtained under the surface by uncovering and loosening up with a pick, but is more compact farther down. I have a specimen of limestone rich in silver. All assays and tests thus far prove the bullion very pure; it is estimated at 960 fine.

THE Nevada *Gazette* gives the following description of the new process of extracting gold by zinc: The process consists in gradually introducing the quartz pulp, or other pulverized gold-bearing substances, below the surface into a bath of melted zinc, which will immediately attack and dissolve nearly every particle of gold, while the debris will rise to the surface to be taken off. The mechanism is very simple and durable. Should sulphurets in which particles of gold are so firmly imbedded as not to offer any contact even on the smallest point, prevent the extraction to such a degree that it will pay to work it over by concentration, roasting, and chlorination, it may be done. But all the gold, in another manner lost as float-gold, and much more, is certainly already saved by the zinc. Dry crushers to be used in preference.

A HANDSOME NUGGET.—We have been shown a round, water-worn cobble of quartz, about twice the size of a dumpling, thickly veined and nearly one-half covered with gold, which was found last Friday in the Lincoln Tunnel, at Indian Springs, Butte County, about 1,100 feet back in the drift, 2,500 below the top of the hill, and 800 feet above the bed of Big Butte Creek. This cobble contains about five pounds of gold, of a quality worth $18 per ounce, and its total value is probably about $1,080. The owner of the mine from which this nugget came is Robert Kirk, and he states that he has in the dump gravel that will yield $4,000 as soon as the water can be had to wash it out. The finding of five-pound lumps is so rare now-a-days as to be especially noticeable.—*Bulletin.*

AT Chehalis Point, W. T., fine flour gold—evidently washed from its source in the Olympia Mountains—is obtained from the black sand on the beach. The miners make about $3 per day with their present imperfect methods of getting the gold. It is probable that very rich deposits exist in the mountains.

FROM CARIBOO.—Late intelligence from Cariboo states that great excitement has been caused by the discovery of a large prospect on Peterson Creek, situated about eighteen miles west of Bakerville.

A RICH ledge was struck recently about half-way between Graniteville and South Fork. It is large and well defined, and miners think the rock will yield from thirty-five to forty dollars per ton.

TRINIDAD.—A Mexican woman found a nugget of gold as large as a filbert two miles above Trinidad. There are about 100 men at work, sinking shafts and washing the dirt.—*Denver News.*

AN immense deposit of coal, of excellent quality, exists about fifty miles from Olympia, Washington Territory, on the line of the proposed railroad.

RICH.—A couple of miners at Willow Springs Hill, Placer County, recently washed up the snug little sum of $5,400.—*Nevada Transcript.*

THE Havilah *Courier* says a surpassingly rich quartz vein has been struck in the Relief Mine. The ore is literally bespangled with gold.

PROSPECTORS in Quartz Valley, Yreka County, have discovered some rich pieces of cinnabar on the side of the divide below Howards.

THE I X L Company in the Silver Mountain District, is getting out better ore than has ever been taken from that mine.

AT Middle Bay, Calaveras County, at a depth of 300 feet, a bed of ore has been found which pays $100 per ton.

THE Gould & Curry shaft is now down 1,050 feet and the ground is found too soft to admit of opening a level.

A VEIN of ore has been reached by the Alpha Company, of Nevada, that will pay about $60 per ton.

A COAL MINE, which promises well, has been located near Ione City.

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General Selections.

A Word for the Speculator.

There is no class of the community that is so generally abused by everybody, and at all times, as the speculators. During the war, nine-tenths of the evils from which the country suffered were laid to their charge. Furious were the onslaughts of the whole press upon the forestallers, middlemen, produce speculators, rebel and British gold-gamblers and Hebrew money-changers; and various attempts were made by Congress to legislate the whole tribe out of existence. But the efforts of the legislature proved abortive, the fulminations of the press remained mere *bruta fulmina*, and the speculators have continued to flourish, and are likely to flourish still, in spite of the recent renewal of the warfare on the part of the press and of the fresh thunders hurled at the "bloated speculators" from within the walls of Congress. In fact, to exterminate speculators would be to exterminate a great many more people than is generally believed. For a speculator is nothing more nor less than a person who seeks to discover in advance of the rest of the community the probable course of any given market, and who, acting upon his judgment in regard thereto, buys the article likely to advance or sells the article likely to decline. In this sense every merchant or manufacturer, every shopkeeper or mechanic, is more or less a speculator. They will all buy a little more than their momentary needs when an article is unusually cheap, and will sell everything they possibly can, and contract to deliver more if an article is high and they think it likely to decline. Why should the same action be right when done occasionally by the mechanic and the merchant, and wrong when done habitually and as a business by the speculator?

It is very true that speculators frequently buy that which they have no intention of ever receiving; but they do so only because they expect that, before receiving the article bought, they will be able to sell it at a profit. It is also true that speculators frequuently sell that which they have not got; but they do so only because they expect that, before delivering the article sold, they will be able to buy it for less than what they sold it for. And wherein do they differ in this respect from the cotton factor, who buys a planter's crop at twenty cents a pound before the boll has formed upon the plant; or the manufacturer, who contracts to furnish a hundred cases of broadcloth at three dollars a yard before the roof is up on his factory building? Throughout all the large transactions of commerce, similar engagements are of daily occurrence, and, indeed, of absolute necessity. No railroad builder can contract to build twenty miles of road without speculating on the price of labor and of stone, and ties and iron, or whatever else he may agree to furnish.

It is very true that professional speculators sometimes combine to force up the price of an article, and thereby injure the consumers of that article; but they evidently benefit to the same extent the producers and holders of it. Or they combine to depress the price of an article, and thereby injure the producers and holders of that article; but they evidently benefit to the same extent the buyers and consumers of it. And if speculators do sometimes unfairly and dishonorably combine to depress or enhance prices, thereby, while benefitting some, injuring many others, we should not on that account condemn all speculators, any more than we should condemn all mechanics because the tailors or brick-layers or gas-makers sometimes forcibly seek to advance their wages, and strike work to the great injury and inconvenience of many individuals and of whole communities.

It is very true that when people go outside of their regular business to speculate in articles of merchandise or gold or stocks, about all of which they probably know little or nothing, they are very apt—nay, almost certain—to lose money. If lawyers will speculate in cotton, and doctors "dabble" in gold, it is very likely that they will come to grief, and when they have lost their money in speculating, which in *their* case is nothing else but so much *gambling*, they are certain to declaim violently against the professional speculators, by whom they think themselves injured or actually robbed. But nothing could be more unjust than such an accusation, just as nothing can be more absurd than the ignorant tirades against speculation and speculators in general that leading journals feel occasionally compelled to indulge in. The speculator is just as important and necessary a part of the business community as the merchant or manufacturer, and so far from being the cause of fluctuations in price, the speculator is really the great preventer of fluctuations, is above all classes of the community the very class whose efforts—unconsciously enough on his own part—constantly tend to keep prices steady.

In the winter of 1867 the belief was general both in Europe and here that our cotton crop was large. The receipts from India and other producing countries were heavy. The demand for manufacturing was light all the world over. Prices declined to fifteen or sixteen cents a pound in December. Planters and factors of cotton were poor; they shipped their product to England as rapidly as possible, and sold it at a very low figure. The lower the price went, the more cotton declined likewise, and the less the manufacturers wanted to buy. At this juncture keen speculators, seeing that the extent of the crop was exaggerated and that the demand was underestimated, began in increasing numbers to believe in higher prices—to turn bulls in cotton—and they bought large amounts on speculation and held it until the price advanced largely, and then sold it out, making a very handsome profit. No one buys cotton except manufacturers and speculators. What would have been the result if the speculators had *not* bought American cotton in December and January? Why, the price would have declined still further, more cotton would have been shipped to England, and when our manufacturers came into the market in February and March, they would have found an insufficient supply, there would have been a perfect scramble for what was left, we should probably have had to import cotton from Europe at a great loss to all concerned, and prices would have fluctuated double and treble what they have done.

Middling cotton sold in this city last week at thirty-two cents a pound, and good brown sheetings at eighteen cents a yard. A speculative planter in Georgia sells to his factor in Savannah his growing crop of cotton at eighteen cents a pound, deliverable in November. The speculative Savannah factor sells the same cotton to a New York merchant at twenty-one cents a pound, deliverable in December. The speculative New York merchant sells the cotton to a Lowell manufacterer at twenty-four cents a pound, deliverable by the 1st of January, 1869. The speculative Lowell manufacturer, calculating to a nicety, can make brown sheetings at fourteen cents a yard when cotton costs twenty-four cents a pound, and he immediately sells the sheetings to a Warren street dry-goods dealer at fourteen cents a yard, deliverable in February. Nothing can well be more frightfully speculative than this: selling brown sheetings that are yet to be manufactured out of cotton that is yet to be raised on a plantation in Georgia, that perhaps never had any existence! But mark the result! The dry-goods dealer knows that in February he will receive sheetings that cost only fourteen cents a yard. It will not do for him to have any stock on hand at that time that costs eighteen cents. He will set to work immediately to lower the price of his present stock. His neighbors do the same; by-and-by the retailer gets the advantage of the decline, and puts down his prices, and before we know it, three months before a bale of the new cotton crop has appeared in market, we may buy cotton goods in Broadway as cheap as they can be produced next March. This again we owe to speculation; and in precisely the same way the speculators in advance of liberal harvests cheapen the price of bread for us long before a single bushel of new wheat has been ground into flour.

We might fill column after column with examples of the manner in which speculation tends constantly to equalize prices. But those we have given will suffice. When we find in all countries of the world a number of men, against whose individual character no objection can be raised, engaged in an occupation which to us may seem useless, injurious, or immoral, it is always safer to mistrust our own judgment than to hastily indulge in abuse and indiscriminate condemnation. If the influence of speculation upon the welfare of a community is carefully examined, it will be found to be not only not injurious but overwhelmingly beneficial. It is time that the name of speculator should cease to convey a reproach.—*N. Y. Nation.*

Mistaken Liberality.

The following, from the *Dramatic Chronicle* should be read by every young man on the Coast:

"Frugality and economy are virtues almost unknown to the young men of California, though in certain circumstances they lie at the root of all the other virtues. There is something seductive to the imagination in free-handed generosity, especially to the young, and the majority of the youth of our day would rather have the reputation of being dissipated or unprincipled, than of being mean. Yet there are many young men so circumstanced that it is their absolute duty to pursue a course that will be likely to bring upon them the charge of meanness. Expenditure beyond one's income or resources is more than folly—it is, except in peculiar cases, unprincipled. There is probably no part of the world where mistaken liberality of expenditure, and false generosity are so common as in California; no place where a wise and methodical regulation of receipts and disbursements is more rare. Young men—together with many who are not young—have an idea that they make friends and admirers, that they enhance their own importance by lavish expenditure for expensive dinners and suppers, for rides, wines, liquors, oysters and "treats" generally. There cannot be a greater mistake. The true way to increase your influence and to obtain the respect of those whose respect is desirable, is to practice a judicious economy and save your money. This will increase the solidity of your character, improve your morals, and secure for you the highest position you are qualified for. The men on whom you waste your money in suppers and other batchelor hospitalities, think none the more of you for your mistaken generosity. They may call you a "jolly fellow," a "free-hearted fellow," "as good a fellow as ever lived," etc., but they would have a far more real respect for you, if you practiced a sensible frugality, and had a homestead or something else in the shape of property as the fruit of what you have so thoughtlessly and unprofitably squandered."

Drones in the Hive.

The increasing number of drones in the national hive is among the most important economical facts of the times. In his letter to the merchants of Boston, a year or two ago, Mr. McCulloch said that the thing most needed in the present condition of the country was, that the whole population should return to work. A great many journals took it on themselves at the time to ridicule this statement of the secretary. They referred to the traditional activity of the American mind, to the hot haste to be rich, and to the signs of industry on every hand; and concluded that there was no fault here; that lack of industry could not be predicated as among the causes of existing evils. And yet Mr. McCulloch was every way right. Among the worst features of the times is a disinclination, among large classes, to honest, hard work; a preference of easy or partial employments, which barely afford subsistence, without promising promotion or advancement; a lowering of that industrial and social ambition which is the spring of all beneficent activity; and a reliance on speculation, on short cuts, on sharp practice, on luck, on anything, to attain the ends which once were sought by frugality, patience and toil.

There is not one of our readers to whose daily observation this does not appeal. Was there ever a time when young men were so ready to take up with positions which secure a living after a certain fashion, but which look forward to nothing and condemn their occupants to hopeless mediocrity through life? Was there ever a time when employments not strictly reputable, though perhaps not criminal, were so crowded? Or, to rise a step higher, when the whole class of employments, which are reputable enough

ut not useful or beneficial, were so much sought fter? Are there not other classes of employments, oth useful and honorable when in proper proportion o the wants of the community, which are filled to ositive repletion and disgust because they afford an scape from pains-taking and self-denying labor?

Every possible opening connected with trade, hich dispenses with thorough training and long reparation, attracts a swarm of young men not one f whom but could do better—take ten or twenty ears together—than to accept it, yet all but one of hom will be disappointed and driven off to some- ing still poorer, or to wait for another chance. he number of expectants, that most melancholy lass, was never so large as now. The very excess f applicants on every hand cheapens their price nd so creates new positions of an increasingly lower rder. The pressure for appointments to Washing- n clerkships is an example of this. For every lace there are a score of eager contestants. Yet ose positions have no outlook whatever, afford no easonable opportunity for promotion or for social nprovement, and yield a precarious and at the best insufficient livelihood. A more miserable lot uld hardly be invoked upon an enemy.

To earn a very poor living by a very little work w seems to content a class in our country which is very year growing larger. Agencies of every sort re being multiplied far beyond the legitimate wants f business. The increase in the number of clerks akes up only in part for the poorer quality. The warms of hangers-on at establishments of every ind perfectly astonish us as we travel from town to wn, or State to State. Hotels, stables, saloons, are rved more numerously and less satisfactorily every ay. The wants of this class are very small. They ust eat and they must drink; but they make no emands for a family, for a secured support, or even r social decencies. They have no income and eed none. They aspire to nothing, are in the way nothing, and only ask a mere animal subsistence. eing Yankees, they are not afraid of hardship,— ank heaven, that cannot be bred out in a genera- on,—nor even of sweating and straining, provided does not take the form of regular, steady work. o matter what the call from the farm or the shop, is never heard by these men. They would rather ang round their accustomed haunts, and do just ough to get along from day to day.

How strongly do the young men who enter stores, the present day, remind one of the same class fifty twenty-five years ago? What part of them set t with the determination to rise through all the ades, willing to begin low, if only they find a ance to climb high, carefully economizing their rnings, in order to be able to command something tter when the time comes? We intend no disre- ect to the class, as a whole; but we mean that ere is in it a great and increasing number of those ho settle down content with an easy berth, instead planning and saving and working for an advance. o start with, they give up all idea of marrying, hich is the only guaranty society has—with very w and marked exceptions—that a man means to anybody. That condition accepted, they can easily ake an account of what they will require to dress intily, fare so so, and be seen at places of amuse- ent and fashion. Give them this, and their life is mplete; no toiling, no sparing, no climbing for em.

This miserable tendency to take up with any posi- n which escapes hard and continuous labor is get- ng to be a melancholy feature of American life. he generation gone had its dissipated and idle and grant and pauper classes; but all who did not be- ng distinctively to one of them, were emphatically en of work, of patience, enterprise and ambition. hey took in the whole of life. Ther forbore and crificed and underwent. They did not try to live eap. But the America of the present swarms ith men of another race, content with the day, bask- the sun and hiding from the rain, satisfied with irregular and scanty subsistence, shunning hard d patient labor—drones in the hive of national dustry.—*Springfield Republican.*

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FAMILY READING.

The Old Schoolhouse.

Whatever else to the night has gone—
The night that never shall know a dawn—
It stands undimmed in my memory still,
The old brown schoolhouse on the hill.

I see the briers beside the door,
The rocks where we played at "keeping store,"
The steps we dug in the bank below,
And the "bear-track" trod in the Winter snow.

The corner brick on the chimney lies
Just as it did to my boyish eyes;
And in dreams I throw the stones again
I threw at the toppling brick in vain.

The names on the weather-boards are part
Of the sacred treasures of my heart;
Some yet a place with the earth-sounds keep,
And some in the holds of silence sleep.

I hear the growl, from his central lair,
Of the swiftest boy who stood for "bear;"
And the sound brings back the joy and glow
Of the chase around the snow.

Often again in thought I slide
On the stone-boat down the long hill-side;
The breathless speed and the dizzy reel,
And the wind in my lifted hair I feel.

Ah me! There are spots that hold my dead
In a sleep unstirred by memory's tread;
And many a scene of life's triumph lies
Deep in the mists that never rise.

And things of rapture and things of tears
Are hidden within the veil of years;
But the old brown schoolhouse on the hill,
It stands undimmed in my memory still.

—*Evangelist.*

The Difference.

Some murmur when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied?
And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made.

—*Richard C. Trench.*

A Touching Incident.

The pastor of a young mother, who had recently joined his church, was talking with her about her maternal responsibilities, and urged the duty of constant and believing prayer for the early conversion of her children. She assured him that it was her daily practice to carry her little ones in supplication to the throne of grace, and yet complained of a want of faith and of definiteness in asking for them the special influences of the Holy Spirit.

"Do you pray for each child separately and by name?" inquired the pastor.

"No; that has never been my habit," was the reply.

"I think it of much importance, Mrs. Huston, especially as a help to our faith, adding to the clearness and intensity of our desires on their behalf. You pray *with* them, I trust, as well as for them?"

"Sometimes I do, but not often. They seem a little restless, and inclined to whisper together while my eyes are closed; and so I have felt less embarrassment and more freedom for supplication to be alone at such seasons."

"Let me persuade you, dear Mrs. Huston to try a different plan. Take your little son and daughter each *separately* to the place of prayer, and kneeling with them before the Lord, tell Him the name, the daily history, the special want of each, and see if your heart is not opened to plead for them as you have never done before."

Tears were in the eyes of the young mother as she said, with trembling lips,

"I'll try."

As evening came she had not forgotten her promise; but as she saw that Sarah, her daughter, was unusually peevish, she thought best to take her little son first to her chamber. Willie was a bright and pleasant boy of five years; and when his mother whispered her wish to pray with him, he gladly put his hand in hers and knelt by her side. As he heard his name mentioned before the Lord, a tender hush fell upon his young spirit, and he clasped his mother's fingers more tightly as each petition for his special need was breathed into the ear of his Father in Heaven; and did not the cling of that little hand warm her heart to new and more fervent desire, as she poured forth her supplication to the Hearer and Answerer of prayer?

When the mother and child rose from their knees, Willie's face was like a rainbow, smiling through tears.

"Mamma, mamma," said he, "I'm glad you told Jesus my name; now he'll know me when I get to Heaven; and when the kind angels that carry little children to the Savior, take me and lay me in His arms, Jesus will look at me so pleasant and say, 'Why, this is Willie Huston; *his mother told me about him;* how happy I am to see you, Willie.' Won't that be nice, mamma?"

Mrs. Huston never forgot that scene; and when she was permitted to see not only her dear Willie and Sarah, but the children afterwards added to her family circle, each successively consecrating the dew of their youth to God, she did, indeed, feel that her parson's plan was "the most excellent way." So she resolved to recommend it to praying mothers, by telling them this touching incident. When we meet our children at the last great day, may Jesus own as His those whom we have told Him about on earth.—*Richmond Presbyterian.*

"I Would not Have a Liar on Board my Boat."

In the month of August, 1848, I was traveling on the Erie Canal from Syracuse to Utica. It was on a Saturday evening—the packet boat was crowded with passengers. A young man came on board to go to a distant place on the canal. This fellow endeavored to evade the payment of his fare. The captain gave notice that some one on board had not paid, and requested him—whoever he was—to come forward and settle. No one came. To find out the rogue, the captain caused a general investigation; every one was scrutinized. The passengers assisted in the search; but, strange to tell, the last man was the sneaking rogue, who, on finding himself to be a marked man, offered the money.

"No," said the shrewd captain, "you go on shore instantly. I would not have a liar on board of my boat."

The night was dreary and rainy. The boat was stopped and the liar was ordered to step off on the tow-path and finish his journey by walking nine miles in the rain.

It is now all of twenty years since I witnessed the above exposure of a youthful sinner. Foolish parents and others who place evil examples before children, set traps for their eternal destruction. They "sow the wind and reap the whirlwind."

I knew a vicious father, who scourged and mocked his children when they confessed to wrongs that they had done. As they grew older they became eminent for deception.

Those who deceive little children, deserve to be reproached by such for their sins. Those who act dishonorably with the Eternal Jehovah will never wear a crown filled with many stars; but he has promised in language not to be mistaken, that they "who turn many to righteousness shall shine as the stars forever and ever."

Beware of all sorts of little sins amongst your "olive plants." Begin at once to "take the little foxes that spoil the vines." T. S.

The Weather-Guage.

The senior Dr. Alexander, of Princeton, being once aked whether his assurance of an interest in Christ was strong, replied, "Yes, except in a North-east storm!" Bad weather always lowered his spiritual temperature; the sunshine revived him. Now this does not make piety to be the product of meteorology. But such facts do show that spiritual phenomena are affected by physical conditions, or what everybody knows, that body and soul are so intimately connected as to act and react one upon the other. And this interaction is not to be ignored in our spiritual *diagnosis.* If we do so, we shall make many a blunder, and perhaps do irreparable injury to some delicate organization. Had the seraphic Dr. Payson understood this matter as well as did Dr. Alexander, he had been no less seraphic, but might have spared the world some morbid nervo-dyspeptic experiences, which are worse than useless. There is too much pious twaddle about this subject. Most profoundly do we believe in spiritual and Satanic influences, in grace and prayer, in watching and fighting; but as truly do we believe in atmospheric and gastronomic influences, in sunshine and east winds, in cooking and sleeping, in exercise and creation, in fun and frolic, in romping with children and being children ourselves. There is a time to pray—alas! there is too little praying; and there is a time to play—alas! there is often too little playing. Some good men are "dying of dignity."—*Examiner and Chronicle.*

Profane Swearing.

"Above all things, swear not."

Profane oaths betray pride, ignorance, alienation, and atheism. If we take Webster's definition of swearing, which is "to affirm with a solemn appeal to God for the truth of our declaration," we must regard it as no less than solemn mockery, like the purple robe intended to inflict the highest indignity upon our blessed Savior.

We may, therefore, regard this sin, however ignored by men, as one which our Maker will never tolerate. It is, in fact, openly defiant of God's judgments, and utterly inexcusable, for it is persisted in when its criminality is acknowledged.

The error is quite common with some persons to excuse profane language as a venial fault, because "it does not hurt anybody." But it *does* do hurt, great mischief. But even if it did *not* injure our fellow-men, its guilt must be measured by the authority contemned; rather than by the amount of injury inflicted, for He that said, "Thou shalt not kill," said, also, "Swear not at all."

Some sins are cured by a progressive refinement; not so with this, for it obtains countenance, I am sorry to say, from men who move in the more intelligent and refined circles.—*Evangelist.*

What is not Charity.

It is not charity to give a penny to the street mendicant, of whom nothing is known, while we haggle with a poor man out of employment for a miserable dime. It is not charity to beat down a seamstress to a starvation price; to let her sit in her wet clothes sewing all day; to deduct from her pitiful remuneration if the storm delays her prompt arrival. It is not charity to take a poor relative into your family and make her a slave to all your whims, and taunt her continually with her dependent situation. It is not charity to turn a man who is out of work into the streets with his family because he cannot pay his rent. It is not charity to exact the utmost farthing from the widow and orphan. It is not charity to give with a supercilious air and patronage, as if God had made you, the rich man, of different blood from the shivering recipient, whose only crime is that he is poor. It is not charity to be an extortioner—not though you bestow your alms by thousands.—*United Presbyterian.*

The Poor Man's Wish.

I asked a student what three things he most wished. He said:

"Give me books, health, and quiet; I ask for nothing more."

I asked a miser, and he said:
"Money, money, money."
I asked a pauper, and he faintly said:
"Bread, bread, bread."
I asked a drunkard, and he called loudly for strong drink.
I asked the multitude around me, and they lifted up a confused cry, in which I heard the words:
"Wealth, fame, and pleasure."
I asked a poor man, who had long borne the character of an experienced Christian. He replied that all his wishes might be met in Christ. He spoke seriously, and I asked him to explain. He said:
"I greatly desire three things: first, that I be found in Christ; second, that I may be like Christ; thirdly, that I may be with Christ."
I have thought much of his answer, and the more I think of it, the wiser it seems.—*Chris. Instructor.*

Young Folks.

"Thou Shalt not Steal."

"Where did you get those cherries, Frank?" asked Charlie Littlefield of Frank Dow, his schoolmate, as they were walking towards school one morning.

"Down in old Clark's garden," replied Frank. "Won't you have some?"

"No, I thank you. Did he give you leave to take them?" inquired Frank.

"Of course not! It ain't likely the mean old fool would be so generous," said Frank.

"I know he is mean, but still I don't think it is right to take his fruit without license," answered Charlie.

"Yes, 'tis too! He wouldn't do anything with them, but let them spoil, if I hadn't taken them;" said Frank, "and I'm going to help myself. Say! don't you want to go to-night and get some with me?"

"No; I don't think it is right to steal them, even from so mean a man as he is," answered Charlie.

"Well, I'm going, anyhow, and if you won't go with me, I know who will. Tom Baxter will be glad of the chance. He's a jolly fellow, always ready for sport, and in for a good time."

The two boys had by this time arrived at the school-house, and a game at foot-ball put a stop to their plans for the present; but just as the school-bell rang, Frank Dow had a chance to speak alone with Thomas Baxter, a boy of about his own age, who, as Frank had said, was always ready to take a part in anything that Frank proposed. Thomas was not a very bad boy, but he loved excitement, and his propensity for fun had been the means of getting him into many a scrape which his better judgment would not have sanctioned. So, when Frank said he knew where there was a good chance to get some cherries, "if he dared to go with him," it was enough for Tom. He would not be dared by Frank; besides, there was a prospect of some sport, for "old Clark" had threatened to whip the first boy he should catch stealing his fruit. Promising Frank that he would go with him, the two boys entered the school-room.

The day passed quietly, as usual. Charley Littlefield was the only one of the three boys, who had perfect lessons. Tom and Frank were both dull scholars, but to-day their plans for the night had so much taken up their attention that they had neglected their studies more than usual. However, they succeeded in getting off with a few bitter remarks from their teacher and a promise to do better in the future. To Charlie Littlefield the teacher spoke encouragingly, and complimented him upon having his lessons so well.

Once more out of school, the boys were on their way home. Charlie and Frank lived in close proximity to each other, and Thomas did not live far from them. As they all had to go in the same direction, and were the three largest boys, they kept together going home.

"Charlie is afraid to go with us to-night," said Frank.

"Is that so?" asked Tom of Charlie.

"No, I am not *afraid* to go; but I don't think it would be doing as I wish to be done by to steal Mr. Clark's fruit," answered Charlie.

"Hear him preach," said Frank. "One would think he was a minister by the way he talks. Old Clark is a mean old covey, and he wouldn't give a boy a cherry to save his life."

"That's so," said Tom. "Charlie can't say anything in favor of Clark. I remember the time I wanted him to give me a ride home from the depot last winter, and he wouldn't do it, because he said I had no business there, and I had to walk all the way home alone, just because he was so mean."

"Well, that don't make it right to steal his fruit. The Bible says, 'Thou shalt not steal,'" said Charlie.

"O I don't believe the Bible meant anything about taking a few cherries. But it's no use talking to him, Tom, he won't go with us," said Frank. "Well, here I am at home. Now, Tom, be on hand at the time appointed, and we shall have some fun."

Tom said he would be there, and he and Charlie walked on in silence until they arrived at Mr. Littlefield's, and then, bidding Charlie good-night, Tom walked on alone.

The evening was quite dark and cloudy, and looked like rain, but this was all the better for the two boys' plans, for they knew just where to go, and they would not be so likely to get caught in the dark, as they would if it were bright moonlight.

At eight o'clock, the time agreed upon by them, the two boys met at what was known as "Clark's corner." Probably called so from the fact that all the land and buildings in that vicinity belonged to Mr Clark, a man not generally liked by the boys, as has already been seen.

"You are the right kind of a fellow to go on a scrape with," said Frank. "I didn't know but Charlie would talk you out of the notion of going."

"O, no; after I have made up my mind to go I wouldn't back out," replied Tom.

The two exchanged a few more words, and then started for the garden, which was situated just behind the house where Mr. Clark resided. The trees were quite thick, and through the middle of the garden there was a large brook which had to be crossed as they approached from the back side. There was only one place where they could jump across, and that was difficult to find in the dark, but after a few moments Frank spoke in a low voice to Tom, saying that he had found it. They quickly sprang to the opposite side and in a few moments were under the very tree where Frank had been before. The branches were high, and it was some trouble to get into it, but this they finally did do, and at last found what they coveted so much. The cherries were thick and large, and it did not take long to fill the small basket they had brought with them. At first they had been quite still and had only spoken in low tones, but gradually they grew bolder, and at last they talked quite loud.

Suddenly a gruff, angry voice was heard directly under the tree, saying:

"Come down out of that tree, yon young scamps, or I'll shoot you!"

They could hear the click of a pistol, and did not doubt that he would keep his word, for it was old Clark himself, armed with a pistol in one hand and a horsewhip in the other. The boys dropped their basket at the first sound of his voice, and were not long in following, themselves.

Tom attempted to drop, but his foot caught in a lower branch and caused him to fall upon his side, breaking his right arm in two places.

While Mr. Clark was attending to Tom, Frank succeeded in reaching the ground safely, and springing to his feet he darted away; but in his haste he missed the place where they had crossed the brook, and hearing Mr. Clark calling for him to come back and help him to remove Tom, he thought he was pursued; so springing with all his might he attempted to leap the brook. It was very wide at this place, and the best he could do was to land on the very edge of the bank; before he could catch hold of anything the bank gave way, and he was in the water. He could swim, but the current was so strong, and his feet became entangled in some long grass which made it quite impossible, and he was forced to call loudly for help, and becoming excited, he floundered about helplessly. He had sank twice before Mr. Clark could get him out of the water, and when he had done so, was so weak that he could not move. Mr. Clark had to go after the parents of the boys, and they finally succeeded in getting them home, but it was a long time before either of them could go out of the house again.

Frank had taken a severe cold, and a fever followed, causing him to lie in bed for the next six weeks. Thomas did not have to stay in the house so long, but the pain which he endured with his broken limb lasted a long time, and it was many days before he recovered the use of it.

Suffice it to say, that both boys learned a sad lesson, which time could not efface. They became wiser and better boys, and to-day you cannot find three more honest, upright men in the town where they reside than Frank Dow, Thomas Baxter, and Frank Littlefield.

Boys, learn a lesson from this story, and remember the eighth commandment: "Thou shalt not steal."—*Portland Transcript.*

A Lie Sticks.

A little newsboy, to sell his papers, told a lie. The matter came up in Sabbath School.

"Would you tell a lie for three cents?" asked a teacher of one of her boys.

"No, ma'am," answered Dick, very decidedly.

"For ten cents?"

"No, ma'am."

"For a dollar?"

"No, ma'am."

"For a thousand dollars?"

Dick was staggered. A thousand dollars looked big. Oh, would it not buy lots of things? While he was thinking, another boy behind him roared out,

"*No, ma'am!*"

"Why not?" asked the teacher.

"Because, when the thousand dollars is all gone, and all the things they have got with them are gone, too, the lie is there all the same," answered the boy.

It is so. A lie sticks. Everything else may be gone, but that is left, and you will have to carry it around with you, whether you will or not—a hard, heavy load it is.—*Chris. Intelligencer.*

Early on the Right Track.—"Mother thinks I'm too young to take the temperance pledge," said Johnny; "but I don't think so, because, you see, the younger I take the right stand, the better; and isn't it always best to *start* right?"

So people say about the young people and the church, "too young to join the church;" but they belong to dancing clubs! Oh, consistency!

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NEWS SUMMARY.

PACIFIC COAST ITEMS.

BIG MEADOWS.—There are few places in California that can compare with the Big Meadows as a desirable summer resort. At the present time there are not less than fifty families permanently located in and around the Meadows, and perhaps as many more transient ones from the lower valleys, who are making it a place of recreation, hunting, fishing, etc., during the hot months. An enterprising individual, Dr. W. Pratt, has laid off a town at the Big Springs, on the south side of the Meadows. The Doctor intends building a place of accommodation for invalids, where they will receive medical attendance at his hands. The citizens in and around the town have applied for a post-office. The prospective town mentioned above, and already having the marks of prosperity about it, is located at the junction of the roads leading from Oroville and Chico to Susanville and Indian Valley. We predict for it a successful future.—*Quincy National.*

THE Martinez *Express* relates the following: "An old gentleman of Contra Costa County, passed through bankruptcy some time since, retaining as his homestead 160 acres of land. This has recently enhanced in value. He sold half of it, paid all the debts from which he was legally released, and now has not only 80 acres, worth many thousand dollars, but the recollection of a noble deed performed, which will prove a pleasure to him even to his grave."

THE indications at present are that neither the Union nor the Central Pacific Railroad Company will stop on reaching Salt Lake City, but that they will press on and complete each its own line across the Continent. One line of railroad will accommodate the public very well at present, but it is probable that in a few years there will be work for two or more.

MOUNT BAKER was recently ascended by a party of gentlemen who, with great difficulty, succeeded in reaching the summit of the peaks, for there are two of them, which they named respectively Grant and Sherman. Between the two peaks there is the crater of a volcano, 300 feet wide and 600 feet deep, from which sulphurous vapor is constantly emitted.

THE WOOLLEN MILLS.—We are informed that the woollen mills, at Merced Falls, have been completed, and were set in operation on Thursday last. We regard the manufacture of woollen goods in this county as a business that will aid more to immediately benefit the county than any enterprise now in contemplation within our borders.—*Merced Herald.*

THE Corvallis *Gazette* speaks of a field of wheat containing 25 acres, in that vicinity, in which at eight o'clock in the morning the grain was waving in the breeze, and at sundown it was cut, threshed, cleaned, sacked, hauled to the city, and placed in a warehouse. Quick work, that.

ON Wednesday last, the 17th anniversary of the admission of California into the Union was celebrated by the Society of Pioneers of this city, assisted by several Pioneer Associations from the interior. The exercises of the day consisted of an oration, poem, and military parade and review.

THE California, Oregon, and Mexican Steamship Company have announced their intention to dispatch a steamer to the Sandwich Islands every three weeks, and if the business continues to increase, they will make semi-monthly trips.

THE Second Annual Fair of the Butte County Agricultural Society will commence on September 29, and continue through the week. We acknowledge the receipt of a complimentary ticket from the Secretary, C. L. Stilson.

SECRETARY SCHOFIELD has ordered a board of officers to assemble in San Francisco on October 1st, to ascertain and recommend the most suitable armament for the different forts on the Pacific Coast.

THE Sacramento *Bee* speaks of a well at the works of the works of the railroad company beyond Sutter Lake, the water of which is strongly impregnated with iron, and possesses remarkable medicinal properties.

THE first native of Reno made her appearance last week, and claims the fifty acres of land offered by a citizen of the place to the first born child.

THE C. P. R. R. Co. has let a contract for one hundred miles of road beginning at the north end of Salt Lake, to parties in Utah.

THE submarine telegraph connecting Vancouver Island and the island of San Juan was finished on the 7th inst.

THE benefit of the Protestant Orphan Asylum at the Fair on Wednesday, netted that institution nearly $1,000.

A NEW charitable society, called "The Mutual Provident Association," has been formed in this city.

PHYSICIANS report that the number of new cases of smallpox in this city is rapidly decreasing.

THE cupola of the Masonic Temple is being covered with slate from the Marine quarries.

GREAT quantities of wheat are being stored for shipment at all points on the Willamette.

A WHALE about forty feet long was seen near the shore at the Cliff House on Monday.

A LINE of telegraph is to be built immediately between Marysville and Colusa.

THE Dutch Flat *Enquirer* has suspended.

TELEGRAPHIC.

EASTERN.—Gen. Rosecrans says that his policy in Mexico will be opposed to annexation and filibustering....There have been rumors of a conspiracy in the interest of President Johnson to injure the reputation and cause the arrest of Commissioner Rollins. The President denies any such intention. ....At the State Democratic Convention in New York, on the 2d inst., Mayor Hoffman was nominated for Governor and A. C. Beach for Lieut. Governor....The Republican majority in Vermont is 30,000....Ex-Governor Seymour, of Connecticut, died at Hartford on the 3d inst....Secretary McCullough favors the election of Seymour. Gen. Dix, Cassius M. Clay, and Gen. Fowler, of Tennessee, are for Grant....London contractors offer to build the underground railroad in New York, and find the capital....The Internal Revenue receipts for July and August amount to $34,000,000. ....It is said that the Secretary of War has sent an armed force to Kentucky to sustain the Courts.

SOUTHERN.—The Democrats in Arkansas still seem disposed to control the politics of the State by force....The Georgia House of Representatives has passed a resolution making negroes ineligible to seats in that body, thus unseating 25 colored members elected under the new Constitution. ....The Assembly of Tennessee concurs in the Senate resolution to demand aid from the President....The Militia Bill will probably fail in Tennessee....The Democrats propose to eject all objectionable persons from the Georgia Legislature....A colored Senator in New Orleans threatens that the city will be burned unless the work of murdering men for their politics or color is stopped....The heavy rains have done much injury to the cotton crop in Georgia.

FOREIGN.—In the case of the Fenians, convicted of treason against the British Government for acts committed in the United States, Secretary Seward has requested their release, but Lord Stanley refuses to comply with the request....John Bright desires re-election to Parliament on the ground of favoring the extension of suffrage and the disestablishment of the Irish Church....All the French authorities avow their desire for peace....The heir apparent of the Persian throne died recently of Cholera....The Turks are still getting the worst of the Cretan conflict....The English papers comment unfavorably on our recent treaty with China.

SPECIAL NOTICES.

RICHEST BOOK IN THE WORLD.—Nothing need be said in praise of the new edition of Webster's Unabridged Dictionary. Its *completeness* surpasses the thought of one who has not examined it. Add to this a vast variety of classified Pictorial Illustrations, of almost every physical science embraced in the studies of the age, with various other departments, and the work is the *richest book of information in the world.* There is probably more real *education* in it than can be bought for the same amount of money in any language. Every *parsonage* should have a copy at the expense of the parish. It would improve many pulpits more than a trip to Europe, and at a much less cost.—*N. Y. Christian Advocate.*

Heuston, Hastings & Co. keep the best assortment of Clothing and Furnishing Goods in San Francisco. Visitors to our city who want a good article in the Clothing line, will do well to call on this firm in Lick House Block, where they will be sure to find what they want at reasonable rates. Orders from the country will receive prompt and faithful attention.

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MARRIED.

In San Leandro, Sept. 1st, by Rev J. M. Alexander, Wm. H. Gray, of Gold Hill, Nev., to Rozzie Fenner, of San Leandro.

In Virginia City, Nev., Sept. 7th, by the Rev. T. E. Taylor, James T. Gardiner, of New York, to Miss Josephine Rogers of Virginia.

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.

Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

When the American Chapel was opened in Paris, was supposed that it would be impossible to maintain worship in it unless some form of liturgy should e adopted, as this would be more in accordance ith the tastes and habits of the people. Those ergymen who have ministered in the Chapel from me to time, under appointment of the Foreign and hristian Union, have felt themselves to be shackled mewhat by the forms adopted, yet submitted to eir use, as a necessity. But when Dr. Robinson, tely of Brooklyn, was sent to occupy the pulpit, he as permitted by the Union, to make inquiry if a urgy was really demanded by the Church, and if t, to dispense with it in the service. To his surise, it was found that general consent to the change as cheerfully granted, and now the worship is conicted as in our non-liturgical churches, while the ngregation has never been so flourishing as since e change. This fact can hardly be taken as evince that ritualism is regarded with more disfavor mong the people of Europe than was the case ars ago, yet it indicates that it is not more imperave, notwithstanding the prominence which many e inclined to give it. It should at least convince ose who advocate the introduction of more forms o our ordinary worship in this country, that these e not essential to the prosperity and advance of y real Church of Christ. "Where the Spirit of e Lord is, there is liberty," and any kind of liturgy ikely to prevent, rather than promote, true inter- in devotion.

When Dr. McCosh was offered the Presidency Princeton College, several wealthy gentlemen in w York contributed a fund, independent of the llege treasury, for his support. The compliment s delicate, and must be very pleasant to the new esident, as most of the money, perhaps all of it, e given by his fellow-countrymen from the other e of the Atlantic. Yet it suggests the considera- of a general fact, which all our institutions of rning may do well to heed. The salary paid se who serve as Presidents and Professors is genlly quite an amount less than these gentlemen ld attain were they to occupy other positions. ny find it impossible to support themselves, unless they resort to other means by which to increase their income, and even then they must be economical, or fall into debt. The result is, that when a vacancy occurs, a man must be accepted who is not the right man for the place, or the right man can only be induced to take it because he is an enthusiast in the department of study offered him, or has money with which to supplement his salary. It is safe to say that Dr. McCosh could not have been obtained for Princeton with the offer of the salary allowed by the Trustees to the President, simply because he could not have lived comfortably upon it. Would it not be wise for the friends and supporters of all our colleges and seminaries to increase the sums paid to those who conduct them? The demands from other quarters for the talent these men possess may remove them from the chairs they now occupy, and neither the Church nor the cause of learning can afford the sacrifice.

Dr. Kendall, in a letter to the *Evangelist*, speaks of two things which attracted his attention in Hungary. One was the general want of laboring men in the farming portions of the country. There were vast fields of wheat, oats, and Indian corn, all rich with the harvest, yet no laborers could be found to gather it, and 36,000 soldiers had been furloughed from regular duty to gather the crops. This seems strange to us, when we know that thousands of able-bodied men are brought from Europe to this country every year, and the new temptations here are likely to increase the number, for whom we have been wont to suppose there were few attractions on that continent. No doubt the political condition of most European nations is a serious occasion for the removal of so large a portion of what must be their life-blood, and the necessity of the case will lead to a state of things more favorable to the common classes. The other thing mentioned by Dr. Kendall is the inviting prospect before those who should now attempt, by vigorous effort, to evangelize Hungary. He finds the people neither effete nor effeminate, and thinks they are prepared to welcome colporteurs and all agencies, the object of which is to spread the Gospel and propagate Protestant Christianity. Dr. Kendall is a very careful observer, and well qualified to judge wisely respecting such a question, and his relation to the Foreign and Christian Union renders it probable that that society will be moved to do more than hitherto for a field so promising. If so, the churches should abundantly sustain them in the effort.

The rectors of the leading Episcopal churches of the Low Church division, in Brooklyn, N. Y., have issued a circular which, in some respects is remarkable, even when the persecution of that party by the dominant influence in the Church is considered. They feel the need of support from all who are in sympathy wiih the stand they have taken, and in this circular they give an epitome of the sentiments for which they are censured. They are "in favor of an unrestrained liberty to preach the Gospel under all proper circumstances, an unrestrained liberty of holding full and reciprocal fellowship with all who love our Lord Jesus Christ, the liberty to those whose consciences demand it of omitting those expressions in the baptismal and communion offices, and in the catechism, which are believed by all the sacramental party, and by many of the evangelical party, to teach, or at least countenance, the dogmas of priestly sacrifice, baptismal regeneration, and the 'real presence,' until the same can be eliminated, or alternative forms provided by a revision of the liturgy." Such an appeal ought not to be vain. These brethren deserve sympathy and support from all Christians who believe they are right. They are Episcopalians; they have a right to their place in the Church they prefer and love, and they ought to be unmolested in this place so long as they are loyal to the Constitution of the Church. It may be that the High Church portion would not regard the fact, were all evangelical Protestants to express sympathy with those whom they denounce, but it would be a just exhibition of liberal evangelical feeling, and it would strengthen men who feel that they are called to bear a grievous burden for the sake of the truth. There is no evidence that they are seeking only notoriety, as is charged, but they are good men and true to their Master and His cause, and they ought to be sustained.

Harvard College may learn that no institution, however well endowed and popular, can afford to disregard the wishes and convictions of those from whom must come at least a portion of its support, if one of the late reports respecting it is true. The statement is freely made, and has not been contradicted so far as we know, that at the last public dinner of this College, wine was used by the consent and approval of the College authorities. There are not many, even of those who drink wine themselves, and might not object to its use by the officers of a public institution to which they have sent their sons for education, if confined to their private circles or to their homes, who will be startled by this public and official approval of wine on the part of the authorities. And there are multitudes of temperance men who will never commit their sons to the care and example of those who thus throw contempt on their most solemn convictions. It surely may be hoped that the statement is unfounded, and we have looked for a denial of it, but if it shall prove to be true, we most sincerely lament the folly that finds such an expression. It can be little less than trifling with their welfare to place boys in the midst of such an atmosphere as this fact indicates, and there are but few who will not look with real anxiety for evidence that this time-honored institution has closed the door to a multitude of evils, which it so carelessly opened.

From week to week we see, in *The Banner of Progress*, notices reading as follows: "The San Francisco Children's Progressive Lyceum will assemble on Sunday afternoon," etc. We presume these meetings are held as announced, and that the children

assemble to receive instruction. What kind of instruction they receive we know not. It may be the very best. We fear it is the very worst. Members of the several *Christian* denominations teach their children what they themselves believe. It is probable that Spiritualists strive to inculcate in the minds of the young their own peculiar doctrines. We consider these doctrines dangerous—not because they are "liberal," or "progressive," but because they are the reverse, or anti-Christian. Perhaps we mistake their nature. We admit that we have never attended a "séance," or fully investigated the ennobling tendencies of table tipping. We judge the doctrines of Spiritualism by the same rules by which we are willing that the various denominations of our own religion should be judged. The Spiritualist Press, so far as we are acquainted with it, openly teaches opposition to the most cherished tenets of Christianity and morality. Many of the prominent Spiritualist speakers are so shamelessly blasphemous that no Christian can listen to them without a shudder. Very many of the believers in Spiritualism are not what are generally considered moral men and good citizens. We have heard of pure minded, honest men who have accepted the apparently ridiculous theories of this belief. Doubtless there are such men. It is *known*, however, that Spiritualism has caused a vast amount of insanity. It is *known* that the peace of many families has been wrecked by its influence. We have *never* known any one made better or happier by it. In view of these considerations, can it be regarded as "illiberal" on the part of Christians to fear the results of these "Progressive Lyceums."

Religious Intelligence.

PACIFIC COAST.

Notice.—The Synod of the Pacific will hold its next annual meeting on Thursday, October 1st. Opening sermon by the retiring Moderator, Rev. J. S. McDonald, at 7½ P.M.

John Edwards, Stated Clerk.

The Presbytery of Benicia will hold its next semi-annual meeting in the Two Rocks Presbyterian Church, on the last Friday of September, the exercises to commence with a sermon from the retiring Moderator, Rev. James Woods, at 7½ o'clock, P.M.

A. Fairbairn, Stated Clerk.

Abstract of Minutes of the Presbytery of California at its Fall Meeting.

Presbytery met in the Larkin Street Church, Wednesday, September 9th, 1868, at 7½ o'clock, P.M., and was opened with a sermon by Rev. Chas. R. Clarke, retiring Moderator, from John x: 17, 18.

Rev. John H. McMonagle was elected Moderator, and Rev. H. R. Avery, Temporary Clerk.

Rev. James Eells, D.D., Rev. A. W. Loomis, and Elder J. D. Arthur were appointed a committee on the minutes of the General Assembly, with instructions to bring in a report at 2 o'clock, P.M., on Thursday.

Thursday morning the first half hour was spent in devotional exercises, conducted by the Moderator, after which, the Rev. J. H. Marr, a licentiate under the care of the Central Presbytery of Philadelphia, laboring in the southern part of the city, made a statement of his progress, and asked the appointment of a committee to organize a church, if the way be found clear. Rev. S. T. Wells and Elder Bancroft were appointed said committee.

The First Church was selected for the place of next meeting.

The Committee on Minutes of General Assembly presented the following report:

"Your Committee report, that they have examined the minutes, and would call attention of Presbytery to the following items:

"The Boards and Committees of the Church are represented as needing more and more general support, many churches being reported as not contributing anything to some of them, and others as only supporting a part of these agencies of the denomination. Presbyteries are requested and enjoined to give attention to this matter; therefore, the Committee recommend the following resolution:

Resolved, That our churches are hereby reminded of the facts so communicated, and urged to give their serious attention.

The Assembly commends the *Sabbath School Visitor* and *Children's Praise* for use in our Sunday Schools. There is a recommendation that an order be adopted by Congress, forbidding the appointment of more than one-fourth of the Chaplains of the army and navy from any one denomination; that temperance be urged upon the attention of our people, that they may adopt all Scriptural measures to suppress the sin of intemperance. That Sessions and Presbyteries seriously consider the matter of employing laymen as expounders of the Word of God. That all Presbyteries make returns to the next General Assembly of the number of unbaptized children, either of whose parents may be a member of the Church, and that the duty of systematic benevolence be more generally regarded by our churches. Upon all these subjects the Committee recommend that Presbytery urge them on the attention of our churches.

On the subject of reunion, the Assembly has sent down the Basis for such reunion for the consideration of Presbyteries, that each Presbytery may vote whether it shall be accepted or not. Therefore, we recommend the following resolution:

Resolved, That the Presbytery of California approve the Basis submitted by the General Assembly for our consideration, and the Stated Clerk is hereby instructed to forward this action to the Stated Clerk of the General Assembly.

The last resolution is reported by the majority of the Committee, one being not in favor of it.

Respectfully submitted.

James Eells, Chairman."

All the items of the above report, with the exception of the last, on the subject of reunion were unanimously adopted.

Rev. A. W. Loomis, from the Committee on Minutes of the General Assembly presented the following minority report on the subject of reunion.

"*Whereas*, The Basis of Union proposed by the 'Joint Committee,' and sent down to the Presbyteries by the General Assembly, may be construed as giving license to hold and to preach unsound doctrines, and because its adoption may put in jeopardy a large amount of funds and valuable property belonging to our Church; therefore

Resolved, That this Presbytery declines to accept said Basis of Union.

Resolved, That this Presbytery is still, as it ever has been, ardently desirous of a union of the two General Assemblies, if it can be consummated on the basis of the Confession of Faith, pure and simple, with the Larger and Shorter Catechism; and that, at the proper time, we will overture our General Assembly to make such a change in the Basis of Union, since we believe it will then be acceptable to both branches of the Church, and may also lead to a union with us of all the other branches of the Presbyterian Church in the United States."

On motion of Elder J. D. Thornton, this last report was offered as a substitute for that of the majority.

After considerable discussion, in which a number of the brethren participated, a motion prevailed, to postpone the further consideration of the subject of re-union until the next regular meeting of Presbytery in March, 1869.

Rev. M. M. Gibson, of the United Presbyterian Church, being present, was invited to set as corresponding member.

Presbytery adjourned, to meet at the call of the Moderator.

Jno. G. Fackler, Stated Clerk.

To the Friends of the Sunday School Cause in California.

San Francisco, September 1st, 1868.

The undersigned, California State Sunday School Executive Committee, beg leave to call your attention to the following Resolution, unanimously adopted by the State Sunday School Convention, held in San Francisco in June last:

Resolved, That we recognize in the institution of the Sabbath School one of the most blessed and efficient instrumentalities, under God, for promoting early religious culture, whereby our children may be "planted in the house of the Lord, and may flourish in the courts of our God;" and that the pressing claims of the present, and the foreshadowing responsibilities of the future, demand in this direction united, zealous, and intelligent efforts on the part of all who love our Lord Jesus Christ.

These Conventions and Institutes have accomplished much good in the Eastern and Western States, and the few that have been held in this State have been highly appreciated, and acknowledged blessings to the cause. The reports of the last State Sunday School Convention, and our own experience and observation as well, show a great need and pressing demand for greater activity among the friends of the cause. While we gratefully acknowledge the good that has been done in our schools, we feel that the good work has only begun. Are we fully awake to the importance of our work? Are all the children gathered in, and are those who are in our schools receiving as faithful instruction as they should? Are we, as teachers and officers, as efficient as we should be? Do we feel the great responsibility resting upon us, as those who have to train immortals for eternity? In a word, are our Sunday Schools what they might and *should* be? *Far from it.* Until we can give a decided affirmative answer to these questions, we must not rest satisfied. The fearful increase of infidelity, and sin in all its forms, the many temptations continually besetting our children and youth on every hand, the future well-being of society and State, as well as individual and Church, all these call on us loudly to awaken to more earnest action. We are *not* awake to the demands of the cause. Our children are continually exposed to danger, while too few are brought to Him who says "Suffer the little children to come unto me."

In view of all these things, your Committee begs leave to earnestly recommend that the Sunday School laborers of California arouse to renewed action. Organize your counties by calling Sunday School Conventions, where you can awaken more interest by discussing the many important questions relating to the good work, give each other the benefit of your experience, and thus learn the best methods of "feeding the lambs."

Plan of Operation.—Let the friends in some central part of the county issue a call, inviting all to a preliminary meeting, at which you can decide on a time and place for holding the Convention. Then appoint a Committee (not too large) to prepare and circulate a programme, and provide entertainment for delegates from abroad, *thoroughly advertise* the Convention by circulars, newspapers, etc., and make all necessary arrangements for the Convention. Five or six circulars containing the programme should be sent to each school at least three weeks previous to the Convention. Also, circulate blanks

for gathering statistics, (see enclosed samples) and send a copy of them to the State Sunday School Corresponding Secretary, R. J. Trumbull, Esq., San Francisco, *before* the State Sunday School Convention in April next.

Please appoint the President of your Convention, or some other suitable person, as a delegate at large to represent your county at the next State Sabbath School Convention, and report the condition of the cause in your county. Also, appoint an alternate.

With all, and above all, make the Convention a subject of earnest prayer, for without God's blessing, no good will result.

With these few suggestions, dear brethern, we commend the work to your most earnest consideration, with the fervent prayer that God's richest blessing may attend you and your work, and that when we assemble in our State Convention next year, we may all be able to come up reporting "what great things the Lord has done for us."

Yours, fraternally,

J. A. Eaton, Secretary.

Gen. E. B. Babbitt, Chairman.

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Edward Barry,	E. R. Stockwell,
W. K. Hudson,	S. B. Stoddard,
A. C. Sweetzer,	Wm. F. Peters,
	Executive Commiteee.

Note.—The proceedings of the Convention will be published this month. Those who wish copies (at 50 cents each, 6 copies for $2 50) will apply to

R. J. Trumbull, Corresponding Secretary.

Festivals, etc.—A "Harvest Home Festival" was held by the ladies of Unity Church, Santa Cruz, on Wednesday and Thursday evenings of last week. An original poem, entitled "Santa Cruz," by Mr. Ames, was an attractive feature of the occasion.

The Fair for the benefit of the Nevada Orphan Asylum will open on Thursday, Oct. 1.

The Sacramento *Record* says that the ladies who have charge of the Protestant Orphan Asylum have secured the right to sell refreshments of all kinds at the Pavilion during the Fair, the proceeds to be applied to the support of the orphans. This a laudable undertaking—one which should touch the hearts, and we feel assured, from the liberality generally displayed by the Sacramentans, it will touch their pockets also.

The ladies of the First Presbyterian Church of San Jose will hold a Grand Festival on Wednesday and Thursday evenings, September 30th and October 1st.

Friends of Peace.—The meeting of the Friends of Peace, or, in other words, the "Educational Peace Society," held at the City Hall the other afternoon, was not a success, only some half dozen persons being in attendance. An elderly gentleman of very mild demeanor presided, and read a draft of constitution and by-laws to govern the proposed Association, and which was said to have been given by spirit power. A letter was read from the President of the Pennsylvania Peace Society, after which the meeting adjourned. It looks as though our people were of the opinion that a little fighting, now and then, is necessary 'mong the best of men.—*San Jose Mercury.*

Camp Meetings.—The camp meeting recently held at Roseburg, Oregon, under the care of Bishop Harvin, was poorly attended, but considerable interest was manifested.

The camp meeting at Los Nietos seems to have been unusually interesting. The Los Angeles *Republican* says that the attendance was large, and much religious fervor manifested in the services. A table was spread, with tea, coffee, and plenty of eatables for all visitors, which was a new and rather agreeable feature.

A Characteristic Gift.—The Sabbath School of St. John's Church, at Gold Hill, Nev., a few months since, sent a silver bar to the American Church Missionary Society, in New York, and still later, says the *Congregationalist*, a "silver brick" weighing sixteen pounds, was received from St. Paul's Sunday School, of Virginia City. It was sold for $445.

Sabbath School Anniversary.—The Fourth Anniversary of the Central M. E. Church of this city was celebrated last Sunday morning, with the usual exercises. The Superintendent, W. B. Holcombe, among other items of interest, stated that during the past year about thirty of the pupils had been converted.

Sabbath Schools in Nevada County.—At a preliminary meeting held at Grass Valley on the 7th inst., it was decided to hold a County Sunday School Convention at that place on the 29th and 30th inst. All necessary arrangements have been made to make the Convention a success.

Latter Day Saints.—A Quarterly Conference of this Society for the State of Nevada, was held at Carson City on the 12th and 13th, under the charge of Elder Blair.

New Catholic Church.—A Catholic church has just been completed at Somersville.

A Congregational Church is being erected at Walla Walla.

EASTERN.

An Interesting Table—Minutes of the Old and New School Compared.—We place in a table, side by side, the statistics of these two Churches—soon, we hope, to be united. The items are gathered from the late published minutes of both Assemblies:

	Old School.	N. School.	Un. Ch.
Synods	26	23	49
Presbyteries	142	111	253
Ministers	2,330	1,800	4,130
Licentiates	223	121	344
Candidates	326	290	616
Ministers died	42	37	79
Churches	2,737	1,590	4,327
Communicants	252,555	168,932	421,487
Added on examination	18,486	10,391	29,377
Number in S. Schools	221,340	184,687	406,027
FUNDS.			
Total contributions	$4,289,595	$3;091,885	$7,381,480
Congregational	2,919,974	2,441,086	5,361,060
Foreign Missions	285,308	108,196	393,504
Home Missions	113,109	122,848	245,957

—*New York Observer.*

Presbyterian Mission to French Setlers.—A Frenchman publishes an appeal in the *Record* for increased evangelical efforts among the French in this country, in the way of schools, pastors, and a training seminary for preachers. He says:

"Many think the French are comparatively insignificant in the United States. But let them examine the facts. Let them remember that the French population of New York alone is nearly fifty thousand. And yet there are but two French churches to accommodate them; and one of them is Episcopalian, a religion which is not at all calculated to take with the French. The French population of Chicago is somewhere about thirty or forty thousand; yet I know of no French church in that great worldly city! And in Missouri, Louisiana, and elsewhere there are many. Our church is the most adapted to occupy these fields. I am of the opinion that our church, by proper exertions, could gather many of these wandering sheep within her folds."

Baptists in New York.—In this city there are twenty-five pastors, settled over as many different churches. In Brooklyn the number of Baptist pastors thus settled is nineteen.

Called on His Merit.—The First Presbytetian church of this city have unanimously called the Rev. Arthur Mitchell, of Morristown, N. J., at a salary of $5,000, with expenses of removal. This congregation very wisely declined to invite any candidates to preach before them, but appointed a committee to take charge of the matter of inquiry for a suitable minister, and report to the congregation. Members of this committee visited the East, consulted with the leading clergymen, heard Mr. Mitchell, united upon him, reported in his favor to the congregation, when he was called as above stated. The reports that the congregation had tendered calls to Dr. Duryea and Cuyler, of Brooklyn, and Dr. Newman Hall, of London, were wholly unfounded.—*Chicago Presbyterian.*

A Flourishing Institution.—The Mount Holyoke Female Seminary, at South Hadley, has just celebrated its thirty-first anniversary. The school has 1,300 graduates and will accommodate nearly 300 pupils. None are received under the age of sixteen, and they pay for their tuition and board for forty weeks, the annual sum of $150. The buildings have cost $120,000, and a donation of $10,000 for a library has just been made by a lady, on condition that a suitable building, which will cost $15,000 shall be provided. The pupils are employed about one hour each day in performing the domestic work of the institution.—*Pittsburg Banner.*

Still Another Sect.—The Albright Methodists now number 65,000 members, their increase for the past year being 5,000. At this rate it will not be long before they count a membership of 100,000 and upward. The Methodist Episcopal Church would gladly welcome them to its fold, whence they went out years ago, and their Chicago Conference appointed a commission to the General Conference of the "Evangelical Association" (Albright Methodists), which meets in 1871, to confer with that body on the subject of an organic union.—*Evangelist.*

Longevity.—Westfield, N. J., has fairly earned a good reputation for the longevity of the inhabitants. The records of the Presbyterian church show that of 242 members deceased, the average age was sixty-nine and a fraction (69.14.) When the present pastor was settled, 1850, a new roll was made. The first sixteen on this roll have died, having lived an average of 83 years and six months, whilst the first four show an average of just 96 years.—*Observer.*

A Venerable Man.—President Hopkins of Williams College, Mass., is now the oldest in the service of any College President in the country, and his elder pupils, numbering more than 30 classes, are sending their sons to sit at his feet and listen to his teachings. The College is going to have an art gallery, with two large halls for the open library societies, to be erected just west of the gymnasium. Every third graduate of Williams College enters the ministry.—*Presbyterian Banner.*

A Failure.—The North Adams Young Men's Christian Association became a thing of the past on Monday last. Its sociables were always well attended, which makes it a mystery to some "how it could possibly have been given up?" But its prayer meetings have been so few and thin that the same wondering minds have "desired to know how they could be kept up."—*Springfield Republican.*

Recovering.—The *Northern Christian Advocate*, published at Auburn, N. Y., says: Rev. Dr. Gurley, pastor of the First Presbyterian church in Washington, D.C., and Lincoln's former pastor, is at Clifton, and is hopefully recovering. This will be welcome news to many thousands in all parts of our Republic, who have listened to his able ministry at the centre of American influence.

Universalists.—The Annual Session of the General Convention of Universalists in the United States of America was held in the City of Providence, R. I., commencing on Tuesday, September 15, 1868.

Correspondence.

To California by the Overland Route.—No 5.

The city of the Mormons is probably the most interesting object met by the traveller upon his journey overland, and it was not merely for the purpose of resting that I spent two days in its vicinity, but chiefly to learn something of the place and its inhabitants.

Taking a position at the northern extremity of the town and looking toward the South, the eye surveys a wide expanse of country lying in the form of a vast amphitheatre, beginning on the East with the mountains, sweeping around by the South in a distant range and terminating on the West in an abrupt spur, which makes up to Salt Lake itself lying upon the West and Northwest. On the North the view is circumscribed by comparatively low hills and is quite limited, while in every other direction it is extensive. Immediately in the foreground of the amphitheatre, which presents itself as has been described, lies the city of Salt Lake, and a beautiful and well-watered plain stretches away from it in every direction except the north. Situated as it is I could not but think that this plain might bear some resemblance, in a physical point of view, to the ancient valley of the Jordan, a resemblance increased by the fact that there is a river near this modern city bearing the name of the biblical stream and moreover emptying itself into a lake which in some respects is quite similar to the salt sea in which the ancient Jordan finds its rest. Whether the city so favorably situated has any points of resemblance in moral respects to those cities which at one time adorned the plain of the Jordan, is a subject on which it is unnecessary to speculate. Doubtless a certain class of immorality was and is notoriously prevalent in both.

The city, altogether, presents a very inviting appearance, physical advantages alone considered. There is a truly beautiful prospect from the town, of the glistening range lying to the east, and the sight of the snow during the warm season of the year is very refreshing to the eye. The streets are laid out with perfect regularity, and are well supplied with trees of various kinds. The entire width of the streets is *eight rods*, two rods being occupied by the side-walks, and the remaining six being given to the street proper. But that which is the peculiar beauty of Salt Lake City, chiefly impressing the mind of the new-comer, and interesting him more the longer he remains, is the system of irrigation employed; there are beautiful streams of the purest mountain water plowing down through all the streets. One stream—the main—dashes along in a paved water-course through a principal street, near the middle of the town; from this there are branch channels leading off in all directions and through these every portion of the city is abundantly supplied with water of the very best quality, which may be used for all necessary domestic purposes and beside adding greatly to the beauty and healthfulness of the city, promotes the growth of the trees lining the sidewalks, and of vegetables in the gardens. Force pumps are brought into requisition in watering the main streets at those seasons when the dust is unpleasant. The houses are, in general, built of sun-dried brick, of about ten inches in length by four deep, which seem to answer very well as building material especially where—as in many cases they are—covered with a finish of plaster. The prevailing color of the dwellings is that of the brick, a dull lead color. The yards surrounding the residences are in general spacious and filled with fruit trees and vegetables. Flowers cultivated in a tasteful manner are not often met with and it is to be observed, also, that the fences are, as a general rule, in poor repair and destitute of paint or white-wash, either of which would be a great improvement. Log cabins are to be seen here and there, and occasionally houses built of stone, some of cobble-stones cemented in a wall, some of concrete, very few of wood, probably because that material is more expensive than others.

The main business street indicates a good degree of activity in commercial matters, though I understand it is not what it formerly was. The residence of Brigham Young, President of the Church of the Latter Day Saints, having its headquarters in this city, deserves particular notice. The grounds of this modern patriarch are somewhat extended, containing ten acres of land, and lying in the centre of the city. As they are surrounded by a high and heavy cobble-stone and cement wall, and every entrance is guarded by police, it is impossible for the curious stranger to effect admission, or to explore those (far from) sacred precincts. So much is surmised by the outside world concerning the domestic arrangements of the President that I would fain have transgressed the rules which he has prudently adopted for the purpose of enjoying peace and tranquility. The enclosure contains, besides the private dwelling of Brigham, his school-house—a commodious building, made to suit the wants of a large family; his store, his corral for cattle, an indefinite family connection, and probably a great deal more besides, which I would be happy to describe had I been permitted to see it.

Another building also requires special remark, and that is the "Tabernacle," being, as it is, altogether the most remarkable building in the city—as much of a monstrosity, in the way of architecture, as is, socially and morally, the religious system it was built to propagate. It was designed by Brigham Young. It rests on 44 pillars, which are arranged in the form of an ellipse; the length 250 feet, and the width 150, and the peculiarity of the interior of the house is this: that the spacious roof rests simply and only on the walls. Rising like an immense turtle's back to the height of 150 feet, it nevertheless has no support whatever in the body of the audience-chamber. At one end there is a division for the speakers and the choir, with a reserved section for the "Fathers" of the Church. There is a stand or railing for the speakers, and in front of this railing a small inclosure occupied by some subordinate officials.

As it happened to be Sabbath when I was among the Mormons I took occasion in the afternoon to drop in and witness their religious service. On entering the tabernacle I found a very plainly seated house, without cushions, or carpets, or even curtains on the windows, and likewise a very plain and uninteresting company of people, the men wearing on their contenances the unmistakable lines of ignorance, suspicion and bigotry, the women generally without tidiness in their dress and not worthy of remark for anything besides for that bold, defiant look pecular to those ambitious of the distinction of "*strong minded.*" The manner of the services was similar, for the most part, to what is known as an "experience meeting," the exercises being singing, conference and prayer, of the last of which there was very little and what there was did not impress me favorably. The singing was conducted by a choir which was supported by an organ and directed—or *driven* perhaps would be the better word—by a chorister armed with a baton who exerted himself as much as if he had been leading a grand chorus. The speaking was purely extempore, most of the speakers introducing themselves with the remark—the truth of which could not be doubted by what followed—that they had no idea that they should be called upon to say anything. On account of the extent of the building it was very difficult, even with the aid of several devices introduced with a view of remedying the defect, for the audience to hear what was said. The general drift of that which reached my ears was intended to enjoin upon those who were there present as worshippers, the duty of submissively obeying "the powers that be" and are represented by, and in a great degree embodied in, the President of the Church. One of the speakers discoursing on the right of polygamy urged, *on the plea* of *Christian charity* (oh, how many monsters of iniquity seek for shelter in that word!) the Latter Day Saints should be permitted to enjoy their peculiar religious beliefs and to practice their peculiar institutions without molestation from those who entertained opinions diverse from them. Near the tabernacle is the site of a (on paper) splendid temple, whose foundation barely surmounted the ground and whose finely designed superstructure, bearing upon its loftiest tower in letters of gold "Holiness to the Lord," will probably never be built. From all that I heard while in Salt Lake city, I think that there is a great deal of dissatisfaction among the Mormons with regard to the tyranny of their leaders, especially of the President. It is not impossible that this abnormal religious institution of Mormonism—which never could, except by isolation, have gained and maintained its strength—is doomed to a speedy dissolution whenever it shall be deprived of that isolation, and it is certain that few regrets will attend its overthrow.

W. R.

Letter from Santa Clara County.

EVILS OF LARGE LAND GRANTS.

Gilroy Warm Springs, Sept. 1, 1868.

In no part of California are the pernicious effects of these large aggregations of land in the hands of a few individuals so manifest as in the valley of Santa Clara. There are a number of persons who own each from twenty to forty thousand acres of the best lands in the valley; and, although they cannot cultivate it all, or a tithe of it, themselves, they are unwilling to sell a foot of it at any reasonable figure, some being reluctant to sell at any price whatever; in fact, rather disposed to buy more than to part with any of the land they now own. One of these large land-holders, residing in the upper part of the valley, and owning here and elsewhere more than 200,000 acres of the best land in the State, is constantly adding to his possessions by securing desirable tracts of the public lands, or purchasing large ranches when they can be had at a bargain. These lands are rented out, in this section, at rates ranging from $2 to $8 per acre, begetting an odious system of landlordism and tenantry, and inducing a shiftless and slovenly style of farming, alike prejudicial to public and private interest. But while this evil is so wide-spread and obvious, it is not so easy to suggest a remedy. Indeed, the man who shall be able to indicate a feasible and equitable plan for its removal will prove himself a public benefactor.

In many cases the small farmers who have rented lands this season from these great *patroons*, expecting the prices of wheat to be maintained at last year's figures, will, with the present reduced rates, find it difficult to pay their rents, which have aver-

aged about $5 per acre. The custom here is for tenants to pay about $2 50 per acre where land is leased but for a single year, the price being increased where it is taken for a longer term. The reason of this is, that in the former case the landlord gets the volunteer crop that springs up the second year, and is often worth a good deal more than the rental.

HARD FORTUNE OF A PIONEER SETTLER.

At San Ysedro, a small hamlet three miles east of the town of Gilroy, resides John Gilroy, one of the first foreign settlers in California, having arrived here in 1814. Although at one time the owner of an extensive tract of land at that place, he is now without a single acre, nothing remaining of all his vast and valuable possessions but an old adobe house —not even a door-yard or garden-spot being left to him. The public roads run on three sides of the dilapidated and gloomy old mansion, that by sufferance he occupies, without an outhouse, tree, or sign of fence about it. His property was lost to him through those shiftless and improvident habits so common among most old Californians—not, perhaps, without some overreaching and fraud practiced on him by others.

Gilroy, though over seventy years old, is still hale and active, riding and throwing the riata, still his favorite pastimes, almost as well as he did forty years ago. It is his delight to own a horse and riding equipage—about the only personal property he has left to him in the world. He has a number of children by his Spanish wife; and his sons, though active fellows—being the most expert vaqueros in the country, and much sought after by stock men—have failed to acquire any property. They, however, share their earnings with their father, maintaining him in a tolerable degree of comfort, and seeing to it that he is never without some kind of a horse, to gratify his passion for riding.

The lands once owned by Gilroy are among the richest in the valley, and had he only retained a few acres of them, they would have rendered him comparatively independent. That he failed to do so is, in view of his long residence in the country and his present reduced circumstances, matter for regret, even with the stranger.

THE RAILROAD FROM SAN JOSE TO GILROY,

Now in course of construction, has made such progress that its completion early in January is assured. Three-fourths of the grading, which has been very light, is now done, with most of the material for the superstructure on the ground, with the exception of the rails, now afloat and nearly due at San Francisco. The work has been nearly all performed by Chinamen, who are found to answer for this kind of labor extremely well, using the pick and shovel with great dexterity, and learning to drill and blast with the utmost readiness, while they are docile, industrious, and possess great powers of endurance, working steadily for ten hours without complaint. The wages given them is about two-thirds that paid white laborers, with whom they are equally serviceable for the business of grading, and in aiding to lay down the track, though not so dexterous in the management of teams or the performance of mechanical labor. As there has been but little deep cutting or excavation of rock, and scarcely any high embankment required on this road, not much carting of dirt or blasting has been necessary. The country being perfectly level, and the soil free from stones, throughout the entire route, a distance of thirty miles, the work of grading has been comparatively easy, having been mostly performed with plows and scrapers, after the manner of constructing ordinary wagon roads. Following these implements come gangs of Chinamen, dressing off and putting the dyke into proper shape. The height of this embankment is not generally more than two or three feet above the adjacent surface, it being raised just enough to insure effectual drainage; as a consequence, the cost of this part of the work must be small.

This road, being considered a part of the Southern Pacific Railroad, is to be extended further south; but by what route after reaching San Juan, twelve miles from here, is not definitely known. Already active measures are in progress for the construction of a branch to connect Watsonville with this road by way of the Pajaro Valley. This branch, it is believed, will ultimately be extended to the Salinas Plains, with ramifications to Santa Cruz, Monterey, and possibly other points in that region of country.

H. D.

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REV. P. V. VEEDER.

The Occident.

San Francisco, Saturday, September 19, 1868.

SUNSHINE AND CLOUDS.

There is a beautiful analogy between the conditions of success in nature and in Providence. In nature we readily perceive the necessity for both sunshine and clouds, that there may be healthy and reliable growth, and we accept the changes thus indicated as the pledge of His faithfulness who has promised that "seed-time and harvest shall not cease." The necessity for such varied influences in Providence, however, that the general purpose of God for good may be attained, is not so manifest, because the object proposed is not so well understood. Were this object, in the case of an individual, that he might gain as much temporary enjoyment, each day, as possible, this enjoyment to be the satisfaction of his present tastes and wishes, there might be no more necessity for other agents than perpetual sunshine, than in the case of those plants which have such an ephemeral life. If there were no other part in the grand procession of events, for nations, than that each fill its space, having no connection with the rest, and no reference to the gradual advance of the whole, aided by the elevation and superiority of each, in succession, there might be no need of checks upon their career of fictitious and short-lived prosperity. But when it is remembered that Providence includes individuals in the economy by which the race is to be blessed, and that this blessing, for each and for all, is the discipline by which a higher life, and a permanent worth, and a glorious destiny, may be possessed; and that respecting every nation, it is that by its increase of strength, and virtue, and regard for right and truth, it may lay foundations for lasting prosperity, and forever augmenting power to bear upon other nations and to the end of time, in support of the spiritual kingdom of righteousness on the earth, we see that with all the counteracting influences which exist, there is need of means diversified, direct and indirect, gentle and severe, or the object will be sought in vain. The tender annual plant requires only the genial effect of the summer's changes, to perfect its nature, and then dies. But the oak must be nourished by summer and buffeted by winter—must be compelled to force its roots far into the earth, by the rough winds that rush upon it, and tempted to put forth all its leaves for respiration, by showers and sunshine, while cold and heat, and storm and calm, and earth and air contribute to harden the wood, and extend the branches, and prolong the life for centuries.

So is it with us as to the effect of the various agencies which Providence employs to develop, and strengthen, and fortify the character we may attain. We shall not be permitted to possess it, in the midst of so many opposing influences as abound in a world of sin, without conflict, nor would our own evil hearts suffer its control without the oft repeated attempt to drive it out. There must be trouble, there must be difficulties, both because of what is without and what is within, and the faithfulness of God to the destiny He would secure for us, is seen in these very difficulties which we are made strong by encountering.

We undertake duty, and become vigorous through the toil which its discharge requires. We take up burdens, and as we bear them, learn the worth of the effort they demand. Shall we complain of the very process by which we may become what we pray our covenant God to render us? Shall the growing oak pray that it may be the giant of the wood, yet tremble when the wind whistles through its branches, and fear death when winter strips off its mantle and checks the currents of its life? The tempest and the cold have their part in making it an oak, and the answer to its prayer involves all this rough and severe, yet kindly treatment. It has its explanation in the towering height and defiant strength of the mature tree, after it has triumphed over what it feared might kill it. The result, as seen in what the discipline of Providence renders us, when sanctified to our good, must send back its commentary upon the means adopted. He who attains a breadth of Christian character, and a sublimity of Christian faith, and a clear vision of immortal life, when passing through what he calls the adverse influences of his earthly career, may be assured that every portion of the training was essential to the blessed result, and will thank God for clouds no less than for sunshine, that He was too faithful to the design ever before Him, that He loved him too much not to mingle in his discipline so large a share of the trial which gave vigor and soul to his spiritual being.

Thus, wherever Providence is studied, whether in relation to individuals, or families, or nations, we see necessity for what we call reverses, for some check upon the growth that is too rapid for the strength of the roots, and the vigor of the wood, some means by which, in accordance with the nature of free beings, and the laws of the system in which they are, the enduring and valuable qualities of the soul may be educated, and purified for eternal life; and the higher elements of associated or national existence may be developed, as nobler objects are pressed upon the support of those, who may thus more powerfully maintain the interests of truth and right. A vision of the future should perpetually glow before us, when we are passing through present troubles. This will incline us to listen to the voice of God. It will throw a kind of glory over the wrecks that may surround us, of what we perhaps too fondly hoped would abide forever. And we shall pass under the cloud with as grateful a spirit, as when we bask in the sunshine, for both are alike good.

THE NATIONAL DEBT.

There are men who claim to have the welfare of the country at heart, yet spend a large part of their time in most lugubrious conversation about the public debt. There are newspapers that claim to be loyal, yet hardly omit in a single issue to utter their forebodings respecting the enormous debt. Devices and illustrations, abundant and ingenious, are employed for the purpose of startling the multitude who think little, as they set forth the millions that are to be paid into the treasury of the Government, and all those who thus busy themselves probably suppose they are accomplishing some good. We have before us a paper in which a mathematical calculation is presented of the height, were the debt to be piled up in one dollar bills, of the height in hundred-dollar bills, of the weight in silver dollars, of the cars and the length of the train by which these dollars could be drawn, of the number of porters necessary to carry the amount, and the length of time it would take the procession to pass a given point; of the number of years to be consumed if one should attempt to count the bills, and of the bushels of wheat the debt would represent, with the cavalcade of teams reaching round the globe that should undertake to transport this wheat! This is only an illustration of what is frequently found in the papers of a certain class, and the wondering readers dwell on the figures, announce them to their neighbors, talk them over in the little village companies where the state of the nation is discussed, and the effect can be very easily imagined. Now, there can be but one of two objects, when men speak in this way about the national debt. Either they wish to prepare the people directly to repudiate it, as a means of self-preservation, or they wish to discourage the people as respects paying it, so that they will consent to some form of revolution by which they may be relieved of taxes, and no longer obliged to face a mountain that can never be removed, otherwise, from the path of advance. It hardly need be argued that both these objects are base. Every patriot should encourage his countrymen, not depress them—should seek evidence of possible success, not create proofs of certain ruin. It is very easy to weaken the faith, and darken the vision, of multitudes in the land; and it is easy to brace them up, and render them hopeful, by the exhibition of the simple facts. The man who chooses to scatter gloom and distrust, when his country is the victim, is a public enemy, unless it is absolutely impossible for light and hope to be diffused. Anything that is large can be represented by a long row of figures, if the measure is small. Were one to calculate how many times he must fill his cup, and how long it would take him to bring the waters of Clear Lake to this city with a pint measure, he would be surprised at the result. Were he to estimate the number of square inches in one of our sand-hills, and the length of time before a row of pigmies who should carry but one inch apiece, could transport that hill into Mission Bay; he would despair of its removal by any such laborers. If Clear Lake is to furnish San Francisco with water, it is not necessary to bring it with a pint cup, and there are engines and railroads with which to move sand-hills. The class of persons of whom we are speaking, seem to forget that the debt, large though it be, is to be *paid*, and that there are millions of people, by the products of millions of acres, and the resources of myriads of avenues to gain, to pay it. They choose not to observe that there may be years before it need be all cancelled, during which the productive interests of the country may be amazingly increased.

A cheerful, hopeful, patriotic people, proud of their nation, and resolved on its prosperity, with the facilities of which we may avail ourselves, and our prospective population within twenty years, need have no fears because of our debt. The only occasion of discomfort from it is in the attempt to pay it too soon. There is no necessity for haste, and any of these mathematical croakers who publish so many figures like those to which we have alluded, will be glad if they are able to take the bonds of the Government, if no more than the interest is paid during their lifetime. It is time we heard the last of such unworthy attempts to bring the nation into bankruptcy. Good men should have faith in God, and have faith in their country, and, by their prayers and their efforts, open a wide field over which to make progress. Party names need not be regarded in this purpose, but all who are proud of citizenship in a land blessed of God above any other, should "touch elbows" in its execution.

Baptism at the Day of Pentecost.

Jesus Christ, after his resurrection, directed the disciples to tarry at Jerusalem until they should receive the promise of the Father, and be baptized

with the Holy Ghost. What was this spiritual baptism?

Let us note, in this connection, 1st. That the gifts of the Holy Ghost are essential to the existence of Christian life in the individual believer, and the establishment of Christianity in the world. Here are the words of the Great Teacher: "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God. But tarry ye in Jerusalem until ye be endued with power from on high." As there can be no question as to the absolute necessity of the supernatural gifts of the Spirit in the conversion of man, and the establishment of Christianity in the world, I proceed,

2d. To take note of the Scripture narrative, and see after what manner these gifts are administered to man. There are two cases of the bestowal of the gifts of the Spirit on the Church, which may be taken as exponents of the mode in which He is pleased to manifest His gracious influence on the hearts of men. These two cases are of marked importance, because of the distinctness of detail in the narrative; the peculiar relation which they have in the establishment of Christ's Kingdom on earth, and the general likeness and conformity of all other cases of the Spirit's manifestation to these two of peculiar importance and significance. I refer, of course, to the outpouring of the spirit at the day of Pentecost, and the gift of the Spirit to Cornelius and his friends—the one the inauguration of Christ's Kingdom on the earth in the preparation of the Apostle for the preaching the Gospel; the other, to substantiate the Divine annunciation that the Gentiles, with the Jews, were to become recipients of the blessings of the Gospel.

The first case—the pouring out of the Spirit at the Day of Pentecost—is in Acts, 2: 1, 4: "They were all in one accord in one place, and suddenly there came a sound from Heaven as of a rushing, mighty wind, and it filled all the house where they were sitting, and there appeared cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost."

The other is recorded in Acts 10: 44: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the words. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost."

All other references to the bestowal of the Spirit's influences correspond in mode to these two cases of pre-eminent importance, which, by the Holy Spirit, are called *baptisms*. Jesus Christ says: "Ye shall receive power after that the Holy Ghost has come upon you." When Paul laid his hands on the Ephesians, the Holy Ghost came upon them. "John bare record and said: 'I saw the Spirit descending from Heaven. What, know ye not your body is the temple of the Holy Ghost. The washing of regeneration and renewing of the Holy Ghost, which he shed on us through Jesus Christ our Savior."

In this last passage, the believer's salvation, the work of regeneration, is a washing, and the renewal is the work of the Holy Ghost, which is shed on us abundantly through Jesus Christ.

The work of the Holy Ghost being strictly spiritual on the heart of man, all modes indicative of His influences must, from the nature of the case, be figurative, but the figures by which he has chosen to represent, the bestowal of His gifts are all coincident and represent a system of operations in which the Holy Spirit is never a passive medium into which the soul of the believer or the Church is dipped, nor a stream flowing upon him in which he is submerged, but as something shed down upon him from Heaven, and which can be represented by no one word better than effusion.

In the last paragraph of my article, August 29, the omission of two particles entirely destroys the meaning of the passage. It should read—added particles in italics: When, therefore, the Pharisees marvelled that our Savior did not wash before dinner, to hold that they marvelled, *not* because he did not perform the ordinary ablution by hand-washing, *but* because he did not immerse himself in one of these stone water pots, placed for the purpose of purification, is an idea so positively absurd, so nearly bordering on irreverence to Christ's sacred person, that I may not dwell upon it for a moment. F. B.

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Current Literature.

Californians are not generally considered over modest in their estimate of the past growth or future prospects of our young State. They are justly proud of the past, and confident in the promise of the near future. No sermon, oration or political harangue is complete without a presentation in true and glowing colors of the greatness which awaits us, and the popular theme has nearly monopolized social conversation, making fearful encroachments upon "the weather" and the other standard topics. It may nevertheless be a matter of doubt whether, after all, we are as forcibly impressed with the real extent of our wonderful natural resources as are our neighbors on the Atlantic side of the continent. They look upon California as a prodigy; we regard it as our home. They consider her history marvellous, while to the Californian nothing is marvellous that is past. The Eastern man's "castles in air" are the Californian's realities, while the "castle" of prosperity reared by the latter has even its basement in a region that the former's imagination cannot reach. The rapid progress of the Pacific railroad and the prospects of its completion at an early day have drawn the attention of Eastern people particularly to our coast of late, and a fresh impulse has been given to the feelings of wonder with which they regard this State, by the appearance of a work published by Bancroft & Co. in San Francisco, to which we have before alluded—"Cronise's Natural Wealth of California." The public mind needed exactly the information afforded in this book; consequently it meets with a flattering reception by the Eastern Press. The Chicago *Advance*, one of the leading papers of the country, in a long notice of the merits of the book says:

A noble volume is this broad octavo of seven hundred pages, with its well executed typography; creditable alike to author, publisher and the great State they represent and describe. A volume, which, for appearance and contents, a Californian may be proud to send back to his friends. It is no hastily prepared, boasting, catch-penny affair, but a sober, scientific, well labored book, giving full and trustworthy information, from the highest authorities.

The following is a brief extract from the comments of the *Advance* on our scenery, resources and prospects:

The Sierra Nevada contains some of the finest scenery in the world, and the admirers of the Alps will soon be rushing westward to behold Mount Shasta, 14,440 feet high, and towering 7,000 feet above surrounding peaks, making as striking an object as the Matterhorn at Zermatt, which is about the same altitude and rises but 4,000 feet above the range about it. But in these American Alps, Mount Whitney equals in height Mount Blanc, lifting itself 15,000 feet while it is surrounded by one hundred peaks, all above 13,000! And what can Europe show by the side of the Yo Semite valley, with its perpendicular walls of 4,400 feet? In this grand range are the deposits of gold which have already yielded $850,000,000. But gold is not now the chief product of California, the yield being at present but $25,000,000 per year, which was equaled in value last year by the wheat crop, the exported surplus of which amounted to $13,000,000! Mining is no longer the sole or characteristic occupation, but agriculture and manufactures receive equal attention, and the mining itself is carried on in a fixed, scientific manner, so that the State has now a permanent population, and in two years past has added twenty per cent. to its taxable property. In educational and religious respects similar progress is making.

The Memphis *Avalanche* says: It is a valuable book worthy of a place in every library, public and private, in the land to those who think of visiting California, this work is worth more than a six months' tour.

It is certainly pleasant to know that a knowledge of our State is so much desired and so well appreciated by our Eastern friends. Want of space forbids our quoting as we would like to do from the numerous favorable notices of this essentially *Californian* work, but we will take the following from the Pittsburg *Banner:*

In its mechanical execution the volume affords ample evidence that the young Empire State of the Pacific is not one whit behind her Eastern sisters in the book-making art. The paper, typography, and binding are of unusual excellence. But the great attraction of the work, as in the case of one of those fabulous nuggets of the Sierra Nevada, is to be found in its intrinsic value. We are here favored with an exhaustive exhibit, classified under appropriate heads, of the varied resources of the modern El Dorado. Its early history, its geography in detail, its scenery, its agricultural, mineral, and manufacturing products, its educational, literary, and social condition, its means of inter-communication, in short, full descriptions of the State as a whole, and of each county, are here presented with a fullness and a pains-taking accuracy of fact and statement, that render the work a standard authority on every subject connected with the land of gold. Such a work has long been needed, and the author and publisher have been eminently successful in meeting the demand.

Concerning our "Mammoth Trees," the *Banner* says:

Antedating by six centuries the Christian era, when some of these veterans first raised their youthful arms, Jeremiah was about beginning to lift his warning voice in Jerusalem, the first temple was still standing in all its glory, Daniel had not yet interpreted dreams, nor the Hebrew children been thrown into the fiery furnace. Vigorous saplings they were when Confucius was giving to China its code on morals, when Solon was writing laws for Athens, and when Tarquin was expelled from Rome. Who would not tread with awe the solemn aisles of these grand old groves? And who can refrain from virtuous anger with the miscreants who have dared to overthrow, by boring with their profane augers, since axes were of no avail, some of these patriarchs of so many centuries? Such an atrocity is almost sacrilege.

But the great and commendable object of the volume before us is to portray the inviting fields which California opens for the remunerative development of its industrial resources. All desirable information in regard to its mineral and agricultural treasures, its manufacturing capabilities, its commercial centres, and its prospective advantages, is here interspersed with much pleasant reading on a variety of topics connected with the main object of the work.

Books and Periodicals Received:

The Little Bible or the Instructor of Religion and Morals, for Young and Old, containing a complete extract of the Holy Writ, with instructive notes, prepared and published by G. M. Cohen, Cleveland, Ohio.

Fifty-Fourth Annual Report of the American Tract Society for the year ending April 30th 1868. Boston: American Tract Society.

The Rural Southerner for August, devoted to Agriculture, Horticulture and Home Literature. Atlanta, Georgia: Miller & Bailey.

Family Treasury of Sunday Reading, Part 51. London: T. Nelson & Sons.

The Catholic World for September. New York: Catholic Publication House.

The Ladies' Pearl. Nashville: John Shirley Wood.

Literary Items.

Bad Writing an Imposition on Society.—It has been irreverently said that speech was given to man to disguise his thoughts; but it is literally true that the penmanship of some people veils their meaning in all but impenetrable mystery. Scholars, to whom the reading of Egyptian scrolls of the days of the Pharaohs is as easy as making love, would be utterly discomfitted by the skeins of worse than "cuniform" characters which editors are sometimes called upon to unravel. We dare not subscribe to the doctrine of Poe, that men's moral natures are to be estimated by the nature of their chirography, for to believe that the immorality with which the world abounds was half as villainous as the handwriting, would make even a man of benevolent instincts a confirmed misanthrope. No man has a right to send rebuses to his friends in the form of letters. Time is money; and it is an imposition to compel a man to waste it in deciphering slovenly hieroglyphics.—*Monitor.*

Footprints on the Sands of Time.—Everybody knows Longfellow's poem from which the above is the most celebrated line. Everybody does not know, however, that with Longfellow the thought was not original. Napoleon I., when writing on the poor-law to his minister of the interior, said:

"It is melancholy to see time passing away without being put to its full value. Surely, in a matter of ths kind, we should endeavor to do something, that we may say that we have lived, that we have not lived in vain, that we may leave some impress of ourselves on the sands of time."—*British Workman.*

The great newspaper of Russia is the Moscow *Gazette*, edited by Messrs. Katkow and Leantjew. It has a daily circulation of fifty thousand copies, and devotes much attention to American affairs. It sympathizes with the Republicans, and speaks in high terms of Sumner and Stevens. It is a very profitable concern, and its editors are men of marked ability.

Victor Hugo refuses to accept the offers of American publishers for his new work. He says they are much too low, and the houses that have made these offers had treated Lamartine and other French authors so meanly that he preferred having nothing to do with them.

A French author, being desirous to write a biography of Charles Dickens, wrote to that gentleman for materials, but received none, Mr. Dickens replying that he had "long ago formed the intention of writing an autobiography."

It takes a long time to start a newspaper and bring it up to a good, established, paying condition. The proprietors of the Stockholm (Sweden) *Gazette*, after trying it one hundred and three years, have at last abandoned the enterprise.

A man could carry on his back, forty years ago, the Southern mail from New York City to Jersey City; now it requires eight four-horse teams to do that service.

Educational.

Studying Physiology.

The value of the study of human physiology is sometimes only half stated. This is found in the prefaces to some excellent works upon the subject. Thus, Dr. Cutter says that boys and girls should "acquire a thorough knowledge of the laws of their organization," for health's sake; and he goes no further. But others do not fail to remind us of another benefit from this study. "In the sciences of the inorganic world, we can learn *how* changes are accomplished, but we can rarely tell *why* they are; in those of the organic world, the question "why" can be often answered; the question "how" is generally an enigma that we cannot solve. Now, were there no other argument for the general teaching of physiology, I would be content with this: that an education which does not include the teaching of some science of natural designs, does not provide for

the instruction of one of the best powers and aspirations of the mind." (*Paget on Study of Physiology.*) The pupil, in other words, is made to study his own frame, not merely that he may avoid disease, but that he may acquire a habit of tracing design. The habit of tracing second causes may be inculcated in many sciences; that of observing final causes is best taught by the science of Physiology.

Again, it is important to observe discrimination in teaching this branch. Boys need to emphasize the chapters upon digestion; girls, those upon the nervous system. "Sexual difference produces a difference in our sensual desires; woman has more delicate, more refined desires; those of man are more vehement and more coarse." (*Rauch: Psychology.*) The boy, far more than the girl, is in danger of becoming a glutton or a drunkard; whence he needs special attention to the laws governing the proper quantity and quality of food and drink. But the girl, too, has special dangers besetting her. These are partly connected with her finer sensibilities, and demand that she should be directed specially to the knowledge of her nervous organization. For example, her sensitiveness to excessive light, added to her love of neatness, leads her too often to exclude from her household domain the beneficent sunshine. Hence, Dr. Gibbons speaks as follows, in reviewing "Winslow on Light:" "Women have more to do, practically, with the hygiene of light than men, especially when they shut out the wholesome sunlight from our habitations, as they are habitually disposed to do." (*Pacific Medical and Surgical Journal.*

C. R. C.

Personal.

Bishop Scott presides over the California M. E. Conference which met in the Howard St. Church in this city on Wednesday. 61 ministers belonging to the Conference, were present. 7 new members were received from other Conferences. Various committees were appointed including one on the "State of the Country."

Mr. Geo. V. Smith, recently gave the citizens of San Jose a lecture on the "Battle of Life." He will soon commence a tour through the Eastern States lecturing on "California."

Rev. L. P. Webber has returned from the East and resumed his work as pastor of the Presbyterian Church at Santa Clara. We regret to learn that his health is not good.

Ben. Holladay & Co., have purchased the contract for building the Oregon Central railroad, and will immediately put on a large force and push the work forward.

Rev. T. H. McGrath has been appointed to the M. E. Church at Reno, Nev., by the request of the citizens. Rev. S. D. Hammond is appointed to Carson City.

Hon. Geo. C. Gorham and Hon. S. B. Axtell have been the principal speakers who have addressed their respective parties in this city during the past week.

Gens. Porter and Babcock, of Gen Grant's staff have arrived in this city. They propose to spend several weeks on this coast.

Rev. Mr. Todd will preach in the M. E. Church at Oregon City, Oregon, for the next year. Rev. Mr. Cosper goes to Milwaukie.

Mr. H. A. Moses has been appointed Inspector of Customs, for the port of Sacramento.

The Oregon Legislature met on the 16th. Mr. B. F. Burch is President of the Senate. Ex-Gov. J. Whitaker is Speaker of the House. Gov. Wood delivered his inaugural address on the afternoon of the 16th.

Dr. C. H. DeWolfe has been lecturing against the Divinity of the Bible, at Mokelumne Hill. The *Chronicle* says his efforts are 'sick.'

Rev. D. B. Gray has left Dalles, Oregon, where he has been spending a few months, and returned to his home at Astoria.

Rev. C. F. Loop has resigned the Rectorship of Calvary Church, Santa Cruz. The resignation has been accepted.

Mr. E. H. Washburne, an old pioneer and a respected citizen died in this city on Sunday last at the age of 52.

Rev. A. M. Stewart will probably, says the *Appeal*, take charge of the Presbyterian Church at Carson City.

Rev. S. V. Blakeslee preached in the Presbyterian church at Marysville on Sunday evening.

Mr. J. A. McClelland has been elected President of the California Emigration Association.

Gen. Frank P. Blair is coming to California in a few weeks.

Mr. Israel Comstock an old and respected citizen of Sacramento, died suddenly on the 9th.

Mr. Jas. J. Green has been appointed Superintendent of Internal Revenue for California.

Gov. Haight refuses to sign the patent for a transfer of lands to the Butchers of this city.

Mr. M. C. Gault retires from the editorial chair of the Jacksonville, (Oregon) *Sentinel.*

Mr. C. F. Reed of Yolo County is President of the State Agricultral Society.

Rev. W. I. Nichols is to take charge of the M. E. Church at Austin, Nevada.

Rev. J. Knapp, has not been remarkably successful in his efforts at San Jose.

Rev. J. W. Atherton will soon remove to Los Angeles.

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11. The Monastery.
12. The Abbot.
13. The Pirate.
14. Fortunes of Nigel.
15. Peveril of the Peak.
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AGRICULTURAL.

God Speed the Plough.

God speed the plough-share! Tell me not
Disgrace attends the toil
Of those who plough the dark green sod,
Or till the fruitful soil.
Why should the honest ploughman shrink
From mingling in the van
Of learning and of wisdom, since
'Tis mind that makes the man.

God speed the plough-share, and the hands
That till the fruitful earth;
For there is in the world so wide
No gem like honest worth.
And, though the hands are dark with toil,
And flushed the manly brow,
It matters not, for God will bless
The labors of the plow. —*Independent.*

How to Get the Boys to Stay on the Farm.

The boys catch new ideas much more rapidly than their fathers, and, with the impulsiveness of youth, want to test them. They go to the fairs and see the fine stock, the new tools, the premium fruits and vegetables. They read the papers, if they have them at home, and if they have not they borrow them. Agricultural papers are greatly multiplied, and no religious or political paper quite does its duty without furnishing a column or two, weekly, of agricultural matter for its readers. People, who read at all cannot very well keep themselves in the dark in regard to the changes that are coming over husbandry. If the father keeps up with the times, has agricultural papers and books, reads, thinks, and practices, he retains the confidence of his boys, and can readily guide them. But if he is a man of routine, and keeps in the ruts, the boys soon become disgusted with farming. They do not want to break their backs over the scythe, when a mowing machine can do the work better, and at a tithe of the expense. They want tenders, horse-rakes, and horse hay forks. They want subsoil plows, tile drains, and barn cellars. They want blood stock in the stable, and in the sty. They want to move a little faster and to do business on a little larger scale. The boys have the facts and the arguments on their side, and if you want to retain them upon the farm, you must keep up with the times, and make farming a live business. The subsoil plow has spoiled the ruts of this generation.

Another thing, the boys want an interest in the business, and the sooner you give them an investment in the farm or its stock, the more likely you will be to make farmers of them. It is true, the law give you a right to the avails of their labors until they reach their majority. It may be true that these services are no more than a fair compensation for the expenses of their childhood. The intercourse of parents and children should not always be graduated by the legal scale. You do not want your son for a servant, but for a companion, and a support in your declining years. You want to attach him by affection and interest to the soil that he cultivates. Begin, then, early to identify his interests with your business, as if he was under no obligations to you. If he fancies stock, give him what he likes, and let the increase be his. Especially encourage him to plant orchards or vineyards of the finest varieties of fruit. Teach him to bud, graft, prune, ripen, and market, all the fruits of your climate. Furnish him with all the books and facilities that he needs to study and to practice pomology and horticulture. If properly encouraged, he will take an interest in these things very early, and before he is old enough to think of leaving your roof, his tastes will be formed, and his course in life will be determined. His heart will go down into the soil with the roots of every fruit that he plants, and the orchards and gardens of the old homestead, or of another close by, will be his paradise from which nothing but necessity can drive him.—*American Agriculturist.*

Griddle Cakes—How to Make them.—No reader of your columns but has a vital interest in food—but desires to eat pleasant and wholesome things. Therefore may not I say to all, at least all who like griddle cakes, let me tell you how to make them without yeast, soda, or cream of tartar. Take one-third Indian meal, pour on boiling water, and stir it, while boiling, till it is free from lumps; add salt and a little molasses; then add two-thirds Graham flour, stir up hot, and bake on a hot griddle. The cakes will be light and tender, and eaten with butter, or thick cream and maple sugar, they are truly most delicious. Try them, one and all, and then vote on the question.—*Exchange.*

Do not Sell Too Soon—Beef Cattle should be Fat.—Farmers sell too many of their beef cattle when in merely ordinary beef condition. In doing this there is a two-fold loss that few consider. The animal yields a less number of pounds, and the meat brings a lower price. Between ordinary beef and really choice fat beef, there is always a difference of two or three cents a pound, and this difference, when added to the whole number of pounds when the animal is in the best condition, will be found to be no mean amount. Nothing pays better than the few bushels of grain, or the few days on good June grass, that puts the finishing touch upon what is generally denominated a good beef animal. Those of our readers who have followed this often repeated advice in live-stock market reports, are witnesses to its soundness. Do not be in a hurry to market under ordinary circumstances, until cattle are really fat. The same applies to all other market animals.—*Exchange.*

Relief for Farmers' Wives—Cottages for Laborers.—The boarding of farm help often comes heavy upon the housekeeper. The best remedy is the building of farm cottages, and the employment of married men for help. A cottage can be put up without any large outlay of money, if there is good timber upon the farm. The laborer, of course, would expect to pay rent, and the investment in the cottage would pay better than bank stock. He would also be a consumer of the products of the farm, and thus furnish a home market. One-half, at least, of his wages would be expended in the supply of his table. Extra hands, by the day or month, could be boarded at the cottage, and thus relieve the farmer's kitchen of much of its drudgery.—*American Agriculturist.*

A Useful Suggestion—Don't Boil the Sugar.—Cane sugar, says the *Mining Press*, by long boiling, is converted into grape sugar, losing one-third of its sweetness. In preserving fruits, therefore, avoid boiling the sugar. Boil the juice by itself, ane when it becomes nearly cool, add the sugar. It dissolves readily. One-third less sugar serves in this way, and fermentation is prevented as well as crystallizing. This is a useful suggestion to those who are now putting up fruit for Winter use.—*San Francisco Mining Press.*

Whitewash—all colors.—Lime for fences or outbuildings, applied in the form of a paint is a most excellent preservative. Wood washed with it will last many years. Whitewash can be made of different colors. Make a paste of lampblack, salt, and wood-ashes, and mix it with lime; add a little resin and soap; or make a paste entirely of lime, resin, and soap; and the whitewash becomes permanent, and cannot be washed off.

Scalding of the Peach Borer.—A correspondent of the *Southern Planter and Farmer* tells of a lady whose husband had planted an orchard with a view of making brandy. She feared he might become a drunkard and determined to kill the trees. To effect this she secretly poured scalding water around the roots, and to her great surprise, the trees did not die, put produced an extra crop of peaches. The scalding water killed the worms, but did not kill the trees. The writer says he adopted this practice at first, very cautiously, but now he practices it without fear. Early in the Spring he scrapes around the trees with a large knife on the morning of the washing day. He drenches the trees with buckets of boiling suds just where the trunks join the ground. In this way the larvæ of borers and other insects are killed. Lastly he applies unleached ashes to the trees, piling it around the trunks to the height of about three inches.

Stir the Ground Frequently.—A frequent stirring of the surface of the ground during the early and growing part of the season is almost, if not as good as a coat of manure. In fact, our experience and observation have taught us that we succeed better with our young plantations, or our bearing ones, etc., by a regular system of stirring the surface-soil at least once a week, than by means of a heavy dressing of manure and only two hoeings for the season. A light, loose surface admits heat, air, and moisture, and all combining necessary food for the plant; while a hard, compact surface excludes these influences and prevents the action of chemical or natural changes, and hence the comparatively moist condition of the plant.—*Horticulturist.*

We often make a parade of passions, even of the most crimlnal; but envy is a timid and shameful passion, which we dare not avow.

WEEKLY MARKET REPORT.

Wednesday, September 16, 1868.

Flour—We have heard of no round lots to report. City mills are jobbing as follows: Superfine, in sks, ₱ 196 lbs, $5 25@$5 50; Extra, in sks, $6 25@6 50.

Wheat—Sales of 1,500 sks fair milling, $1 67½; 500 sks good shipping, $1 85; 1,500 sks shipping (received to-day) sold prior to arrival, private. We quote fair to choice shipping, $1 75@1 85; ordinary to choice milling, $1 65@1 85; a choice lot of Santa Clara for local milling might bring $1 90. At the close, 1,000 sks choice milling, in three lots, $1 85 ₱ 100 lbs.

Barley—Sale of 540 sks brewing, $2 37½; quotable as to grade at $2 35@2 45 ₱ 100 lbs.

Oats—Sales of 200 sks good, $2 40; 100 sks choice, $2 50; 120 sks, private.

Potatoes—225 sks Lighthouse yesterday, in two lots, $1. Mission are to-day selling at $1@1 12½; some dealers report the price at $1 25. These figures show an advance of 12½@25c from yesterday, caused, it is said, by concerted action on the part of farmers. Carolinas are quoted from wharf at $1 15 ₱ 100 lbs.

Onions—Sales of 100 sks Yellow, $1 87½@1 90 ₱ 100 lbs.

Beans—We quote jobbing rates for first quality as follows: Bayo, 4@4½c; Butter, 5@6c; White, 67@c; Pink, 3½@4c ₱ lb.

Bran—Round lots sell at $22 50; jobbing at $25 ₱ ton.

Middlings—Fine, $40@42 50; feed descriptions, $32 50@$35 ₱ ton.

Hay—Three cargoes of about 100 tons sold within the range of $12@15 ₱ ton.

Oil Cake Meal—Sells at $30 ₱ ton.

Buckwheat—Nominal at $1 75 ₱ 100 lbs.

Rye—No demand; quotable at about $2 ₱ 100 lbs.

Dairy Products—Fresh roll Butter is quoted at 45@47½c as a general range, with 60c for a few choice dairies; pickled, 40@45c; California firkin, 36@40c; Cheese, 15@17c for California dairies, and 17@18c ₱ lb for Eastern dairies; Pineapple Cheese, 18 ₱ dozen; Eggs, firm at 60@62½ ₱ dozen.

Provisions—Bacon is jobbing at 14½@15½c for California smoked; Oregon do, 14@14½c; California Hams, 16@17c; Oregon do, 17@18c (scarce); California Lard, 12½@13½c ₱ lb.

Poultry—Live Turkeys are lower, quotable at 17@19c ₱ lb; Hens, $7@7 50; Roosters, $6 50@7; Spring Chickens, $4@5 50; Ducks, $4@5 ₱ doz; Geese, $2@$2 50 ₱ pair; Venison, 12½c ₱ lb. The restrictions against shooting Quail for the current season having been removed, the market yesterday and to-day has been well supplied. The quotations this morning were $1 50@1 75 ₱ dozen.

Wool—One of the principal receivers reports sales for the week of 40,000 lbs fall, at 13½@14½c; other sales have been made, the particulars of which are not yet at our disposal. We quote the market firm at 13@15c for medium to choice fall grades.

Hides—Are coming forward freely. Sales for the week of 2,000 California dry, 14@15c. Salted are quotable at 6½@7c ₱ lb.

Tallow—Sales of 6,000 lbs very choice at 86, obtainable only for small lots; 20,000 lbs good Beef, 7½c. The general range for Beef and Mutton is 7½@7¾c ₱ lb.

San Francisco Cattle Market.

Veal has declined to 10c for choice. The outside figure for dressed Pork, grain fed, is 7¾c, a slight decline. In other descriptions, there is no change to report.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7@8c ₱ lb.
do 2d do 6@7c ₱ lb.
Veal—Ranges from 6 to 10c ₱ lb.
Mutton—Is steady at 6@6½c ₱ lb.
Lamb—Steady at 8@9c ₱ lb.
Pork—Undressed, 4@5¾c; dressed, 6½@7¾c ₱ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

DANGERS OF MINING—AFRAID OF THE DRAFT—Owing to the many accidents that have happened in the hoisting shafts of our mines, few like to risk life and limb by working in them. In some of our mines extra wages are paid the men who are willing to work in the bottom of the shafts, and thus men enough who are not afraid to take the chances are secured; but in other mines it is said that a plan of drafting men for this work is in existence, and we were told yesterday of two men, excellent miners, who left one of our mines rather than work in the shaft. We have been told that there are men—not only the two mentioned by us—that are in great dread of being drafted to work in the shafts of certain mines, and that some who have families and cannot well lose their places, are obliged to stand the draft and work through their turn in the shaft in mortal terror from the time they go down till they are safe upon the surface again. The work required is in most situations worth extra pay, and the plan of paying extra and using volunteers ought to be adopted in every mine. A man can be forced to work where he is afraid to work—that is, a man who has a family dependent upon him and who is in no situation to refuse to do anything required of him—but should he be? We have shown that such unwilling men are the worst in every respect that the company can send into a place of danger; but aside from this consideration those who force a man into a place of danger (require him to go against his will), cannot feel altogether guiltless in case that man is killed; they would not feel altogether at ease under the reproachful eyes of his widowed wife and orphaned children.—*Virginia Enterprise.*

MINING IN MAINE.—The recently discovered silver mines on High Cut, Garland, Me., are being thoroughly developed. Much capital has been invested in these mines and it is said that valuable ore has been taken out. Whether the enterprise will "pay," remains to be seen. Vast quantities of slate of the very best quality are found in the towns of Brownville and Sebec. The quarrying is done chiefly by Welchmen, a large colony of whom have settled in that region. The slate with which the Cupola of the Masonic Temple in this city is being covered, is brought from these quarries.

GOLD IN MARYLAND.—We understand that a gentleman of Frederick city, who has been prospecting in the spur of the Blue Ridge mountains, near and adjacent to Frederick, has discovered a fine quality of gold quartz, specimens of which have been examined and tested by experienced gentlemen, some of whom are experts having had experience in California, who pronounce it rich and very similar to the gold quartz of that El Dorado. It is genuine gold, and found in a bed of gold-bearing quartz, some 400 feet in length, five feet in depth to surface of water, and sixty feet width of vein.—*Frederick Union.*

FROM REESE RIVER—SILVER ORE.—We saw yesterday at the Union Hotel Saloon a couple of fine specimens of silver ore recently brought from Reese River by H. L. Cawley. One is from the North Star mine, and though not remarkably rich, is an elegant specimen for a cabinet. The other came from White Pine, and though not particularly beautiful to the eye, is very rich. It is of a light greyish cast and assays at the rate of over $23,000 a ton. It is so rich that it cannot be crushed, but flattens out when hammered, and the silver can only be extracted by smelting the ore.—*Nevada Gazette.*

A GOOD MINE.—The *National* says that in one of the mines at Forrest Springs, 6 men take out daily 12 tons of rock which pays $60 to the load. The expenses of opening the mine have been heavy, but it has already paid for itself and yielded besides, $25,000. The ore is constantly improving.

THE IDAHO MINES.—From the *Owyhee Avalanche* we learn that the shaft at the Surplus Oro Fino is down 130 feet, good ore is being taken out and the prospects are good both for gold and silver. Ore is being taken out and worked at the Lincoln mill. The great tunnel 1,300 feet long, draining the New York, Ida Elmore, Golden Chariot and part of the Oro Fino mines is now completed. But little is being done at present on the Ida Elmore. The Poorman continues to yield satifactory quantities of bullion.

THE Nevada *Transcript* says that for some time past a Frenchman has been engaged in putting up machinery at Canada Hill, for the purpose of working sulphurets by a new process. The works are now completed, and the experiments on gold sulphurets are said to be more than satisfactory. The Superintendent is satisfied with the experiments on gold sulphurets, and is now experimenting on silver sulphurets from the Yellow Jacket mine of Nevada. The parties have expended about $60,000 in fitting up the machinery.

RICH ORES.—Some of the mines of White Pine are yielding ore of almost fabulous richness. Parties from that section say it is by no means uncommon to see large lumps of ore that are so near pure silver that by placing a half on them and striking it a blow with a hammer, a perfect impression of the coin is left in the metal. These lumps the miners find no difficulty in disposing of in the crude state for coin.—*Enterprise.*

STONE COAL IN IONE VALLEY—GOOD PROSPECTS.—Just now the coal mine of James Morgan, in Ione Valley, presents a lively appearance. We learn that twenty tons per day are being taken out and shipped to the Oneida Quartz Mill where it is being used very successfully. Two other mines are being opened near this one, and the prospect for an abundance of fuel for our mills is very encouraging. We also learn that Messrs. Coney & Bigelow intend trying this coal in their chloronation works at this place.

SUCCESSFUL AT LAST.—By the use of the "Hagen Superheated Steam process," the ore from the Enterprise mine at Meadow Lake has been made to pay for working, a result which has never been reached by other methods.

TABLE LAND DIGGINGS.—The table lands west of and adjoining Pike's Peak gulch, contain some of the best placer mining claims in the country, many of them paying from twelve to thirty dollars per day to the hand.—*Deer Lodge City Independent.*

WEAR AND TEAR.—The annual loss by attrition, in the silver coins of Great Britain, is stated to be increasing. The weight of silver thus rubbed off by constant handling amounts to 54,750 ounces.

THE Manhattan mill, at Auburn, Reese River, is producing bullion at the rate of from six thousand to seven thousand dollars per day—an unprecedented sum for a twenty-stamp mill.

COPPER SMELTING.—The copper smelting works at the Newton mine, are now in full blast, and we learn that the prospect is very flattering.—*Amador Ledger.*

THE mines at Winters' diggings on Burnt River, Oregon, are yielding well.

THERE are 198 silver mines in Prussia.

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I.

Alone, with God, alone, we bow before His throne,
And crave of Him His pardon for sins of the past day!
Alone with God, alone, we bow before His throne,
And pray that for the love of Christ our sins be washed away.

II.

Alone, with God, alone, we bow before His throne!
For the spirit craves a shrine where to worship and to pray.
Alone, with God, alone, rings the mighty anthem-tone,
The vesper-chant of nations at closing of the day.

III.

Alone, with God, alone, sounds the voice of ages flown,
As the sun in march sublime keeps upon his onward way.
Alone, with night, alone! Yet God upon His throne,
The evening turns to morning! the Night into the Day!

IV.

Alone, with God, alone, we bow before His throne,
And crave of Him His pardon for sins of the past day!
Alone, with God, alone! Yet with Christ upon His throne,
We feel that for the love of Him our sins are washed away.

—*Putnam's Monthly.*

Politics.

Many intelligent and estimable people feel no interest in political affairs, and deplore all political agitation. They have a pretty nearly balanced distrust and dislike of all parties, skip the politics in the morning papers, dodge the election days as best they can, and would go abroad on Presidential years if they could do so. We are inclined to think this class of men is on the increase; and such uncomfortable circumstances as the nomination of unfit. and mean men for offices, the stuffing of the ballot-boxes, the dishonesty of officials kept in office in spite of their proved peculations, the ignorance, intemperance and disgraceful depravity of even prominent officers, tend to add to its numbers and increase their disgust.

It seems to us that these men allow their feelings to run away with the reason that they were meant to invigorate and inspire. Allow that there is too much occasion for impatience and disgust, that things are done which makes the healthy heart sick and the honest head indignant. What ought we to do? Shall we run away from the evil, or set ourselves to reform it? The patriot, the Christian, the friend of his race, can give but one answer. It is brave and noble to grapple with a great difficulty, making disgust for it only stimulate to more zealous efforts for its removal; it is cowardly and mean to run away from a dislike.

Indifference to and dislike of politics are so often expressed in public and private that we fear large numbers of our people fail to see the significance of the word, and the vast importance of the thing it indicates. Politics is one of the largest terms in the language. It covers the greatest meanings. It includes all that relates to the material interest, the social comfort and the intellectual life of a people. It has to do with the industries, the customs, the culture of all classes, the development of resources, the protection of property, the decreeing of justice, the preservation of life, the formation of manhood, the building up of nationality. It embraces every application of physical, social, and industrial laws to their respective objects, implying a mastery of great sciences, a knowledge of history, a perception of laws, a grasp of principles, and a hold on the idea of justice, which human nature glorifies itself in aspiring to, and only the wisest and best men have ever acquired. Next after theology, it is the profoundest study, the most engaging and absorbing pursuit, the most important and practical theme that can engage the mind of man. And this is politics, the word we drop from our lips with indifference or spit out with scorn. To master its meaning would be to know everything that is known, and apply the knowledge for the benefit of a nation and the world.

This growing indifference to politics also shows a blindness to the peculiar genius and workings of our institutions. For what is their characteristic and their peculiar benefit? Certainly not that our people are any better governed, have any wiser laws, or are safer in person and property than those of other lands. It is a question whether they are so. We choose our rulers, to be sure; but what of that? Is a tyrant any less tyranical, an ignoramus any the less foolish, a debauchee any the less unprincipled or depraved because elected by ballot instead of birth? We talk very boastfully of our republican institutions and their superiority to other forms of government. In what does this superiority consist? What is their peculiar product that they should be thus extolled? Politics. Simply politics. Other forms of government excuse the people from considering this subject. Louis Napoleon tells his thirty million Frenchmen to laugh, dance, sing, invent, dress, make parades, anything they please; but if they talk politics on the wrong side they shall go to prison. Politics in Italy means revolution. Politics in Russia means incendiarism and ten years in Siberia. Politics in Ireland is Fenianism and an English dungeon for all who are not Tories or Churchmen. Politics in England has always been wasted breath to nine-tenths of her people. The peculiar and great gift of our republican institutions to every American is politics. They open up every subject for universal discussion. They throw every measure of public policy out into the national arena for popular consideration. They give every man a concern in every enactment. They identify the interest of each with the welfare of the whole, and the interest of the whole with the welfare of the meanest citizen. They give every man something great to think of, something noble to care for, something grand to look after and live himself into. They lift the commonest citizen out of his belittling associations and cramping conditions and petty, self-seeking life, and crowd his mind with great themes of national polity and economy, and stretch his sympathies to take in the interests and hopes of thirty millions of people, and to make him think and feel and act as an American—a man with a nation dilating his heart and beating in his pulse and inspiring his brain. They give us an American manhood.

Politics is the great educational force in American life. Not enough do we look at this subject in this light. Think of the interest felt in the coming elections, and how this interest will lead millions to think, and read, and hear, and discuss the issues involved in them. Think of the papers that will be printed, the speeches that will be made, the arguments that will be put forth, and the appeals based upon them. For the next few months the United States will be one vast university in which thirty millions of people are being drilled and disciplined and trained to a higher order of intelligence and a nobler manhood. This, with all the falsehood, and fallacy, and vice that enters into a Presidential campaign in a nation composed of diverse populations and an immense amount of foreign and domestic ignorance. What would such a campaign be if conducted on true principles? A national education.

Instead of abandoning politics, then, or being indifferent to it, we ought to feel the deepest interest in the subject, and engage in it with all the enthusiasm and nobleness of mind we can bring to bear upon it. Thus shall we correct its evils and educate ourselves.—*The Liberal Christian.*

The Alchemists.

The alchemists—including the sect of the Rosicrusians—of the middle ages, among whom are enrolled the names of many learned and talented men, philosophers of their day and generation, were credulous and entuhsiastic searchers after some mystic power, some occult essence, which would arrest those changes, as ossifications, indurations and others taking place in the body, the effect of time, and ending in the cessation of all the vital functions, and thus perpetrate youth, and augment our brief space of being to a life of ages—our little bubble of existence to a mountain wave in the boundless sea of eternity.

The medical art and science of the alchemists was mystical and visonary, in accordance with the darkness and superstition of their time. They studied, through the faint glimmerings of light just penetrating the vital sciences, and which did little more than make darkness visible, the secrets of human organism, that they might learn and successfully encounter the changes in it which disease and time produced. They further sought the power to render themselves invisible, to raise visions of the absent, and in other modes marvelously to extend the human faculties; and not, as they assumed, through any aid of magic which depends on the violation of nature but through a knowledge of, and obedienee to her, laws; or through science, that searches into and teaches the lawful control of nature.

That in the further advance of chemical science we may learn to transmute other metals into gold, may not be deemed impossible. Lord Bacon, and after him Boyle and others, believed such transmutation to be within the limit of possibility; and it has been said that even Newton did not decidedly oppose such belief. But then what would be the worth of gold could it be so readily procured? Could we, through chemical art, convert other substances into what we now value as precious stones—charcoal, for example, into diamond—it is obvious that they would no longer be *precious* stones.

There were those among the alchemists, as Van Helmont and Paracelsus, who boasted that they had achieved the marvels of their research. Paracelsus claimed that he could render life immortal, and even the power through this chemical art of originating life, and yet died at about the age of forty-eight. And many others of the same sect, who vaunted their possession of the philosopher's stone and elixir of life, passed in beggar's rags to an early grave.

The alchemists discovered neither an elixir of life, nor the philosopher's stone, still their labors were far from being in vain, far from wanting in precious fruits. Our researches after the unattainable, will often lead to incidental discoveriesof in estimable value; to results of a magnitude beyond those which the accomplishment of the original aim would have afforded. Columbus, in seeking to discover a western passage to Asia, or India as he terms it, made the far more important discovery of America. The man who dug over his field for a pot of money, though he found it not, yet found his labors rewarded by future harvests worth more than would have been his expected treasure. So the alchemists, though not finding the object of their pursuit, were opening the way to inestimable treasures in the future field of science.

The alchemists, then, were but performing their predetermined and necessary roles in the great drama of creation. Their acts were steps in progress, tending ultimately, let us trust, to clearer and fuller developments of the mysteries of life, teaching us more effectually to prevent or restore its deviations, and to extend its term. For it need not be told that the present science of chemistry, with all its wonderful revealments of nature's secrets and the practical application of nature's mysterious force, both in organic and inorganic creation, owes its origin to the labors of the alchemists. Their immediate purposes were not accomplished, but out of their misdirected labors have grown results of incalculable value. And the work begun under the visions of the alchemists is still going forward; and marvels have been and are still being achieved through that science whose foundations they were unwittingly laying—marvels beyond the stretch even of their wildest dreams. Their labors, then, were not in vain; they were doubtless ordinated in the progressive scheme of created things.—*Sweetzer's Human Life.*

MISCELLANY.

A LAD in the country was directed by his mother, a few days since, to saw and split some railroad ties, from which much of the family fuel was supplied. After listening to the sound of the saw and axe a few minutes, the lady noticed a period of silence in the yard. Stepping out, she found the lad sitting contemplatively upon the wood pile, and asked him promptly what was the matter. He rose slowly from his seat, and placed his hand upon his breast, and assuming a dramatic attitude and expression of countenance, replied, "My dear mother, I find it hard, very hard, to sever old ties."

Self love is the greatest of all flatterers.

"MADAM," said a husband to his young wife, in a little altercation, which will spring up in the best regulated families, "when a man and his wife have quarreled, and each supposes the other at fault, which of the two ought to advance toward a reconciliation?"

"The best-natured and wisest of the two," said the wife, putting up her mouth for a kiss, which was given with an unction. She was the conqueror.

BE SHORT.—Dr. Staughton, fifty years ago the most popular preacher in Philadelphia, was accustomed to preach less than thirty minutes, and to bring a whole service within an hour. When asked by one of his theological students to explain how he could make his sermons so brief, he replied, "By talking no nonsense."

NEVER TO LATE TO MEND.

"Here, wife," said Will, "I pray you to devote
Just half a minute to mend this coat,
Which a nail has chanced to rend."
"'Tis ten o'clock!" said his drowsy mate.
"I know," said Will, "it is rather late;
But 'tis never too late to mend!"—*Saxe.*

There are no circumstances, however unfortunate, that clever people do not extract some advantage from, and none, however fortunate, that the imprudent cannot turn to their own prejudice.

Happiness lies in the taste, and not in the things; and it is from having what we desire that we are happy—not from having what others think desirable.

A man often fancies that he guides himself when he is guided by others; and while his mind aims at one object, his heart insensibly draws him on to another.

The reason we are so changeable in our friendships is, that it is difficult to know the qualities of the heart, while it is easy to know those of the head.

The moderation of fortunate people comes from the calm which good fortune gives to their tempers.

Those who bestow too much application on trifling things, become generally incapable of great ones.

In order to establish themselves in the world, men do all they can to appear established there.

If we had no faults ourselves, we should not take so much pleasure in remarking them in others.

The mark of an extraordinary merit is to see those most envious of it constrained to praise.

The constancy of sages is nothing but the art of locking up their agitation in their hearts.

The happiness or unhappiness of men depends as much on their humors as their fortune.

Politeness of mind consists in the conception of honorable and delicate thoughts.

It is a proof of very little friendship not to notice a cooling in that of our friends.

Every one complains of his memory, and no one complains of his judgment.

Great names debase, instead of elevating those who cannot sustain them.

It is more disgraceful to distrust one's friends than to be deceived by them.

If we had no pride ourselves, we should not complain of that of others.

We promise according to our hopes, and perform according to our fears.

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FAMILY READING.

No Sects in Heaven.

Talking of sects till late one eve,
Of the various doctrines the saints believe,
That night I stood in a troubled dream,
By the side of a darkly flowing stream.

And a "Churchman" down to the river came:
When I heard a strange voice call his name,
"Good father, stop; when you cross this tide,
You must leave your robes on the other side."
But the aged father did not mind,
And his long gown floated out behind,
As down to the stream his way he took,
His pale hands clasping a gilt edge book.
"I'm bound for heaven, and when I'm there,
I shall want my book of Common Prayer;
And though I put on a starry crown,
I should feel quite lost without my gown."
Then he fixed his eye on the shining track,
But his gown was heavy and held him back,
And the poor old father tried in vain
A single step in the flood to gain.
I saw him again on the other side,
But his silk gown floated on the tide;
And no one asked in that blissful spot,
Whether he belonged to "*the* Church" or not.

Then down to the river a Quaker strayed,
His dress of a sober hue was made;
"My coat and hat must be all of gray,
I cannot go any other way."
Then he buttoned his coat straight up to his chin,
And staidly, solemnly, waded in,
And his broad-brimmed hat he pulled down tight
Over his forehead, so cold and white.
But a strong wind carried away his hat;
A moment he silently sighed over that,
And then, as he gazed to the farther shore,
The coat slipped off and was seen no more.
As he entered heaven, his suit of gray
Went quietly sailing—away—away,
And none of the angels questioned him
About the width of his beaver's brim.

Next came Dr. Watts with a bundle of Psalms
Tied nicely up in his aged arms,
And hymns as many, a very wise thing,
That the people in heaven, "all around" might sing.
But I thought that he heaved an anxious sigh,
As he saw that the river ran broad and high,
And looked rather surprised as, one by one,
The Psalms and Hymns in the wave went down.
And after him with his MSS.,
Came Wesley, the pattern of godliness;
But he cried, "Dear me, what shall I do?
The water has soaked them through and through."
And there on the river, far and wide,
Away they went down the swelling tide,
And the saint astonished, passed through alone,
Without his manuscripts, up to the throne.

Then gravely walking, two saints by name
Down to the stream together came,
But as they stopped at the river's brink
I saw one saint from the other shrink.
"Sprinkled or plunged—may I ask you friend,
How you attained to life's great end?"
"*Thus*, with a few drops on my brow."
"But *I* have deen dipped, as you'll see me now,
"And I really think it will hardly do,
As I'm 'close communion,' to cross with you;
You're bound, I know to the realms of bliss,
But you must go that way, and I'll go this."
Then straightway plunging with all his might,
Away to the left—his friend on the right—
Apart they went from this world of sin,
But at last together they entered in.

And now, when the river was rolling on,
A Presbyterian church went down;
Of women there seemed an innumerable throng,
But the men I could count as they passed along.
And concerning the road, they could never agree,
The *old* or the *new* way, which it could be,
Nor ever a moment paused to think
That both lead to the river's brink.
And a sound of murmuring, long and loud,
Came up from the ever-moving crowd,
"You're in the old way, and I'm in the new,
This is the false, and that is the true,"—
Or, "I'm in the old way, and you're in the new,
"*That* is the false, and *this* is the true."

I watched them long in my curious dream,
Till they stood by the borders of the stream,
Then, just as I thought, the two ways met;
But all the brethren were talking yet,
And would talk on, till the heaving tide
Carried them over, side by side;
Side by side, for the way was one,
The toilsome journey of life was done,
And the priest and the Quaker, and all who died,
Came out alike on the other side.
No forms, or crosses, or books had they,
No gowns of silk, or suits of gray,
No creeds to guide them, or MSS.,
For all had put on Christ's righteousness.

Is your Soul Insured?

Reader, it may be you hold a "policy" from some reliable corporation, by virtue of which, after your decease, if they survive you, your widow and children will receive a sum of money that will serve for their maintenance, when deprived of your presence, support, and services. You own a house, a tenement of clay, and you have it insured against fire—that is, if it accidentally burns, the loss will be made up to you. Or, you have ships at sea, laden with merchandise, for which, if unhappily wrecked, you have made provision, that some wealthy insurance company, and not you, sustains the loss.

These "policies," as they are termed, have cost you a handsome sum in the shape of premiums. All this is wise and proper, and indicates a commendable degree of wordly prudence. But how stands it with your immortal SOUL? This is of incalculably higher value than houses and barns, wares and merchandise, or any mere temporal possessions. Once lost, the soul can never be replaced. Have you this insured? Jesus Christ, your Savior, grants you a policy, which will protect you against the possibility of loss, and that, too, "without money and without price." There is no "premium" to be paid. All that is required is to accept the salvation, the cost of which He Himself has paid—not with silver and gold, but with His own precious blood. Fail not, therefore, if you have not already done so, to effect an insurance, without delay, against the possible loss of your soul, for "what would it profit a man if he should gain the whole world and lose his soul, or what shall a man give in exchange for his soul?"—*Lutheran Observer.*

The Life of Faith.

"I may be faint and weary," says the believer, "but my God cannot be. I may alter and fluctuate, as to my frames; but my Redeemer is unchangeably the same. I might utterly fail and come to nothing if left to myself; but the Spirit of Truth hath said, 'I will never leave thee, nor forsake thee.' He will renew my strength, either by changing my weakness into strength, or by enduing me with His own power. He is wise to see and provide for all my dangers; He is rich to relieve and succor me in all my wants; He is gracious to hear and to answer all my prayers; He is omnipotent to deliver and defend me from all my enemies; He is faithful to perfect and perform all His own promises; He is eternal and immortal, to bless my poor depending soul with eternal blessedness and immortality. Oh, what a great and glorious Savior for such a mean and worthless sinner! Oh, what a bountiful and graciously indulgent Friend for such a base and insignificant rebel! What am I, when I compare myself, and all I am of myself, with what I can conceive of my God, and of what He hath kindly promised, even to me! What a mystery am I to myself, to angels, to men! A worm of earth to be like a star of Heaven; a corruptible sinner to be an incorruptible saint; a rebel to be made a child; an outlaw to become an heir; a deserver of hell to be an inheritor of Heaven; a stronghold of the devil to be changed into a temple of God; an enemy and a beggar to be exalted to a throne, to be in friendship with God, one with Christ, a possessor of His Spirit, and of all His honor, happiness, and glory forevermore; and all without any right to any one thing on my part, but the miseries of a lowest hell! Oh, what manner, and what matter, of love is this? Lord, take my heart, my soul, my all! I can render Thee no more, and I would render Thee no less."—*Ambrose Serle.*

Left a Large Property.

"He left a very large property," was the closing sentence of a recent obituary. How many reflections it suggests! What a pity he was obliged to leave it! He had taken great delight in collecting it. It was well and fairly earned. It was all the fruit of his own energy, industry, and good judgment; yet he had to leave it, and went out of the world as poor as he came in.

He might have taken it with him—rather he might have sent it forward in advance. Every dollar given in humble faith to scatter the glad tidings of salvation, every cup of cold water given to a disciple, every tear of pious sympathy for the suffering, every gift of his kindly charity to the needy, would have been treasure laid up in Heaven.

How much more blessed to go to, than to leave, a large property. The man who is poor in this world's goods, but rich in faith, closes his eyes on this life, and goes to take possession of his inheritance. He owned not a foot of land on earth, but for him

> "Sweet fields beyond the swelling flood
> Stand drest in living green."

His food here was plain and scanty, but there he will eat freely from the "tree of life." His garments here were poor and plain, but there he shall be "clothed in white robes." He associates here with those who are despised of men, but there his companions will be an "innumerable company of angels," and the "Church of the first born, which are written in Heaven."—*Pres. Banner.*

Religious Literature.

Literature is essential to the diffusion of knowledge, and a religious literature to the exposition of the doctrines, and the spreading of the moral influences of the Bible. The chief object of religious literature, is not to publish abroad the isms and peculiar dogmas of any particular denomination, but to make known the fundamental doctrines and the saving truths of the Gospel of Christ. When the former is the prominent aim, it is evident that that Church has fallen from her high position and measurably lost sight of her intended mission; but, so long as the latter is her absorbing aim and earnest endeavor—the former merely incidental and secondary—then the people of God are operating on the broad field of Divine appointment, and in the sunlight of their Master's approval. It is, however, necessary that the quarterlies and weekly periodicals of the Church should be patronized, circulated, and amply sustained.

What can the people know of the necessities, conflicts, and successes of the Christian Church, unless they read her literature and papers? The children of the world are wise! They read and spread abroad their publications, discussing politics, commerce, etc. They judge this course to be sagacious, therefore they do it extensively, zealously, and successfully. Let the "children of light" be equally wise in their sphere of activity—walk in the light of religious knowledge—and give prosperity to the Zion of our God. Let each family be taught the value of having a religious newspaper, in preference to every other kind of literature. Then we shall have efficient members in all our churches, because thdy are intelligent and qualified to work.—*Messenger.*

THE SABBATH FOR THE WORKING MAN.—The Sabbath is God's special present to the working man, and one of its chief objects is to prolong his life and preserve efficient his working tone. In the vital system it acts like a compensation-pond; it replenishes the spirits, the elasticity, and vigor which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and in the economy of existence it answers the same purpose as, in the economy of income, is answered by a savings-bank. The frugal man, who puts aside a pound to-day and another pound next month, and who, in a quiet way, is always putting by his stated pound from time to time, when he grows old and frail, gets not only the same pounds back again, but a good many pounds besides. And the conscientious man, who husbands one day of existence every week; who, instead of allowing the Sabbath to be trampled on and torn in the hurry and scramble of life; treasures it devoutly up—the Lord of the Sabbath keeps it for him, and in length of days and a hale old age, gives it back with usury. The savings-bank of human existence is the weekly Sabbath.—*North British Review.*

FORMATION OF CHARACTER.—If you ever watched an icicle as it formed, you would have noticed how it froze, one drop at a time, until it was a foot long, or more. If the water was clean, the

icicle remained clear, and sparkled brightly in the sun; but, if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled.

Just so our characters are formed. One little thought or feeling at a time adds its influence. If every thought be pure and right, the soul will be bright and lovely, and will sparkle with happiness; but if there be many thoughts and feeling impure and wrong, the mind will be soiled, the character depraved and darkened, and there will be final deformity and wretchedness. How important, then, that we should be on our guard against every evil impulse and desire.—*Christian Instructor.*

Young Folks.

Joe Benton's Coal Yard.

Joe Benton lived in the country. Not far from his father's house was a large pond. His cousin Herbert had given him a beautiful boat, elegantly rigged, with mast and sails, all ready to go to sea on the pond. Joe had formed a sailing company among his schoolmates. They had elected him captain. The boat was snugly stowed away in a little cave near the pond. At three o'clock, on Saturday afternoon, the boys were to meet and launch the boat. On the morning of this day Joe was up bright and early. It was a lovely morning. Joe was in fine spirits. He chuckled with delight when he thought of the afternoon.

"Glorious," said he to himself, as he finished dressing. "Now, I've just time to run down to the pond, before breakfast, and see that the boat is all right. Then I'll hurry home and learn my lesson for Monday, so as to be ready for the afternoon, for the captain must be up to time."

Away he went, scampering towards the cave where the boat had been left, ready for the launch. As he drew near he saw signs of mischief, and felt uneasy. The big stone before the cave had been rolled away. The moment he looked within, he burst into a loud cry. There was the beautiful boat which his cousin had given him, with its masts and sails all broken to pieces, and a large hole bored in the bottom.

Joe stood for a moment motionless with grief and surprise. Then, with his face all red with anger, he exclaimed:

"I know who did it—the mean scamp! It was Fritz Brown, and he was mad because I didn't ask him to come to the launch; but I'll pay him for this caper, see if I don't."

Then he pushed back the ruined boat into the cave, and hurrying on, some way down the road, he fastened a string across the foot-path, a few inches from the ground, and carefully hid himself in the bushes.

Presently a step was heard, and Joe eagerly peeped out. He expected to see Fritz coming along, but instead of that it was his cousin Herbert. He was the last person Joe cared to see just then, so he unfastened the string, and lay quiet, hoping that he would not be seen. But Herbert's quick eye soon caught sight of him, and Joe had to tell him all that had happened, and wound up by saying:

"But, never mind; I mean to make him smart for it."

"Well, what do you mean to do, Joe?" asked Herbert.

"Why, you see Fritz carries a basket of eggs to market every morning, and I mean to trip him over his string, and smash 'em all."

Joe knew that this was not a right feeling, and expected to get a sharp lecture from his cousin. But, to his surprise, he only said, in a quiet way:

"Well, I think Fritz does deserve some punishment; but this string is an old trick; I can tell you something better than that."

"What?" cried Joe, eagerly.

"How would you like to put a few coals on his head?"

"What! *burn* him?" asked Joe, doubtfully. His cousin nodded his head, with a queer smile. Joe clapped his hand. "Bravo!" said he; "that's just the thing, Cousin Herbert. You see his hair is so thick he wouldn't get burnt much before he'd have time to shake 'em off. But I'd just like to see him jump once. Now, tell me how to do it—quick!"

"'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil; but overcome evil with good.' There," said Herbert, "that's God's way of doing it, and I think that's the best kind of punishment that Fritz could have."

You should have seen how long Joe's face grew while Herbert was speaking.

"Now, I do say, Cousin Herbert," said Joe, "that is a real take in. Why, it's no punishment at all."

"Try it once," said Herbert. "Treat Fritz kindly, and I am so certain that he will feel so unhappy and ashamed that kicking or beating him would be fun in comparison."

Joe was not really a bad boy, but he was now in a very ill temper, and he said, sullenly,

"But you've told me a story, Cousin Herbert. You said this kind of coals would burn, and they don't at all."

"You're mistaken about that," said Herbert. "I've known such coals to burn up malice, envy, ill-feeling, and a great deal of rubbish, and then leave cold hearts feeling as warm and pleasant as possible."

Joe drew a long sigh.

"Well, tell me a good coal to put on Fritz's head, and I'll see about it."

"You know," said Herbert, "that Fritz is very poor, and can seldom buy himself a book, although he is very fond of reading; but you have quite a library. Now, suppose—but no, I won't suppose anything about it. Just think over the matter, and find your own coal. But be sure to kindle it with love, for no other fire burns like that."

Before Joe had time to collect his thoughts, he saw Fritz coming down the lane with a basket of eggs in one hand and a pail of milk in the other. For a moment the thought crossed Joe's mind, "What a grand smash it would have been if Fritz had fallen over the string!" but he drove it away in an instant, and was glad enough that the string was put away in his pocket. Fritz started and looked very uncomfortable when he first caught sight of Joe, but the good fellow began at once with,

"Fritz, do you have much time to read now?"

"Sometimes," said Fritz, "when I've driven the cows home and done all my chores, I have a little piece of daylight left; but the trouble is, I've read every book I can get hold of."

"How would you like to take my new book of travels?"

Fritz's eyes fairly danced.

"Oh, may I? may I? I'd be so careful of it."

"Yes," answered Joe, "and perhaps I've some others you'd like to read. And, Fritz," he added, a little slyly, "I would ask you to come and help to sail my new boat this afternoon, but some one has gone and broken the masts and torn up the sails, and made a great hole in the bottom. Who do you suppose did it?"

"Oh, Joe, I did it; but I can't begin to tell you how sorry I am. You didn't know I was so mean when you promised me the books, did you?"

"Well, I rather thought you did it," said Joe, slowly.

"And you didn't—"

Fritz couldn't get any farther. He felt as if he would choke. His face was as red as a coal. He could stand it no longer, so off he walked without saying a word.

"That coal *does* burn," said Joe to himself. "I know Fritz would rather I had smashed every egg in his basket than offered to lend him that book. But I feel fine."

Joe turned two or three somersaults, and went home with a light heart and a grand appetite for his breakfast.

When the captain and crew of the little vessel met at the appointed hour, they found Fritz there before them, eagerly trying to repair the injuries, and as soon as he saw Joe he hurried to present him with a beautiful flag, which he had bought for the boat with a part of his egg money.

The boat was repaired and launched, and made a grand trip, and everything turned out as cousin Herbert had said, for Joe's heart was so warm and full of kind thoughts that he never was more happy in his life. And Joe found out afterwards that the more he used of this curious kind of coal, the larger supply he had on hand—kind thoughts, kind words, and kind actions.

"I declare, Cousin Herbert," said he, with a queer twinkle in his eye, "I think I shall have to set up a coal yard."

I should be glad to have all of you, my young friends, engage in this branch of the coal business. If every family would be careful to keep a supply of Joe Benton's coals on hand, and make a good use of them, how happy they would be.

Joe was sowing righteousness when he put that coal on Fritz's head, and he had a "sure reward" in the pleasure which it yielded him. Pleasure is one part of the reward of sowing righteousness. This is sure.

The other part of the reward is profit. This is sure also. Sometimes the profit of sowing righteousness is found here in this life.—*Religious Herald.*

The Boy who Didn't Care.

"James, my son, you are wasting your time playing with that kitten when you ought to be studying your lesson. You will get a bad mark if you don't study," said Mrs. Mason to her son.

"I don't care," replied the boy, as he continued to amuse himself with the gambols of Spot, his pretty little kitten.

"But you ought to care, my dear," rejoined the lady with a sigh. "You will grow up an ignorant, good-for-nothing man if you don't make a good use of your opportunities."

"I don't care," said James, as he raced into the yard after his amusing playmate.

"Don't care will be the ruin of that child," said Mrs. Mason to herself. "I must teach him a lesson that he will not easily forget."

Guided by this purpose the lady made no provisions for his dinner. When noon arrived, her idle boy rushed into the house, as usual, shouting.

"Mother I want my dinner!"

"I don't care," replied Mrs. Mason very calmly, working on with her needle without looking up.

"I am very hungry, mother," rejoined the boy.

"I don't care," repeated Mrs. Mason.

James was puzzled. His mother had never so treated him before. Her words were strange words for her to use, and her manner was so cold that he could not understand what it all meant. He was silent a while, then he spoke again:

"Mother, I want something to eat."

"I don't care," was the cool reply.

"But recess will soon be over, mother, and I shall starve if I don't get some dinner," urged James.

"I don't care."

This was too much for the boy to endure. He burst into tears. His mother seeing him fairly subdued, laid down her work, and calling him to her side, stroked his hair very gently, and said:

"My son, I want to make you feel the folly and sin of the habit you have of saying 'I don't care.' Suppose I did not really care for you, what would you do for dinner, for clothing, and for a nice home, for education? You now see that I must either care for you, or you must suffer very seriously. And if you must suffer through my lack of care for you, don't you think you will also suffer if you don't care for yourself? And don't you see that I must suffer too if you don't care for my wishes? I hope, therefore, you will cease saying 'I don't care,' and learn to be a thoughtful boy, caring for my wishes, and your duties."

James had never looked on his habit in this light before. He promised to do better, and, after receiving a piece of pie, went off to school a wiser if not a better boy.—*S. S. Advocate.*

Young Ladies' Seminary, Benicia.

The next term of this well known Institution will commence

WEDNESDAY, JULY 29, 1868.

REV. C. T. MILLS, Principal.

NEWS SUMMARY.

PACIFIC COAST ITEMS.

EARLY in the season, when wheat was selling at $1 65, the Sacramento *Union* urged the farmers to hold their wheat for higher prices, predicting that it would be worth $2 50 before the close of the season. The *Commercial Herald*, on the contrary, discouraged farmers from holding their wheat, representing that, owing to the abundant crops in Europe and the East, no considerable rise in the price could be expected. Of course the speculators favored the same views, and many farmers were induced to sell, beside the large number who are always obliged to sell early. The *Union* now shows, in a long editorial, the correctness of its former advice, and proves that on the wheat already sold, which would now bring $2, there has been a loss of $300,000. While farmers should avoid the error of holding their grain for exorbitant rates, they should by no means allow themselves to be frightened into giving it away, by the representations of speculators.

THE Health Office in this city is usually crowded with poor people, women and children, who desire to avail themselves of free vaccination. At the same time persons attacked with the small-pox and physicians attending small-pox patients, come immediately to the Health Office to report. Thus this horrible disease is spread in all directions by the very means used for its prevention. The *Times* calls loudly for the abatement of this nuisance. It says:

This criminal exposure and disregard of the lives of men, women, and children should be put a stop to at once. If small-pox cases and those attending them are to report at the Health Office, let it be so understood, and let the yellow flag be hung over the door.

THE recent earthquake in South America seems to have been one of the most destructive that has ever occurred. Full particulars of the loss of life and property are not yet received, nor is it known how far inland the force of the shock extended. On the coast of Peru many large towns, including Arequipa, the chief town of Northern Peru, were completely destroyed, and the number of lives lost is estimated at 50,000.

ZION'S HERALD, the leading Methodist paper of the East, published in Boston, has the following:

The Occident, a San Francisco Presbyterian journal, has reached its second volume. It is of the style of *The Herald*, though smaller. It is one of the best of papers. Our own journal in that city should assume the like shape and put forth like enterprise. The new book agent and editor cannot better signalize their inauguration than by these improvements.

A SHARP-SHOOTER at Marysville, preparing for a raid on the wild geese, when they shall appear, has constructed the disguise of a cow, in which he expects to approach the birds without alarming them. Unfortunately he has revealed his plans to the editor of the *Appeal*, who has thoughtlessly published all the particulars, and nothing but the most culpable neglect of the daily papers on the part of the geese, can prevent them from taking proper precautions to avoid the trap

THE *Chronicle* says: "We know of 50 cases of small-pox on the principal streets of our city, which have been reported to the Health Officer. We have taken the trouble to pass the infected premises in 21 cases, and have found only five flags exposed." On many of these premises the sign "Furnished Rooms" is displayed.

THE *Register* says that Napa City is just now one of the liveliest towns in the State. The wheat crop is coming in, and the streets are crowded with loaded teams. Many new buildings are going up. The *Reporter* appears in an enlarged and greatly improved form. It is now one of the best appearing papers in the State.

AN exhaustless source of wealth, now inaccessible, is the immense forests of sugar pine, which extend hundreds of miles through California, on the mountains. A belt of this timber extends at least three hundred miles parallel to the coast, no part of it above or below a certain altitude. It is reserved for the use of future generations; but the subject of propagating this pine in all congenial situations is engaging the attention of parties on the Pacific Coast.

A SINGLE load of grain, weighing 20 tons, was hauled to a warehouse in Vallejo last week. A large load, but a teamster in Nevada beat it badly. He hauled 14 cords of wood at one load, from Washoe City to Gold Hill, with 10 horses. The other man had 14 mules.

THE scholars of Mrs. Knight's school and those of the High School at Gold Hill, Nev., have lately had a very exciting "parsing match." Of course, the decision of the judges is not satisfactory to all, and the *News* predicts civil war at an early date.

THE *Republican* says that the supply of water from the artesian well on the plain between Los Angeles and Wilmington remains undiminished. It comes up with great force through a seven-inch pipe. The discovery of good water adds much to the value of the lands in that vicinity.

WE have already spoken of the 100 acres planted with sorghum cane near Alviso. The cane is said to be 10 or 12 feet high at the present time, and there is every prospect of an abundant crop.

THE Mechanics' Institute Fair closed on Saturday last. The total receipts were $55,000, which pays for the Pavilion, the expenses of the exhibition, and leaves $500 profit.

A MILL at Port Madison, on Puget Sound, is thought to be the finest in the world. It cuts 200,000 feet of assorted lumber every day.

EXTENSIVE paper mills have been built and put in operation in Oregon, on the road between Portland and Oregon City.

THE Postoffice is no longer kept open on steamer nights.

THE schools of this city are having a short vacation.

GOOD board six dollars a week at Denver, Col.

TELEGRAPHIC.

EASTERN.—New York and Brooklyn were visited on the 4th by a heavy rain storm....The application for a writ of *habeus corpus* in favor of Dr. Mudd and the other assassins of Lincoln has been refused....The National debt on Sept. 1st was $2,535,614,318....4 U. S. soldiers were killed at Fort Dodge on the 3d in a fight with the Cheyennes and Apaches. ....Ex-President Pierce has been dangerously ill at Concord N. H.....60 men were drowned by the sinking of a propeller on Lake Michigan....7-30 notes are now redeemed at the U. S. Treasury....A terrible tornado was experienced in Minnesota on the 11th....The Grand Lodge of Good Templars is in session in Utica, N. Y. with a large attendance.

SOUTHERN.—The Tenn. Legislature has passed the Militia Bill....The Governor of Georgia has issued a proclamation warning the people against drilling in military capacity.... The President has ordered the Secretary of War to sustain the authorities of Tennessee against the Kuk-Klux....The Georgia Senate has ousted two colored Senators by resolution....Gen. Rousseau has taken command in New Orleans. ....The Georgia House passed a bill excluding negroes from serving on juries.

POLITICAL.—The *National Intelligencer*, the President's organ, calls on Evarts and Seward to declare for Seymour and Blair or resign....The Republicans have elected their Legislatures in New Mexico and Colorado by increased majorities ...Gen. J. M. Harvey has been nominated by the Republicans of Kansas for Governor and S. Clark for Congress. ....The Republicans have carried the State of Maine by largely increased majorities....Secretary Stanton has gone to Ohio to stump the state....Sollicitor Binckley has resigned....Gen. Butler is defeated for re-nomination to Congress.

FOREIGN.—A meeting of the "Congress of Workingmen" has just adjourned at Brussels. Workmen are advised not to work in time of war....Reverdy Johnson has had an interview with Queen Victoria....The floods and earthquakes in Chili and Peru have caused great destruction of life and property....A great Protestant meeting in Manchester England was broken up by the Irish Catholics....German savans succeeded in getting 4 perfect photographs of the late eclipse of the sun....There was some talk about preventing Adm'l Farragut from passing through the Dardanelles to Constantinople, but the Sultan finally gave permission...In Mexico the Juarez Government seems to be prospering better than usual....Ortega has relinquished his claims to the Presidency....The Emir of Bokhara is dead....Prussia reduces her army to 120,000....The London *Times* bitterly opposes our treaty with China....A new revolution in Panama. Corezo was President at last accounts.

Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

MARRIED.

In Placerville, Sept. 14th, by REV. J. R. HAMMOND, JEFFERSON BAIRD and Miss MARY ANN BROWN, both of El Dorado.

In Gilroy, Sept. 6th, by REV. J. MCLAUGLIN, Franklin M. STATLER and Miss ELLA MONROE.

In Sacramento, Sept. 19th, by REV. JAS. MCDONALD, C. H. GILMAN and Miss EMMA BABCOCK.

In Brooklyn, Sept. 10th, by REV. GEO. PEIRSON, WM. H. WATTS and Miss ELIZABETH A. PLUNKET.

In this city, Sept. 10th, by REV. DR. COX, HENRY R. WILLIAMS and Miss REBECCA C. MACY. (No Cards).

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THE OCCIDENT.

No. 39.—Vol. II. SAN FRANCISCO, SATURDAY, SEPTEMBER 26, 1868. { $4 00 a Year, in Advance / $2 50 for Six Months.

THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.

Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

A few moments before the death of Thaddeus Stevens a Sister of Charity baptized him, the sick man expressing no special interest in the ordinance, or faith in the Lord Jesus as a Savior. With this single fact as the foundation of the statement, the Philadelphia *Universe*, one of the oldest and ablest Roman Catholic papers in America, declares that "he died a son of Pius IX, and as baptism expunges all sins which are on the soul before its administration, his salvation is certain." Is it, then, true that the stealthy administration of baptism when one is about to die will satisfy for all that has been wrong in a life time? Is it this ordinance, and not Christ, that expunges sin? And may even Catholics repudiate the old doctrine by which they have been most distinguished, that there is danger of eternal misery after a good man has left the body, and really believe the kind offices of a Sister of Charity, thus administered, may make *salvation certain?* Complete absolution and a positive pledge of everlasting life, if they can be so easily obtained on the verge of the grave as hardly to require the assent of the person to be blessed, will not be sought at much sacrifice of what most men prefer during their active career. Neither piety nor good morals will be greatly promoted by the prevalence of such a sentiment.

Familiarity with the light throes by which the earth is occasionally affected in California has induced a feeling among our people that no danger need be apprehended from this direction. The terrible earthquake which produced such havoc with life and property last month along the coast of South America should not fail to impress us with the folly of lightly esteeming any agency which God can employ with results so appalling. We may be thankful for the evidence that similar results have not been known in this latitude within the memory of man, and may with reason base our hope of safety for the future on this fact. There are climatic and geological reasons why so tremendous an upheaval is not probable here, and we have no sympathy with the prediction that San Francisco will yet be laid in ruins by an earthquake. Still, a hidden power that can strike 30,000 beings out of existence in an hour, and sink towns and cities where they stood, and make sport of the largest ships, while the commotion of the sea is so fearful that a huge tidal wave is rolled upon every shore washed by the Pacific, may well force upon us a conviction of our helplessness, and a humble recognition of Him who can wield it.

The fund for the support of disabled ministers should receive more general contributions than are reported by the committee who have it in charge. When the salaries of most pastors, especially in the country churches, are considered in connection with the expense of maintaining a family in the plainest manner, it is impossible that they can lay aside anything upon which to live when they become infirm or aged. There are few churches that feel under any obligation to provide for the support of those who are no longer able to serve them, no matter how long and faithfully they may have broken unto them the bread of life. The result is, that unless some general fund is furnished from which to aid these ministers, they must suffer, and many of them must resort to such means of living as will be no honor to themselves or to the cause to which they have consecrated their lives. The sight is sad and humiliating when an old or feeble clergyman is reduced to such straits that he must become a kind of pauper, or abandon his office, in either case being compelled to feel the indifference and ingratitude of those who might very easily make him both comfortable and useful. All that is necessary is that all our churches give something for this purpose. There ought to be some church pride in respect to this matter, and the excellent brethren who manage the fund should not be obliged to make affecting appeals from year to year that money enough may be placed in their treasury to meet the demands they do not feel at liberty to deny.

The question is often asked, how large the United Church will be, if the Old School and New School branches of the Presbyterian family become one. There will be 49 Synods, 253 Presbyteries, 4,130 ministers, 344 licentiates, 616 candidates, 4,327 churches, and 421,487 members. During the past year these churches contributed, for missionary and congregational purposes, $7,381,480. More than one-twentieth part of the members were united to the Church by examination last year. These figures give some idea of the extent and influence of this body of Christians, should the union be effected. The very magnitude of the Church is urged by some as an objection to union, but if there is real harmony of sentiment and purpose, the grandeur of the spectacle, as such a mighty power is concentrated upon the works of the enemy, and in support of God's cause, must increase its ability for good.

There may be good reason, viewed from the stand-point of the law, for the facility with which divorce may be obtained in many parts of our land, but the evils thus occasioned seem to increase. Until within a few years those who desired to be released from the obligations of marriage, were expected to make application in some one of the new States, since in these both the laws and the habits of the people were supposed to be less rigid than in the older portions of the country. But now the reverse appears to be true, and some of the New England States are going beyond any precedent established in the West. It is stated that on the 6th of last month the Superior Court sitting in Hartford, Conn. granted *nineteen* divorces during that single day, nor does this number surprise any one, as being unusual. The frequency of the announcement that our own judges have dissolved marriage bonds, leads many to think they are not sufficiently mindful of divine injunctions or public welfare; but such a record as this of a single day's doings in a California Court would startle the community. State Legislatures and judges of the court have need to be on their guard, lest they open flood gates in this direction through which shall rush a tide that will bear away much that in a refined society is regarded as pure, and valuable, and sacred. History demonstrates the wisdom of God in limiting so distinctly the reasons for divorce.

Marked success has attended the efforts of different missionary societies to extend the influence of the Gospel in the Southern States, by means of colporteurs. The disordered condition of the people since the war, and especially the fact that now there is direct access to all classes, black and white, have made it impossible that regular churches and an established ministry should be immediately supplied, to the extent of the demand. But men traveling with the Word of Life, and with warm hearts, who have won the confidence of the people, and proved themselves to be anxious only for their spiritual good, have been exceedingly useful. Those who have money, freely send on donations to the societies that employ such agents. Those in prominent positions testify to the good work they are doing, and appeals are made in tones of emphatic earnestness that northern Christians will liberally aid in support of those thus employed. We should not neglect the call for light that comes to us from the dark portions of the earth; but it can hardly be doubted that just now the most imperative demand on American Christians is on behalf of their own land. Neglect of this may be suicidal, as well as wicked.

The statement is made in a Russian newspaper that while a great number of books have been published in St. Petersburgh and Moscow, on an average each book finds a sale of from 30,000 to 350,000 copies. This makes known a habit of reading among the people much more general than we had supposed, and great advance must be made by a nation with such facilities for intelligence, provided the books circulated are of real value. Heretofore the country has been inundated with inferior publications, not so much because the taste of the readers demanded these, it is said, as because they could be more readily obtained and issued by the greedy speculators who care little about the good or evil

tendency of the volumes they sell. Now it is recommended that a society be formed to regulate and superintend the publication of books for the lower classes, and no doubt a great reform will soon attest the wisdom of such an organization. A similar supervision, on the part of good and able men, of books published in our country would be most healthful in its influence on the public taste and morals. It would remove a large part of the burden now borne by the shelves of libraries, and the teeming products of our steam presses, but the loss would be great gain. The intelligence of the people does not depend on the amount they read, but on what they read, and since in this land we can hardly have a committee of men with power to prevent the publication of what can be of no value, each man should shut away from himself every book and periodical the reading of which is not likely to add to his knowledge, or in some way do him good.

Religious Intelligence.

PACIFIC COAST.

Notice.—The Synod of the Pacific will hold its next annual meeting on Thursday, October 1st. Opening sermon by the retiring Moderator, Rev. J. S. McDonald, at 7½ P.M.

John Edwards, Stated Clerk.

Presbyterian.—We have received the following interesting communication from Rev. S. T. Wells, concerning the Church in Contra Costa County:

I had the pleasure of assisting Bro. Avery at his communion last Sabbath. It was held in the new and commodious school house at Limerick, in San Ramon Valley. In the more central portions of the valley, from above Limerick to Walnut Creek, he has received the hearty co-operation of the people, and here the good cause has greatly flourished.

Seven persons united with his church last Sabbath, and as many more at a recent communion. Eleven persons who are heads of families were recently united with his church, most of whom live in the neighborhood of Limerick, eight of these recent additions are men of great and good influence in the community, and most of the Protestant population of that neighborhood give him their cordial support, and are greatly pleased with the success of this church enterprise. There are some seven or eight flourishing Sabbath Schools and two strong temperance lodges within his bounds.

Every moral and religious influence has greatly gained within the last two years, and the existence of a permanent Presbyterian church among the people is no longer a problem. Those who early cooperated with Bro. Avery in this enterprise now see that their labors were not in vain. They are now prepared to erect a house of worship, and would do so at once were not their commodious new school house so convenient and ample for that purpose for the present. May the Lord bless them still more abundantly.

Brooklyn, Sept. 21, 1868.

Methodist.—The 16th session of the California Conference was held in the Howard Street M. E. Church, in this city, commencing on Wednesday, 16th inst. The meetings were well attended by the ministers of the Conference, and were presided over by Bishop Scott. During the session no questions were presented for discussion concerning which any radical difference of opinion existed among the members of the Conference, and a remarkable degree of harmony prevailed throughout. Reports of the progress of the cause from the several districts were generally favorable—from some quarters exceedingly so. Letters were read showing great successes in foreign lands, especially in England and the British Colonies. The total capital of the Western Book Concern was reported to be $460,370. The nett profits for the past year were $57,435.

Each meeting of the Conference was accompanied by interesting devotional exercises, and several public evening meetings were held, of more than ordinary interest.

The meeting of the Church Extension Society on last Sunday evening was both instructive and amusing to a high degree. The object of the meeting was to raise money for the support of a missionary among the Chinese, to establish Sabbath Schools, etc. The Methodists are never backward on such occasions, but certainly never was a raid on the pockets of a congregation more skillfully devised, or more successfully executed, than on this occasion. A strong force of city pastors is distributed among an unprotected company of men, women, and children, to solicit subscriptions. Self-defense or escape are equally impracticable. Bro. Smith yields to the pressure and timidly consents to give $5. "Bro. Smith, $5!" is echoed in thunder tones up to the speaker's desk, amid bursts of applause from the audience. Will Brother Jones calmly endure that? Will he hear Bro. Smith's name "called out aloud in meeting" as giving more than he? By no means. "$10 for Bro. Jones!" And so the good work goes on. A brilliant success was only a question of time, and in less than twenty minutes more than $2,500 was realized.

What denomination will undertake to surpass the Methodists in a good cause? Here is a chance for a noble rivalry.

The temperance meeting held on Monday evening was addressed by several fine speakers. This denomination proposes to discipline all members who make or traffic in spirituous liquors.

The next Annual Conference is to be held at Napa City.

Some of the more important personal changes and appointments made by the Conference may be found in our "Personal" department.

Baptist.—The *Evangel*, in a general review of the condition of the Baptist Church on the Pacific Coast, affords the following information on the subject. In Oregon, the Church has been much divided by different causes, personal and political. A strong effort is now being made for closer union, and with good prospects of success. Oregon preachers have failed in their work to a great degree for want of adequate support by the people.

In the northern part of California there are no Baptist churches, and no efforts have recently been made in that direction.

Rev. Mr. Ford, of Napa, has established a mission in Berryessa Valley which promises well, and Rev. Mr. Hamilton has been at work in the San Joaquin Valley with good success.

In the Sonora District the cause is dying out, owing to the prevalence of the doctrines of soul-annihilation.

There are very few Baptist churches in Southern California, but active movements are being made, and much interest is excited.

The church recently organized at Redwood City is flourishing finely. Churches have also recently been established at San Rafael and near San Luis Obispo. The new church at Oakland is rapidly approaching completion. In San Francisco and the larger towns of the State, the churches have gene rally a healthful prosperity. The Third Church in this city is taking steps towards having a new house of worship.

The 11th anniversary of the Pacific Baptist Association was held at Ukiah, commencing Saturday, 19th inst.

Young Men's Christian Association.—The new hall of the Young Men's Christian Association was thrown open for the inspection of the public on Thursday evening last. The size and general plan of construction have been given to our readers before. The building has been beautifully and substantially built, and, with its imposing stone front, is an ornament to the city. The interior of the building is well furnished, and the different apartments are conveniently arranged. In the basement is a fine gymnasium, with bowling-alley, baths, dressing-rooms, etc.; also, two stores fronting on Sutter Street. The main Lecture and Concert Hall, 50x60 feet, is in the rear part of the building, and only 11 feet above the side-walk. It is furnished with comfortable seats and has a fine gallery on the end toward Sutter Street. Connected with this hall are reception rooms provided with all conveniences. On the second floor are the Library and Reading-room, the former 13x29, and the latter 29x32; also, Ladies' Parlor, Chess Room, etc. All these are elegantly carpeted and furnished. The third floor is divided into committee rooms, dormitories, etc. The building is to be dedicated, with appropriate exercises, in a few days.

Congregational.—The annual collection in the First Church of this city, for the benefit of the Ladies' Protection and Relief Society amounted to $606 60. The collection in the Third Church, for the same purpose, amounted to $30 30.

At the annual meeting of the General Association of California, which will be held at Oakland on October 7th, each Congregational church in the State is entitled to two delegates for every 50 members in excess of 100.

Episcopal.—The Fair recently held at Santa Barbara, for the benefit of the building fund, was a financial and social success. The net receipts amounted to the handsome sum of $563.

An Episcopal church is being built at Bridgeport. It will be a small but neat building, and services will be held twice every month. Rev. Dr. Breck has already organized a Sunday School there, with a large number of children in regular attendance.

The Orphan Asylum.—The refreshment saloon kept open by the ladies of Sacramento during the Fair, for the benefit of the Orphan Asylum, has been highly successful, as it certainly deserved to be. On Tuesday evening Chiarini, the circus man, gave a performance for the benefit of this cause.

EASTERN.

Religious Views of the Chinese Embassy.—The religious belief of the native members of the Chinese Embassy, which Mr. Burlingame has brought to this country, is a matter of interest. They are not, it would seem, idolaters. A correspondent of the *American Presbyterian* affirms that the entire suite is composed of Confucianists, no Buddhist or Tauist being among the number. Confucian temples have no idols. They are not, indeed, places of religious worship, for Confucius taught nothing in respect to God or man's relation to Deity. He taught only man's duty to men. These men know

and respect our missionaries. They have seen the translations of the Bible, and know something of Jesus. One of the interpreters said he was taught English by Rev. Dr. Martin, a missionary from America, and now a Professor in the new University established at Pekin, by imperial decree, about a year ago. He seemed to think much of his teacher.—*Observer.*

AN OLD CHURCH.—There is a church in East Haven, Conn., which was dedicated in the month of September before the battle of Lexington, and the society was organized one hundred and sixty-four years ago. All the clergymen who have officiated as pastors lie buried in the cemetery near by. The church is built of stone, which was entirely worked out by the neighboring farmers, who were, with one exception, unpracticed in masonry, and though erected nearly one hundred years ago, the walls look as well and firm as if done yesterday.—*Christian Instructor.*

THE NEGRO QUESTION.—The quarrel between Gen. Howard (of the Freedm's Bureau) and his pastor, Dr. Boynton, chaplain to the United States Senate, about admitting negroes to an ecclesiastical equality in the Congregational church in Washington City, seems likely to bring matters to a division. A council has been called to try whether it can settle the dispute. The General is in favor of the measure, the pastor is opposed to it.—*N. Y. Presbyterian.*

ORPHAN ASYLUM.—The corner-stone of a large and well endowed Orphan Asylum was laid in Racine, Wisconsin, on the 8th ult. It is a monument to the liberality of the late Isaac Taylor and his wife of that city. He came to this country from England a destitute orphan boy in 1828, and at the time of his death in November, 1865, after a residence first in Cleveland, Ohio, and since 1842, in Racine, left a fortune of $400,000.—*N. Y. Observer.*

WITHOUT A PASTOR.—Since Rev Dr. Stone, of Park Street Church in Boston, went to San Francisco two years ago, that society has been without a pastor. The church is now reconstructing, and the thirty-nine tombs which were built under the vestry will all be removed, with a single exception.—*Christian Instructor.*

DIVIDED.—The Independent church at Evanston, the beautiful suburban town north of Chicago, have peacefully divided, the Presbyterian membership buying the old house, and the Congregational swarming into a new organization, which has already secured a lot, and is taking measures toward building a house forthwith.—*Chicago Presbyterian.*

TAKING TURNS.—Rev. E. G. Smith, of Bangor Seminary, has engaged to supply the Congregational and Baptist churches at Rockport, the two churches uniting in their worship and Sabbath schools, with the understanding that they are to have a Congregational minister one year, and a Baptist the next.

THEOLOGICAL SEMINARIES.—The Congregationalists have six theological seminaries, Bangor, Andover, Yale, Hartford, Oberlin and Chicago,—with 26 pastors, 11 lecturers and 271 students. Andover has 5 professors, 6 lecturers and 115 students.

THE OLDEST GRADUATE.—Jacob Newman Knapp, Esq., died at Walpole, New Hampshire, the 27th ult., in the 95th year of his age. He was the oldest surviving alumnus of Harvard College, having graduated at Cambridge in 1802.

SOUTHERN CHURCH.—The increase in the number of candidates for the ministry in the Southern Presbyterian Church during the six months ending April 1. 1868, was twenty-four.

SABBATH SCHOOL BUILDING.—Dr. R. S. Storrs' people in Brooklyn are to build a $75,000 Sabbath School edifice.—*Christian Herald.*

FOREIGN.

MISSION WORK IN HUNGARY.—The American and Foreign Christian Union now employs three laborers in Hungary, under the superintendence of Rev. R. Kœnig, of Perth. One of them, Mr. Riedel, who was Bible Ag't for the British and Foreign Bible Society in Albania for three years, has had his field of labors in Transylvania, a country which has never before been trodden by the foot of a missionary or colporteur. His success is highly encouraging.

Mr. Friklich studied for the ministry two years in Basle, and he had his work in several of the southern counties of Hungary as traveling evangelist, preaching in Hungarian, etc.

The third is a deaconess from Kaiserswerth. She is emphatically a home missionary in all branches of detail; visiting the poor, the sick, the blind, and cripples of all classes and creeds, and laying hold of such destitute poor as have no care extended to them from any other denomination. She has further succeeded in gathering an interesting Sabbath-class of 35 to 40 children, mostly Roman Catholics. Several Roman Catholics with whom she has become acquainted have given up their connection with the Popish Church and joined our congregation. Among them are several cases of decided conversion. In addition, Mr. K. has eight colporteurs under his supervision, who report as (chiefly) sold 10,000 copies of the Scriptures, in whole or in part, in ten different languages, and also 70,000 religious books and tracts. A work so well begun and so admirably sustained, in a country so interesting and important, ought to be encouraged by sympathy and prayers, and to have the means of a great extension.—*Independent.*

A VETERAN METHODIST.—Rev. W. Naylor, the oldest preacher in the British Wesleyan Conference, died July 10th, at his residence, Holyhead-road, in the eighty-seventh year of his age, and the sixty-sixth of his ministry. His itinerant labors continued from 1802 until the Conference of 1862 (three-score years), when he became a "supernumerary." He was pastor of most of the leading circuits of the connection, and chairman of influential districts. Through more than half a century he was identified with every great movement of Methodism. He was one of the ministers that took part in the formation of the Wesleyan Methodist Missionary Society, and was spared to preach one of the sermons at its jubilee. Until near the end of last year he continued to preach in the Wednesbury or neighboring circuits almost every Sabbath.—*Observer.*

SIGNS OF PROGRESS—THE SCRIPTURES IN RUSSIA.—There is at the present time an unusual interest in the circulation of the Scriptures in Russia. The Synod of the Greek Church is putting thousands of copies into the hands of the people; and the priests and clergy are everywhere encouraging the people to read them. Officers in the army and navy are directed to see that the men under them are taught to read, and copies of the New Testament are the first books put into their hands after they have learned to read.

CENTRAL TURKEY.—The progress of Protestantism in Central Turkey is more and more rapid every year, especially since the mission has hit upon the right policy of making their churches self-supporting. In Aintab the number of Protestants has increased during the year by 189, and in Marash by more than 100; while 48 have been added to its two churches. In Adana the congregation more than doubled, and now averages about 260.—*Independent.*

THE CONFESSIONAL IN AUSTRIA.—Several of the large towns in Austria have protested against the Papal Allocution. The *Lloyd* of Pesth says; "We shall no more tolerate the interference of Rome in our legislation than we did that of Vienna. We shall tremble as little before a council of churchmen in Rome as we did before a council of war in Vienna. A nation which has passed without wavering through the fusilades of Haynau will be able to defend its independence against the thunders of the Vatican.

TARSUS,—THE CHURCH THERE.—The church and congregation in Tarsus, the birthplace of the Apostle Paul, under the charge of the American Board, have doubled during the last year.

SABBATH SCHOOLS IN HOLLAND.—In Holland, as in Switzerland there are a few women who have imported from England and America the Sunday-school idea. In almost every large city there may be found a group or two of girls, and perhaps some very small boys, taught on our infant-class system; classes not yet being introduced, for want of a sufficient number of persons, male or female, to take an interest in them.—*Independent.*

SPURGEON'S COLLEGE—THE WORK IT IS ACCOMPLISHING.—During the past ten years Spurgeon's Pastors' College in London has sent out about fifty preachers, and now has eighty or ninety students. The course of study is limited to two years' actual work at preaching being mingled with study. Calvinistic theology is taught as the undoubted "teaching of the word of God." The yearly expenses are about $25,000.—*United Presbyterian.*

MISSIONARY HOME.—A movement has been set on foot for establishing a Convalescent Home for the London city missionaries. No class of men are more deserving of sympathy in case of illness. Toward this desirable object one gentleman has already offered £200 donation, and £10 annually.—*Independent.*

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WEDNESDAY, JULY 29, 1868.

REV. C. T. MILLS, Principal.

Correspondence.

To California by the Overland Route.—No 6.

It is often remarked that during a sea voyage, persons who are entire strangers become very thoroughly acquainted with and interested in each other. I think the same is true of those who travel in company overland; I know that this was the case with the members of the small party with which I left Laramie City and which was broken up when I departed from Salt Lake for the West.

The ride for three days after leaving the metropolis of Utah was generally uninteresting, through alkaline plains and a wilderness of sage-brush and grease-wood. Our first stage brought us to the shore of Salt Lake, which has a beautiful expanse and is remarkable for the deep blue of its surface and the pellucidity of its waters. The stage road traverses its border for some distance so that we had a fine opportunity of viewing it. In some portions of the beach the earth was quite heavily encrusted with a deposit of salt which, in the distance, shone like fields of snow. Far off on the horizon rises the dim outline of the mountains surrounding the lake, and of the islands which it encloses, while in the foreground, upon a sandy shore, where the murmur of the surf makes cheerful music, lie scattered rocks here and there, and in the shallow water the eye occasionally meets the mossy head of a submerged boulder just rising to the surface, or rests upon some dark tower of stone rearing itself still higher. As we passed, a flock of geese were disporting themselves amid the waves. During the day, as we stopped at various small towns, it seemed as if we saw, more than once, a diminutive Salt Lake City, houses being built of sun-dried brick, and spacious yards with orchards, and streams of water coursing through the streets giving them a resemblance to the larger town which we had recently visited. At 2 P. M. we entered Rush Valley, and soon after passed a beautiful little lake, which, with the adjoining land for some little distance around is included in a government reservation. The remainder of the day was spent in traversing this valley, which, with the exception of an occasional wheat field is mainly occupied by the wild shrubbery, already frequently alluded to, grease-wood and sage brush. Now and then a hare jumps from its rest by the side of the road and speeds away. Indians are met with quite frequently; one, old and nearly blind keeps far away from the stage-coach; another, young and active, has a bow and arrow in his hands and around his waist a heavy string of game. The road is strewn with the skeletons of horses and oxen, and an American eagle sitting on the top of a telegraph pole may be taken, in that appropriate and suggestive position, as an emblem of the enterprise of the state and the nation.

Noticing such items as these we pass at length, just at the close of day, out of the west end of Rush Valley, having, as we make our exit, a fine view of 22 snow-clad peaks in one clustered group—a rare and beautiful sight! The night passes without any occurrence worthy of note except the balking of a horse as we are making the ascent of a very steep hill, a piece of equine perversity which—had it not been for the efficiency of the brake—might have resulted in serious accident to us all, but, as it happened, was only the occasion of a temporary nervous agitation among the passengers and a good deal of profanity on the part of the driver.

On Wednesday we had a distant view of the great American desert, which, lying afar off beneath the horizon bears some resemblance to a vast, frozen and snow-bound lake.

On Thursday we were simply repeating the scenery and the experiences of former days, traversing barred mountains, on some of which the snow still remains and among which we frequently see the rain and the lightning, while peals of distant thunder break heavily upon the ear. The monotony of riding is sometimes varied by walking up a hill and we gather boquets of flowers, and it is a pleasant relief to change position at every station and to make inquiries of the residents and the telegraph operators as to to the latest news. With every succeeding day courage and pleasant expectations increase as the journey's end is drawing constantly nearer, and we cheerfully accept the discomforts of the way because we know they will soon be over.

At 2 A. M. on Friday we came rolling into the city of Austin, Nevada, which we find to be a mining town lying in and on the sides of a narrow and crowded valley. It has but one principal street and on this there seems to be a good deal of business done. Its dwellings, constructed of various materials are perched here and there upon the hill sides. Indians are seen in considerable numbers. Mining is carried on extensively in a number of quartz mills in different parts of the town and the hills around are full of openings from which the precious ore is produced.

After a few hour's delay at Austin we are on our way again leaving the hills behind us and for the most part of the day traversing wide plains of sand which differ from those already passed only in being more wholly given up to sage-brush and grease-wood.

Towards evening we saw a solitary pelican flying over the dreary waste and the scriptural simile of the hundred and second Psalm arose to my mind: a better emblem of lonely desolation than this bird, in these circumstances we could not hope to find.

Another night—and the last—of stage-riding, during which, notwithstanding the discipline of a week, we failed to sleep, and another day across a wearisome plain, whose grease-wood and sage-brush are still larger and more abundant than any before observed; where we are interested in noticing several new varieties of squirrels and lizards, active, nimble little fellows appearing from their color very much as if they were *animated bits of mud*; where we meet mule-trains and ox-trains of from 7 to 12 span, which, with their attachments of 2 or 3 ponderous wains make trains that are second only to those of the R. R.; another day of suffocating dust and constant warfare with innumerable gnats and we are brought at last, by the ascent of a long hill, where the road follows the course of a ravine and the ravine is made by a stream, which stream is adorned by a number of high over-shot wheels and lined with sluice-boxes and altogether the muddiest, most tormented stream that ever was seen, we are brought, weary and way-worn, into Virginia City where friends and rest await us.

The city lies on the side of a very great hill, Mt. Davidson. Its streets are, in one direction, very steep, while in another they are quite level and present as great an appearance of life and activity as those of most cities. There is a wonderful variety in Virginia City in many respects: men of all nationalities—Indian, Chinaman, Jew and Gentile—compose its population, estimated at 5,000, and all shades of religious and irreligious opinions, and grades of immorality, may be found in the community. The town is well supplied with the means of grace, and we have the pleasure of attending on the preaching of Rev. T. E. Taylor, of the Presbyterian church, from whom we hear encouraging accounts of the progress of the Faith.

To one who is just from the long journey across the continent, there is something very pleasant in the contrast between these bustling streets and the dreary wilds of the desert, and no less agreeable is it to be able to enjoy, even amid the ceaseless din of the mining machinery, a much better rest than would *ever* have been possible in the rumbling and jumbling of the stage-coach. W. R.

From a Lady Correspondent.

Absence from home, during the "heated term" in our little mountain town, illness, and the lassitude consequent upon convalescence, have combined to prevent me from sending my promised "occasional" to your excellent journal. But with a renewal of health and strength, I resume my long vacated seat at the writing desk, being prompted to enforce the very useful suggestion in a late number of The Occident, of "supplementary agencies in the work of religion," by the sad experiences of the neglect of the Sabbath, and the consequently low moral tone of most of the small mining towns in the mountains, which have come under my own personal observation, during a residence of some years here.

The idea of traveling ministers of the Gospel, stopping occasionally in remote and sparsely populated towns, to address the people on the vital interests connected with spiritual growth, has often presented itself to my mind, and I think any one looking in, upon a Sabbath day, or upon a week-day either, at the card playing, gambling, and drinking, in some of these places, would see a vast field of labor in the direction indicated by your excellent article.

Here are young men, with time hanging heavily upon their hands, who do not, or will not, go to church (if there be one in the place). Attracted by merely looking on, for the amusement of an idle hour, they learn, all the while, lessons leading to vice, profanity, and intemperance. Without the restricting influence of homes, without the coercive forces of example, without a public sentiment reproving such things, and, above all, voluntarily without the teachings of the Gospel, they glide with slight resistance down the terrible slope of sin, and, yielding to the alluring seductions of the gaming-table, neglecting their legitimate occupations, and lounging around saloons, dissipate their lives away with fearful celerity.

Now, if these and others will not go to the minister, or preacher, to be taught, let the minister come to them; let him occupy the stands set apart for our political speakers in this campaign, and which are erected in almost every town, and *force* the issues of religion upon the people as earnestly as political issues are forced upon the parties now opposing each other in the field, and it does seem to me as if great good would result.

The retiring Methodist preacher, who has officited to a few—very few—hearers here, during the past two years, solemnly assured them, as he bade farewell to the little congregation, that unless there was a change among the population, regarding serious things, that the very town itself would, to use the miner's phrase, as he used it, "peter out," and that emptiness, nothingness, and desolation would be the result of the great neglect of religious and moral interests in the place.

Dwellers in large cities scarcely know how much

they are blessed in having their children shielded by the *law* from sights which are common in mining towns—where every saloon and whiskey-shop has its knot of card-players; and the children, the little boys and girls, so quick to see, so apt to learn, may stand and look on, unnoticed and unchecked.

Send us some good men—whether they be ministers or not—who will fearlessly speak the truth in the streets; who will "cry aloud and spare not," and the same crowds who flock from curiosity, interest, or because they have nothing else to do, will at least listen. It may be a hard soil in which to sow the seed. It may fall in barren places and stony ground, but the good Lord will bless and sanctify the work done in His name sooner or later, and the disheartened mothers, the few teachers who are laboring in the Sabbath Schools, will take courage and renew hope, while the many who have forgotten the memories of home and early teachings, may stray back again, for the sake of the "old folks at home," at least to hear the good tidings. I well remember the first "Friends'" meeting ever held on the Pacific Coast. It was at my own home, and one man said to me after, "This is the first time for six years I have been in a place of worship."

The "Friends" had come from England on a religious mission to California, and traveled over many miles of country here (as you suggest now), preaching, distributing books, and doing good, as the Master led them, who "Himself went about doing good," and many souls lived to bless them as a means of renewing their faith and hope in Jesus.

The individual to whom I have alluded became a sincere and earnest seeker after Truth, and dying in this distant land, bore testimony to the saving grace of a crucified Redeemer.

It matters not what denomination a Christian pastor represents—it matters not whether consecrated to the sole work of the ministry—layman or deacon—the good word can be carried to many a remote and thinly populated locality, by any God-fearing Christian, and I trust your very excellent suggestion will be acted upon. N.

Sept. 20, 1868.

REMOVAL.

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The Occident.

San Francisco, Saturday, September 26, 1868.

ATTENTION TO DETAILS ESSENTIAL TO PERFECTION.

Wherever the agency of God appears, in nature, or in Providence, perfection is often the result of means that seem insignificant, and in nothing is Divinity more manifest than in the control of these means. A flower is not produced by those general laws which promote the growth of vegetable matter, but, in addition to these, by all the delicate, innumerable laws which paint, and perfume, and proportion, until it is without rival in its beauty.

A mountain does not tower before us in its grandeur because of the more apparent natural causes which have formed its rocky substance, but its sublimity results from the myriad unseen, tireless agents, that work among the atoms, and compose the rocks, and pile them up, and clothe them with what we behold as we look upon the mountain. The destiny of nations is not determined by those immediately antecedent influences which seem to us to establish one, and convulse another with the throes of revolution, and whelm another in ruin. In each case, the Providence which thus appears in the conclusion has wrought for years, perhaps for ages, in the elements of the national structure, and in the remote details of national conduct, the destiny being the long foreseen termination of this complicated process. Indeed, as we have said, the majesty of God's works is seen from no point with such effect as that which exhibits the infinite particulars which thus combine; and their perfection would be impossible but for the countless contributors—each in its place—guided by the Architect who never wearies, to whom nothing is unimportant, and who never errs.

Now, it is in accordance with this universal exhibition of Himself that God has determined that a noble character in man shall not consist of outlines merely, or prominent peculiarities, which may result from a few influences, or the more general purposes, but has ordained the action of all the variety of motives, feelings, desires, thoughts, in this beautiful creation. He has decided that even these prominent features shall be produced by the long-continued, almost unnoticed, working of moral forces that gradually frame them together; and to fill up, and beautify, and complete the whole, are appointed a host of viewless artisans, of which each one adds to the noble result. He has given us instructions for all this detail of work. He makes our dignity and worth to depend on our attention to these instructions, and represents the angels and Himself as watching with perpetual interest the man who strives to bring his very emotions, and thoughts, and wishes under contribution to his self-development, heeding the directions He has given, and accepting the aid He is willing to bestow.

Yet how rarely do men respond to this necessity declared by God! Men say, "If our principal designs and acts are right, we need not be particular about our minor purposes and conduct." Indeed, there are many who declare that if they intend to live according to the *spirit* of God's requirements, they will not be condemned, though they pay no heed to the *special rules* He has given, for God looks only on the governing purpose. They behold the heavenly vision of a perfect character, vouchsafed to them as a model, and hear the voice recounting all the process by which they may resemble it, then reply: "This process is not necessary. These restrictions upon the thoughts, these demands upon the action, this constant subjection of the whole being to the will of God, cannot be essential. We mean well; the main features of our life are all correct, and that is enough!" They do not study the directions given; they assume them to be superfluous, and throw as a covering over all the imperfections they do not attempt to remedy the fallacy we have mentioned.

It is true, that a man is as is his governing purpose, but it is his duty to inform himself respecting all that it is possible for him *to do*, and this purpose must urge him over this whole field of effort; it is his duty to learn, in all particulars, what he *may become*, and this purpose must move him to constant zeal in self-improvement. It is never to be passive, never to be indifferent to God's authority, never content with a vague and general influence. You must intend to do right, but you must also intend, in the fullest extent of the knowledge, to know what is right. Here is the error of those who decide that a large part of the Bible can be of no practical use to us, because it treats of details. It is the error which would imagine a tree to be perfect that has a few sturdy, vigorous limbs, while the most are stunted and unhealthy, and the foliage is too thin to hide the defects. The tree can be symmetrical, beautiful, complete, and so may it be with character, if it shall be cared for in its growth, as God designed. There is nothing in the Bible that may not bear upon this growth, and Heaven's stern rebuke descends on those who dare to question the demand that they strive, by all the appointed means, to be thus perfect. As we look around us, we are forced to believe that there is a multitude on whom this rebuke must fall. Happy is he who, as he looks within, is not obliged to confess that he himself is among the number.

THE MEETING OF SYNOD.

By an inadvertence that is to be regretted, the Synod of the Pacific meets this year a week before the meeting of the Synod of Alta California. The purpose was to have the two bodies in session at the same time, as has been true for some years past, but because the month begins with Thursday this year, and the adjournment was to the first Thursday of October, the Old School Synod must convene next week. It is not necessary that the sessions be during the same days that good will and a fraternal spirit may be cultivated by the intermingling and association that are then as natural as they are pleasant, for were we united, there could hardly be more brotherly love than already exists among us. But it is cheering and profitable, at least once in a year, for all to meet together for conference and acquaintance, and just now there are several practical questions which should be considered by the Synods in joint session, in order that they may be fully brought before the Churches. It is to be hoped, therefore, that since this is now impossible, the Synod of the Pacific will appoint a large delegation to meet with the other Synod at its session, and confer with the brethren upon these points.

The meeting of Synod is anticipated with much interest by our churches in the city, and by those in the country, because new measures may be devised for the prosperity of all, and the Spirit of God may be expected with peculiar power when His servants convene for such a purpose. Let prayer be offered throughout the State, that these meetings this year may be productive of great good.

THE STATE FAIR.

California is not yet known to its own inhabitants. The extent and variety of its resources and products, no doubt exceed those of any other State during the first twenty years of its existence. Hence there is every argument in favor of a legitimate and well-conducted State Fair, that can be derived from either our need of the advantages possible from such an exhibition, or our ability to render it honorable to the State and an attraction to our people. What reason, then, for the performances which have been substituted for such a Fair? And what advantage can be derived from the disgraceful scenes which are reported as attending these performances? Must the public treasury be taxed for the support of a series of horse races, continued through ten days, with all the attendant evils of gambling and general dissipation? Is it a sufficient reason that more money is thus brought into the treasury than is expended, especially if the grounds are let for some side-show on the Sabbath, which may occasion so much "excitement" by its indecencies that the proprietors can afford to pay largely for their use?

We had hoped that the past would suffice for this class of entertainments, under the patronage of the State. The remonstrance, on the part of the press and the people, was so general and so emphatic, before the opening of the Fair that there was some ground for the expectation that the mere plea that more money could be obtained in this way would not avail to render the Directors regardless of the sentiment so expressed. But we infer, from all the accounts we have seen and heard, that there has never been a week of more vice in every form in Sacramento than the last week has witnessed there. It is time for reform. The citizens of the Capital should unite with all throughout the State who feel that this is wrong, in a protest against the repetition of any more State Fairs of this kind. We can have Fairs that our mothers, and wives, and children can visit with safety and pleasure, and that our farmers, and miners, and mechanics can make valuable to themselves, and to the productive interests of the State. There is no necessity for horse-racing as the principal feature of the exhibition, and for Sabbath-breaking as an incidental display. If there is, let us have no more Fairs.

Baptism of the Holy Ghost.

I remark, 3d: These effusions of the Holy Ghost are called in the sacred text, *baptisms*. All commentators agree that the promise, "Ye shall be baptized with the Holy Ghost not many days hence," had its fulfillment in the outpouring of the Spirit at the Day of Pentecost, but the subtlest ingenuity has never been able to discover any immersion connected with the Spirit's operations in the entire account of this most important transaction. Surely, if the promised baptism of the Holy Spirit was to be an immersion in the Holy Spirit, it should be clearly declared in this eminent and distinguished communication of His gifts when the Apostles were set apart and consecrated to their great work. Here, of all places, we should expect to find the immersion distinctly set forth, but *but it cannot be found.*

It is true, the *sound* filled the house, and here—in the sound—some find the promised immersion; but if they are satisfied with an immersion in sound, they are welcome to the discovery. But the sound is not the Spirit. The immersion surely was not in fire. The promised baptism of fire was not an immersion, for *it*—the fire—*sat upon them.* There is

surely no immersion in this. If the sacred writer had meant to teach an immersion in fire, some word showing a more comprehensive suffusion than what it suggested by sitting upon in the shape of a tongue, it seems to me, would have been chosen. But the disciples were *filled* with the Holy Ghost, as the empty vessel is filled when the liquid is poured into it; as the cloud filled the temple at the dedication; as "the glory of the Lord filled the house in Ezekiel," filled, not with wine, but the Spirit; as Paul to the Ephesians, filled, as our hearts, the temples of the Holy Ghost, should be by his gracious influence; but where, in each and every case, the idea of immersion would be such a violent wresting of language from its legitimate sense and meaning as would effectually prevent it any longer from serving as a medium for the communication of ideas.

But argument, after all, in this case is unnecessary; we have apostolic and prophetic authority as to the characteristic mode of the Pentecostal baptism: "But Peter, standing up with the eleven, lifted up his voice and said unto them: 'This is that which was spoken by the prophet Joel, and it shall come to pass in the last days, saith God, I will pour out of my spirit on all flesh. I will pour out in those days of my spirit, and they shall prophesy.'. Argument here, in face of divine announcement, comes to an end. If any should hold, or teach, or write, that the baptism of the Spirit at the Day of Pentecost was an immersion, I have only to turn to the words of the prophet and Apostle: "This"—that is, this baptism which Jesus Christ promised after His resurrection, and which you have seen fulfilled this day—"this is that which is spoken. In the last days, saith God, *I will pour out* of my spirit;" and in the words of God Himself, I find not an immersion, but an effusion, while the facts of the narrative correspond, as they must, necessarily, if the Scripture be true, with the words of the prophesy, and show, as the Apostle Peter himself declared, not an immersion, but an effusion.

Prof. Hackett, whose thorough investigation, as well as his devotion to Baptist principles, will not be questioned, in his comments on the narrative, never hints an immersion. No commentator who had any regard for his reputation for common sense, ever suggested an immersion. But one of two things must be true—either the baptism of the Holy Ghost promised by the Savior to come not many days hence, was not fulfilled at the Day of Pentecost, or, if then fulfilled, the baptism came by an effusion, and not by an immersion. F. B.

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Current Literature.

Barnes on the Psalms.

Harper & Brothers have published the first volumes of what is to be the last commentary of Albert Barnes on the books of the Bible. He seems to have postponed writing notes on the Psalms, because he felt himself unable to do justice to his own conception of what such a commentary should be, and it is possible that the influence of a more advanced Christian experience, as well as of advanced years, may have enabled him to produce a more valuable work than the study and thought of his full vigor would have produced. These Notes bear all the marks of labor and desire for the spiritual profit of those who read them, which are manifest in the other volumes of the series, and while one who is in search for critical items would never expect to find them to his satisfaction in what Mr. Barnes furnishes, there is enough here to meet the need of most who seek help respecting the meaning of the Word of God.

We read his preface and introduction with a degree of sadness in which we shall have the sympathy of a great company of those whom this noble and excellent expounder of Scripture has blessed. There is everywhere apparent the conviction that he is doing his last work, and his "Notes on the Psalms" may well be his farewell counsel to those who have learned to value his advice, and to be affected by his opinions. All who have not seen the book will be interested in the following remarks with which he sends it forth:

These Notes on the Book of Psalms complete my labors in endeavoring to explain and illustrate the sacred Scriptures. At my time of life—with the partial failure of vision with which I have been afflicted for more than twelve years—with the other cares and burdens resting on me—and with the moral certainty that the infirmities of age, if I am spared, must soon come upon me, I could hope to accomplish no more; and I shall attempt no more.

The work has been prosecuted with such leisure as I could command—the whole of it having been written, as all my other Commentaries have been, in the early hours of the morning, uniformly closing my daily task in this respect as the hour of nine was reached. By this arrangement I have secured the time which I have employed in preparing the Notes on the New Testament, on Job, on Isaiah, on Daniel, and now on the Psalms, without entrenching on what I felt might properly be required of me in my pastoral labors; and, at the same time, I have secured to myself personally the inestimable benefit of commencing each day with the contemplation of a portion of the Word of God.

I have performed my work as well as I could, but I have not accomplished my own cherished hopes in regard to it. It is not what I fondly trusted it might be; it is not what a work on the Psalms should be.

It is of more interest to me than it can be to the public to say that I cannot close these labors, continued through so many years of my life, without deep emotion. The very fact that any work of life is ended, however humble or unimportant it may be in itself, is fitted to suggest solemn reflections to a man's own mind. The nature of the work in which I have thus been engaged is such as to give great additional solemnity to these reflections. He undertakes a work of great responsibility, who engages in the task of endeavoring to explain the Word of God, and who may thus give direction to the views, perhaps, of thousands, on subjects that may affect their destiny forever.

In looking, now, at a labor of this kind continued for nearly forty years, and entered on with no expectation of the results which have been reached, while I am grateful for the patronage extended to my efforts in this country and abroad, I cannot be insensible to the responsibility of having in that time sent forth to influence my fellow men more than half a million volumes of Commentary on the Scriptures in my native land, and perhaps more than this number in England, Scotland, and Ireland; and of having been permitted, to a limited extent at least, thus to speak in the French and Welsh languages, in the languages of India, and in the language spoken by the millions of China.

With such feelings of gratitude, and with, I trust, some proper sense of my responsibility, I now close this part of the labor of my life, and commend these volumes, as I have endeavored to do those which have gone before them, to the blessing of God.

Dr. Smith's New Testament History.

The object of this work is to supply a manual of New Testament History, which may be appropriately placed in a series with compends of the Histories of Greece, Rome, England, France, and the other nations, for the use of students and others who desire the facts in a condensed form. The author has performed a like service in respect to the Old Testament History, and as might be inferred from his reputation, and from his success with the Dictionary of the Bible which he has published, he has made these volumes to be very valuable contributions to biblical knowledge. Having access to the most reliable sources of information because of his connection with the University of London, he has taken great pains to render the books accurate, and as full as their design would permit. Nor does he confine the range of facts to what is contained in the books of Scripture, but introduces much collateral history that has connection with what is found in the Bible, and may make this more clearly understood. In the first part of this volume, for example, he gives the outlines of all that transpired among the nations of the East, during the period commonly called "Hellenistic," and such particular information concerning the Jews during this period, as is necessary to understand their condition at the time of our Savior's advent, and the allusions of the Gospels to them. The chronological tables and views are very carefully prepared, making one of the most important features of the book, and the illustrations and maps are superior to any we have seen that have the same object. Dr. Smith has contributed much to the aid of Bible students, not only by his research, but by his concise and accurate statement of what he wishes to make known. Sunday School teachers, and those who look for short and reliable and easily remembered items, or records of events, or inferences from facts, will always find his works what they desire.

Published by Harper Brothers, New York, and sold by H. H. Bancroft & Co.

Wilson's Presbyterian Almanac.

We have received the ninth volume of this work, which is really an abridged statement of the general condition and history of Presbyterianism in this country during the year 1867. In addition to the statistical tables, and various reports, necessary to such a statement, a large part of the book is devoted to obituary notices of those ministers who have died within the year. There is also much general information respecting Presbyterians in other lands, so that any one who seeks knowledge of our Church in any of its branches, and in all countries, will find access here to more within one volume than can anywhere else be found.

Such a book, annually published, has great value, if it is prepared so as to merit confidence, and Mr. Wilson's attention to the task he has assumed during the years of which he has given the records, in succession, has won for him the belief of those who are accurate on such points, that he may be accepted as authority as to the statistics of the Church.

Literary Items.

Perfect Printing.—It has been much doubted whether an absolutely perfect copy of a classical author has ever been printed. A wealthy amateur tried to make a perfect copy of "Os Luciados," of Camoens; and with the aid of the accomplished printer, Didot, got up a magnificent edition of it at an enormous expense, which was not to contain a single error. All thought he had succeeded; but when the book was printed an error was discovered in some of the copies, by one of the letters of the word *luzituno* being displaced by some accident while working the sheets.

The same experiment was made by a famous firm in Glasgow. Every precaution was taken to procure typographical accuracy. Six experienced proof readers were employed, who devoted many hours to each page; and when they had done with it, it was posted up in the hall of the university, with a notice offering a reward of fifty pounds to any person who discovered an error. Each page was thus posted for two weeks before it went to press. No error was discovered; but when the work was printed, several errors were detected, one of which was in the first line of the first page.—*Religious Herald.*

Among the quotations in common use, "Dark as pitch," "every tub must stand on its own bottom," are found in Bunyan. "By hook or crook," "Through thick and thin," are used by Spencer in the "Fairie Queen." "Smell a rat," is employed by Ben Johnson, and by Butler in "Hudibras." "Wrong sow by the ear," (now rendered, "take the wrong pig by the ear,") is used by Ben. Johnson. "Turn over a new leaf," occurs in Middleton's play of "Anything for a Quiet Life." "The moon is made of green cheese," is found in Rabelais. "To die in the last ditch," which is popularly supposed to have originated in the South during the late rebellion, is traced to William of Orange, who once said:

"There is one certain means by which I can be sure never to see my country's ruin—*I will die in the last ditch.*"

A spelling-match at the French Court resulted as follows: No one without faults; Prince Metternich, 6 faults; Baron Coavisart, 8; the Emperor, 9; the Prince Imperial, 11; and (to the great merriment of the rest) the imperial librarian, 14. The tests employed, it is said, were severe; and it is neither stated nor implied that there was any difference between the words given to the Prince and those given to the Emperor.

The name of the English Premier is pronounced by himself and his friends, "Dizrayly," with the accent on the second syllable.

Educational.

Hints on Cheap Apparatus.

I.

"Our elementary schools cannot be equipped with expensive physical apparatus, nor should I care to dazzle the youthful eye with its glittering brass and polished mahogany as long as these would be the prevailing impressions from it; but I would have teachers, if I could find them, who would make their own apparatus with their jack-knives; or, better still, teach their boys to make it." (*W. P. Atkinson; Dynamic and Mechanic Teaching.*)

II.

"By far the grandest discoveries in natural science were made with hardly any apparatus. A pan of water and two thermometers were the tools that, in the skillful hands of Black, detected latent heat. A crown's worth of glass, three penny's worth of salt,

a little chalk, and a pair of scales, enabled the same great philosopher to found a system of modern chemistry. With a little more machinery, the genius of Scheele (a working chemist) created the materials of which the fabric was built, and anticipated some of the discoveries that have illustrated a later age. A prism, a lens, and a sheet of pasteboard, enabled Newton to unfold the composition of light and the theory of colors. Franklin (a working printer) ascertained the nature of lightning with a kite, a wire, a bit of ribbon, and a key; to say nothing of the great chemist of whose most useful—perhaps most philosophical—discovery the principle might have been traced with the help of a common wire fire-guard." (*Practical Observations on the Education of the People.*)

III.

"The most distinguished philosophers have not deemed it beneath their dignity to employ the simplest means of investigation. The teacher will not be loth to take advantage of similar means of illustrating their discoveries. An important design of this work is to show how this object may be accomplished, by the simple addition of a few test-tubes and a spirit-lamp, to a list of chemical apparatus which may be found in every house." (*Prof. Jno. A. Porter: Preface to Chemistry.*) C. R. C.

Who Named Our Colleges?

We find that a large number of our colleges have received their names from some prominent men who have liberally endowed them. A great many bear the name of the town or state in which they are situated. We have looked up the following list of some of the most prominent colleges of our country:

Harvard College was named after John Harvard, who in 1638 left to the college £779 and a library of over 300 books.

Williams College was named after Col. Ephriam Williams, a soldier of the old French war.

Dartmouth College was named after Lord Dartmouth, who subscribed a large amount and was President of the first Board of Trustees.

Brown University received its name from Hon. Nicholas Brown, who was a graduate of the college, went into business, became very wealthy and endowed the college very largely.

Columbia College was called King's College till the close of the war for independence, when it received the name of Columbia.

Bowdoin College was named after Governor Bowdoin of Maine.

Yale College was named after Elihu Yale, who made very liberal donations to the college.

Colby University, formerly Waterville College, was named after Mr. Colby of Boston, who gave $50,000 to the college in 1866.

Dickinson College received its name from Hon. John Dickinson. He made a very liberal donation to the college, and was President of the Board of Trustees for a number of years.—*College Courant.*

The graduating class in Andover Seminary this year numbered 42. At the Bangor Seminary, 15; at Yale Seminary, 12; at Union Seminary, 42; at Princeton, 39; and at Auburn, 14 students were graduated.

Rev. Dr. Mark Hopkins, President of Williams College, has written a note to the papers, denying the statement that he had expressed an intention to resign.

The Chicago Common Council has appropriated $25,000 to aid in the establishment of a Polytechnic school in that city.

Philosophy triumphs easily over past and over future evils, but present evils triumph over philosophy.

Interest speaks all sorts of languages, and plays all sorts of parts, even that of disinterestedness.

Personal.

Rev. S. D. Simonds was reinstated in his relations with the California Conference at the late session. Rev. R. Bentley was appointed to the San Francisco Central Church; Rev. C. E. Rich to the S. F. Mission; Rev. D. A. Dryden transferred from Napa to Placerville. Presiding Elders: Rev. E. Bannister, S. F. District; Rev. A. Bland, Santa Clara District; Rev. J. R. Tansey, Stockton District; Rev. J. P. Hill, Sacramento District; Rev. E. A. Hazen, Marysville District.

The following are the Union nominations made at the Nevada Convention, held on Sept. 16th: Thos. Fitch for Congress; H. Mighels, of the *Carson Appeal*, for State Printer; John Day for Surveyor-General; B. C. Whitman for Supreme Judge.

Rev. Dr. McKaig, of Marysville, who has been rusticating several weeks in the mountains, has returned from his trip with improved health. He preached in the Presbyterian church last Sabbath.

Rev. E. C. Bissell, of the Green Street Congregational Church, has resigned his charge, owing to the ill health of his wife, and will accept a call to the Congregational church at Honolulu.

Mr. E. C. Fellows, of Auburn, has been appointed Superintendent of that portion of the Central Pacific Railroad between Sacramento and Wadsworth.

Rev. I. N. Hurd will act as Grand Orator at the Ninth Annual Session of the Grand Lodge of Good Templars, which commences at Sacramento, October 7th.

Deacon D. N. Breed, of the Second Baptist Church, of which Rev. Dr. Hendrickson, his son-in-law, is pastor, died at the residence of the latter last week.

Rev. S. Whiting, of Mendocino, has been spending a few days in this city. He preached in Calvary Church last Sabbath.

Rev. Dr. Scudder, delegate from the Synod of Alta California, made an address before the Methodist Conference last week.

Mr. W. H. Troup has been appointed Mayor of Vancouver, to fill a vacancy occasioned by the absence of Mayor Tripp.

Mr. S. W. Griffith has been appointed Superintendent of Public Instruction for Alpine County, *vice* J. E. Pettingill.

General Lopez, who betrayed Maximilian, his friend and benefactor, at Queretaro, is said to be now stopping in this city.

Rev. H. H. Rhees has returned from the East and resumed his ministrations in the Baptist church at Marysville.

Gen. Crook has received a vote of thanks from the Oregon Legislature, for his gallantry in fighting the Indians.

Elder Richardson, of the Christian Church has been engaged to preach at Oregon City for the next year.

Rev. Father McGee, officiating pastor of the Catholic church at Folsom, died suddenly on the 17th inst.

Rev. A. C. Treadway will soon return to Vallejo and take charge of the Church of the Ascension.

Mr. E. H. Hall has recently arrived in this city from China, thus completing his voyage around the world on which he started in February, 1867.

Gen. E. B. Brady has been ordered to report to the commanding General of the Department of the Pacific.

Rev. W. W. Hibben, Chaplain of the Pensacola, officiated last Sunday in the Methodist church at Napa.

Gen. Cole and Prof. Lippitt addressed the people at Platt's Hall on Monday evening last.

Rev. W. L. Jones is about removing from Eureka, Humboldt County, on account of ill health.

Bishop Tuttle, of Idaho, has gone to New York. He proposes to return in a month or two.

Rev. Dr. Stone will preach the sermon at the meeting of the California Association.

Mr. Bradford the Republican candidate for Congress in Colorada, is elected.

Senator Stewart is the owner of the coal mine in Ione Valley.

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Labor is Honor.

Labor is honor! God's Spirit hath spoken;
This is the song that His universe sings;
Through the vast hills of creation unbroken,
Loudly and clearly the glad echo rings;
Up from the hills and the green valleys stealing,
Seeking the light of the bright star above,
Rises the song to the blue heavens pealing,
"Labor is honor, and labor is love."

All the great deeds that are grandest in story,
Living through centuries treasured and bright;
All the great lives that are dearest to glory,
Filling the world with flashes of light;
Words from whose utterances ages are dated,
Thoughts that have held the whole world in control,
Names on whose echoes the proudest have waited,
Are but the offspring of labor and toil.

Not to the eye that glanceth there lightly
Doth the bright look of the heavens unfold;
But to the spirit that turneth there rightly,
Are all its wonders and mysteries told;
And at each step to the soul upward springing,
Cometh new radiance, new light from above,
While in the heart is an angel-voice singing,
"Labor is honor, and labor is love."

Not on her brow doth the earth bear all brightness,
Deep in her breast do the rich diamonds shine,
Down in the wave is the pearl's soft whiteness,
Hiding the gold in the dust of the mine.
Beauty and power, and riches and pleasure
Safe in her bosom lie hidden to-day;
Toil is the key that will open her treasures,
And at each touch she will give them away.

Light to the mind that in darkness was clouded,
Strength to the spirit that weakness had touched,
Joy to the soul that in sorrow was shrouded,
Life to the heart when its life-spring was hushed,
Truth as their foothold who seek it sincerely,
Skill to the hand when it toileth to live,
Eyes that can look up to heaven's light clearly—
These are the honors that labor can give?

—*Protestant Churchman.*

Keep the Skin Clean.

Our farmers, as a general thing, do not pay sufficient attention to personal neatness. Do not start in alarm or disgust at this statement, kind reader, but hear us through. We do not mean that you are coarse in your apparel, or filthy in your personal habits. We expect you to dress according to your work, and when we come to visit you, as we hope to sometime, we want to find you, if at your work, in stout clothes, and we shall grasp your hand just as warmly if bending over your spade, as if seated in your best room. We had no idea of intimating that you do not wash your hands and face in the morning, and before each meal, shave twice a week, and give your yourself a thorough bathing every Saturday night. All these things we feel sure you religiously observe—and yet, there is one point in which we hope to see great and immediate improvement.

Farmers during the severe labors of the busy season, that of planting, crop tending and harvesting, are constantly in the open air. This, as every one knows, is greatly conducive to health and vigor. But during this season they are obliged to work in the dust and dirt incident to the various processes of farm labor, and not unfrequently during some portions of the year, in a complete perspiration almost the entire day. Now the point we insist upon is, that during this season no farmer shall retire for the night without changing the entire apparel in which he has labored and perspired during the day. The very idea of a farmer, reeking with sweat and covered with dust, getting into a clean bed for the night, is anything but pleasing, has a tendency to ally him too closely with the lower species of animals, and is inconsistent with all our ideas of health, comfort and personal cleanliness.

How much better would it be for the farmer's own health, and for the well-being of his wife and family, if on retiring at night, he should remove the shirt in which he has labored all day, and put on a light clean shirt in its place, after having sponged his entire body with cool water. We know farmers will say they have no time to do this, and the farmer's wife may say she cannot wash so many pieces, and this change of clothing will only make an additional number to wash. But these are the merest shadows of an excuse. The matter we have mentioned will not take the farmer ten minutes' time, and he can hardly estimate the benefit it will be to him in promoting his health and contributing to the value of his night's rest.—*Maine Farmer.*

The Horse and Appliances for His Use.

So far as is known, the earliest employment of the horse was for the purposes of war. The ancient Egyptian chariot was drawn by two horses, attached to the chariot by a yoke suitably supported by straps, to which the pole of the vehicle was secured. To this harness were appended a breast strap and girth fastened to an ornamented saddle, a head stall with frontal, check straps, a noseband, a bit with a cheek piece, the reins for the guidance of the animal. The whip consisted of a wooden handle and a double thong, with a loop hole whereby it might be suspended from the wrist while the warrior was using his bow, the reins being often tied around the body.

It is impossible to determine when the horse was first used for riding. There is reason, however, to believe that it was at a very early period in the world's history. It is referred to in some of the most ancient books extant. Xenophon mentions a double bridle and bit in his work upon horsemanship. One bit was smooth and flexible, the other was armed with sharp points. The original method of guiding horses was, however, by means of a cord passed through the mouth around the lower jaw—a method still practiced to some extent, under circumstances where bits of iron cannot well be obtained. Horses were anciently ridden bare-backed, or supplied with cloth thrown over the back.

The invention of the saddle for riding purposes has been ascribed to the Persians, but there is probably room for some doubt as to its true origin. It is not certain that it was used before the fourth century of the Christian era. The first accounts of stirrups date from the fifth century. Spurs were early used among the Romans, but their precise origin has not been ascertained. The ordinary stable equipments, including the currycomb, brush, scraper, rake, sieve, and shovel, are also of ancient origin, although they, like other things, have been much improved in their form and materials in modern times. It will be seen from these facts, that appliances for the management and use of the horse are mostly of ancient origin. We believe there is still room for improvement in means for the more efficient use of this noble and often ill-treated animal.—*Scientific American.*

Much in Little.

A little saltpetre worked into butter that has become sour, or rancid, will render it sweet and palatable.—A writer in *The Country Genrleman* thinks that a bushel of corn ground into meal and scalded will produce twenty pounds of poultry.—To preserve hams from flies, wrap them round with one or two old newspapers, carefully tying or pasting down the ends. No insect can get through paper. Another way is, to eat them.—He who reads and thinks little must work hard, and the family pinch and save. One who reads and uses skill may work less and sleep on a spring bed.—If there are vacant places in the cornfield, tuck in some turnip seed.—The sweeter corn is, the more it shrivels in drying. It's the saccharine matter that does it.—The Department of Agriculture and the scientific wing of farmers, are teaching that wheat should be cultivated like drilled corn, and that it will yield 100 to one.—Here is somebody's receipt for that excellent article, currant jelly: Take ripe currants, free from stems, bruise them and strain the juice from a quart at a time through a thin muslin; wring it to get all the liquid; put a pound of white sugar to each pound of juice; stir it until it is all dissolved; set it over a gentle fire; let it become hot and boil for fifteen minutes, then try it by taking a spoonful into a saucer; when cold, if it be not quite firm enough, boil it for a few minutes longer.—Give the snakes credit for being useful if they are ugly. They do a heavy daily business in disposing of grasshoppers and other destructive insects.—The indefiniteness of many receipts is capitally illustrated by a colored cook, who was celebrated for making delicious corn bread. says Dinah: "Why darlin', sometimes gen'ally I takes a little meal, and sometimes gen'ally I takes a little flou', an' I kine' o' mixes 'em up with some hot water, an' I puts in eggs enough, an' a little salt, an' then I bakes it jest 'bout 'nough. An' you do so, jess so, honey, an' you'll make it as good as I do."—Feed your poultry raw onions, chopped fine, mixed with other feed, about twice a week. It is better than a dozen cures for chicken cholera.—*Chicago Presbyterian.*

Heifers Sucking—Pepper Them.—We cured a three year old heifer of sucking herself by smearing her teats, night and morning, with soft grease, and then dusting them thoroughly with pulverized cayenne pepper. The applications were continued about a week, and a perfect cure effected.—*Stock Journal.*

WEEKLY MARKET REPORT.

Wednesday, September 23, 1868.

Flour—2,000 bbls Santa Clara Extra sold on Monday, but not reported, for export to New York, private; 200 bbls do, current rates; 500 bbls Stockton City Extra, in one lot, private; 100 bbls Lane's Extra Family, $6. We quote city brands as follows: Superfine, in sks, ₱ 196 lbs, $5@$5 37½; Extra, in sks, $6 12½@6 37½.

Wheat—Sales include 300 sks choice milling at $1 87½; 464 sks do $1 87½; 280 sks fair, $1 75; 100 sks good, 21 80; 1,000 sks prime, $1 90; 750 sks pinched, $1 77½; $00 sks Santa Clara, $1 90; 300 sks fair, $1 75; 800 sks, mixed with adobe, $1 75; 6,009 sks shipping, (received since yesterday), prior to arrival, private; 700 sks choice Santa Clara, $1 85; 6,000 sks shipping, last evening, $1 82½. Considerable lots are going into store. The market is without essential change, and prices range all the way from $1 60 to $1 80 ₱ 100 lbs, according to quality and condition.

Barley—Sales include 300 sks good brewing, $2 25; 100 sks feed, $2 20; 200 sks light do, $2 12½; 500 sks good do, $2 20; 100 sks brewing, $2 25; 400 sks do, private; 500 sks feed, $2 10. We quote the extremes at $2 10@2 30 ₱ 100 lbs.

Oats—Sales embrace 250 sks fair, $2; 500 sks inferior to fair, $1 75@2. The market is weak at $2@2 25 for fair to choice.

Potatoes—Mission are still easier; sales of 300 sks in lots, $1 15@1 20, principally at the inside figure. Carolinas sold on the wharf at $1 25@1 20 ₱ 100 lbs.

Onions—A small consignment of Yellow sold at $ 2 25 ₱ 100 lbs.

Beans—200 sks new crop small white, from wharf, reported at 3¾c. The new crop is beginning to arrive in moderate quantity, and the market is decidedly easier to the buyer. We quote jobbing rates for the various descriptions as follows: Bayo, 4@4½c; Butter, 5@5½c; Pea, 5½@6c; small White, 5@6c; Pink, 3½c, and Red, 3c ₱ lb.

Bran—Sales of 100 tons, in lots, from first hands, $22 50@$23; jobbing at $24@25 ₱ ton.

Middlings—Fine sell at about $40; feed descriptions, $32@$35. Sale of 7 tons feed, $33 ₱ ton.

Oil Cake Meal—In fair demand at $30 ₱ ton.

Hay—Ordinary to strictly choice quotable at $11@15. Sales of 254 bales medium, $13; about 500 bales do, in two lots, $10 50@11 50; 100 bales choice, $15 50.

Buckwheat—Last reported sale was at $1 75 ₱ 100 lbs.

Rye—New is held at $2 ₱ 100 lbs, with nominal demand.

Dairy Products—Fresh roll Butter is scarce and firm 52½@55c; pickled, 42½@45c, and firkin, 37½@40c; Cheese, 16@17c for general California dairies, and 18c ₱ lb for Eastern dairies; Pineapple Cheese, 18@21 ₱ dozen; Eggs show an upward tendency, being to-day firm at 60@62½ ₱ dozen.

Provisions—Bacon is jobbing at 14½@15½c for California smoked; Oregon do, 14@15c; California Hams, 16@17c; no Oregon offering; California Lard, 13@13½c ₱ lb.

Poultry—Live Turkeys are quoted at 16@18c ₱ lb; Hens, $6 50@7 50; Roosters, large size, $6@7; Spring Chickens, $4 50@5; Ducks, $4@5 ₱ doz; Geese, $2@$2 50 ₱ pair; Quail $1@1 25 ₱ dozen; Venison, 8@10c ₱ lb—a decline.

Wool—Sales for the week amount to abont 100,000 lbs at 14@15. Receipts continue light and demand active. For choice light grades 15½c is sometimes obtained; burry, 10@12½c ₱ lb.

Hides—Sales for the week of 3,000 California dry, usual selection, 14½@15½c ₱ lb.

Tallow—Sales of 4,000 lbs Beef, packages returned, 7½c; otherwise we note small sales of Beef and Mutton at 8@8¼c ₱ lb.

San Francisco Cattle Market.

The supply is equal to the demand, and quotations are unchanged.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7@8c ₱ lb.
do 2d do 6@7c ₱ lb.
Veal—Ranges from 6 to 10c ₱ lb.
Mutton—Is steady at 6@6½c ₱ lb.
Lamb—Steady at 8@9c ₱ lb.
Pork—Undressed, 4@5¾c; dressed, 6½@7¾c ₱ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

BROWN'S VALLEY MINES.—Our Brown's Valley correspondent sends us the following communication under date of the 14th instant: "John B. Howell, Superintendent of the Pennsylvania Mine has resigned and gone East with his family. His successor has not yet been appointed. The Company contemplate making great changes under the new administration and hope to be able to reduce their current monthly expenses down to a very low figure. In times when they have not a sufficient quantity of good quartz to supply their mill, their monthly expenses will not be much over one thousand dollars. For blasting purposes the Company intend to introduce and use in future the new explosive agent, the Giant powder, wherever there is an opportunity for it. They will thus greatly reduce the number of hands and consequently the expenses; or in keeping the same number of hands, they will double the amount of work and quicken and enliven everything in their underground works. Their mill and machinery cost over forty thousand dollars and are second to none on this coast. The Company can prospect and work their claim for years to come without any new outlay of money for improvements of this kind. The Rattlesnake is hoisting rich quartz from their lower level and their ledge is already over two feet in thickness; they intend starting their stamps again next week. The Jefferson is still making a little over expenses. It is rumored that their ledge is greatly improving in their lowest northern level as well as at the bottom of their shaft. Our mill men complain much about the great scarcity of good hands accustomed to blasting underground; none however but those of steady, good habits need apply."—*Marysville Appeal.*

THE *Argent* says that the Tory ledge, Humboldt Company, is four feet six inches wide, looks fine and assays 82 per cent. copper and eleven in silver.

There are five men employed in the Union Series tunnel, which is now in two hundred and eighty feet.

The rock has been very hard of late, but a softer body has been reached, and the work is advancing faster. Considerable water is coming in which may be from the vein which ought to be reached at no great distance farther.

The Golconda has a force of men at work upon it, and the vein has widened out to about fifteen feet, and the ore is fifty per cent. metal.

The great width of the Golconda at less than a hundred feet from the surface, and the general sameness of the ore of the different claims, tend to confirm the 'one-ledge theory' in Gold Run.

NEW AND CHEAP PROCESS.—The Chlorination process is working wonders far and wide. A gentleman who owns a mill and mine over near Placerville informed us a few days since, that after working off the top or decomposed, free gold ore, the mine failed to pay expenses and he closed the mill. Some parties from San Francisco came along a few months since and offered him a fair price for the use of the property, which he accepted and they in the face of scoffs and jeers from "practical" millmen, employed a young man who never had anything to do with the working of a mill before, a student fresh from one of the private mining schools of San Francisco; who went to work and put the mill in order and now the same rock that before would not pay six dollars per ton is turning out sixty, and making a splendid profit to all concerned.—*Alpine Miner.*

THE *Miner* says that the ledge of the Rippon mine has been penetrated 10 feet and steadily improves. The rock is believed to be very rich.

CONSIDERABLE excitement is caused by the recent discovery of new gold mines in Western Montana.

THE Union Copper Mine of Calaveras County has been sold at Sheriff's sale, for $113,954.

ANOTHER RICH STRIKE.—This week a large and rich quartz vein was discovered in the gulch south of the Pauper mine. We visited the discovery on Wednesday and found the quartz to be fully five feet in width, with regular and well-defined casings. A considerable portion of the quartz is decomposed and contains large quantities of both gold and silver. We were shown about a dollar in gold and a fine showing of silver obtained from one pan of the decomposed quartz. The boys feel gay over their lucky strike. As soon as the discovery became publicly known, excitement was rife and extensions were located as soon as notices could be written and posted.—*Owyhee Avalanche.*

SHASTA MINES.—From the *Idaho Statesman* we get the following information concerning these mines at Willow Creek: Two large ditches are being constructed, one 60 miles long carrying 2,000 inches of water; the other over 40 miles long and of the capacity of 1,500 inches. Both will be finished by Spring. Several quartz ledges which promise well have been discovered and prospected. The placer mines are known to be good. Most of the miners here will winter in the mines to avoid the danger of losing them.

MARIPOSA MINES.—We are pleasad to learn, says the Mariposa *Gazette*, that the copper mines at Buchanan Hollow are to be worked with renewed vigor and energy by the enterprising gentlemen who have recently taken them in hand. Liberal wages and prompt payments to *good, steady* men will be the new order of things.

FROM DEADWOOD.—The Idaho *World* is informed that river-bed mining in Deadwood is a failure, the gold product being far below expectations—not enough to pay low wages. Hill, bar, and gulch claims still hold out and will be good for many years. Only forty miners are now at work in the Basin—all doing well.

THE BRANCH MINT MINE.—The Branch Mint ledge is located on the southerly slope of the same ridge with the Banner and Pittsburg mines. The lead is two feet wide and can be worked two hundred and seventy-five feet below the surface, and the tunnel may be run for the whole distance along the ledge. This is something unusual in this locality.—*Nevada Transcript.*

VALUABLE CLEAN-UP.—THE *Owyhee Avalanche* challenges the world to produce a superior or an equal to a clean-up recently made at the Ida Elmore mine. The bullion after being assayed and moulded into bricks, weighed 8,351½ ounces and is worth $68,187. One of the bricks is worth $22,187.

MINING AT WASHINGTON.—The *Nevada Transcript* says that the past season owing to high water on the Yuba, has been unfavorable to mining upon the bars, but with the fall of the water operations are resumed with good prospects. The companies are doing well.

GOLD RUN.—Gold Run District presents an inviting field to the mining capitalist. Not a day's work has been put upon a claim there which has not improved the value of it in the estimation of every one at all acquainted with the mine there. There is no need of overrating quantity or value of Gold Run ore. It shows for itself.—*Winnemucca Argent.*

THE OLD AMADOR MINE.—We learn that John A. Fall, has taken possession of this mine, and will at once put machinery on it, and sink the shaft to a depth of 300 feet. This mine is located the first north of the Spring Hill, at Amador City, and is believed to be very good.—*Amador Ledger.*

SILVER BRICKS.—A number of silver bricks were shown us at the banking house of Hellman, Temple & Co., last week, from Lone Pine; also, a large quantity of gold bars, from the Vulture and other mines in Arizona, and a quantity of gold dust and silver amalgam, not yet reduced to bricks.—*Los Angeles Star.*

POOR MAN'S DIGGINGS.—Nearly or quite all the men who have discovered rich claims in the district of White Pine were poor men, but they are suddenly growing rich. It is the "poor man's diggings."—*Austin Reveille.*

NEW METHOD.—A man in Tuolumne County has invented a machine for saving sulphurets and rusty gold that will not amalgamate. A model has been constructed and is said to work well.

NEW MILL.—The *Amador Dispatch* says that the new quartz mill at the Kennedy mine is now ready to commence crushing rock. The Kennedy in a first class mine.

WE learn from the *Alpine Miner* that two very advantageous offers have been made for the Tarshish Mine. The Director recommends that the offer be accepted.

THE *Frontier Index* says that moss agates, of superior quality, are picked up daily on the bench land about Bryan.

A 15 stamp mill has recently been completed and is at work crushing cement from the Eddy mine at French Corral.

THE mines of Amador County are at present unusually productive.

WORK is soon to be commenced on the Anaconda mine.

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General Selections.

Disraeli, and Gladstone.

Mr. James Parton made some years ago, a literary discovery which was all the more remarkable it was so simple. He found out that truth was as entertaining as fiction; that veritable biography could be made as interesting as the imaginary career of Eugene Aram or Henry Esmond; and it was a discovery which made his literary fortune.

The career of the remarkable person who, toward the end of last winter, was elevated to the highest office to which a British subject can aspire, has been, perhaps, as remarkable a one as any novelist has portrayed. The consummation has been as fine an instance of poetical justice as biographical history records. It is impossible to conceive greater or more numerous obstacles than those which lay before the present Prime Minister between his first essay in Parliament and his final triumph; yet by the singular qualities of a character which in many respects, stands alone in the annals of British statesmanship, they were one by one surmounted, and the goal, after thirty years of effort was won.

Seldom has biographical history recorded so constant, so hardworking, so persevering, so absorbing an ambition as that which possessed Benjamin D'Israeli from his earliest youth. He was determined to overcome the prejudice which was attached to his name and lineage; to rise, if it were possible, by the force of genius alone—and he seems to have had unbounded confidence in his own—above the factitious merit of noble birth and aristocratic caste. He bodily entered the literary arena, and bore off a palm; he was famous already in one of the two great objects which he proposed to himself; it was sufficiently demonstrated that he could write in the solitude of his closet, books, which, put before the world would be eagerly seized and devoured. An ordinary ambition might have been content with this; for both fortune and celebrity were within his grasp. He might, in a few years, acquire a generous income, and retire, long before middle age, upon his laurels. But this point was no sooner gained, than his restless and aspiring spirit turned toward a new, and far more difficult field. With a strong will which was strengthened by a high ambition, he devoted himself to politics. He read them in his study; he talked them high and low in the fashionable soceity to which his novels had procured him an almost unwilling welcome. Conscious that elocution was an essential to success, and observing with self-complacent satisfaction that few statesmen of the day were accomplished declaimers, he studied that art with zeal, already provided with a taste for it. He appeared as an orator, and a second success was achieved. People began to talk of him as a promising young politician, and hold up their hands in amazement that this stripling of a Jew should exhibit such various and shining talents.

He must have been himself surprised—this young, foppish, rather cynical, thoroughly radical, imaginative, son of an Israelite—to find himself, one day, sitting on the benches of Parliament as a member of the House of Commons. This was, in truth, a great stride for him, to discover himself sitting side by side with the sons of Dukes and Marquises, to look about and see, on the same benches where he was entitled to sit, the famous men whom he had thought of with such awe all his life—Sir Robert Peel, and Daniel O'Connell, and Lord Stanley, and Palmerston, and Lord John Russell; actually the colleague and co-laborer with the first statesmen of England! Still, he seems to have taken his good fortune very coolly, to have reflected on his new position with rare equanimity, and to have fixed his eyes with more determination upon the far off goal of his aspirations. He was introduced, at the beginning of his political career, to Lord Melbourne, the leader of the Liberal party and then Premier, as a promising young member, who was anxious to rise; the good-natured Minister, with a smile, turned to him, and said, "Well, Mr. D'Israeli, what would you like to be?"

"Prime Minister of England, my lord," was the frank and serene response.

Thus, at the beginning, he saw the end, of his political career.

There was, at the time he entered the House of Commons, (now some thirty-four or five years ago) a young member who was likewise new to that arena, but who had already won an enviable fame for the rare beauty and persuasiveness of his eloquence. He, too, seems to have been inspired by an ambition like that of D'Israeli, to struggle on till he had reached the highest reward of political life. A graduate, with the most distinguished honors, of the aristocratic University of Oxford, the acknowledged pet and champion of that institution, he had already proved himself able to handle the most perplexing questions of statesmanship, by writing an essay on the relations of Church and State. This was William Ewart Gladstone. These two young men, starting nearly together in the race for political honors, not far from the same age, but in almost every other respect as dissimilar as it was possible for two young men possessing the same ambition to be, were destined to be rivals, and the foremost rivals of their generation, from that day to this. The contrast between Gladstone and Disraeli was very marked, even then. True, neither were of aristocratic birth. Gladstone was the son of a respectable Liverpool merchant, Disraeli the son of an Israelitish antiquarian. But, while Disraeli had started in political life almost entirely without high influence, and had won his place in Parliament by indomitable pluck, Gladstone entered the House as the pet and hope of the aristocratic Oxford party. Disraeli was not a University graduate; Gladstone had been the most brilliant scholar which Oxford had lately produced. The family traditions of Disraeli were Jewish; those of Gladstone strongly linked with the Church of England. Their political ideas at the commencement of their political careers were diametrically opposed to each other; and strange to say, they are so, by a singular series of events, to-day—both having changed sides, and each thinking now what the other thought at the beginning. Gladstone entered Parliament under the patronage of the Duke of Newcastle, and carried with him there as well the High Tory and High Church principles, as the enthusiastic hopes, of the University of Oxford. He was destined as the future chief of the Tory party, as its strongest man among the rising generation. He was looked upon as the champion of the Established Church, in all its ancient privileges, powers, and abuses; and he was welcomed to Parliament by all the great men of the old Tory coterie, which had warred upon the United States and Napoleon I., which had refused to abolish the Test Oath, refused to grant Catholic Emancipation and Reform, and which had prosecuted Queen Caroline at the instigation of the heartless and dissolute George IV.; by the Duke of Wellington, Sir Robert Peel, Lord Lyndhurst, Westmoreland, and Buckingham.

Disraeli, on the contrary, began his political life as a radical liberal. He had no aristocratic ties, no University prestige—was the pet of no Church, of no caste; he naturally allied himself with radical men, because, a Jew and a plebeian, he had nothing to hope for from the ancient ruling class in England. He was loud for reform, bitter against the aristocracy and the Church; almost preached Democracy, and doubtless would have quite done so, had he quite dared. To-day the position of each is strikingly different. Disraeli has become the leader and the soul of the aristocratical Tory and High Church party—even its Prime Minister, dictating to Dukes, turning out Lord Chancellors with a quietly curt epistle, and dining familiarly with her Majesty at Windsor. Gladstone, on the other hand, has become the captain of the advance-guard of liberalism; and so earnest to push forward, so eager to demolish the ideas of which, when young, he was the hottest champion, that he cannot keep the mass of liberals apace with him.—*G. W. Towle in Hours at Home.*

Party Spirit.

A zealous anti-Calvinist at Oxford denounced as Calvinistic a series of Discourses delivered there some years ago, because they were *not* Arminian; and when the same Discourses were afterwards published, a reviewer spoke of the author as Arminian because he was *not* a Calvinist: 'since every one,' he said, 'must be supposed to be either the one or the other.'

A large portion of mankind enrol themselves in the ranks of a party, to be saved the trouble of examining for themselves each of a great number of particular points. They like to have a ready-made *set* of opinions; like a *lot* of goods at an auction. And they conclude that others must do the like. Moreover, Man is a *classifying* animal. It is a convenience to be able to refer each individual to a Class, whose name describes him instead of going through all the particulars of his opinions. And one who cannot be so described,—though perhaps he does not differ more from his neighbors than many of them do from each other—is an *inconvenient* individual; a kind of *odd volume* on a library-table, for which we cannot find a place on any of the shelves. He is one who refuses to say 'I am of Paul, or I, of Apollos, or I, of Cephas, or of Luther, or Calvin, or Arminius,' And those, therefore who prefer convenience to accuracy, will be likely to place him in the ranks of some Party, according to their fancy; or else they will denounce him as 'eccentric,' and affecting 'singularity.'

From one or other of the above mentioned causes, he is likely to be regarded with at least as much hostility by the most zealous party men, as those of an opposite party. And accordingly, Thucydides in describing the party-contest at Corcyra and other Greek States, remarks that 'those who held a middle course were destroyed by both parties.'

And it is remarkable that party-spirit tends so much to lower the moral standard, that it makes men regard with less abhorrence what is wrong, not only on their own side, but even on the opposite. Their feelings toward those of the opposed party are very much those of a soldier toward the soldiers of the hostile army. He fires at them for *that* reason *alone*, and expects that they should fire at *him*. If they fight bravely, or if they out manœuvre him, he admires their courage or their skill. He does not think the worse of them for reckless plundering, ravaging, and slaughtering, just as he would do in their place, and as he does, on the opposite side. Even so, the most thorough-going partizans attribute to every one who is, or is supposed to be (often without any good grounds) a member of the opposite party, such conduct as is in reality unjustifiable, without thinking at all the worse of him for it. It is only what they would do in his place; and though they dislike him for *being of the opposite party*, they dislike him for *nothing else*.

As there is often a strong resemblance in character between the soldiers of two hostile armies, so, those whom some perhaps slight circumstance has enrolled in the ranks of the opposite parties, will often be found to be very much alike in the most essential points of personal character. Thus, two similar mountain-streams near the summit of the great mountain ridges, which divide Europe, will sometimes be separated by a small fragment of rock, which sends the waters of the one into the Atlantic, and the other into the Mediterranean.

And not only are the *feelings* of zealous party-men hostile to one of moderate views, who keeps clear of opposite extremes, but their *moral-judgment* also—such as it is—condemns him. If, for instance, he has been raised to some high office without solicitation, and unconditionally, and afterwards refuses to vote through thick and thin, with the Party that appointed him, against his own judgment, and without any regard for justice and the public good, he is likely to be denounced as an ungrateful traitor. And if he advocates some enlargement of popular rights, and also some wholesome restrictions, he will be reproached with '*inconsistency*;' just as the Satyr, in the Fable, rebukes the inconsistency of the traveller, whose breath warmed his fingers, and cooled his porridge!

The effects of party-spirit in lowering the moral standard are gradual, and usually rather slow. But it often happens, on the occasion of some violent party-contest, that an *apparently sudden* change will take place in men's characters; and we are surprised by an unexpected outbreak of unscrupulous baseness, cruel injustice, and extravagant folly. In such cases, however, there can be little doubt that the evil dispositions thus displayed were

lurking in the breasts of the individuals, before unknown by themselves and by those around them, and are merely called into activity by the occasion; even as a storm of wind raises the dust which it did not create. According to the proverb,

'The pond that when stirred does muddy appear,
Had mud *at the bottom* when still and clear.'

—*Whately's Annotations.*

The Melancholy of Great Men.

Aristotle has said that all great men are melancholy, and it is interesting to trace the part which melancholy plays as an almost inseparable feature of magnanimity. The ancients, when they ascribed a slow gait and the absence of eagerness to men of great minds, touched, unconsciously perhaps, upon this side of magnanimity. Zeal may, indeed, at certain critical moments, be essential to greatness of mind, but as a rule it is of the essence of a large mind to be impressed with the comparative triviality of things rather than with their overwhelming importance. Hence we come upon the true explanation of the notorious fact that zealots of all denominations are, invariably and without exception, men of little minds. It is true that zealots often do great things, and bring down men infinitely their superiors, just as some vermin fasten undaunted on the neck of the eagle, and wingless themselves, bring the imperial bird down from the skies. But the secret of their audacity is the blindness and contraction, not the largeness, of their vision. The melancholy and the magnanimity of Hamlet go hand-in-hand, and a zealot is incapable of either. And largeness of vision is inseparable from a special melancholy, due not to the peevishness and grumbling of discontent, but partly to a truer estimate of things, and partly to the perception of the infinitesimally small weight of the greatest man in the general scale of the universe. It is curious to observe also, that, as a rule, beasts and birds of prey—that is to say, animals accustomed to look down upon a portion of the world from a higher point of view—are usually, except at particular moments of extraordinary activity, melancholy, and of a brooding disposition. The sparrows that are forever chirping, the rabbits that are forever hopping about, the doves that are forever cooing, and, generally speaking, the more mobile part of creation. are illustrations on the opposite side of the great principles which Aristotle expressed in reference to mankind when he said that great men are melancholy. It does not in the least follow that peevish and melancholy people are therefore great. Peevishness and melancholy are, unluckily, as common as true magnanimity is rare. Still, in spite of this, it remains true that a certain sadness and melancholy, far removed, indeed, from the affectation of it, are the almost invariable concomitants of the greatest of human qualities. But if this be considered a drawback, what shall we say of the indefinable charm, the magnetic influence of true magnanimity? Magnanimity lends a mellowness, an ease, a grace, a boundless sense of liberty to human intercourse, which are its highest and rarest fruits. Magnanimity heightens all enjoyments, smoothes all asperities, exaggerates nothing, knows no revenge, nor selfishness, nor egotism, nor pettiness, nor spite—is not a time-server, nor a tuft-hunter, nor a fortune hunter. The pleasures of vanity may grow cold, and even those of sober and well-gotten fame may grow pale; but magnanimity never palls, for it depends alone upon itself, and is the halo of its own existence.—*Cracroft.*

We have more power than will; and it is often by way of excuse to ourselves that we fancy things are impossible.

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Watcher, 'tis dark, and thy dwelling is lonely!
The night-lamp shines dimly, and so does thine eye;
Thou art thinking thy portion is wretchedness only,
Disheartened, despairing, and longing to die!
Watcher, look out where the day-star is dawning!
Hope in thy soul let its promise awake;
And, sleepless though weary, still wait for the morning—
Never a night but its morning shall break!

Wanderer, 'tis dark, and the tempest is roaring
Wildly above thee, and raging around;
Terrors and dangers their vials are pouring
Right on thy pathway, where quicksands abound!
Wanderer, 'tis better to bow than to bide it;
Harmlessly o'er thee the storm-king shall ride;
Deep yawns the chasm; it were death to bestride it—
Pass on, where the valley is sloping and wide.

Weeper, 'tis dark, for the Angel of Sorrow
Hath spread o'er thy landscape the gloom of his wing;
No hue from the rainbow thy sadness can borrow,
No joy to thy bosom the spring-time can bring.
Weeper, despair not; there is that can cure thee!
Yes, e'en to the heart-sick a balm can be given,
A draught that shall comfort and gladness insure thee;—
Drink deeply, drink freely, its fount is in Heaven!

Oh! ye who are suffering, and toiling, and sighing;
Who in darkness of spirit are groping your way;
Who are weary of hoping, and trusting, and trying;
Who are sure that your midnight can never be day—
Look forth where the day-star of promise is dawning;
Stand fast by your duty, your God, and your right;
And patient and faithful, thus watch for the morning,
Assured it shall bring ye both healing and light!

—*Independent.*

Nelly.

Only a little child,
Who sings all day in the street,
Such a tuneless song
To an idle throng,
Who pity her shoeless feet;
A poor, pale, pretty child,
With clothes so ragged and mean,
And a wild, weird face,
On which ne'er a trace
Of childhood's joy can be seen.

Out in the damp, wet fog,
Out in the sleet and the rain,
Out when the cold wind
Sends its blast unkind
Through her again and again;
Out in the dreadful night,
By the hinge of the tavern-door,
In hope as she sings
Of the pity that flings
Some pence on the beer-stained floor.

Mothers who pass her by
Shudder with terrible fear,
Praying her fate may
Never be some day
That of their little ones dear,
Children who hear her sing
Stare at her features so wild,
O'er her life ponder,
Thinking with wonder,
"What, can she, too, be a child?"

Out in the damp, wet fog,
Out in the sleet and the rain,
Out when the cold wind
Sends its blasts unkind
Through her again and again.
Brought up in Satan's school,
Hell's abyss falling in;
Is there no pity
In this great city
To save her from shame and sin?

—*St. James' Magazine.*

Angel Lilly.

Although a wonderful child, Lilly was by no means a grave, unearthly, precocious little one. Her smile was as sunny as her hair, and her eyes were always laughing. She was indeed a beam of light wherever seen. At the sight of her lovely face the stern visages of worldly men relaxed, and the old always held open arms for her. She warmed their hearts with her happy, artless prattle. One day her mother took her on board a steamboat, on a pleasure excursion. At first Lilly looked grave, finding herself among so many strange people, but spying at the farther end of the saloon a venerable man, who held a little girl by the hand, she begged her mother to let her go and see the rosy cheeked child. Mrs. —— was not afraid to trust Lilly. If she said "Lilly, remember and do not go out of the door or by the window," she knew that she might rely upon the sweet child's implicit obedience. So away went Lilly; her beautiful great eyes shining, her step rather slow, but when she got near the child she looked for a moment in the chubby face, and smile answered smile; the two quickly understood each other and were busily playing together. The old gentleman regarded them with a look of interest that was not lost upon Lilly, so by-and-by sliding up to his knees, she asked:

"Is that your little girl?"

"Yes, dear," was the reply; "at least she is my grand-daughter."

"Are you her grandpa?"

"Yes, dear."

"I got a grandpa," said Lilly, with that sweet, coaxing way that is in some children so irresistible, "and he's a good man and loves Jesus. Do you love Jesus?"

The old man looked at her with a strange expression, but did not speak.

"Say! you love Jesus, don't you? Don't you love Him because he died to save you? Say, *don't* you love Jesus?"

"My little child," murmured the old white-headed man, and his lips began to quiver.

She looked at him earnestly, thoughtfully—then a grieved expression crossed her face, and she said softly, "You do love Jesus, don't you?"

"My little one—ah! I wish I did—I wish I did!" and he shook his head mournfully.

For one full moment she stood gazing on the floor, then flying from the knee where she had been resting, she sought her mother, caught hold of her hand, and saying, "Oh! mamma, that little girl's grandpa over there don't love Jesus; won't you come and tell him he must."

The child would take no denial, but besought with such earnestness, that her mother was fain to go and seat herself by the old man's side, after which Lilly, feeling perfectly assured that the old man would soon love Jesus whether he had before or not, resumed her merry play with her new found companion.

Mrs. —— sat for some time silent and embarrassed where her daughter had escorted her.

"That's a wonderful little one," said the old gentleman, after he had mastered his emotion.

"Oh, no, sir! a very pleasant, good child, but there is nothing wonderful about her," replied her mother.

"Madam, pardon me—but no one ever took that much interest in me before, to ask me the simple question that the child put to me, and I am now in my eighty-third year."

"The Bible, sir, you know, says, that 'out of the mouths of babes and sucklings God hath ordained praise.'"

"Ah! yes, I remember—I read my Bible a good deal, madam;" and he sighed heavily.

"And you find comfort in its truths, I hope, sir?"

"No, madam. I have for many years been shaping the Scriptures to suit some peculiar views of mine and so busy and zealous have I been, that I have given no attention to it as a saving medium. When your child put that question to me, madam, I seemed suddenly to awake, as it were, out of a slumber of ages" and again he sighed heavily.

"I think, sir," said Mrs. ——, "if you would not disdain so humble an instrument, my little daughter, as she has perhaps begun the good work, might lead you to the truth."

"The boat is stopping, madam," said the old gentleman, then he added eagerly, "will you accompany me to my home? It will be pleasanter than the hot grove at this hour of the day, and I would talk more with that angel child."

His new found friend consented, and they walked together, for some moments, the little children hand in hand, until they came in sight of a splendid mansion. A park, dotted with beautiful timber, lay in front, and the sun brightened its open path, and threw threads of light in among the shadowed foliage spreading broadly over the green. This led into a garden well laid out, blooming with various flowers. The glass of the roof of a large conservatory glittered in the red light of that hour, and through its transparent windows the lemon and the orange could be seen.

They entered the house. It wore an air of grandeur, and every room was adorned with rich and costly furniture.

"Oh, what a happy home!" cried the angel Lilly.

"She means," said her mother, smiling, "that everything is so beautiful, one ought to be happy here."

Again came that sigh swelling up from the heart of the aged man, and he shook his head sadly, holding out his arms to the child.

"Come to me and tell me how I can love Jesus," he said.

"Why, don't you love him *yet*?" she cried, looking from him to her mother.

"Is it so easy, then, my sweet child?"

"Why, it's so easy you can't help it," said the little one, simply. "Mother says she loves me dearly when I'm good, and how can you help loving Jesus who is good all the time?"

"Do you think He loves me?"

"Oh, I *know* He does!" replied the child earnestly.

The eyes of the aged unbeliever filled with tears, as he said, "Then surely, if He loves me, who have always been so ungrateful towards him, I ought to love Him. Thank God, I see it in a new light!" he murmured to himself. "Oh, madam! how can I ever be thankful enough that I met this angel? Surely if I seek Him, He will be found."

In her own sweet way the mother of little Lilly unfolded the plan of salvation to this hoary-headed skeptic—removing his impressions where they conflicted with the truth; and when she left him, he had humbled himself in prayer, and promised not to give up the search till he had found the Savior precious to his soul.

It was, perhaps, a week after this conversation that the mother of Lilly received a letter from the old gentleman, in which he wrote the glad tidings of great joy: now he loved the Savior.

"Ask my little angel," he added, "what she would most like to have me buy for her. It must be something very beautiful and very costly. I am curious to know what she will say."

"What shall the old man buy for you Lilly?" asken her mother as she read the latter part of his letter.

"For me, mother?"

"He says he will get you whatever you wish, no matter what it costs."

"Oh, mother! will he?" and Lilly clapped her hands. "*Will* he buy a whole new library for our Sabbath school? Oh! that would be so nice!"

"Always another—never self!" thought the gratified parent, as the tears came into her eyes. Then she added aloud, "Well, daughter, I will tell him what you want."

Before the next Sabbath, a new and beautiful library graced the Sabbath school room of L———, and Lilly's eyes sparkled like diamonds as she heard the Superintendent tell that it was a gift through one of the Sabbath school scholars. Was it not strange that every eye turned toward the beaming face of angel Lilly? No; for they knew that she delighted in such deeds. And when the questions came pouring in upon her, "Was it you? was it you?" her childish answer was—

"Yes; arn't you glad we've got such a beautiful library?"

That old man lived to build a house unto the Lord, and when it was completed, and they told him that angel Lilly lay in her white robes, pale and motionless, his only reply was, as he wiped the tears from his furrowed cheek, and pointed to the new and elegant edifice—

"There is her monument!"—*Examiner and Chronicle.*

We Never Drink.

On the stage were seven or eight soldiers from the Eighth Maine Regiment. While at the stage house, in Lincoln, there came into the office a poor blind man—stone blind—slowly feeling his way with his cane. He approached the soldiers and said, in the gentlest tone,—

"Boys, I hear you belong to the Eighth Regiment. I have a son in that regiment."

"What is his name?"

"John ——."

"O yes; we know him well. He was a sergeant in our company. We always liked him."

"Where is he now?"

"He is a lieutenant in a colored regiment, and a prisoner at Charleston."

For a moment the old man ventured not to reply; but at last, sadly and slowly, he said,—

"I feared as much. I have not heard of him for a long time."

They did not wait for another word, but these soldiers took from their wallets a sum of money, nearly twenty dollars, and offered it to the old man, saying,—

"If our whole company were here we could give you a hundred dollars."

The old man replied,—

"Boys, you must put it in my wallet, for I am blind."

But mark what followed. Another individual in the room, who had looked on this scene, as I had, with feelings of pride in our soldiers, immediately advanced and said,—

"Boys, this is a handsome thing, and I want you to drink with me. I stand treat for the company."

I waited with interest for the reply. It came.

"No sir; we thank you kindly; we appreciate your offer—*but we never drink.*"

The scene was perfect—the first was noble and generous; the last was grand.—*American Presbyterian.*

Young Folks.

The Baby Soldier.

Another little private
Mustered in
The army of temptation
And of sin.

Another soldier arming
For the strife,
To fight the toilsome battles
Of a life.

Another little sentry
Who will stand
On guard while evils prowl
On every hand.

Lord, our little darling
Guide and save,
'Mid the perils of the march
To the grave.

Curfew Bells.

Many have heard of the "curfew bell," but not all know its origin. Its history in England runs back to the time of William the Conqueror, who ordered a bell to be rung about sundown in summer, and at eight o'clock in the evening in winter, at which time fire and lights were to be put out, and the people to remain within doors, and penalties were imposed upon those who neglected or refused to comply with the law. This was called the "curfew," a word derived from the French *couvre-feu*—cover-fire—and so the appropriateness of the name is readily seen.

The old king has been generally charged with instituting this custom in order to impress upon his subjects a sense of their abject condition; but, as the "curfew bell" was rung in France long before William's time, as a safeguard against fires, it is not improbable that he brought the custom with him into England from the Continent, and that he has been slandered as to his motives. At any rate, he has sins enough to answer for without this. In the sixteenth century "bellmen" were added to the nightwatch in London. They went through the streets ringing their bells and crying,

"Take care of fire and candle; be kind to the poor, and pray for the dead."

It was the bellman's duty, also, to bless the sleepers as he passed their doors. In "Il Penseroso," Milton refers to this custom:

"The bellman's drowsy charm,
To bless the doors from nightly harm."

Poets have often referred to the curfew, or cover-fire bell. Gray begins his beautiful "Elegy" with

"The curfew tolls the knell of parting day."

Longfellow, too, has a pretty little poem, telling the story of this bell with charming simplicity:

"Solemnly, mournfully,
Dealing its dole,
The curfew bell
Is beginning to toll.

Cover the embers,
Put out the light;
Toil comes with the morning,
And rest with the night.

Dark grow the windows,
And quenched is the fire;
Sound fades into silence—
All footsteps retire.

No voice in the chambers,
No sound in the hall;
Sleep and oblivion
Reign over all."

King William died, and the original obligations of the curfew were at last removed, about the time of Henry I, in 1100; but the custom of ringing an evening bell is still kept up in England, with variations as to the hour. The "nine o'clock bell," familiar to most New England people—which sends so many young people home and to bed, and which in the early history of our country was almost as rigidly obeyed by all, both old and young, as the old curfew, traces its origin directly to the cover-fire bell. In Longfellow's "Evangeline" the custom is well described:

"Anon the bell from the belfry
Rang out the hour of nine—the village curfew—and *straight way*
Rose the guests and departed; and silence reigned in the household."

But now the customs have changed; and though the bell still rings out on the evening air, in country village and city street, it has lost its power, save as a tell-tale of passing time. Let the old bells ring on; we love their soothing sound; or, in the words of Moore—

"Those evening bells! those evening bells!
How many a tale their music tells,
Of youth and home; and that sweet time
When last I heard its soothing chime!"

—*Our Boys and Girls.*

Time Enough.

"Fred, you must clean your boots before you go to school," said Mrs. Lawrence to her son.

"I know it, mother, but it's time enough," said Fred, who sat reading a story book.

Presently the lady spoke again:

"Fred, have you looked over your grammar-lesson this morning? It is too difficult to learn in a hurry."

"Well, I almost learnt it last night; it's time enough; I want to finish this chapter," answered Fred.

"Oh, my son!" said Mrs. Lawrence, "I wish you would overcome that habit of putting off necessary duties."

Fred closed the story-book reluctantly, and took his grammar, wishing that his mother "would not bother him so; he *knew* he had time enough."

Presently Mrs. Lawrence left the room, feeling very much troubled about Fred's bad habit, and wishing that he could be induced to break it off before he became a man. Knowing that God only could give him strength and a disposition to do so, she went to her own room, and, kneeling down, prayed to this effect.

That day a gentleman visited the school, and, after listening with apparent pleasure to various exercises by the scholars, the principal requested him to talk to the boys a little while. He did so, and interested them very much by relating some anecdotes of his own school-life. One of these incidents was the means, by God's blessing, of curing Fred's habit. It seemed to Fred that the gentleman must have known what his bad habit was, or he could not have said anything so suited to his case. The gentleman said that one day he was stopped on the street by a very shabby looking man, who, after calling him by name, and asking him if he did not remember Harry Brown, begged him to lend him some money.

"I remember Harry Brown very well," replied the gentleman. "Can it be possible you are he, wishing to borrow five dollars?"

"Yes, I am," answered the man, in a despairing, sorrowful tone.

"What has brought you to this condition? Your prospects on leaving school were as bright as mine."

"*Time enough* has brought me here," replied he. 'I was always putting off necessary business by saying that. Now I am old, the habit is fixed, and I cannot break myself of it. If you do not lend me five dollars, I shall have to go to the poor-house, or starve."

"Boys," continued the gentleman, "*time enough* ruined that man's life. Take care that it does not ruin yours."—*Child at Home.*

Mary's Prayer.

Little Mary's mother had occasion to correct her the other night. Mary was angry, and when she said her prayers, instead of asking God to bless papa and mamma, as she was wont to do, she said:

"God bless papa, and don't bless mamma."

Her mother took no notice, and Mary jumped into bed without her good-night kiss. By-and-by she began to breathe hard, and at length she whispered,

"Mamma, are you going to live a great while?"

"I don't know," was the answer.

"Do you think you shall?"

"I cannot tell."

"Do many mothers die and leave their children?"

"A great many."

"Mamma," said Mary, "I'm going to say another prayer;" and clasping her little hands, she cried: "God bless papa, and the dearest, best mamma any little girl ever had in the world!"

That's the way, children. If you knew your mothers were going to die very shortly, you could not be half kind enough to them. But do you not know that, be they long or short lived, there lies before you, written so plainly that he who runs may read, "Honor thy father and thy mother?"

Remember that every wrong committed against loving parents will, when they shall have passed from earth, bite like a serpent, and sting like an adder.—*Well-Spring.*

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NEWS SUMMARY.

PACIFIC COAST ITEMS.

THE Synod of the Pacific will meet next Thursday at Calvary Church, in this city. The place of meeting was, by an oversight, omitted in the regular notice on another page.

THE Synod of Alta California will meet, on the first Wednesday in October, at the Howard Presbyterian Church. Sermon by retiring Moderator, Rev. I. N. Hurd.

E. B. WALSWORTH, Stated Clerk.

A STEAM thrashing machine near Stockton is threshing about 2000 bushels of grain per day. The Santa Cruz *Sentinel* says that thirteen steam-threshers are now at work in the Salinas Valley threshing out an average of five hundred bushels per day, and that there is a demand for at least eight more; that there are one hundred thousand sacks threshed, and that this year's crop will foot up the enormous amount of five hundred thousand bushels, over thirty thousand tons. This we think beats the Pajaro.

A MAN coming from his ranch in Shasta Valley to Yreka with a load of hay, encountered an immense swarm of flying ants, about 10 miles in length, filling the air so that it was almost impossible to see. A rather tough story but it was an honorable man who told it to the *Yreka Journal*, "so are they all honorable men" who furnish items to the newspapers.

STILL another invention in the way of plows. The main feature is a series of pulleys placed on the same shaft, supplied with knife-like spades attached like spokes to a wheel. As this machine advances, the shaft revolves, the spades raise the earth and pulverize it, throwing it backward. It takes six horses to draw it and it plows a furrow about 6 feet wide.

THERE are 27 public school-houses in Solano County, 5 of which have been built during the past year.

THE people of Santa Cruz are badly in need of a new school building. The *Times* says that 100 pupils are deprived of instruction for want of suitable rooms.

STOCKTON has voted $15,000 to build a public school-house.

IONE CITY at this time, presents a rather lively appearance. The coal mine is being actively worked, and a number of teams are employed in hauling the coal to the quartz mines in this vicinity. Both of the flouring mills are running night and day and turning out an immense amount of flour which finds a ready market at the mills.—*Amador Ledger*.

WITHIN the last year business in Folsom has increased to a considerable extent; new buildings have been erected, and real estate has taken an upward tendency, and there has been a steady increase in population, and confidence in the future growth and prosperity of the town has been established.—*Bulletin*.

EXTENSIVE fires have been raging for the past week in the pine forests of Oregon, where it is said that over 200 square miles were burning at once. Large fires have also been burning in Marin County, about Tamalpais. These fires resulted from the carelessness of hunters.

THE *Salt Lake Reporter* says that the following dispatch has been sent by the managers of the Union Pacific Railroad to the Central: "If we lay any track on your grading, we will pay you for the grading. If you lay any on ours, we won't charge you a cent for it."

THE proposed junction between the California Pacific and the Napa Valley Railroad below Suscol, cannot be effected owing to a disagreement as to the terms. Negotiations have been finally broken off. This state of affairs will be much regretted by the travelling public.

THE Academy of Sciences has decided that the peculiar appearance of the sun during the smoky period was not caused by smoke from Oregon or Marin County, but by the presence of "saline or silicious matter floating in the atmosphere."

ON or before November 1st, the horse railroad between San Jose and Santa Clara will be in operation. This road will be a great convenience to the public, and already property along its line has greatly increased in value.

PARTIES from Napa City bought, last fall, a tract of land in San Joaquin Valley for $1,110, raised wheat on it which they have sold for $20,000, and have resold the land for $22,000. Not a bad investment.

THE people of Reno complain that the railroad company are so busily engaged in pushing forward the work of tracklaying that they will not carry to Reno even the necessaries of life.

THE Stockton *Independent* suggests a convention of California editors. Other papers second the motion.

CITIZENS of Tuolumne County are jumping a large tract of land claimed by the California Navigation Company, and the *News* thinks that the jumpers will succeed in holding it.

THE *Commercial Herald* fears that San Francisco will lose the trade of Salt Lake City, unless immediate steps are taken to build a branch road to that city.

THE Union and Democratic papers agree on one point: they urge voters to put their names on the Register and Poll List without delay.

A CONVENTION of the fruit-growers of Utah is to be held at St. George. The object, says the *News*, is to encourage horticulture.

NEARLY 2,000 acres of flax have been raised in Oregon this season. It is expected to produce over 30,000 bushels of seed.

THE county road from Haywood to Amador is sprinkled daily, the cost being paid by subscription.

THE cost of the Central Pacific Railroad to Salt Lake City will be about $65,000,000.

THE Oregon City *Enterprise* is now printed on paper manufactured at that place.

IN a Sacramento garden there is a tomato vine sixty-nine feet in circumference.

EFFORTS are being made by the Montana farmers to domesticate the buffalo.

IT is said that the Vallejo Railroad is doing a business of $2,000 per day.

STEERAGE FARE between this city and Victoria will be reduced to $15.

THE Mount Diablo coal mines yield eleven thousand tons per month.

A LARGE portion of the town of La Porte will be rebuilt this fall.

THE Humboldt potato crop is unusually large this season.

TELEGRAPHIC.

EASTERN.—Geo. B. Taylor has resigned the presidency of the Missouri Pacific Railroad....Snow fell in Utica, N. Y., on the 16th, and some damage has been done to the crops by the frost....An election takes place in Western Virginia on the 22d of October....District Attorney Courtney will prosecute all cases of fraud on the revenue....The State Agricultural Fairs of Ohio and Illinois opened on the 21st....Surratt has been discharged on the charge of murder, and is to be tried for conspiracy....Congress met on the 21st, and adjourned to October 16th....The U. S. Grand Lodge of Odd Fellows is now in session at Baltimore. All the States and Territories are represented....Mrs. Stanton has been admitted as a delegate to the National Labor Congress from the Woman's Suffrage Association....Robert Lincoln was married on the 24th.

SOUTHERN.—The Alabama Legislature met in extra session on the 16th....Gov. Brownlow has issued a proclamation, calling upon all patriotic people, of all colors, to raise without delay companies of loyal, able-bodied men. He says he will use these companies, if necessary, to keep order....The Louisiana Senate has passed a bill prohibiting all distinctions of color in public conveyances or public places....Gov. Bullock, of Georgia, protests against the action of the Legislature....There are rumors of another riot in New Orleans....20 Apaches were killed by U. S. Cavalry, at Austin, Texas. Two captives were recovered, and all the supplies of the Indians were destroyed.

POLITICAL.—John Q. Adams accepts the Democratic nomination for Governor of Massachusetts, and the platform, all but the financial part of it. He has a weakness for hard money....The Democrats are still resisting by force the execution of the Federal writs in Kentucky....General Dix writes a letter, in which he speaks of the election of Seymour as "one of the greatest calamities that could befall the country," although he regards him as a gentleman of unexceptionable private character and respectable talents....Secretary Seward comes out for Grant and Colfax....By the Labor Congress it has been resolved to form a National Labor Party for political purposes.

FOREIGN.—In Hayti an amnesty has been declared in favor of all but the rebel leaders....600 women claimed the right to be registered as voters in England, but the judges decided against them....The Government of Brazil has apologized to the United States for having detained a gunboat with Minister Washburne aboard....Napoleon, Eugenie, and the Prince Imperial have visited the Queen of Spain near Biarritz....Peabody has bought an estate in Hungary....Large discoveries of gold have been made in Ophir, Australia....It is said that the Queen of Spain has abdicated....The Catholics of Ireland strongly support Gladstone's resolution to disestablish the Irish Church....The Hungarian Diet has established religious freedom....The Brazilians have taken the city of Asuncion....Generals Prim and Deroda are at the head of the insurgents in Spain, and are marching on the Capital. The revolution is assuming large proportions. France will remain neutral....The cotton crop in Egypt is enormous.

SPECIAL NOTICES.

ITS MERITS GROW UPON YOU.—"It is not a careless reading we have given to the new illustrated edition of Webster's Dictionary, and we have found that the more care we spent upon it, and the further perusal, the more pleasure and profit we got from it. We commend it heartily, and we believe with reasons which those who consult it will understand."—*Christian Examiner*.

Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

MARRIED.

In this city, Sept. 16th, by Rev. M. M. Gibson, WM. H. ROBINSON and MISS. CATHERINE FRASER.

DIED.

At the Forrest House near Lexington, Santa Clara County, Wednesday, Sept. 16th, BETSEY S., wife of HORACE LOVELY, of this city, aged 61 years and 5 months.

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Removal.

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609 Montgomery st., San Francisco.

CURRENT TOPICS.

The condition of affairs in many of the Southern States is such as to excite the grave solicitude of those who have been watching their progress during the past few months. Whether the interests of one class or another be considered, whether the relations that must be sustained by all to the welfare of the region so greatly disturbed, or to the general government, so seriously affected by the evils that seem to increase, there is occasion for regret that so few in any class appear to have any just apprehension of these interests and relations. It is easy to say, when standing at a distance, and unable to know all the facts, that this party or that is to be blamed, and to call for the interposition of national authority, according to the ignorance or prejudice of those whose judgment finds such expression. The truth is, no doubt, there is much to exasperate and annoy all classes in the very posture they maintain towards each other, so new and strange, and likely to foment bad feeling. Human nature would not wear its ordinary forms in that portion of the land if the new order of things should be assumed without friction; and in some cases violence and outrage must be the fruit of a revolution so radical. Yet, one would suppose that every motive would urge those who are able to check the tide of lawlessness and disregard of rights, to do this by all means in their power. The readiness to add to the volume and fury of this tide, on the part of those who must still further suffer from its devastation, is incomprehensible. The result can be anticipated by none if the hostility between the parties shall continue. Certainly, all hope of prosperity will be at an end. The evils that exist will be multiplied a hundred-fold, and the evils that must soon spring up will come in legions. We trust the people themselves will become convinced of this before it shall be too late, and all will be moved by the necessities of their condition, as is advised by some of their prominent men, to cultivate peace and strive after its blessings.

At a time when vast regions of country are being opened for settlement, and demands come from all parts of the world for those who may preach the gospel, it is cheering to notice that in several of our Theological Seminaries the number is increased of those who are studying for the ministry. This year the Old School Board of Education has received under its care 106 candidates, or nearly one-third more than during the year previous. Were all branches of the Church to have a like addition to the number in preparation for the sacred office, it would hardly be possible to answer the demand. Nor is this a time when men can be safely placed in our pulpits, who are not thoroughly equipped for their work. If they succeed they must be *able* to to succeed. But little will be conceded to their office, or their claims. They must cope with error, and conquer though error be supported by strong men. They must maintain truth, at a time when those to whom they address themselves are accustomed to think, as never before. They must make known the salvation of God, when men will not hesitate to reject it, unless earnestness and devotion seconds its offers of life. There is an unprecedented call for able, self-denying preachers of the gospel, and all such will be rewarded with great success.

Some one who has collected the statistics, makes the statement that the large sum of $15,212,500 has been given to literary institutions and for educational purposes, during the last five years in this country. This amount has been distributed among all classes of schools, from the highest to the lowest, and most of it has been placed in the form of permanent funds for the endowment of those that are not supported by the treasuries of the States. Scarcely any fact could be more honorable to the wise liberality of our people, or more direct in its bearing on the welfare of the nation. There is protection for our cherished privileges in these well-established fountains of intelligence. There is a prophecy of our unexampled prosperity in the removal of these institutions beyond the contingencies of temporary events. Their open doors will be a perpetual invitation to the youth from all ranks of our citizens, to prepare themselves by mental training for the duties which our country imposes, and for the future that is waiting for those who are able to press on to it. Education, not in the merely scholastic sense of the word, but in its true sense as the means of developing and disciplining and storing the minds of those subjected to its influence, should be provided for all. It should be, not like the sun in the East that gilds the mountain tops with its beams, but like the sun in the zenith that lights up mountains and valleys with its universal splendor. Money is expended for noble ends that thus contributes to the cultivation and elevation of our people, and they are wise who avail themselves of the advantages it brings within their reach.

Missionary Boards, in several denominations, are seriously revolving the question whether they must curtail their expenses and diminish the agencies by which they are making known the Gospel to the heathen. Because of the demands they did not feel at liberty to refuse, and of the larger amount necessary for the support of the missions already established, they have been constrained to advance in their work, with the hope that the necessity would be appreciated by the churches, and that they would contribute enough for their wants. But, at a time when the prospects are most hopeful, when wider fields than ever invite their cultivation, when everything in Providence seems to forbid hesitation or hindrance, they find themselves burdened with heavy debts, with no offer of relief from those whose representatives they are. The possibility that schools among the heathen may be closed, that those who have learned to be useful among them may be summoned home; that printing presses may be stopped, and chapels may be abandoned, and the light of life that has begun to dawn on the darkness of ages may expire just as thousands are hailing its beams, and the melancholy reason must be given for all this disappointment and loss that Christians will not furnish the money for the support of even so meagre a supply of missionary influence, should force upon each one the question, "Have I done all I ought to do in this department of labor and sacrifice?" The debts should be paid, and our Boards should be encouraged to advance, not compelled to retrench. In their work, retrenchment is loss, and they have resisted it as long as possible. Now, they must submit to it, and commence the sad duty, or we must enable them to throw off their burden and give fresh impulse to the blessed cause they are striving to maintain. The responsibility is on the Church, and it cannot be evaded.

The American Missionary Association calls for more help in carrying forward the work it has in hand among the Freedmen. The purchase of real estate necessary for its prosecution, the greater cost of living at the South, and the inability of the Bureau to furnish transportation, are given as the reasons why they must look for more money, even if they do not enlarge their operations. And if they undertake to meet the urgent demands upon them, they will need much larger sums. They ask for $50,000 at once, lest they become seriously embarrassed.

The revolution appears to be gaining ground in Spain, and, so far as we can judge from telegraphic reports, it may overthrow the reigning power. What will be the future condition of the nation, and who will be placed at its head, can hardly be determined with certainty, though it will, no doubt, be true in this case as in others, that revolutions do not go backward, and no sovereign can manifest less regard for the welfare of the people than has been shown by the Queen who is likely to lose her crown. There are many indications that this rebellion is not urged on by a mere faction in the interest of an aspirant for the throne, but is a ground-swell of excitement from the masses that increases as it rolls, affecting all portions of the government and all classes of the people, except those who are hopelessly under the dictation of the ecclesiastics. The Church party, of course, supports the Crown, and all means will be employed to crush the opposition, but the latest intelligence does not favor success in the attempt. There

are multitudes in Europe who will watch the progress of events in this revolution with other feelings than those of mere curiosity. Problems respecting the political state of other nations are to be affected by the result, and the hopes of liberty-lovers all over the Continent will be stimulated or depressed by the position, soon to be determined, of the country to which the eyes of none have been directed for years past with the expectation that it could become of the least importance in the issues that must soon be settled. So strangely does Providence work among the counsels of men, and so surely are all interests safe that are allied with God's plans for the elevation of the race.

RELIGIOUS INTELLIGENCE.

PACIFIC COAST.

THE Synod of Alta California will meet, on the first Wednesday in October, at the Howard Presbyterian Church. Sermon by retiring Moderator, Rev. I. N. Hurd.

E. B. WALSWORTH, Stated Clerk.

BUILDING AND REPAIRING.—The new building of the Young Men's Christian Association, which has been completed, and was thrown open to the public for inspection last week seems to give satisfaction to all concerned. It is the intention of the Directors not to dedicate the building, nor to open it for its designed uses until the remaining debt—about $15,000, we believe—is paid. The entertainments given by the ladies last week produced some money, which is to be used in furnishing the ladies' rooms. An appeal is to be made immediately to the wealthy men of the city, who will undoubtedly respond liberally to the call, and thus prevent the necessity of giving this fine building to the Lord, as too many are given, with nothing but a quit-claim deed.

Work on the new Calvary Church is progressing rapidly, and the building is now sufficiently advanced to give a tolerably correct idea of its size and architectural proportions when completed. It will certainly be surpassed in appearance by no church in San Francisco. The workmen are now at work on the roof.

St. Francis Church (Catholic), on Vallejo Street, has long been in an unfinished state, for want of funds. A successful effort has, however, been made recently, to raise money for the purpose of finishing the interior of the church to correspond with the imposing exterior. The work is now being done, and when completed, at a cost of $14,000, the building will be one of the most attractive Catholic edifices in the city.

The Third Baptist Church (colored) which has hitherto held its meetings in the building on Natoma Street, formerly occupied by the Howard Presbyterian Church, is having built for its use a new frame building on Powell Street, between Bush and Sutter. The building, which is already far advanced toward completion, is to be 42x76 feet. The style of architecture will be gothic, and the cost will be about $13,000.

The corner-stone of the new school, or convent, which is being built at the corner of Ellis and Taylor streets, was laid on Sunday last, in the presence of a large number of spectators. The building is intended for a school for girls, of whom it will accommodate about 700. It is built under the care of the order of "Sisters of the Presentation."

A fine brick building, three stories in height, is being erected on Van Ness Avenue, near Post St., for the use of the "Ladies' Protection and Relief Society." It is to cost $15,000, and is to be divided into school rooms, family apartments, and sleeping rooms.

The new M. E. church at Los Angeles will be dedicated on Sunday, Oct. 11th. Rev. Dr. Thomas and Rev. Mr. Bland will conduct the services.

TEMPERANCE.—A union meeting of the different churches of Oakland was held last Sunday evening, in the Methodist church, the services in the other churches being omitted. The meeting, which was largely attended, was presided over by Rev. L. Walker, and was addressed by several clergymen of the city. All seemed to agree as to the great evils of intemperance and the necessity of an active movement to check its ravages. Rev. Mr. Hamilton and Rev. Mr. Walker, the principal speakers, differed somewhat as to the method by which the Church should show its opposition to this great evil, the former holding that efforts in this cause must be confined, to a great extent, to the members of the churches as individuals, and that the Church, in its governmental and associated capacity, cannot work to the greatest advantage in this matter, although he admitted that something might be accomplished. He considered it perfectly right to hold temperance meetings, or do any other good thing on Sunday. He gave special importance to the work of training the young in the paths of temperance.

A CORRECTION.—The *Christian Instructor*, organ of the United Presbyterians, published in Philadelphia, complains that the list of Presbyterian clergymen published in THE OCCIDENT, recently, does injustice to the United Presbyterian Church on this coast, which, according to the *Instructor*, besides her missionary in San Francisco, Rev. M. M. Gibson, has a Presbytery of Oregon, with four ordained ministers, viz: Revs. James Worth, S. G. Irvine, J. M. Dick, and T. S. Kendall, with eleven organized congregations in Oregon and Washington Territory. We regret the omission, which was not intentional, and we shall be glad to add the names of our United Presbyterian brothers to the list, which will soon be republished, if some one will inform us of their location. We wish all branches of the Presbyterian Church to consider THE OCCIDENT their own paper, and all Presbyterian clergymen to consider themselves entitled to a representation in its columns.

CHARITY.—A short time since, the case of a widow left in very destitute circumstances was made known to the various daily papers, and through their columns to the people. By the commendable efforts of the papers and the liberality of the citizens, quite a large sum of money, with many useful articles of clothing and furniture, were contributed, and have been given to the needy family, placing them temporarily beyond the reach of want.

A meeting of citizens was held on Monday to devise means for rendering aid to the inhabitants of Peru, who are suffering greatly from the loss of almost all their possessions by the recent destructive earthquakes. A committee was appointed to receive contributions, and a vessel will be dispatched on the 6th inst., with supplies for the sufferers.

SABBATH SCHOOL CONVENTION.—We learn from the *Appeal* that the Convention recently held at Carson City was not numerously attended, although the exercises were very interesting and ought to have attracted a larger audience.

FAIRS, ETC.—A Fair for the benefit of the free schools of the Convent of the Presentation began on Wednesday, at Platt's Hall. One of the attractions was Parepa Rosa; another, a vote for President, which may possibly be decisive of the real contest in November.

The ladies of the United Presbyterian congregation gave an entertainment at the chapel of the City College on Stockton Street, Tuesday evening. We were not able to be present, but understand that it was in every respect an enjoyable and profitable occasion. The proceeds are to be devoted to the building fund.

DAY OF ATONEMENT.—Last Saturday was the most solemn of the days of fasting observed by the Jews, in which these people abstain from food and engage in religious exercises. The day was scrupulously observed in this city, all the synagogues being open and all the places of business closed. It is not known exactly what event this day was appointed to commemorate, but it has been always observed by the Jews since Old Testament times, with, as is claimed, very little change in the ceremonies since the time of Moses.

Y. M. C. A.—A Young Men's Christian Association has been organized in Portland, Oregon, and will soon open a library and reading-room for the use of citizens and of strangers passing through the city.

The Association at Stockton is moving on with "Excelsior" on its banner, according to the *Herald*. The late monthly meeting was well attended, and was addressed by Rev. Mr. Woods and Mr. Elliott.

Rev. Mr. Walker stated that the Methodist Church was a temperance society, and would discipline those who broke the pledge. He regarded this as the true course, thus differing from the gentleman who preceded him. Rev. Mr. Beckwith also made some very interesting remarks on the subject.

AN ACCESSION.—Seven Catholic clergymen, who have just completed their education at All Hallows College, Ireland, recently arrived in this city, and have been set at work; four have been retained in this city, two go to Grass Valley, and one to Oregon.

UNITARIAN.—The report of the Superintendent of the Sabbath School on Geary Street shows a falling off in attendance of pupils, and also of teachers.

AFRICAN.—It is said that there is a colored population on this coast of 15,000, with 13 prosperous African M. E. churches already established.

M. E. SOUTH.—The Annual Conference of the Methodist Church South will commence at Sacramento on the 7th inst.

EASTERN.

QUESTIONABLE TASTE.—An exchange comments on the questionable taste of a city clergyman who advertises in the daily papers that he "will preach with Divine assistance," etc.:

The mock humility which prefaces every proposed enterprise with a "with Divine permission," is bad enough; but what shall we say of the minister who advertises that he shall preach "with Divine assistance?" Need we wonder that worldly-minded people are shocked at such impious assumption of familiarity with the Divine Being as this? If a man has "Divine assistance" in conducting worship, would it not be a great deal more modest, and more Christian, too, to let his congregation infer the fact

from the solemnity and impressiveness of the service itself than to advertise it in the papers?

Missionary Ground in Maine.—Aroostook and Washington counties, in Maine, embrace a territory, says the *Congregationalist*, almost equal to one-half of Connecticut. They are as really missionary ground as Kansas and Nebraska. Not a self-sustaining church of any faith is found in Aroostook, and of the twenty churches in Washington County not more than five or six are able to live without aid. Rev. Messrs. W. Warren, of the American Board, and S. Thurston, of the Maine Missionary Society, are on a six weeks' tour of visitation through this region. They hope to aid in the formation of one new church, and to speak words of instruction and comfort to many that are feeble and struggling for life.

Presbyterianism in Western New York.—Nowhere has the increase of our Church been more striking and interesting; nowhere are our churches stronger or in a more healthful condition than in this section of the State. The growth is steady, uniform, permanent. We wonder if it is generally known how large a portion of our Church belongs to the "Empire State." Of the 168,932 members, the churches of this State embrace 72,710, or three-sevenths of the whole; and in Central and Western New York alone we have 43,597, or a little over one-fourth of our entire communion.—*Cor. American Presbyterian.*

Freedom of the Pulpit in Chicago.—Recently, Rev. Dr. Hatfield, of Chicago, preached in that city a sermon on Romanism. A good deal of stir resulted in consequence. At the next meeting of the City Council one of its members, Mr. Sheridan, introduced a set of resolutions denouncing Dr. Hatfield, and directing the mayor to issue a proclamation forbidding such preaching hereafter, and threatening with prosecution those who indulge in it, as disturbers of the peace.—*United Presbyterian.*

Evangelists — Their Shortcomings.— The Portland *Mirror*, orthodox Congregationalist, objects to the methods usually practiced by evangelists. It dislikes their exaggerated reports of revivals, and questions the propriety of taking the names of persons who promise, by the grace of God, to meet the evangelists in Heaven, as these pledges are too apt to be made the test of conversion. It also objects to an evangelist taking the management of things out of the hands of the pastor.

Startling Facts.—The great mass of the people attend no church. There are 57,000 places of worship in this country, but not 100 persons, on an average, are found in each on the Sabbath. Of our population of 40,000,000, not more than 5,000,000 attend any place of worship. 35,000,000 of our people have no church accommodations, or do not improve them. These are startling facts.—*United Presbyterian.*

Christian Convention.—The first State Christian Convention was held at Manchester, N. H., during a part of the second week of August, and was attended by nearly 300 delegates, many of whom were ministers. Col. F. W. Parker presided, and much enlivening discussion was had upon subjects of practical interest to all who desire to see the Gospel made effectual in destitute communities.—*Evangelist.*

A Precedent.—Rev. E. E. L. Taylor, D.D., formerly of Brooklyn, N. Y., has received from the Government $13,000 for the Baptist Board of Home Missions, to cover losses inflicted upon the Indian Missions during the war, together with $2,039 to indemnify the Joneses, father and son, for personal losses in the Cherokee country from the same cause. —*Evangelist.*

The order of Deaconesses is to be revived in Mr. Beecher's church in Brooklyn. Some of the Deacons proposed it, Mr. Beecher approves, and there are several sisters willing to accept the office.—*Religious Herald.*

Laudable Undertaking.—The ladies of the four Presbyterian churches in Richmond, Virginia, have undertaken to furnish the outfit of Mr. G. Nash Morton and E. Lane, who have been appointed missionaries to South America by the Committee of Foreign Missions of the Southern Presbyterian Church.—*Independent.*

The *Evangelist* says that Rev. Dr. H. W. Bellows reached home by the *China* last week. Either he, or the Rev. James Martineau, of London, will preach the occasional sermon to the Unitarian National Conference, which is to open at the Church of the Messiah, in New York City, October 6th.

Rev. Joseph K. Greene, for ten years a missionary of the American Board in Western Turkey, at Broosa, near Constantinople, has reached this country with his wife and five children. He had become greatly worn by his labors, but the journey home has proved almost a restorative.

A Busy Association.—The Young Men's Christian Association of Lowell, Mass., carried on eight prayer-meetings in the surrounding towns on a recent Sabbath, besides having two open-air services in the city, at one of which over a thousand people were present.—*Evangelist.*

Call Accepted.—The Rev. J. B. Dunn, formerly pastor of the Central Presbyterian Church, New York City, has accepted a call to the First Presbyterian Church, Boston, Mass., and entered upon his duties on the first Sabbath in September. His salary is $4,000.

Rev. John McLeod, of Newport, Nova Scotia, has been called by the United Presbyterian Church of East Boston, in the Boston Presbytery, to become its pastor. It is not yet known whether he will accept.

Rev. Dr. Joel Parker, of Newark, N. J., at a late meeting of the Newark Presbytery, presented his resignation of the church under his charge. He retires in consequence of ill health.—*Evangelist.*

Congregational.—Thirty-eight Congregational churches were organized in April, May, and June; 24 at the West, seven in New England, 3 at the South, and 2 in California.—*Presbyterian.*

Secession among the Ladies.—Twenty-eight ladies, members of a Congregational church in the East, have seceded because denied the right of taking part in church meetings.

Mr. Morris Tyng, a son of the Rev. Dr. Tyng, has left the law and politics, and is now studying for the ministry.

Rev. Dr. Dickson, of Baltimore, has accepted the Secretaryship of the Board of Domestic Missions.

FOREIGN.

Madagascar—Idols Abolished.—The Rev. Charles Jukes, of the London Missionary Society, in a letter from the capital of Madagasca, describing the death and funeral of the late Queen, conveys the gratifying intelligence that neither at the proclamation or the funeral was there *any idol present.* The Queen, who knew something of Christianity, lost faith in her idols some time before her death; and when conscious that she was about to die she called upon some Christian officers who were in attendance, *to pray to the true God.* Since her death the idols have been sent away, to the annoyance and loss of their keepers. The Prime Minister himself, until recently a bigoted heathen, is said to have become a diligent student of the Bible, and the native preachers by turns, at his request conduct a daily service in his house.—*Evangelist.*

Rev. Wm. E. Punshon the well known minister of the Wesleyan Methodist Church, who has awakened considerable attention in many of the churches both in Canada and the United States, was married on the 15th of September, in Toronto, Canada.

A Change.—Mr. Coffin writes to the Boston *Journal* from India: "The Baboos have given up idols and the Shastees, and have for themselves accepted Theodore Parker. Some are Pantheists, others Deists. I am informed by those who are intimate with the educated Hindoos that no modern writings have exercised a greater influence than those of Theodore Parker. It involves no loss of caste to believe in him, but to become a Christian, to attend church and receive the rite of baptism, to believe in Jesus as a Savior, is to become an apostate, unclean and impure. No man can become a Christian without being cast off by his dearest friends; wife, children, father, mother, all hate and curse him; but no such consequences follow when idols and Shasters are rejected, and the theology of Mr. Parker is accepted instead."

A Chinese Commentary.—The New York *Christian Advocate* makes the interesting announcement, that arrangements have been made by the various Methodist missionaries in China to prepare at once a commentary on the New Testament, to be issued in the Chinese language. Those of Wesley's sermons considered adapted to the Chinese are also to be published. The commentary and sermons will be issued from the Methodist Episcopal Mission press in Foochow. The Wesleyan missionaries connected with the British Conference unite with the other missionaries in the movement. The mission work in China is full of hope.

Changes in Church Officers—By the District Church Titles Amendment Act, which has just received the Royal assent in England, every beneficed clergymen not a rector, obtains the style and designation of vicar. The anomalous title of perpetual curate, which has attached to the incumbencies of distinct churches and of the greater part of the appropriate and impropriate rectories, has ceased to exist, and the nominal inferiority implied by its use has been removed. All beneficed clergy of the Church of England are now either rectors or vicars. —*N. Y. Observer.*

Total Abstinence.—A meeting of total abstainers has been held at the Alhambra Music Hall, Shoreditch, "to protest against the return of brewers, publicans, and licensing magistrates to Parliament at the next general election." Mr. J. W. Richardson, of the Temperance Hospital, took the chair, there being some hundreds of people present. The meeting having been addressed by several speakers, a resolution was unanimously carried pledging the meeting not to vote for any candidate in the interests of producing and selling intoxicating drinks. —*Independent.*

Catholic and Protestant Countries.—Speaking in the French Legislative Assembly M. Gueroult said: "And here let me point out the inferior position occupied by the Catholic countries. What are the nations which take the lead in the world? Prussia, Russia, England, America. I will not speak of France at this moment. Then see the countries which have remained Catholic: Spain, Italy until a recent period, South America, Ireland, and Poland."

The Sabbath in England.—The shareholders of the Crystal Palace, at Syndenham, England, have voted by a heavy majority to close the place on Sundays for non-shareholders. They voted down a resolution to close it to themselves. They are very anxious that other people should keep the Sabbath, but insist upon the privilege of breaking it themselves when they choose.—*Springfield Republican.*

Liberia.—A Baptist Missionary Union has been formed in Liberia by a convention representing ten churches, "for the evangelization of the heathen within the borders of the republic, and contiguous thereto."—*Presbyterian.*

Send Me.—The London Missionary Society received last year no less than forty-four offers of service from young men willing to engage in pioneer Christian labor.

Correspondence.

To California by the Overland Route.—No 7.

As the traveller leaves Virginia City for the West after having accomplished the transit of the wilderness that lies to the East, there is the greatest possible contrast between the retrospect of his past journey and the anticipation of that which is to come. He leaves behind him the fatigues, annoyances, and perils of an arduous pilgrimage and exchanges for them the entertainment and diversion of a holiday excursion. That part of the journey which for many years was the most difficult and dangerous has been so completely changed in this respect that it is now accomplished with the greatest safety and facility. With many pleasant expectations of what was to occur during the ensuing day we were embarked on the stage in Virginia City at the very earliest possible time on Monday morning to be conveyed thence to Reno, a distance of 21 miles. Arriving there we had the pleasure of hearing once again the whistle of the locomotive, and remembering where we had last heard it before, it seemed like the echo of that farewell greeting which the iron horse had given us on our departure from Laramie; a welcome sound, full of pleasant associations and prophetic of progress, soon to be as familiar among the peaks of the Sierras and the caverns of the Rocky Mountains and on the plains and sandy deserts, as it now is in the rugged summits of the Alleghanies and in the fertile fields and populous regions of the Atlantic States.

It is about 3½ A. M. when the train is ready to leave Reno and in the dim twilight we are unable to form any very definite idea of the place, though it is evident from the appearance of the streets and the buildings adjacent to the depot that quite a thrifty little city is springing into existence.

There is a delightful feeling of exhiliration as we go aboard the cars and the power of steam begins to hurry us onward toward the mountains, whose passage is to be the great event of the day, and the conclusion of this overland journey. We are moving rapidly through a gently rolling country, occasionally passing herds of cattle and dwellings of men, and ere long come upon the Truckee river, a beautiful, clear and rapid stream, which in the course of an hour and a half we cross no less than 5 times, plunging for variety's sake meanwhile into and out of 3 small tunnels. We have been making considerable ascent, probably since our departure from Reno though it has been so gradual that it is scarcely perceptible.

At 5½ A. M. we are at Truckee station. From this point the scenery increases in interest as we enter the rich, deep verdure of the forest. Looking out ahead of the train as we go slowly up the grade we see, directly in front of us, wide fields of spotless snow far up toward the summits of the mountains, girdled about on their lower edges by wide belts of dark evergreen timber and dotted here and there by isolated trees but stretching far beyond these in unbroken expense of glittering whiteness. Everywhere around us there are trickling streams of water, filled by the melting snow, and the chill air, borne against our faces makes the temperature more like that of December than of July.

On we go again after a few shrill warnings from the engine, which resound grandly through the valleys and glades of the mountains and die upon their summits; onward, through deep cuts in the rocks, around graceful curves which seem to be made as concessions to the dignity of the venerable mountains whose power is so often set at naught and overcome by the superior forces of engineering skill; then dashing into the side of the granite wall and through a tunnel which confines us for a minute and a half and out again, continuing our tortuous course and gradually creeping up towards the crowning elevation. It is just 6 A. M. and in 40 minutes more we will be at the western end of the great Summit tunnel. At present we are journeying leisurely along, admiring that beautiful lake to the right and far below the railroad, nestling down in the deep valley and begirt all around with fresh covered mountains which cast the reflection of their foliage and verdure upon the glassy surface beneath and enrich it with the softest and richest tints of the emerald. Our progress becomes quite slow and the snow is all around us above and below the railroad, even the granite walls that flank the railroad being, in some instances, lined with the soft curtain that summer has not yet dissolved.

It is 6.30 A. M. and we are again looking upon the beautiful lake, well-set gem of the mountains; our speed is increasing; presently we are in the darkness of another underground passage and after our exit we have scarcely time to take a general survey of our position when we are submerged again and as we emerge, the water is trickling down over the rocks at the opening, descending from the banks of snow which cover the granite hills above. We are in the midst of fields of snow and noisy streams are hurrying along their courses in every direction and plunging through the stone-built culverts of the road. Hardy vegetation is springing up wherever the ground is released of its wintry garment, and the lofty trees of the forest, stately firs and waving pines are clustered in picturesque groups around. Here and there is a huge mangled trunk, telling, in its own expressive manner, how the blocks of granite had been flying about when a *blast*—more severe than any of those amid which it had been nurtured in its mountain home—sent the missile, which cruelly severed its majestic head and cast it down upon the slope toward the lake beneath.

Darkness again! and we are threading ourselves through another subterranean avenue, meeting at our exit a party of Chinaman laborers at their work.

Beneath the earth once more! in the most tangible gloom; then out again into the blaze of the morning sun, shining upon the glistening snow. Under the canopy of granite again! From day to midnight, with a brief midnight and a very rapid dawn; out again—exceedingly tantalizing to one who wishes to see the mountains; but eclipsed again in another tunnel! There, it is over. No! *in again*, and this is THE TUNNEL—a third of a mile in length—and as I sit on the last seat in the rear car, I look back until the opening behind us diminishes to a mere speck, and at last disappears entirely in turbid clouds of smoke. It is 6.40 A.M.; seven tunnels in just ten minutes!

And now commences the descent, and our speed is considerably accelerated, though we seem to be for some distance upon a dead level. At 7 A.M. we pass a fine piece of trestle-work; a few minutes later we are going through the snow-sheds, designed and erected to protect the railroad from the accumulation of snow during the winter. These sheds are very simple in construction, consisting of heavy posts of timber set in the ground on each side of the track, and sustaining a simple roof of rafters and boards, which has an additional support in braces extending from the ground to the middle of each rafter. As we proceed, sheds multiply even beyond the number of the tunnels, two more of which are added, and every variety of mountain scenery is presented to the eye, the view becoming more extended at times.

Sharp air gives a sharp appetite. We breakfast at Cisco. At 8.10 we pass Emigrant Gap, whose interest is becoming every day, happily, more and more *historic*. At 9 o'clock we are solving the mystery of "Cape Horn"—a most magnificent curve—where is proved satisfactorily that which has become proverbial, about the longest way around being the nearest way home.

Another tunnel! 9.20, Alta, and beautiful watercourses traversing the mountains above and below the railroad, led away to perform service in mining and milling enterprises; and any number of curves and windings in the track, around which the train whisks as if it were sporting in gleesome mood over its past success. 9.55, Colfax; and in a few minutes more our locomotive becomes disabled; in fact, it has not been doing any work for some time previous, but chiefly going by force of its own weight, and dragging us after it down the grade. After a detention of an hour a fresh locomotive arrives and returns with us to Sacramento, whence we go by boat to San Francisco in the afternoon.

The expense of the whole trip overland, including incidentals, was $320 in currency. As to the outfit necessary, I may subjoin this, from a letter to a friend, who inquired of me regarding the subject a few days ago, and with this I conclude: "A substantial traveling suit, a stout and ample overcoat, a veil for protection against gnats and mosquitoes, a field-glass, an india-rubber drinking-cup, a small supply of medicines; the very *minimum* of baggage and the *maximum* of patience." W. R.

A Psychological Mystery.

Wilmington, Del., Aug. 20, 1868.

Can a good man of sound mind deliberately destroy himself? is a question scarcely necessary to ask. Thursday morning the 13th instant, John Hare, of this city, left his home never to return alive. He proceeded to the Brandywine Creek, about a quarter of a mile distant, along whose banks hundreds of people are accustomed to stroll every day, and remained wandering up and down from early morning until dark, in a state of great mental depression. Not a syllable was definitely learned of his whereabouts by his estimable and distressed family, until Saturday morning, when the body was discovered lying upon a submerged rock a few yards only from the bank. The writer was the first to observe it, though unknown to him at the time.

On its identification and recovery, the right hand was raised towards the breast, as though holding a hat, and the left was also elevated to the head in the natural position of a man about to bathe his forehead—a habit which for some weeks before had been peculiar with the deceased. It is possible that at the time of his death, he may have lost his balance while stooping over the water to cool his head. But his mysterious disappearance and singular actions as observed on Thursday, his lingering so long from home without food and his remaining after dark, look very like the conduct of one bent on self-destruction. He had not been habituated to walk for recreation, and was afraid of the water. The body was unmutilated, and in no wise discolored, except the face which was black from strangulation. The eyes were closed, said to be unusual with persons who are found drowned, and the expression of the coun-

tenance was tranquil. A coroner's jury decided that he committed suicide while laboring under aberration of mind.

According to my informant, who kept a huckster's stall but a stone's throw from the place where the deceased disappeared, he was seen three times on Thursday. When he passed the stand slowly, he held his head down, observing no one, as in great melancholy. Several times he was seen sitting with his elbows on his knees and his head supported by the hands, which occasioned the remark from the person who communicated the facts to me "*That man is in trouble.*" The last time he was observed by him he was lying upon the ground as though designing to remain there after nightfall. Why he returned and went *up the river*, where the body was found, unless to destroy himself, is inconceivable. The last person known to have met him, chanced to be an acquaintance, who had formerly worked with him and who remarked his dejection and disinclination to converse. He was then seated on a rock near the river.

Other circumstantial indications of insanity appeared as long before as on the preceding Monday, when a gentleman visiting him at home, said afterwards to the family "his mind is failing: it is a wreck;" though he used no language that could be called irrational. For two weeks he had conversed but little with any one. Wednesday night just before retiring, his wife overheard him at the bed-side, supplicating for strength *to endure his trials!*

His daughter reported that he always seemed to her to have an almost childish fear of death, alluding to it constantly in his accustomed family devotions. Wednesday afternoon he conversed rationally enough with a neighbor, who remained with him two hours and who only noticed a wild staring expression of the eyes, and an unusual tendency to taciturnity. Nothing appeared to interest him and he brooded over the veriest trifles. He was a man of property, in comfortable circumstances, owning two or three houses in the city, although he had not entirely paid for the handsome new dwelling which he occupied. He had been ill for a number of weeks, until finally the disease which had left him much reduced in flesh, terminated, as is believed, in a kind of congestion of the brain. Whether conscious or insensible when he died, he might have apprehended hopeless imbecility, until, dwelling too long upon this idea, he became deprived of all power of reasoning upon his moral obligations.

That he was a Christian, no one who knew him intimately could doubt. His character was without reproach. He was sixty years of age, and had been for years a Ruling Elder of the Presbyterian Church in a neighboring city. Few men of his standing showed a better acquaintance with the Scriptures, or sounder evangelic views of doctrine. His family were scrupulously trained in the knowledge of the Bible and in the Calvinistic catechism.

Although not a member of the First Church of Wilmington, he was very active in the meetings for prayer and exhortation, taking the lead frequently, to the satisfaction of all, and expounding the Scriptures very sensibly. His prayers were unusually pertinent and appropriate.

Although naturally reserved and thoughtful, no one would appear less liable to aberration of mind, or to folly of word or of conduct. He loved the cause of Christ, and liberally contributed for it of his time and means. Naturally, he was posssesed of a strong intellect. In his habits he was industrious and practical—perhaps too practical; for in this weary world both mind and body need timely recreation.

Would there not be less insanity if our people would give themselves more rest and innocent pastime? To the writer, the death of this good man is clouded with mystery. His funeral was largely attended. Two clergymen officiated, who testified to his habitual piety and sterling worth of character.

An associate of the deceased stated that an equally painful case came under his observation. A gentleman who was related to him conducted family prayers one morning, and then repairing to his barn, proceeded deliberately to erect his own gibbet! But for the interposition of friends he would have hung himself. He, too, was perfectly rational in his conversation, and was an Elder of the Church. In about two weeks afterwards he died of congestion of the brain. From these, and similar cases, it would appear: 1st. That insanity may exist where unsuspected.

2d. That when not hereditary, as in the case under consideration, bodily disease may bring it on.

3d. That it may take the one form of a secret purpose for self-destruction, using all the means suggested by education, intelligence, and deliberate forethought. At what stage of disease moral accountability ceases, God only knows. H.

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The Occident.

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GROWTH IN KNOWLEDGE.

It is a condition of advance in every department wherein advance is possible, that one be willing to move on step by step. There must be the perception of, and assent to, subordinate facts or truths, in order to a knowledge of those more difficult of comprehension. This is true in science. The statement of facts revealed in the higher departments of chemistry, or astronomy, or geology, to a farmer or mechanic who knows nothing of their fundamental principles, would seem to him like the declaration of impossibilities. But after he has learned those at the base which he can understand, and rises upon these as a platform from which to examine those next above, and thus proceeds, leaving none unknown, he will find himself at length in the presence of what at first he was ready to deny, surprised that it seems so easy of comprehension, or, if not comprehended, seen to be essential in its place. The same is true in philosophy. The school-boy would listen to an unknown tongue, were he present when the men converse who are familiar with the sublime themes in this wide realm of thought. But after he has studied, and grown, and pressed on from field to field of inquiry, he will rise, in time, into the same realm, and keep pace with those who once astonished him with their progress.

Now, this is no less true respecting the doctrines of theology—often called the "deep things of God." No doubt there are truths among these—as, indeed, there are everywhere among the exhibitions of divinity—which will never be understood in all their extent. But God has made it necessary for us to know the less, as a means of learning the greater, and this is to be the rule forever, in our advance. He occupied ages in teaching men the foundation doctrines of grace before He illustrated to them the connection between these doctrines and the more glorious attributes of His own nature and the grander purposes of His will. Our Savior only by degrees communicated to His disciples the higher truths of His system, which related to the domain of simple faith, and His whole series of instruction, or rather of revelation, was conducted according to His intimation to Nicodemus: "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things."

The ruler of the Jews asked an explanation of one of the most difficult doctrines as the condition on which he would accept it, implying, although he was a sincere inquirer, that he ought not to be expected to receive what he could not understand. The Lord replied by this reference to what must be known before this, but which Nicodemus had failed to learn. The process is from the earthly to the heavenly, from the lessons of sense to the lessons of faith, from the careful, intelligent examination of what is within our reach, and the honest reception of this, to the comprehension of those things that are now beyond our reach, and can only thus be approached.

It is often observed, however, that while men admit this order, in respect to other forms of knowledge, they refuse to accept it as the mode of learning Scripture doctrine. Here they require that there should be nothing incomprehensible, or if there be, that it shall be made known by some supernatural means. The incarnation of the Son of God, or the Trinity, or the method of regeneration, is announced upon Divine authority, and we are told that we shall know, at least concerning the *necessity* of what is thus declared, if not *how it can be*, by a study of our own wants, by the perception of what must be effected before grace can be extended to the guilty, and by the enlightening influence of a faith which, thus prompted, shall believe what God has said. In this way *experience* may assist *reason*, the imparted light of the *Holy Spirit* will shine upon the words that seemed mysterious, and we shall no longer remain under the dark shadow of towering, yet profitless doctrines. But men say this is not the proper way for God to make known, or confirm, what He designs to teach. They say: "Illumine these heights for us, while we stand here; send down from the skies the proof we require, and then we will believe; but we will reject all other proof." Experience is not suffered to interpret, by leading the mind from point to point, where it can take a wider and loftier view. Faith is forbidden to teach what will help to explain the present mystery. The process is rejected which accords with God's universal arrangement, and there is demand for miraculous aid in the knowledge we seek. The spirit thus manifested is opposed to the truth, and to such demands that God depart from the plan He has seen fit to ordain, the answer will always be given that what God has determined man must not question. Try His plan; adopt the means He has appointed; do this with an earnest spirit and a sincere heart, and if these fail, there will be opportunity to require some different method. But they will not fail, for respecting these truths, the heart supplies much help in the interpretation, bearing us higher and higher after reason alone has confessed its inability to rise. If one will be content to make such progress, he shall be satisfied. But if he call upon God to change the order, he will call in vain.

A WASTED LIFE.

That life is wasted that attains none of life's great and worthy ends. To one who really believes this what a sad spectacle presents itself wherever he urns. There is one company, in gay attire, running hither, running thither, dissatisfied yet always seeking something that will satisfy, and the eager inquiry of every one is "how can I be happy?" There is another company of sterner visage, and more anxious mien, oppressed with care, carrying burdens that seem enough to crush them at every step, pushing aside their fellows, trampling upon honor and honesty, when in their path, and asking with earnestness that sometimes startles us, "how can I be rich? can you tell me where there is money?"

Still another company is composed of those wrangling, struggling, hurling each other to the ground, in their strife as to who shall have the greatest number of inferiors, on whom to elevate himself, until at last, perhaps, one rises above the rest, and though right and the happiness of others are sacrificed, declares that he will be *great*. While, here and there, may be seen one who separates himself from the whole number, and going to some retreat, buries himself in its depths, saying to the world in the midst of which he should be a reforming and saving power, "be far off, ye dissipating, distracting influences, I desire to be *holy!*"

Alas! what a waste of life in all this throng of men! What a surrender of the soul to the control of selfishness! What a sacrifice of all that is pure, and noble, and lovely and good! The earliest lessons of childhood are often lessons of selfishness. The follies and dissipation and blight of youth, are the outgrowth of selfishness. The distrust and knavery and outrage of right, among those in mature years, have the same source; and, strange to say, old age trembles on the grave's verge, selfish, miserably selfish still. How refreshing, and delightful to turn from this vision, to the few who will not prostitute themselves; who feel the sacred impulses of benevolence, and uniting their interests with those of other men, seek how they may be *useful* in the world. Their path does not take them from amid the throng, nor is their goodness lost, like the rain upon the desert, in the waste around them, but a green line of verdure and beauty marks their progress through the world, and a worthy life makes them happy, while it blesses others. All know this and confess it, yet upon the great majority of tombstones, the honest epitaph would be, as to the really valuable ends for which years are given, "this is the monument of a *wasted life!*" And among the number of those who should lie beneath that inscription, would be many whom the world has been pleased to honor. The time is coming when we shall be weighed, and everything that has not abiding worth will be removed from the balance.

Baptism of Cornelius.

This second notable case of the baptism of the Holy Ghost is, if possible, more marked and precise in the terms of the narrative than even the Pentecost baptism: "While Peter yet spake these words, the Holy Ghost *fell on* all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was *poured out* the gift of the Holy Ghost."

I do not know what words in the human language could be used which should more definitely and positively declare an effusion than these two, "*fell on*," "*pour out*." The terms are clear, sharp, and incisive. It is not a suffusion of the Holy Spirit, or imbued with the Holy Spirit; still less immersed in the Holy Spirit, but an *effusion* of the Holy Spirit, and there is no possibility of finding an immersion without a violent, unauthorized assumption and proposition of new ideas in the case, which are not set forth in the narrative.

As in the outpouring of the Spirit at the Day of Pentecost, so in the case of Cornelius, while the effusion is positive and marked, there is given us in the sacred narrative no glimpse of an immersion —"the Holy Ghost fell on all them that heard the word; and they heard them speak with tongues and magnify God." The conclusion is immediate and direct. There is no kind of an intermediate or attendant immersion. Those who find one, find it solely in their own imaginations, and not in the sacred narrative; or as it may be with a late writer on the subject, in the Baptistry of a church of their own faith, to which they bring down the facts of revealed truth, and force an interpretation upon them drawn from their own dogmas and ecclesiastical usages.

And now, while the Holy Ghost "fell on" and was "poured out" on Cornelius and his Gentile friends, in the sight of Peter and the brethren of the circumcision as he began to speak, what was the reminiscence which was forced upon the mind of the Apostle in view of these important facts? "Then remembered I," says Peter, the word of the Lord: John indeed baptized with water, but ye shall be baptized with the Holy Ghost." We have here a

second fulfillment of the promised baptism of the Holy Ghost, and the figure by which the Holy Spirit choses to manifest His gifts is again not an immersion, but, in the plainest terms possible to be found in the English language, an effusion—"fell on," "poured out." That is, we are again taught by the sacred writers that the manifestations of the Holy Spirit, though in mode by effusion, are, in fact, baptisms.

We consult again Prof. Hackett's commentary, and find, in respect to this passage, as in the Pentecostal baptism, no claim for an immersion. It cannot be from any want of zeal in the cause of immersion, for in the baptism of Paul he claims an immersion. In the baptism of the jailor, he finds, either in the prison or in the river Gangas, a place for an immersion, but in this eminent transcendant baptism of the Holy Ghost, Prof. Hackett suggests no immersion, for the good and sufficient reason that it hath pleased the Holy Comforter to indicate the bestowal of His gifts upon the Church, not by the figure of an immersion, but an effusion, while, beyond any denial, they are by the spirit of inspiration called baptisms. It seems to me very much as if the learned professor, in omitting to plead an immersion in the fulfillment of the promised baptism in these cases, has let the cause of his denomination go by default—even confessed judgment, for if he thought there was the opportunity to show an immersion, he is too good a Baptist to let the opportunity slip unimproved, as we have seen in the cases of Paul and the jailor.

I cannot refrain here from a very natural inference arising out of the *mode* of the Spirit's baptism. The *outpouring* of the Holy Spirit at the Day of Pentecost was not only by the appointment of Jesus Christ a baptism, and designated by Him as such, but it was inaugural, introductory, and typical of the ministrations of the Divine Spirit to the Church ever after, so that Peter could immediately plead with the multitude in his preaching, "Repent and be baptized, and ye shall receive the gift of the Holy Ghost." We have, then, been following in direct succession: 1st. The outpouring of the Holy Spirit designated by the Lord Himself as a baptism.

2d. The announcement of the Apostle Peter to the multitudes that in baptism the promise should be fulfilled to them, and they should receive the gift of the Holy Ghost.

3d. The universality of this promise, "Unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."

All that are called of God in our day, then, are the inheritors of the promise and the recipients of the promised gift of the Holy Ghost in baptism, of which the great Pentecostal baptism was the type.

I am aware that this great truth, the typical nature of the Spirit's baptism, is ignored in our day by the Baptists, and even denied by some, while it is held that baptism, or immersion in water, "is the rite set by Christ for initiating those whom the Spirit has renewed into His Kingdom as organized on earth." Baptism being thus set aside as an ordinance typical of the bestowal of the gifts and graces of the Holy Spirit, and made a mere ecclesiastical, initiatory rite.

I am aware, also, that it is a denominational necessity that the symbolical nature of baptism should be denied, for if it be admitted that baptism is typical of the ministration of the Spirit's graces, then that mode of administration of the ordinance which should most nearly conform to the architype, when the promise of the Savior—"Ye shall be baptized with the Holy Ghost not many days hence"—was fulfilled, would give us, not an immersion, but an effusion, and the pleasing figment of the "liquid grave," would float away to Milton's limbo, and give place to the Pentecostal mode, which signifies, by an appropriate emblem, the fulfillment of the promise: "It shall come to pass in the last days, saith God, I will *pour* out of my spirit on all flesh." F. B.

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Current Literature.

Advice to a Wife.

Prof. Pye Henry Chavasse has acquired the right to speak some plain truths to wives, respecting health, because of his eminent position as a medical teacher, and because he has contributed so much through the press for the instruction of women upon points that they need especially to understand. The book now before us with the above title, is published in this country by J. B. Lippincott & Co., Philadelphia, and contains an amount of good counsel and valuable information that should make it welcome among those for whom it was written. We are inclined to agree with the author, that there is lamentable, and often culpable ignorance, respecting the most essential facts and principles that relate to health, and while this should be true of none, it is occasion for general regret when it is true of those upon whom comes so great reponsibility, by the laws of nature, for the health of their families.

Many of the suggestions in the book are worthy of attention from all others, as well as wives, and we heartily commend them. For example, let those who "love darkness rather than light," and therefore desire the most effectual expedients for the exclusion of all sunlight from their houses, read the following:

"I must not forget to speak of the paramount importance in a dwelling, of an abundance of *light*—of *daylight*. Light is life, light is health, light is a physician! Light is life: the sun gives life as well as light, and if it were not for the sun, all creation would wither and die. Light is health: it strengthens the frame, it cheers the heart, and tints the cheek with a roseate hue. Light is a physician: it drives away diseases, as the mists vanish at the aproach of the sun, and it cures numerous ailments which drugs alone are unable to relieve. Look at the bloom on the face of a milkmaid. What is it that tints her cheeks? An abundance of light. Behold the pallid, corpse-like countenance of a factory girl. What blanches her cheek? The want of light, of air, of sunshine. A room, then, ought to have large windows, in order that the sun may penetrate into every nook and corner of the apartment. Some ladies, to keep off the sun, to prevent it from fading their furniture, have in the summer time all the blinds of the house closed. Hence they save the fading of their furniture, and instead of that, they fade their own and their children's cheeks. It is a grievous sin to keep out from a dwelling the glorious sunshine. We have heard of "trap to catch a sunbeam;" let the open windows be the traps, and a more desirable prize cannot be caught than a sunbeam. Sunbeams, both physical and metaphysical, make a house a paradise upon earth!"

In connection with this subject is another, on which the author discourses with seemingly less enthusiasm, and his words deserve careful reflection.

"Cheerfulness, contentment, occupation, and healthy activity of mind cannot be too strongly recommended. A cheerful, happy temper is one of the most valuable attributes a wife can have. It not only makes herself, but every one around her happy. It gilds with sunshine her humblest dwelling, and often converts an indifferent husband into a good one. Contentment is the finest medicine in the world; it not only frequently prevents disease but if disease be present it assists in curing it. Happy is the man who has a contented wife! A peevish, discontented helpmate, (helpmate good the work!) is always ailing, is never satisfied, and does not know, and does not deserve to know, what real happiness is. She is a thorn in the flesh."

These extracts give an idea of the practical character of the book. For sale by H. H. Bancroft & Co.

Bancroft & Co. have also received lately an assortment of new Sunday School books, published by the Sunday School Union, of which the following have been placed on our table, and so far as we have had time to examine them, we believe they are fit to be placed in the hands of children and youth. Not all books that are printed for this purpose ought ever to be given to children to read.—

The Twin Roses, and how they were trained.

Cherry, the Missionary; by the author of "The Chinese Boy."

Pilgrim Street; a republication from the London Tract Society.

The agent of the *Scripture History for Youth*, has furnished us the current numbers of this little work, to which we have before referred. The 7th and 8th numbers have just been received.

Books and Periodicals Received:

The Spirit of Missions for September. New York: Board of Missions.

The Presbyterian Monthly for September. Philadelphia: Presbyterian House.

The Family Treasure for September. Cincinnati: Elm Street Printing Company.

Pacific Medical and Surgical Journal for October. San Francisco: H. H. Bancroft & Co.

LITERARY ITEMS.

Misused Words.

Editorial.—An unpleasant Americanism for *leader* or *leading article*, which name is given to the articles in newspapers upon the leading topics of the day. These articles are not generally written by the editor of the paper, although he is responsible for them; but so is he for the other articles, and for the correspondence. And even were the case otherwise, *leader* or *leading article* would, none the less, be a good descriptive name for them, and *editorial* would be poor, both for its meagre significance, and for its conversion of an adjective into a noun.

Consider is sadly perverted from its true meaning by most of those who use it. Men will say that they do not consider Chief Justice Chase's course right in regard to the Democratic nomination—that they do not consider Mr. So-and-So a gentleman—and even that they do not consider gooseberry tart equal to strawberry shortcake. Now, *consider* means to take counsel with the stars, (*con*, with, *sidera*, the stars,) to peer into the future by watching the heavens, and so to ponder, to contemplate. A court reserves its opinion that it may consider a question which it sometimes has for weeks under consideration. A business man asks until to-morrow to consider your proposition, and meantime he ponders it, *i. e.* weighs it carefully, ruminates upon it. A man, whose ability, character, or position gives weight to his opinion is a man of consideration, because what he says is worthy to be considered; and whatever is large enough or strong enough to deserve serious attention is considerable. All this fine and useful sense of the world is lost by making it a mere synonym for *think*, *suppose*, or *regard*.

Quite means completely, entirely, in a finished manner. It is from the French *quitte*—dicharged, and is akin to *quits*, the word used by players of games to mean that they are *even* with each other. Therefore the common Americanism, *quite a number*, is unjustifiable. A cup or a theatre may be quite full; and there may be quite a pint in the cup, or quite a thousand people in the theatre, and neither may be quite full. But *number* is an indefinite word which *quite* cannot qualify.

Locate is another Americanism which is insufferable to ears at all sensitive. If a gentleman chooses to say, "I guess I shall locate in Muzzouruh," meaning that he thinks he shall settle in Missouri, he has doubtless, the right as a free and independent citizen of the United States to say so. Certainly *locate* and *Muzzouruh* should be left together; they are very fit company for each other. *Locate* is simply a big word for *place* or *settle*; and a man for whom those words are not ample enough, may correctly speak of locating himself his family or his business here or elsewhere. But *locate* without an object is suited to the use of those only who are too ignorant and too restless to settle anywhere.

Restive means standing stubbornly still, not frisky, as some people seem to think. A restive horse is a horse that balks; but horses that are restless are frequently called restive. Restiveness, however, is one sign of rebellion in horses. Thus, Dryden (quoted by Johnson):

> The pampered colt will discipline disdain,
> Impatient of the lash, and *restiff* to the rein.

Hence a misapprehension, by which those who did not understand the word were led to a complete reversion of meaning.

Esquire.—To attempt to deprive any citizen of this democratic Republic of his right to be called an esquire by whomsoever thinks fit so to call him, would be an outrage upon our free institutions, and I do not known but treason to the natural rights of man whatever they may be. Upon this subject I confess myself fit only to be a learner, and shall be very glad if any of my readers will tell me what he means when he addresses a note to John Dash, Esq., except that Mr. Dash shall think he means to be polite.—*Galaxy.*

Educational.

Poetry for a Geography Class.

THE ORINOCO.

"The strife which currents rage
Where Orinoco in his pride
Rolls to the main no tribute tide,
But 'gainst broad ocean wages far
A rival sea of roaring war,
While, in ten thousand eddies driven,
The billows fling their foam to heaven."

THE NILE.

"Flows through old, hushed Egypt, and its sands,
Like some grave, mighty thought, threading a dream;
And times and things, as in that vision, seem
Keeping along in their eternal stands,—
Caves, pillars, pyramids; the shepherd bands
That roamed through the young earth; the glory extreme
Of high Sesostris; and that southern beam,
The laughing queen that caught the world's great hand!"

—*Leigh Hunt.*

THE THAMES.

O, would I flow like thee, and make thy stream
My great example, as it is my theme!
Though deep yet clear, though gentle yet not dull,
Strong without rage, without o'erflowing full.

—*Sir John Dedham.*

Hints in Geography.

I.

Should Australia (New Holland) be called a continent or an island? This is one of the debatable questions among geographers. What the Australians call it themselves is interesting, although not conclusive. Men sometimes call themselves "Professors" when they are only amateurs. The following is a sentence from the Melbourne *Christian Review*: "We have here on this *continent* of New Holland, our colonies, in each of which there is a body of Christians formed mainly by a body of emigrants, who in the mother-land were attached to different subdivisions of Scottish Presbytery.

II.

The curiosities of New Orleans have always been many. Visitors have found there a city lower than its river; graves above ground on account of the wetness of the soil; the famous battle ground of General Jackson, now transformed into a Union cemetery; a French *patois* and a Parisian Sunday. Another is now promised. Boring has revealed below the city a stratum of carbonetted hydrogen gas. The city may thus be lighted, like Fredonia, N. Y., with gas made by nature. This will be cheaper even than the plan proposed for New York and Philadelphia. It has been seriously suggested to

connect these cities with the coal mines of Pittsburg, by means of pipes, and thus illumination would be effected across the whole length of Pennsylvania.

III.

Some of our popular writers are sinners exceedingly against geography. One of these writers is Parton. The following paragraphs occur in his sketch of John Jacob Astor: "Particularly he noted the spots where Rochester and Buffalo now stand, one having a harbor on Lake Erie, the other upon Lake Ontario." It can hardly be said that Rochester has a lake harbor in the same sense as Buffalo. Lake Ontario is eight miles from Rochester, and the shipping-point there is called Charlotte. "He walked to Lake George which he ascended in a canoe, and having thus reached Lake Champlain, he embarked again and sailed to the head of that lake." He is speaking here of a journey to Montreal, and, therefore, means to say that Astor *descended* Lake George, and sailed to the *foot* of Lake Champlain.

C. R. C.

Personal.

Rev. W. T. Mayne from Australia takes charge of the M. E. church of Haywood and San Leandro, in place of Rev. J. Corwin who goes to Los Gatos. Mr. Corwin is a very desirable preacher, especially for a community which has no church building. The M. E. church at Haywood is almost entirely the work of his hands.

M. le vicomte de Suarez d'Aulan connected with the French Legation at Washington, and M. L. Simonin, French mining engineer, have arrived on this coast, the former on a pleasure tour and the latter on business connected with the Pacific Railroad.

Rev. John Daly delivered an address at the Presbyterian Church at Portland, Oregon, last Saturday, for the benefit of the Y. M. C. A. Mr. W. S. Ladd has generously given the use of rooms for the Association.

Prof. W. F. Bliss who has been recently appointed to the Agricultural College in this city is a native of Vermont and a graduate of Harvard. He has been a tutor in Washington University, St. Louis, Missouri.

Dr. Henry DeGroot connected with press of California, petitions the Courts to change his name to Henry Dunblane. A relation in Scotland left him a large sum of money on those conditions.

Rev. Mr. Gibney from St. Patricks church in this city, takes the place of Father Cotter, in Sacramento, and Rev. Mr. Kelly of the same church takes Father McGee's place at Folsom.

Revs. Eagan and Lathrop are delivering each a course of Sunday evening lectures in their respective pulpits, on Scriptural subjects.

Hon. J. N. Johnson, formerly Governor of California, has been nominated for Supreme Judge by the Republicans of Nevada.

Rev. F. Buel, Agent of the American Bible Society, preached in the Presbyterian church at Stockton last Sunday.

Mr. James A. Rogers one of the School Directors of this city, died on Saturday last of small-pox.

Hon. John A. Bingham will come to California and make 10 speeches for Grant and Colfax.

John Ferguson formerly Deputy Postmaster in this city, died on Tuesday last aged 62.

Gen. Frank Blair has concluded to defer his trip to California until after election.

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Practical and Scientific.

AGRICULTURAL.

Getting in Debt.

Is it ever advisable for a man to get in debt? Most certainly, for it is by doing so that at least ninety out of every hundred of our most successful merchants and farmers have reached the positions in which they now stand. We know that such advice is not generally considered orthodox among our political encomists, but we also know that our forests and prairies would in a great measure have remained in their primitive wilderness if the men who now people them had kept out of debt.

Shall a young man get in debt for a farm, or would it be better to work for somebody else until he is able to pay for it with his own money? We say buy the farm, and pay for it when you can. This is the system which has been in vogue ever since the settlement of America, and we know of no country that has made more rapid progress, nor one in which the farmers are more independent. Suppose a man has a little capital, say three thousand dollars, and he wishes to purchase a farm worth that sum; now, it becomes a question of policy whether he shall pay all the purchase money down or only a portion of it, reserving the balance as working capital. We believe that the latter would be the best plan, for what can a man do with his land if he has neither a team nor tools with which to cultivate his crops? This being in debt is not always a very agreeable position, but it has been the means of making more fortunes than all other causes put together. Debt is often the poor man's capital, and the young man who can establish a good credit is on the high road to success, and if he does not reach the goal it is because he is too much of an imbecile to take advantage of his circumstances.

The great secret of getting into debt is in never purchasing anything that is not worth as much or a little more than you pay for it, or to put it in a better light, buy that which is sure to rise annually in value more than the interest on the sum paid.

Fine clothes, fast horses, jewelry, and wines that you and your friends have consumed during the year are not usually in this class of property, but a good farm well tilled, good stock well cared for, are pretty sure to pay; therefore we say again, young men who mean to work need not be afraid to get into debt. To owe money which you mean to pay is one of the greatest of preventives against sloth with which we are acquainted, and it has been the saving of many a naturally indolent man.

There are plenty of men who have more capital than they can use to advantage, and there are others who have energy, tact, and good financial abilities, but no money. It must be apparent that each can be of no assistance to the other, but one of them must get into debt.

The man of means is usually satisfied with seven per cent. per annum, and the man without it can, if he has the ability, afford to pay this sum, for it becomes the implement with which he is to carve out a competency, if not a fortune.

No man can cut cordwood with two axes at the same time and work to an advantage, consequently he had better lend one to his neighbor who has none, than to keep both of them himself; and further, cannot the neighbor better afford to pay a small sum for the use of the axe than to do nothing for the want of it? We think so.

This is just the position in which we often find two men—one has a farm to sell on credit, or money to lend, while another has neither.

There are thousands of farmers who have more land than they can cultivate profitably, therefore it would be to their advantage to sell a portion on credit to those who could.—*N. Y. Sun.*

Norway Oats—A Remarkable History.—In the Spring of 1864, Mr. D. W. Ramsdell, a well-known farmer in Orange county, Vermont, discovered a single kernel of this grain in a package of peas which had been sent from the Agricultural Bureau at Washington. Its large and plump appearance so attracted his attention, that he planted it for experiment. Its generation of numerous stalks, and their immense growth and yield were a surprise to all who saw them. The Commissioner of Agriculture was notified of these facts, and it was decided to call them the Norway Oats, from the supposition that the peas came from Norway. The second year's experiment was with 2,040 grains, which produced the enormous yield of over three bushels of oats, weighing 45 pounds to the bushel. The stalks grew nearly seven feet high, and the heads were from 12 to 14 inches long. On Dr. Randall's farm the yield is said to have been 130 bushels to the acre, which grew 5½ feet high. P. C. Jones, Esq., President of the Chelsea Bank, and ex-Lieutenant Governor Burnham Martin, and others, are also raising these oats with great success.—*N. Y. Tribune.*

Cheap Living.—Experience at the Working Woman's Home in New York shows that there is a possibility of cheap and at the same time good living at the Metropolis. It is found that coffee and tea, with sugar and milk, can be furnished for two cents a cup; milk for two cents; meat for three cents a plate (in quantity equal to that of a cheap eating-house, where fifteen cents are charged); a slice of bread about five inches square and an inch thick for one cent; several potatoes for two cents; a plate of peas, beans, or other vegetables, for three cents; a pat of butter, two cents; pudding with sauce, four cents; pie, three cents; strawberries, four cents; and other eatables in proportion. To enable persons to economise still more closely, if necessary, and to accommodate those who prefer to select their own diet, the restaurant principle has been adopted by the managers of the Home. Now $1 25 a week is charged for room rent and incidental expenses, and the boarder can order what she will from the restaurant, which is charged to her at nearly cost prices. The provisions are bought at wholesale in Washington market. The above figures are a strong argument in favor of combination in making household purchases, either according to the co-operative system or otherwise.—*N. Y. Observer.*

Painting Stoves.—A writer in an English magazine proposes, instead of black-leading stoves and grates, that they should be painted with water-glass (silicate of potash), colored with pigment, to harmonize with the coloring of the apartment. Before this is applied the iron must be thoroughly cleansed from grease, and all rust spots must be rubbed off with a scratch brush. Two or three coats of the paint may then be put on and allowed to dry, after which the fire may be lighted without fear of injury to the color, which may, indeed, be exposed to heat with impunity. Grease or milk spilt over the paint has no effect upon it, and it may be kept clean by washing with soap and water. Dutch-ovens and other similar utensils may also be coated with the same material, and the labor spent in polishing them may thus be saved. A good coating of this paint, it is said will last a year or two.—*Christian Intelligencer.*

Plum Cake.—One pound of dry flour, one pound of sweet butter, one pound of sugar, twelve eggs, two pounds of raisins, two pounds of currants; as much spice as you please. A glass of wine, one of brandy, and a pound of citron. Mix the butter and sugar as for pound cake. Sift the spice, and beat the eggs very light. Put in the fruit last, stirring it gradually. It should be well floured. If necessary, add more flour after the fruit is in. Butter sheets of paper, and line the inside of one large pan, or two smaller ones. Lay in some slices of citron, then a layer of the Mixture, then of the citron, and so on until the pan is full. This cake requires a tolerably hot and steady oven, and will need baking four or five hours according to its thickness. It will be better to let it cool gradually in the oven. Ice it when thoroughly cold.

Useful Receipt—Preparing Molasses to Preserve Fruit.—For preparing molasses for preserving fruit—which renders it much better suited for that purpose than syrup prepared from the best loaf sugar, as it is not liable to candy, nor, if well prepared, to ferment—take eight pounds of molasses, (bright New Orleans, or sugar-house;) eight pounds of pure water, one pound of coarsely powdered charcoal; boil for twenty minutes; then strain through fine flannel double; put it again in a kettle with the white of an egg, and boil gently, till it forms a syrup of proper consistence, and strain again.—*Lutheran.*

Horse Feed—A Good Suggestion.—A correspondent sends us the following communication: "In the matter of horse-feed, a great saving may be made if teamsters, farmers, surgeons and others, would feed chopped wheat with straw, to their stock, instead of ground barley and hay. The inferior grades of wheat can be purchased much cheaper than barley; say, at $1 43 per cental, while barley readily sells at $2 20 per cental. It is well known, wheat ground for feed and mixed with cut straw affords a horse or mule more nourishment than the same amount of barley fed with hay."—*Stockton Herald.*

We have not strength enough to follow all our reason.

We are never so happy or so unhappy as we imagine.

WEEKLY MARKET REPORT.

Wednesday, September 30, 1868.

Flour—200 bbls Farmers' Extra, in half sks, $6. We quote jobbing rates for city brands as follows: Superfine, in sks, ₱ 196 lbs, $5@$5 25; Extra, in sks, $6@6 25.

Wheat—Sales include 7,000 sks choice shipping, to arrive, sold last evening, private; 10,000 sks do, by a farmer, private; 2,000 sks do, afloat, full figure; 1,500 sks do, afloat, $1 90. We quote the range for fair to extremely choice at $1 70@1 95. At the close, 500 sks inferior, $1 67½; 1,000 sks choice white, $1 95 ₱ 100 lbs.

Barley—460 sks choice old brewing reported sold at $2 85. We quote new nominal at $2 10@2 25 ₱100 lbs. At the close, 1,300, in two lots, private.

Oats—Sale of 300 sks choice, $2 25. The range is $2@$2 30 ₱ 100 lbs for the various qualities. At the close, 200 sks choice heavy, $2 30 ₱ 100 lbs.

Potatoes—150 sks Lighthouse, $1 10; 300 sks Mission. in lots, 90c@$1; Carolina are quoted at $1 25 ₱ 100 lbs.

Onions—Sales of Yellow from wharf at $2 12½ ₱ 100 lbs.

Beans—We quote jobbing rates as follows: Bayo, 3½@4c; Butter, 4@5c; small White, 4@4½c; Pink, 3@3½c, and Red, 2¾@3c ₱ lb.

Bran—Sale of about 100 tons, in lots, $22 50@25 ₱ ton.

Middlings—Fine sell at $37 50@40; feed descriptions, $32@$35 ₱ ton.

Oil Cake Meal—Quotable at $30 ₱ ton.

Hay—About 80 tons sold at current rates; quotable at $11@16 ₱ ton.

Rye—Quotable at $2 ₱ 100 lbs.

Buckwheat—Nominal at $1 75 ₱ 100 lbs.

Mustard Seed—Another consignment to the New York market went forward by the steamer this morning. We quote California Black 3¼@3¾c and White 5c ₱ lb.

Dairy Products—California fresh roll Butter continues scarce at 55@60c; pickled ranges from 40@45c, medium quality selling at 42½c; California firkin is scarce and nominal. Cheese sells from 15c to 18c, according to quality; good California dairies command 16@17c; Eastern Cheese is scarce at 18c ₱ lb; Pineapple Cheese, 18@20 ₱ dozen. Eggs are firm at 60@62½ ₱ dozen.

Provisions—Bacon is jobbing at 14½@15½c for California smoked; Oregon do, 14½c; California Hams, 16½@17c; Oregon do, scarce, 18@19c; California Lard, 12½@13½c, and in small tins, 14c; Eastern Lard, selected lots, 12½c ₱ lb.

Poultry—Live Turkeys are quoted at 16@18c ₱ lb; Hens, $7@7 50; Roosters, $6@6 50; Spring Chickens, $4@5; Ducks, $5@5 50; Quail $1@1 25 ₱ dozen; Geese, $2@$2 25 ₱ pair; Venison, 8@10c ₱ lb.

Wool—Sales for the week, by two of the leading receiving houses, 122,000 lbs fall at 14½@15½ for good to choice fall shipping grades. Demand active. Fall burry, 10@11 ₱ lb.

Hides—Sales since last Wednesday reach 2,500 California dry at 14½@15½c for usual selection, a decline of ½c on best descriptions. We quote Salted at 7c ₱ lb.

Tallow—Sales for the week of 16,000 lbs Beef, 7½c; 15,000 lbs do, 7¼@8c. At the close, 7⅞c is bid for Beef by the principal consumers.

San Francisco Cattle Market.

The market presents no changes of interest. Some dealers quote best qualities of American Beef at 7@9c, though the general range is 7@8c.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7@8c ₱ lb.
do 2d do 6@7c ₱ lb.

Veal—Ranges from 6 to 10c ₱ lb.

Mutton—Is steady at 6@6½c ₱ lb.

Lamb—Steady at 8@9c ₱ lb.

Pork—Undressed, 4@5¾c; dressed, 6½@7¾c ₱ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

The Comstock Mines.—Stock in these mines has lately declined to a great extent. The papers of that region do not agree as to the cause of the decline, some of them insisting that there is no falling off in the yield. But the future prospects do not seem encouraging. The Nevada *Gazette* says:

Many of the mines have still fair bodies of ore in the upper levels; but in all the deep levels (quite a number of shafts are down to a depth of 1,000 feet), but little pay ore has been found. In most of the great silver mines there are alternate belts of rich and barren ground; and this is doubtless the case with the Comstock, where the barren belt set in at a depth of 600 or 800 feet below the surface. The companies that persevere must eventually strike rich ore again, but there is not likely to be many more dividends from the Comstock for a long period to come.

Mohawk and Montreal Mines.—The shaft is now down 212 feet, and further down the face of the mountain are two tunnels (about 150 feet apart) running in toward the shaft, from all which good paying ore is taken—mostly decomposed quartz, with an abundance of free gold, and very rich in sulphurets. The ledge is from three to six feet wide, and the rock will probably average about $100 per tun. There are already 400 tuns of ore at the mill, and a chute leading from the tunnels to the batteries will keep the mill supplied without the expense of hauling. It is believed that the company will be free from debt and commence paying dividends within three months. Energy and perseverence, with mines so rich to stimulate them, are sure to be rewarded with a golden harvest. Success to the Mohawkers!—*Virginia Trespass.*

Rich Pay on Humbug.—The Lower Humbug Flume Company are taking an immense quantity of gold dust lately. Last week's work yielded $1,200 and the gold as shown to us by Mr. Pfeninger, of the Humbug Express, is very coarse, nuggets of upwards of half an ounce being found in great profusion. There are eight men at work, and one of them in one cut is making as high as 2 and 3 ounces a day from his drifting. The claim, purchased of Ringgenberg some yeas ago for $24,000 by Chinamen, and supposed to be of littte value, is also said to be paying handsomely. All Lower Humbug is exceedingly rich, but it takes hard work and some capital to open claims.—*Yreka Journal.*

Mines in Wyoming.—A letter from this region to the *Frontier Index*, says: "The gold fever is at blood heat. New discoveries are being made every day or two. One man came in from the south of Elk Mountain this morning with seven hundred dollars in dust which he had worked out in seven days with the aid of nothing more than a pick and a frying pan.

The mines in North Park, forty miles west of Laramie, are producing a handsome yield. Omaha and Chicago send out heavy reinforcements by every train to take a part in the Medicine Bow discoveries, notwithstanding the prospects of an early winter.

Morning Star Mine—The *Alpine Miner* says that the present movements of this company all indicate a faith in their mine and a determination to show the world upon what their faith is based. A complete set of hoisting and pumping machinery is now on the ground and a large force of men is engaged in putting the works in order. The ore promises to be very rich. It is thought that the "Chlorination process" will be adopted for the reduction of this ore.

The stampede from the east to the Elk Mountain, Douglass Creek, and North Park gold mines, still continues. The men are "panning out" better wages than are to be had at any other placer diggings in the mountains at this day.—*Index.*

Yuba District—Items from the *Oregonian.*—The mill of the Greenback Company is engaged in crushing ore from the Atlanta ledge, which is yielding considerable bullion.

The English Company, W. Willis, agent, has fine mills, which they propose to set up on some rich ledge, and they are now making a critical examination of the Lucy Phillips, will be purchased by them if results are satisfactory.

The Monank Company, E. C. Atkins, agent, have purchased, recently, 1,000 feet of the Atlanta lode, and are engaged in erecting a mill and taking out ore. They paid $225,000 for 1,000 feet of the richest portion of the Atlanta.

The Minerva Ledge has a reputation for richness—has no superior in the Yuba District. A tunnel has been driven into the mountain, which strikes the lead at a point 150 feet below the surface where the ore is immensely rich, containing both gold and silver, with but very little baser metal. It is therefore worked at a smaller expense than ordinary ore. There are many other ledges which have been prospected, to some extent, and promise favorable results when facilities for reducing the ore are furnished.

Mining men of California and Nevada, who have visited Yuba District, pronounce it to be the richest and most extensive camp on the Pacific slope.

White Pine District—Its Location.—Inquiry has been made of us about the location of this mining district. It is situated one hundred and twenty miles east of Austin, and twenty miles south of it. Its distance from the railroad is about one hundred and twenty miles, and it is expected that all freight for that district will be shipped by rail to a point something near to one hundred and ninety miles east of Winnemucca.—*Argent.*

Eureka District.—We are informed that quartz mining in the Eureka district is in a prosperous condition. The great disadvantage of the district is the deep snow in the winter, which effectually puts a stop to prospecting for half the year; but when the mines are fairly opened, this drawback in a measure can be overcome. Scarcely a crushing has been made this season that has failed to yield what would be considered large pay in this part of the country.—*Nevada Gazette.*

Valuable Discovery.—We learn, says the *Argus*, that an extensive deposit of per-oxyd of manganese has been discovered in the vicinity of San Jose. This mineral is largely employed in the manufactures, it is consequently a valuable article of commerce. Large quantities of it are exported from California to Europe.

The *Butte Record* says that the only flume of importance that is being put in on Feather River, is one on the North Fork at the foot of Bloomer Hill. The company have commenced drying their claim, and have a prospect of a rich and extensive deposit. Last year the flume was washed away just as work was about to be commenced.

Cerro Gordo Mines.—The Virginia *Enterprise* learns from a returned miner that the mines of Cerro Gordo, in Arizona, are yielding as rich ores as at their discovery, not only from the surface of the various veins, but at the greatest depths yet attained on any of them by sinking of shafts or driving of tunnels.

The Highest and the Deepest Mine.—The highest mine in the world is a silver mine, and is that of the Potosi, in the Andes of Peru. It is situated 11,375 feet above the surface of the ocean. The deepest mine in the world is a salt mine in Westphalia, which is 2,050 feet below the surface of the ocean.

New diggings have been found near Canyon City, which promises to yield better than anything yet found in the John Day country.—*Oregonian.*

Good News from the Bullion Mine.—A ten-pound specimen has been found at the Bullion Mine. Whether the Trustees will decide upon declaring a dividend remains to be seen. Mr. Owen probably considers the specimen private property. For a mine without a blower this is doing well.—*Enterprise.*

The Montana *Post* sent a special correspondent to the recently discovered Cœur d' Aléne Mines, who reports very unfavorably on the prospects in that region.

A letter to the Dalles paper states that it is generally conceded that the Burnt River District will be one of the best mining camps east of the mountains.

Bullion.—The *Argent* has seen 124 pounds of bullion for shipment, the product of one week's run, from the Golconda Ledge. The mine pays as usual.

The Blue Wing slope of the Chollar-Potosi Mine of Nevada, is now yielding over 1,000 tons of ore per week. Average assay, $60 per ton.

A miner working a claim thirty miles from Baker City, Oregon, recently picked up a chunk of pure gold valued at 11,500.

The Savage Mine of Nevada yields 1,086 tons of ore per week. The ore will average $37 21 per ton, net.

It takes 100,000 ounces of silver a day to supply the demand for that metal in manufacture and the fine arts.

The Overman Mine, of Nevada, is now turning out 50 tons of ore per day, which assays $21 per ton.

Yellow Jacket.—The lower level of this mine continues to yield rich ores.

Gold fields have been discovered at the Cape of Good Hope.

Congregational Singing.

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General Selections.

Concentrated Progress of the World.

Few phenomena are more remarkable, yet few have been less remarked, than the degree in which material civilization—the progress of mankind in all those contrivances which oil the wheels and promote the comfort of daily life—has been concentrated into the last half-century. It is not too much to say that in these respects more has been done, richer and more prolific discoveries have been made, grander achievements have been realized, in the course of the fifty years of our own lifetime than in all the previous lifetime of the race, since states, nations, politics, such as history makes us acquainted with, have had their being. In some points, no doubt, the opposite of this is true. In speculative philosophy, in poetry, in the arts of sculpture and painting, in the perfection and niceties of language, we can scarcely be said to have made any advance for upwards of two thousand years.

But in how many other equally significant anp valuable particulars has the progress of the world been not only concentrated into these latter days, but singularly spasmodic in its previous march.

Take two of the most remarkable inventions of all time, but of comparatively modern date,—gunpowder and printing. One is four, the other five centuries old. How infinitesimal the difference between the fire-arms of the year 1400 and the year 1800! The "Brown Bess," the field gun and the carronades with which Nelson and Wellington and Napoleon won their victories when we were young, were superior in little except readiness to the matchlocks and the cannon with which the Barons of the Middle Ages fought out their contest, as soon as they had discarded the bows and arrows which had sufficed for mankind from the days of Thermopylæ, and earlier, to the days of Agincourt, and later. But now contrast the progress since 1840 with the progress of the previous five hundred years. Compare the needle-gun of Sadowa, or the Chassepot rifle of Mentana, or the Enfield of our own troops, or even the Minié of Inkerman, with the common musket which the veteran pedants of the Duke of Wellington's army could scarcely be persuaded to discard. Compare the Armstrong, the Blakesley, or the Whitworth ordnance of to-day,—with their almost boundless calibre, their terrible projectiles, their marvellous precision, and their three-mile range,—with the round shot or shell fired from the field-pieces which battered Badajoz and St. Sebastian. It is probable that within fifty years from the first application of gunpowder to war, the destructive power of the fire-arms then invented was nearly as great as as those used in the reign of Napoleon. It is probable that we are now within far less than fifty years of the furtherest point to which the conditions of matter will permit that destructive power to be carried.

Then as to printing. The books printed within five-and-twenty years after the first use of movable types were as clear, as perfect, as beautiful specimens of typography as any that were produced five-and-twenty years ago. A little more rapidity and a great deal more cheapness make up, perhaps, the sum-total of the improvements in the typograpic art between the time of Caxton and the time of Spottiswoode. But within the memory of those still young, the wonderful art of rapid stereotyping has been introduced; and to this alone it is owing that newspapers are able to supply the demands of their hundred thousand readers.

But it is in the three momentous matters of light, locomotion, and communication, that the progress effected in this generation contrasts most surprisingly with the aggregate of the progress effected in all previous generations put together since the earliest dawn of authentic history. The lamps and torches which illuminated Belshazzar's feast were probably just as brilliant, and framed out of nearly the same materials, as those which shone upon the splendid *fetes* of Versailles when Marie Antoinette presided over them, or those of the Tuileries during the Imperial magnificence of the First Napoleon. Pine wood, oil, and perhaps wax, lighted the banquet-halls of the wealthiest nobles alike in the eighteenth century before Christ and in the eighteenth century after Christ.

Fifty years ago, that is, we burnt the same articles, and got about the same amount of light from them, as we did five thousand years ago. *Now* we use gas, of which each burner is equal to fifteen or twenty candles; and, when we wish for more, can have recourse to the electric light or analogous inventions, which are fifty fold more brilliant and far-reaching than even the best gas. The streets of cities, which from the days of Pharaoh to those of Voltaire were dim and gloomy, even were they not wholly unlighted, now blaze everywhere (except in London) with something of the brilliancy of moonlight. In a word, all the advance that has been made in these respects has been made since many of us were children. We *remember* light as it was in the days of Solomon, we *see* it as Drummond and Faraday have made it.

The same thing may be said of locomotion. Nimrod and Noah travelled just in the same way, and just at the same rate, as Thomas Assheton Smith and Mr. Coke of Norfolk. The chariots of the Olympic Games went just as fast as the chariots that conveyed our nobles to the Derby, "in our hot youth, when George the Third was King." When Abraham wanted to send a message to Lot, he despatched a man on horseback, who galloped twelve miles an hour. When our fathers wanted to send a message to their nephews, they could do no better, and go no quicker. When we were young, if we wished to travel from London to Edinburgh, we thought ourselves lucky if we could average eight miles an hour,—just as Robert Bruce might have done. *Now*, in our old age, we feel ourselves aggrieved if we do not average forty miles. Everything that has been done in this line since the world began—everything, perhaps, that the capacities of matter and the conditions of the human frame will ever allow to be done—has been done since we were boys. The same at sea. Probably, when the wind was favorable, Ulysses, who was a bold and skillful navigator, sailed as fast as a Dutch merchantman of the year 1800, nearly as fast at times as an American yacht or clipper of our fathers' day. *Now* we steam twelve and fifteen miles an hour with wonderful regularity, whether wind and tide be favorable or not; —nor is it likely that we shall ever be able to go much faster. But the progress in the means of communication is the most remarkable of all. In this respect Mr. Pitt was no better off than Pericles or Agamemnon. If Ruth had wished to write to Naomi, or David to send a word of love to Jonathan when he was a hundred miles away, they could not possibly have done it under twelve *hours*. Nor could we to our own friends thirty years ago. In 1867 the humblest citizen of Great Britain can send a message not a hundred miles, but a thousand, in twelve *minutes*.—*London Spectator*.

Building Eras in Religion.

The following is made up of short extracts from an article by Dr. Bushnell in *Hours at Home*. We regret that our space will not permit us to present the article in full.

The greatest buildings of the world are not palaces, or forums, or amphitheatres, but temples. Men do their greatest things for religion. Thus we have the vast temple-works of Central America, built by we know not whom, or for what god. The temple of Karnac, most stupendous of all structures—who was the god, and what the religion, we do not know. The Druids of England built the prodigious fence of their religion called Stonehenge, we know not when, and can only discover that there was force enough in their religion to build gigantically. The Incas of Peru and the Aztecs of Mexico, kept themselves in remembrance, chiefly by their temples of the Sun, and their altar pile of Cholula, though their religions themselves and their very gods are forgot. The Budhist cultus set up its grand masonries all over the East, in times so long gone by, that its people have now lost the measures of their ancestors, and cannot believe in them. The fanes of the Greeks and Romans, and of the later people of Islam, are familiarly known. So it is that every religion, above the rank of mere fetichism, is fated to become, at some time, a builder; matching its ideas and ideal inspirations by its masonries.

So it is to be with the ancient Jehovah religion. Nine whole centuries must pass, before the great building day arrives, but it will finally come. Down to that late time, there has never anything been built for the Jehovah worship, but a tent and a box. So long will it take for the great, everlasting ideas of the religion, to settle the roving or fugacious habit of the people, and make them want a temple. History grinds slowly even when it grinds for God. At the end of this long period Solomon takes the plans and supplies for the temple, and, for seven years and a half, the holy hill-top swarms with its many thousand workmen, even as the bees at their hive. The work is done, and the great building era of the Jew's religion is passed.

Descending now through twenty centuries, we come upon a second era, commonly regarded as the consummate building time of Christianity. I speak of the Cathedral age. Then went up the magnificent Minister of New York, the grandly studied pile of Antwerp, the gossamer web of Strasburg, the sublime incipiency of Cologne, the mountain peak of St. Steven's of Vienna, and the immortal beauty and unmatched miracle of St. Ouen; not to name well nigh a hundred other celebrated structures, all over Germany, Belgium, France, and England. David's temple may have cost more in the weight of the gold than they all—it probably did—but gold in that day was scarcely a precious metal in comparison. The architectural merit meantime of the temple must have been vastly inferior; because, apart from the courts, and the external breadth and magnificence added by their circumjection, it was a comparatively small structure.

What now shall we say? Do we stop here? After these two building eras, one under the old religion, the other under the new, is there to be no other? The architects will answer No; because the capacities and combinations of lines are now exhausted. The high-going ritualists will say No, because the cathedrals represent the ideal age of the Church and religion, beyond which nothing more advanced is possible. The plain people will say No, for humility's sake, imagining that all high building slurs the spiritualistics; not observing that our truest littleness consists, in doing our greatest thing for God. The last-days's people will say No, because the end is at hand, and there is no time left for any building era to come. Another class will say No, more argumentatively; alleging that a worship for the eyes, as in the lifting of the host before vast mutitudes of people, must give way henceforth to a preaching and hearing exercise, and accordingly that only small edifices will hereafter be wanted; such as may be called audience rooms and used as stands for preaching. Encountering, at the outset, so many kinds of negatives, we must consent, perhaps, to part company with a good many of our readers, in conceiving the possibility, or probable fact, of any building era more magnificent hereafter to appear.

Still great things are yet to be done here, and we must not too soon conclude that nothing is to appear transcending what is, or has been. There has never before been a time, we may see at a glance, when such vast assemblies could be gathered at single points as now, if there were any occasion for it. Our railroad circulations could hurl in, almost any day, on the great centres, a hundred or five hundred thousand people. We are going to have resources for building, if building is wanted, that have never yet been devoted to any such purpose. We have more wealth now in our roadways, measured in creative industry, than Solomon put into his temple, and it is not money spent as with him, but money invested for a larger production. And it will be strange, if resources so immensely great do not some time appear, in structures that, for magnitude and majesty, are unequalled.

And we need not be afraid lest the art of building should be found to have come to its limit. Supposing that no new forms and orders are ever to be added, any least inventive bigot of routine can see, that putting down a Greek cross for the centre, and drawing out the four limbs into four Latin crosses, a most perfect five-fold whole can be constructed of any conceivable extent. There is also a kind of

architectural effect proposed by Ezekiel, in his mystic temple, that has never yet been exhausted. It proposes a cutting into the walls of the structure, built immensely thick, of open corridors and open stairways, to be used in processions that shall be seen moving onward and back, and up and down, all over the structure, without and within, and making it alive with marching hosts of praise.

So far, we are looking at the ways and means and possibilities of another building age, or ages. Let us look here, for a moment, into what wants may be rising, to require it. After all, this cathedral age that we so commonly copy and praise, and sometimes idolize, is a great way off from being completely and genuinely Christian. The structure itself is called a cathedral, because the bishop is conceived to be sitting *in cathedra* there, as presiding in the functions of his spiritual lordship. Now it is not difficult to see, that something different from this, and more advanced, and built upon a larger scale, is yet to be demanded. We are to look, in particular, for something more nearly in the type of the Pentecost, and the new brotherly communion there displayed. In that great day which we think the Spirit is preparing, we can see, at a glance, that changes will be coming to pass that will demand great feasts and anthems of koinonial worship, such as our world-brotherhood has never yet imagined.

We have been split up, for example, by many thousand debates, trying to settle bases of unity by the settlement of opinions. But these notional points or entities breed, as we find, only sects and sub-divisions without end, and all our longings after the complete fellowship are disappointed. But when these nits of opinion are all hatched, these dissidences will wear out. We shall flow together, most likely, with an ardor of brotherhood now inconceivable. The roadways will be rivers of men, crowding downward on the centres of appointed fellowship, and the assemblies gathered will not be satisfied with anthems that are not as the waves of the sea.

Far be it from us to reflect, in the suggestions here offered, on the dignity of our common audience chambers, or preaching stands, called churches. Still father be it from us to stir up any puffy conceit; as if, in the building of these, we were doing something very magnificent, such as belongs to the last great day and final glory of our religion. We need, first of all, to understand that this is the day of small things, and not despise the day of small things because a greater is to come. Probably never, in the most advanced age of religion, will our small structures, called churches, be dispensed with.

And yet it cannot be less than immensely important, as we cast our eye forward, and take our auguries of the future, that we do not cram it with people and things in our own petty measures. As we expect a great future, so we must expect to have something great done in it. And I know not anything that will fire us with higher thoughts and tone our energies for a loftier key, than to see just what our prophets saw with so great triumph, glorious ages of building for God, such as never were beheld before; a city of God, or it may be many, complete in all grandeur and beauty, and representing fitly, the great ideas, and glorious populations, and high creative powers of a universal Christian age.

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Family Reading.

The Midnight Train.

As I lay awake in the night,
And heard the pattering rain,
Faintly I caught the rumbling sound
Of the coming midnight train.

The world was murky and still,
The air was loaded with damp,
And on the folds of the mist it came,
The noise of the iron tramp;—

Plunging through darkness and fog;
Screaming its signals before;
Searching the night with its eye of flame,
And filling the earth with its roar.

I knew all the track, and could tell,
By the sinking and swell of the sound,
When it darted through woods, or toiled up a grade,
Or leaped o'er a bridge at a bound.

Now the sound floated free on the air;
Now it died round the curve of a hill;
Now lost to the ear in the deep rocky pass;
But the mad thing was rushing on still;—

Plunging through blackness and mist;
Sending wild 'larums before;
Howling like demon of darkness let loose
From Acheron's fiery shore.

And now all the windings are passed,
And out it comes to the plain,
Shaking the earth as it tears along
Through midnight blackness and rain.

O that some forest chief,
From his ancient woodland nest,
Might peer through the night, and catch the wild sight
Of this monster troubling his rest.

Nearer and nearer it comes,
Louder the crash and the roar,
Bearing its precious load of life,
Two hundred souls and more.

Many their errands be—
Some journey for traffic and gain—
Some go to the gloomy chambers of death,
And some to the bridal train.

Here are eyes heavy with sleep,
Here bright with the light of love,
In joy and in tears, with hopes and with fears,
On through the darkness they move.

And now it goes by at a leap,
Wild the weird flashes it throws!
Out of thick darkness it comes in its flight,
And into thick darkness it goes.

Plunging through blackness and fog;
Sending loud signals before;
Searching the night with its eye of flame,
And filling the earth with its roar.

—*Presbyterian.*

Three Old Saws.

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it.
Hearts as frozen as your own
To that radiance gather;
You will soon forget to moan,
"Ah! the cheerless weather!"

If the world's a wilderness,
Go build houses in it!
Will it help your loneliness,
On the winds to din it!
Raise a hut, however slight;
Weeds and brambles smother;
And to the roof and meal invite
Some forlorner brother.

If the world's a vale of tears,
Smile till rainbows span it!
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with Hope's bright river.

—*Evangelist.*

Fenelon.

Fenelon, although a French Catholic, was one of the most pious of men, and a faithful, prudent, and devoted pastor. The following is an instructive incident:

The amiable disposition and high spiritual attainment of Fenelon made him, in his day, the most beloved man in France, and his name, even now, is tenderly spoken, and falls sweetly on the ear. Although he was an educator of princes, no man could be more susceptible to the sorrows of the poor. On receiving the intelligence of the burning of the archiepiscopal palace at Cambria, and the consequent destruction of his rich libraries, he thoughtfully observed that it was better all these should be burned than the cottage of one poor family.

Some of the best years of his life had been passed amid the splendor of the palace of Versailles; he had been on familiar terms with the king, and intimate with statesmen and nobles; he had possessed a dukedom, and was Archbishop of the conspicuous diocese of Cambria, yet his favorite and heart-felt motto was *Ama Nesciri*—love to be unknown. He had enemies, for he received with favor the opinions of the French Quietists, and believed in an experimental union of the soul with God. But the beauty and loveliness of his character softened the asperity even of his foes. "I know not," said a famous writer, "whether Fenelon was a heretic for asserting that God ought to be loved for Himself, but I know that Fenelon deserved to be loved."

After his retirement from the Court to the diocese of Cambria, he performed the duties of Archbishop with great fidelity and simplicity. His own soul was completely immersed in the love of God, and he felt an unwonted fervor for the welfare of others. He was constantly employed in promoting the happiness of the people of his spiritual charge, and in alleviating the burdens of the poor.

In one of his frequent journeys among the people of his diocese, he once met a peasant in great stress of mind. Fenelon, with his usual feeling, inquired the cause of the trouble. The peasant replied that he had lost his cow. Fenelon endeavored to comfort him, and, as a proof of his sympathy, gave him the money to purchase another. The man received the gift thankfully, but was still sad, for he was much attached to the animal he had lost. The heart of Fenelon was touched by the circumstance, for the creature was probably one of the few things in which the simple peasant took pride. The archbishop continued his journey until evening, when he chanced to meet the missing animal. It was a long way back, and the night was growing dark, but the good man retraced his steps, driving the cow, until he reached the peasant's cottage. The poor man was delighted, not only at recovering the lost treasurs, but by the reflection that, in the wide, wide world there was one person who was truly his friend.

Let the young minister who would be beloved and successful, learn a lesson from this simple incident. Jesus washed His disciple's feet, and the servant is not above his Lord.

Isn't it Worse for a Man, Father?

It is two years since I left off the use of tobacco. I only chewed a little, but I did enjoy my cigar. I prided on my fine Havana, and might have been seen almost any morning with a cigar in my month, walking down Broadway in a most comfortable manner.

The way it happened I left off was this: I had a little son about six years of age. He almost always hurried to be ready to walk down with me as far as the school. His bright face and extended hand were always welcome, and he bounded along beside me, chatting as such dear little fellows only can.

The city has in it many dirty uncared-for boys, whose chief delight seems to be to pick up pieces of discarded cigars and broken pieces of pipe, and with their hands in their pockets, puff away in a very inelegant manner.

One morning it seemed as if little Edgar and I met a great many of these juvenile smokers. I became very much disgusted, and pointed them out to little Edgar as awful warnings of youthful delinquency, talked quite largely, and said the city authorities ought to interfere and break it up.

A little voice, soft and musical, came up to me as I gave an extra puff from my superb Havana. His bright little face was upturned and these words came to my ear:

"Isn't it worse for a man, father?"

I looked down at the little fellow by my side, when his timid eye fell, and the color mounted to his boyish cheek, as if he had said something bold and unfitting.

"Do you think it worse for a man, Edgar?" I asked.

"Please, father, boys would not want to smoke and chew tobacco, if men did not do it?"

Here was the answer. I threw away my cigar, and have never touched tobacco in any form.—*California Christian Advocate.*

God's Time.

"Doomed to disappointment, as usual."

"Don't say 'as usual,'" a soft voice replied. "You sometimes are wonderfully prospered."

"Yes, I say *as usual*," was the quick and angry response. I find the path blocked up whichever way I turn; try hard as I may, something or other upsets all my plans. I might as well give up one time as another."

"Perhaps, it isn't the right time," said the soft voice again, "may-be God would prove you before he blesses you; perhaps he sees that you are not prepared for prosperity. We must take the blessings thankfully as they come, John, and the disappointments, too, as a part of His loving discipline. Everything comes best in God's time.

Yes, joy or sorrow, sunshine or cloud, plenty or poverty, all come in "God's time." However much our efforts may bring to us, it is well to remember that God alone orders our success or our failure.

"God's time"—the best time we shall always find it to be, if we but look for His guiding and wait on Him. Disappointments, viewed and received aright, may prove the richest blessings.

"God's time"—not that we must idly wait for the sun of prosperity to shine upon us, but humbly, earnestly, faithfully do each duty as it arises, leaving the rest with God. His time will bring us gladness and prosperity, if He sees it for our good. Thus trusting, we shall always "be glad in the Lord," even "though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—*American Messenger.*

Simply Believe.

Let me entreat you to look to the word of God's testimony, and think not that any thing else than a simple acception of these words, 'that the blood of Christ cleanseth from all sin,' is necessary for the purpose of your being cleansed from sin. It is the idea that something more is necessary, which obstructs this reception. It is the imagination of a great personal work to which you must set yourself, and in which you have hitherto sat down in listlessness and despair, that keeps you from God. He approaches you with overtures; and what you have to do is to close with them. He approaches you with tidings; and what you have to do is to give credit to them. This is doing the work of God, that you believe on Him whom he hath sent; and could this transition be accomplished, then would you be translated into a habit of cheerful and progressive obedience, which, in a way of legalism, or in an attempt to establish a righteousness of your own, you never can attain.—*Dr. Chalmers.*

A Beautiful Incident.

A naval officer being at sea in a dreadful storm, his lady, who was sitting in the cabin near him, and filled with alarm for the safety of the vessel, was so surprised at his composure and serenity that she cried out—

"My dear, are you not afraid? How is it that you can be calm in such a dreadful storm?"

He rose from his chair lashed to the deck, supporting himself by a pillar of the bed-place, drew his sword, and pointing to the breast of his wife, exclaimed—

"Are you not afraid?"

She instantly answered, "No.'

"Why?" said the officer,

"Because," rejoined the lady, "I know that this sword is in the hands of my husband, and he loves me too well to hurt me."

"Then," said he, "remember, I know whom I believe, and that he holds the winds in his fists, and the water in the hollow of his hands."—*Presbyterian.*

Our Chart.

If you would know whether the Bible be true in its teachings, you must do by it as you do by a chart. A chart is nothing but a piece of paper, and what good would it do for half a dozen captains to sit down on shore and discuss its merits? How can they know whether its descriptions are correct or not? Let them take it on board and prove it by sailing by it. That is a true chart on trial. If there is a rock where it says "rock;" if there is a shoal where it says "shoal;" if there is a current where it says "current;" if it is safe where it says "safe," then it is a true chart, no matter who made it, or how, or when, or where it was made.

It is the sea that is the best test of a chart, so is the human life the test of the Bible. Take God's word, in which human life is charted down, and measure character and conduct by it; measure your whole self by it, and see if it is not true. Would you know the truth of the Bible? Become a Christian. "If any man will will do my will," says Christ, "he shall know of the doctrine which I teach, whether it be of God."—*Selected.*

Young Folks.

The Beginning of Evil.

It was such a *little* thing,—
One slight twist of a crimson string;
But 'twas stealing all the same;
And the child who took it knew
That she told what was not true,
Just to screen herself from blame.
First a theft and then a lie,—
Both recorded up on high.

It was but a *little* sip,
Just a taste upon the lip;
But it left a longing there;
Then the measure larger grew,
And the habit strengthened too,
Till it would no curbing bear;
So the demon *Drink* decoys;
Soul and body both destroys.
It was but one *little* word,
Softly spoken, scarcely heard,
Uttered by a single breath;
But it dared to take in vain
God's most high and holy name.
So provoking wrath and death.
Soon the lips, once fresh and fair,
Opened but to curse and swear.

It was but one *little* blow—
Passion's sudden overflow,—
Scarsely heeded in its fall:
But once loosed, the fiery soul
Would no longer brook control;
Laws it spurned, defied them all,
Till the hands, love clasped in vain,
Wore the murderer's crimson stain.

Ah! it is the foxes small,
Slyly climbing o'er the wall,
That destroy the tender vines;
And it is the spark of fire,
Brightening, growing, curling higher,
That across a forest shines;
Just so, step by step, does sin,
If unchecked, a triumph win.

—*Southern Churchman.*

That's the Place.

There was a queer old gentleman at the academy on examination day. The Trustees seemed to think a great deal of him, and treated him with much respect; but the boys felt rather uneasy as his sharp gray eyes looked searchingly at each one of them, and they saw that he was listening carefully to their answers.

"I do wonder who that old chap is!" exclaimed Charley Vane, after the exercises were over and they were preparing to go home. "I declare he frightened me so I don't think I could have told the points of the compass, if he had asked me."

Harry Brown laughed. He did not look frightened; he had done his part well that day, and many admiring glances had rested on the boy who was called the best scholar.

The strange old gentleman was standing with one of the school officers in the play-ground as Harry passed out, with several other boys.

"Harry," said Mr. Raymond, stopping him, "I think this gentleman has left his cane in the hall up stairs. Will you look for it?"

"Certainly, sir!" and Harry went quickly up to school-room again, and returning with the cane, presented it to the gentleman with a polite bow.

"That's a fine boy," remarked Mr. Raymond, as Harry passed on towards the gate; "he is one of the boys we are proud of."

The old gentleman was following Harry with those stern, gray eyes. Just as the boys reached the gate, a young girl from the female department of the school was going out, and trying to open it, dropped one of her books. The other boys paid no attention, but Harry stepped forward, held open the gate, and picked up the book, handing it to her, with a pleasant remark. At that moment a carriage, containing several ladies, drove up. As they looked at Harry, he recognized them, and raised his cap from his head, with a graceful bow.

The old gentleman saw it all; but when Mr. Raymond said, in a pleasant way, "How few boys have such good manners!" he only replied,

"It's all very well; but let me see that boy at home; that's the place! Let me see him with his mother and sisters, and then I can judge of his good manners. If you want to know a boy's true character, see him at home; that's the place!"

The old gentleman brought down his cane with emphasis at these last words, and Mr. Raymond seemed rather disappointed that he did not appreciate more the "model boy" of their school.

But I think the old gentleman was right when he said "that's the place." Suppose we look into Harry Brown's home, and see how he appeared there that same evening.

He went into the room where his mother and sisters sat at their sewing. He threw his cap carelessly down on the table; he did not even say good afternoon, as he took it off. Perhaps he forgot it, or else he did not think it worth while—only his mother and sisters, you know.

"Well, Harry, did your examination pass off successfully?"

"Oh, yes, first-rate!"

Harry might have told the particulars of the examination, to interest his mother and sisters, as they had been unable to attend it; but he did not seem to think it necessary. He began to look around for a seat. Somehow the ladies' work had become scattered about on the different chairs, and it offended Harry's feeling.

"For pity's sake, can't you give a fellow a chair to sit on?"

Sister Ellen began to move her work. "Here is one," she said.

As Harry took the chair, a spool of cotton fell and rolled away. He did not pick it up, but sat down and opened one of his books. Surely, that did not seem like the boy who had so politely held open the gate and picked up the book for a young miss, half an hour before; but it was only Harry's sister this time, and perhaps he thought it foolish to be polite to *her*.

When Harry's father came home and asked him to look into the library for a magazine which had been left there, Harry did not do it with that "Certainly, sir," and that bright look which had so pleased Mr. Raymond in the afternoon, and which would have pleased his father still more, and helped to make home happy.

At the tea-table Harry did not think of those little acts of politeness which he would not have forgotten had he been taking tea with Mr. Raymond or the strange old gentleman, instead of *only at home.* He said, "Here, take it!" when Ellen did not see that he was holding the butter-plate towards her. And he neglected the little "please," and the "thank you," which are such necessary parts of politeness at all times.

Then, when Harry went to bed, he did not think it worth while to say, "good night," though he had been very careful to say a polite "good afternoon," before leaving school that day. In truth, Harry's good manners had been kept for those outside of his own home.

And that strange old gentleman knew how many boys had this fault. So, in a few years, when he wanted a book-keeper for his counting-house from the graduates at the academy, he would not select one until he had visited several at their homes, and become acquainted with their manners there. Then—to the surprise of all the school—he did not choose Harry Brown; "For," said he, "I don't want any boy about me who can't be polite to his mother and sister."

Boys, how many of you are like Harry? Some of you are, I know. Then bear in mind the words of the strange old gentleman: "Let me see that boy at home; that's the place!"

Do not think that home is the place where you can throw off all politeness, and be as careless and rough as you please. If there is a place on earth where you should wear your good manners, and be kind and polite, that's the place. If there are any persons to whom you should give your most polite words and kind attentions, those persons are your father, mother, and sister. Will you give more respect and attention to those outside than to the dear ones at home? Will you be praised for good manners by strangers, and cause those at home to think you rude and thoughtless? It will make your homes much more happy and pleasant, if you would wear your best manners always there. Do not omit any act of politeness there which you would perform elsewhere. Do not be ashamed to be polite at home; that is the best place in the world to you; that is the place where your best friends are; that is the place where your true character will appear; therefore, remember to cultivate politeness at home.—*Christian Instructor.*

Silence is the best course for any man to adopt who distrusts himself.

It requires greater virtues to support good than bad fortune.

Neither the sun nor death can be looked at steadily.

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News Summary.

PACIFIC COAST ITEMS.

The *Commercial Herald*, in a long leader, written as a reply to a paragraph which recently appeared in The Occident, accuses us of going beyond our province as a religious paper to advise the people concerning what we consider their best interests in disposing of their grain. We advised farmers not to be scared by the representations of speculators into selling their wheat at a low price. This advice, though not in accordance with that given by the *Herald*, is sound, and we repeat it. Our figures we took from the *Sacramento Union*, a paper which, as it is published in the interests of the *people*, we then regarded, and still regard, as good authority in such matters.

The Board of Health, aroused by the statements of the city press, or by the stings of its own conscience, seems to have partially made up its mind to attend to its duties in relation to the small-pox. 21 physicians have been appointed to the work of vaccinating the people, and it is hoped that some of the regulations for preventing the spread of the disease will be enforced. Compulsory vaccination has been proposed, but it is not probable that so outrageous a proposition will be adopted.

A very disastrous fire, on Saturday last, consumed over 60 houses in the town of San Andreas. Loss estimated at $75,000. In Petaluma, on the 25th ult., the American hotel, the principal hotel in the city, was nearly destroyed by fire, together with several adjoining buildings. The loss to different parties was heavy, but much of it was covered by insurance. A hotel was also burned in Folsom on Sunday.

We take the following distances on the Western Pacific Railroad from a table furnished by the correspondent of the *Bulletin:* From San Francisco to Oakland, 6 miles; to Haywood, 19 miles; to Livermore Pass, 49 miles; to Stockton, 79 miles; to Woodbridge, 92 miles; to Sacramento, 124 miles.

Up Cook's Inlet they catch salmon, five of which will fill a barrel. No country in the world can equal Alaska for fine fisheries. Here, in Sitka, for the last four months, it has not cost any one a cent for fish, as they can go down to the fish-house every day and get all the fresh salmon they wish to take away.—*Cor. of Oregonian.*

The Assessor of Los Angeles County reports, among other items for 1867, 10 acres of peanuts, yielding 10,000 pounds; 113 acres of castor beans, yielding 169,000 pounds; 15 acres of tobacco, yielding 8,250 pounds; and four acres cotton, yielding 500 pounds.

Passengers can now go by cars from Sacramento to Winnemucca, Nev., a distance of 324 miles. They change cars at Wadsworth, the terminus of the first division, 135 miles west of Winnemucca. It takes 24 hours to make the trip.

The Teachers' Institute of Alameda will meet at Oakland, October 13th. That of Butte and Plumas at Oroville, same date. That of San Joaquin at Stockton, October 20th, and that of El Dorado at Placerville, October 27th.

The bar of rock at the entrance of the Dry Dock at Hunter's Point, has been removed by submarine blasting during the past week, and it is thought that in a few days the dock will be ready for use.

The Grand Lodge of the order of Odd Fellows in the United States will hold its next annual session in San Francisco, the members on this coast paying the expenses of delegates from Omaha.

The Ninth Annual Session of the order of Good Templars in the State of California has been held in Sacramento during the past week. Delegates were present from all parts of the State.

After October 1st, printed matter, newspapers, etc., on which it has been necessary to pay letter postage, will be forwarded by the overland route at the usual rates on other routes.

A New Employment for Steamboats.—The little steamer recently launched on Washoe Lake is used by sportsmen for chasing ducks.

It has been estimated that the sum spent at the bars of this State in a year amounts to $5 for each inhabitant.

To come overland from New York to San Francisco costs $280 in gold. Meals extra at $1 50 each.

The courts throughout the State are doing a large business in the way of naturalizing foreigners.

99 locomotives are in use on the Union Pacific Railroad, and 127 more have been ordered.

It is proposed to form a new county from the counties of Los Angeles and San Bernardino.

A horse-railroad is used to carry waste dirt from the mines at Gold Hill, Nev.

A large force of men is at work on the railroad from Petaluma to Santa Rosa.

Gilroy expresses a willingness to be county seat of Santa Clara County.

They have a medical school at Salem, Oregon.

TELEGRAPHIC.

Eastern.—The President has promised to send a force to Alabama to protect law-abiding citizens....A fire in Buffalo, N. Y., on September 28th, destroyed $150,000 worth of property....State fairs were held last week in Wisconsin, Iowa, Indiana, Minnesota and Kansas....It is now thought that the trial of Jefferson Davis will take place in Richmond in October....Several men were killed at Pittsburg on the 29th ult., by the explosion of a locomotive....A train of ten cars was destroyed by a nitro-glycerine explosion on the Atlantic and Great Western Railroad, on the 29th ult....A mob of rioters from a fishing fleet lately took possession of Portsmouth, N. H., but were conquered by the police after a hard fight.

Southern.—Latest news from Camilla shows that the recent attack on the negroes by the rebels was wholly without provocation. 31 negroes were killed and wounded....The Republican candidate for Mayor of Nashville was elected by 500 majority....More riots are threatened in New Orleans. ....A Bill to organize the Militia of Georgia was defeated in both houses. The Legislature will adjourn October 6th. ....The Governor of Louisiana is bitterly denounced by the Legislature, for having vetoed the Negro Equality Bill....A Republican Convention was broken up by armed forces, at Warrenton, Georgia....A line of steamers is to be established between Charleston, S. C., and Liverpool.

Personal.—Dr. J. W. McDowell, an eminent surgeon, died in St. Louis, Mo., on the 25th ult., aged 62....Reverdy Johnson is making speeches in England, which some sensible people do not hesitate to call silly...Ex-President Pierce is again very sick, and is not expected to recover....Rev. Henry Milman, D.D., Dean of St. Paul's Cathedral, London, a somewhat eminent divine and author, died September 24th, aged 77....Stanton is working for Grant in Ohio. He calls him the greatest general in the world....Gen. Butler has been nominated for Congress in the 15th Massachusetts District....Count Walewski, said to be a son of Napoleon I, died September 27th, aged 58.... Geo. B. McClellan, formerly a General in the Union Army, has arrived in New York from Europe.

The Indian War.—A detachment of U. S. soldiers encamped on the Dry Fork of the Republican River, was attacked on the 17th ult. Two officers and two soldiers were killed, and the commander, Col. Forsythe, badly wounded. Twenty soldiers were also wounded. 80 Indians were killed. ....General Sully has badly defeated the Indians in Texas....Gen. Sherman will issue arms and ammunition to the frontier settlers.

Foreign.—It is reported that the Grand Duchy of Baden has acceded to the North German Confederation....War is still predicted in Europe—about what no one seems to know....The French Government has given its official sanction to to the project of laying a telegraphic cable between France and America....The Fenians in Ireland are said to support the Tory candidates for Parliament....Pinard, Minister of the Interior, has forbidden the Spanish to pass through France, on their way to Spain....The Allied troops in possession of Humaita were blown up by a mine. A truce has been agreed upon....The Republic of Colombia has paid the United States $238,000 for damage done in the riots a few years ago.

The Spanish Revolution.—The revolution is daily gaining ground....Only small and unreliable portions of the army remain faithful to the Government....The entire navy has joined the insurgents....Queen Isabella is said to have abdicated the throne, in favor of her son....The Royal army at last accounts, was completely surrounded by the rebels and has probably been conquered and captured....General Prim is at the head of 100,000 insurgents....A statue of the Queen has been dragged through the streets of Madrid. ....The rebels are marching unopposed on the Capital.... A provincial Government has been formed.

SPECIAL NOTICE.

Webster's Unabridged Dictionary—Illustrated Edition.—No pains or labor could have been spared in making this edition what it is. We think this work, now, is all that we can expect in a dictionary. We give it our *unqualified commendation*, and hope to see a copy of it in every school-district, and in every editor's room, and in every family in Pennsylvania.—*Presbyterian Standard.*

Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

MARRIED.

Sept. 20th, at the residence of Hon. A. C. Brown, of Jackson, by Rev. H. H. Dobbins, William W. Hausbrough, of Dutch Flat, and Miss Maggie Brown.

Sept. 22d, at the residence of James Hanford, of Volcano, by Rev. H. H. Dobbins, Chandler Goodrich and Miss Jamima Hull.

In this city, Sept. 27th, by Rev. Dr. Scudder, James Wilson and Mary E. Hughes.

DIED.

In Jackson, Amador County, Sept. 16th, in the 35th year of his age, Capt. Harvey E. Babcock.

Mr. B. has for the last five years been the very regular and efficient leader of the Jackson Choir; has filled the office of Musical Director in the Philharmonic Society of this place, in a very acceptable manner ever since its organization; was a zealous worker in the Sabbath School; a truly public-spirited man, ever ready to assist in every laudable enterprise, seeking his own highest enjoyment by contributing to that of others. He leaves a young wife to mourn his loss. H. H. D

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Removal.

R. P. SPIER & CO., UNION BOOKSTORE, have removed to 214 BUSH STREET, NEW MERCANTILE LIBRARY BUILDING, opposite the Cosmopolitan Hotel.

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THE OCCIDENT.

No. 41.—Vol. II. SAN FRANCISCO, SATURDAY, OCTOBER 10, 1868. { $4 00 a Year, in Advance / $2 50 for Six Months.

THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.

Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

Everywhere men are becoming thoroughly awakened to the importance of the Pacific Coast and its brilliant prospects of wealth and population. With this awakening comes naturally a fuller realization of our want of facilities for the spread of the Gospel. The harvest is large. We want laborers. There are many places where churches ought to be established. Yet we cannot take possession of these fields for want of men. Men cannot be had—partly because our condition and prospects are not fully understood in the East, but chiefly because it has been the case in the past, is now, to a great extent, and will be for several years to come, that many of the most promising fields of labor will not support a preacher, at least not permanently. They are new towns, in which public sentiment is changeable, and the people act spasmodically in support of the Gospel. They do great things one year; nothing the next. It is true this state of things will last but a few years. What to do in the meantime? There is a class of ministers in the East who could help us and at the same time do a good thing for themselves, if they knew it. They are in comfortable circumstances. They frequently hear of the wonderful advantages of our coast. They don't believe half they hear, but would like to see for themselves, could they afford the trip, what foundation exists for the boasts we lavish so freely on the outside world. Now is a favorable time for them to gratify their curiosity and do much good. Let them come and spend a year or two with us. We need their services. Rates of passage are low. There are localities where their services would be welcome and in part paid for. If, after a time, they leave us, they will carry back a fresh stock of enthusiasm, and new ideas of the magnitude of our noble country, which will well repay them for their visit. If, as is probable, they find it impossible to leave our hospitable shores, so much the better. They might stay at home and fare worse.

For several months past, the small-pox has prevailed in our State. In our city its ravages have been fearful. Those of our citizens who are wise are urged by prudence, the timid by fear, and all by the oft-repeated warnings of the press, to adopt precautionary measures against this loathsome disease. It is well that people should be alarmed. We should use all the precautions within our reach. Medical science, sanitary laws and regulations, if accompanied by the blessing of God, will accomplish much. Christians of ancient times had not a sufficient knowledge of science to enable them to adopt the regulations that prove so useful to us. They had however the same God, and when they were afflicted with pestilence and famine, they regarded them as sent by God, and from Him, with fasting and prayer they sought relief. In very many cases, if we credit the Scripture, their requests were heard and granted. Why do we not adopt the same course? In what respect do our relations with the Creator differ from those of the Christians of olden time? Are we more independent of His aid? Is he less or more willing to help us? Does our wonderful progress in worldly wisdom warrant us in expecting unsought relief? Is the world correct in its statement that we dare not ask a specific blessing because we have no faith that it will be granted? These thoughts are suggested by the remark of a friend that she has been present at divine service in several of our city churches, has listened to eloquent discourses and prayers on all sorts of subjects from the "Pacific Railroad" to "Paul's cloak," but has heard not a word concerning the scourge which is weighing so heavily upon us. This lady has not however, visited all the churches. Perhaps in some, special attention has been given to this matter. Why should this not be true of all?

Within the space of about two weeks the Annual Conference of the Methodist Church, the Association of the Congregational Church, and both the Synods of the Presbyterian Church of the Pacific Coast will have held their sessions. It could not be that these ecclesiastical bodies would meet at a time when the country represented in them has reached the most important crisis of its history, and not devise measures to answer, in some degree at least, the solemn demands it makes upon the Church. All of them have given evidence that they are aware of the pressure which cannot be turned aside without sin. In the Methodist Conference, the Home Missionary question awakened an enthusiasm that was unusual, even in that Church, which has ever made this portion of Christian labor a specialty. In the Synods there was a degree of zeal in respect to the spiritual wants of our population that promises greatly increased efficiency in this work. And our Congregational brethren, who have manifested a most commendable appreciation of its importance for two or three years past, seemed resolved to add to the vigor with which they have been maintaining Domestic Missions, while they are specially engaged in providing a Theological Seminary and other agencies for the supply of men and means for this service. This common purpose to be enlarged in Christian labors and usefulness, this real and practical union in spirit and object, though each denomination chooses to strive for it in the way it deems most effective, must be productive of great good. The coming year will be marked, as no preceding year has been, by the progress of religion, and by the wisdom which forestals evil in places that are to spring up as by magic, by the early introduction of those influences in the midst of which it cannot flourish. Let us be ever ready thus "to provoke each other to love and good works."

Appeals for money in support of the various agencies of the Church are so frequent that direct responses are hardly to be expected in all cases, yet when they come they are very pleasing evidence that it is not vain to call attention of our people to these means of doing good. It is too often presumed that all who would contribute to the benevolent funds, the names of which are mentioned from time to time in our papers, are informed respecting their purpose and wants. Sometimes we have complaints from those who are of this opinion, because we publish so much upon these subjects, since they are familiar. Occasionally, however, we receive grateful proof that even "line upon line," by way of informing those who read, and stirring up their minds to remember what they know, will not be wasted. Thanks are expressed for the knowledge thus communicated, and, more rarely, money is sent to the treasuries whose necessities are presented. Our allusion to the Fund for Disabled Ministers in our Church, in The Occident a short time since, was read by a gentleman who was not aware that any such attempt was made to relieve the feeble and aged servants of our Lord who can no longer preach His gospel, and he forwarded fifty dollars to be applied to so sacred a use, with a request that more may be told him about the manner of distributing the Fund, that he may give more. Genuine love for the Master and for all who are called by His name, has beautiful illustration in such instances, and were more pains taken to interest our people in the noble plans of the Church for the relief and salvation of men, these plans would be more thoroughly executed. Here is one advantage of a religious paper—of a church organ, in some sense, that goes out every week, freighted with information, and instruction, and encouragement, for a multitude who will receive these gladly.

Whatever view may be taken of the facts, it cannot be doubted that the manner in which "The Wickedest Man" in New York has been published in the papers of that city, and the religious notoriety that has been given him, have been unfortunate in their effect. If he is really converted, no advantage can arise from such heralding of all the details. If he was too cunning for the good men who have made him famous, and has used them as a means of advertisement which would have been impossible without their aid, nothing but evil can be the result. We should strive to bring even the "wickedest" under the power of the Gospel, and be discouraged from no attempt at their salvation; but if we succeed, let their works praise them, and grace will have all the more honor, while humility will be likely

to be cultivated in the hearts where depravity reigned.

Religious Intelligence.

PACIFIC COAST.

Methodist.—From the *Pacific Christian Advocate* we take the following statistics concerning the Oregon Conference, which includes Oregon and Washington Territory: The whole number of members is 3,416. Preachers 68. Increase in membership during the year, 225. Number of church buildings, 45. Amount of collections for all purposes, $1,700. Sunday Schools 83. Scholars, 3, 959. Average salaries of preachers, $760, of which the preachers pay $154. The Church is reported to be in a flourishing condition.

Reunion.—We understand that the Presbytery of Benicia, which recently met at Two Rocks, voted by a large majority against union with the New School Presbyterians on the proposed basis, expressing, however, by resolution, its willingness to unite on some more acceptable basis. The Presbytery of Stockton voted strongly in favor of the basis of union as submitted by the Assemblies. We regret that no account of the proceedings of these Presbyteries has been sent to us for publication.

Sunday Schools.—A Sunday School Convention was held in the Methodist church at Grass Valley last week. Addresses were made by Rev. Messrs. Wills, Martin, and Parker, and by Mr. Peters. The address of the latter gentleman, according to the *National*, was very interesting, and was listened to by the children with marked attention. An interesting feature of the exercises was singing by the children. The Convention, next year, is to be held in Nevada City.

Arizona.—It is said that there is only one Protestant preacher in Arizona. A flourishing Sabbath School is sustained at Prescott, and in the absence of regular preaching, several gentlemen of the city have agreed to read in turn sermons and moral essays. Judge Turner commenced the good work on a recent Sabbath, by reading a sermon. On another Sabbath, Rev. Dr. Humphrey of Louisville, Ky., preached. The meetings are held in the Court House.

San Jose.—The recent Fair given by the ladies of the Presbyterian Society was well attended, and netted $585 70. This was accomplished, says the *News*, "without the aid of 'lotteries,' 'post-offices,' or other pious frauds usually resorted to to raise the wind for pious purposes."

The San Francisco Baptist Association holds its 19th anniversary at San Jose, commencing to-day.

The German M. E. Church have filed a certificate of incorporation.

Detained.—We are sorry to learn that Rev. Mr. Carrington and his wife, who were to have sailed on the *Great Republic* on Saturday last, as missionaries of the Presbyterian Board in China, were unable to leave by that steamer. Mrs. Carrington was taken suddenly ill, so that her physicians considered it unsafe for them to sail. She is recovering, and their delay will probably be only till the ship of next month.

Santa Cruz.—The "Orphan's Fair" recently held in this place was highly successful. The proceeds were $800.

Baptist.—A meeting of the Baptist ministers of this city and those from the country who may chance to be present, is held every Monday evening, in the First Church.

The next meeting of the Baptist Association, is to be held at Napa. Rev. H. H. Rhees will preach the introductory sermon.

During the last 2 years 70 members have been added to the Baptist church at Salem, Oregon.

Episcopal.—A parish of the Protestant Episcopal Church has been organized at Santa Clara under the name of "The Free Church of the Holy Savior." A lot is to be purchased and a building erected.

A new bell weighing 1,020 pounds has been put in the tower of the church at Marysville.

Accident.—During the services in the Presbyterian church at Brooklyn, on a recent Sabbath, the chandelier fell, and the globe breaking, the oil caught fire. By prompt exertions, the flames were smothered before any serious damage was done.

Revival.—At the late State Camp Meeting of the Christian Church, held near Stockton, Elder McCorkle presided. He informs the *Gazette* that 51 new members were added to the Church during the continuance of the meeting.

Young Men's Christian Association.—At the close of the sermon in the First Presbyterian Church of Portland, Oregon, recently, a collection was taken for this Association. Over $100 were contributed.

Amador.—Three persons were added to the Presbyterian church in Amador, of which Rev. H. H. Dobbins is Stated Supply, at the last communion service, Sept. 26.

Howard Presbyterian Church.—Twenty persons united with this church last Sunday.

SYNOD OF THE PACIFIC.

The Synod of the Pacific met in Calvary Church, San Francisco, on Thursday, October 1st, at 7½ P.M., and was opened with a sermon by the retiring moderator, the Rev. Jas. S. McDonald of Sacramento, from Acts, 8: 35. "Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus."

Including those who arrived at a later date, there were in attendance 28 ministers, and 7 ruling elders.

The Rev. J. G. Fackler was chosen Moderator, and the Rev. H. H. Dobbins, Temporary Clerk.

The first half hour of each morning session was spent in devotional exercises.

Various ministers of other ecclesiastical bodies were present, and were cordially invited to seats as corresponding members. The subject of

DOMESTIC MISSIONS

occupied a large share of the attention of Synod. Its action was as follows:

1st. The adoption of the report of the standing committee on Domestic Missions, viz:

The subject of Missions within our bounds is one of vast importance, and justly claims the most serious attention of this Synod.

The extent, character, and rapid development of the field under the care of this Synod; the power and boldness of infidelity in its various forms; the noble spirit of energy and enterprise evinced by other denominations, Congregational, Episcopal, Methodist and Baptist; the position of our Church on this coast; its real and great power for all work; the prospect for speedy union with the New School, augmenting the power of both, simplifying, economizing, and doubling the effectiveness of all our agencies; our lamentable failures heretofore, notwithstanding many efforts to supply the wastes with the ordinances and preaching of the Word, to extend and build up our Church throughout the entire field—failures not only lamentable, but disgraceful, and surely discouraging, considering the strength of our Church, and the success of other churches; are points, on which the committee feel that much might be said, and on which they would say much, if that could accomplish the work.

The committee have had no opportunity for conference on this subject. What is now proposed is simply the suggestion of the chairman and one member of the committee, and the suggestion is made with diffidence.

It is that this Synod adopt measures for securing a competent agent or evangelist, whose work it shall be to visit all parts of our field; to preach the Word to the destitute; prepare the way for the organization of churches; when possible, to secure supplies for fields vacant and promising; and, in connection with this work, to promote the circulation of our paper, and the educational interests of our Church.

It is believed that a man of experience, energy, and prudence, fully supported by Synod, and giving his whole strength and time to this work, would inaugurate a new era in the history of the Presbyterian Church on this coast. It is believed that such a man, so aided and employed, would raise the most, if not all, of his support in collections from the churches and fields visited by him; while the deficiency, more or less, if there should be any, would be more than made up in the support of our great enterprises, particularly of the paper and the College.

The first, and the main thing is to find the man; the second to provide for his support.

2. A committee consisting of Dr. Eells, Rev. Mr. Klink and Gen. Babbitt, was appointed to confer with Rev. Thos. Fraser respecting the Missionary agency contemplated in this action, or with any other man who may be selected for this service, provided Mr. Fraser declines to undertake it; and to suggest the means by which he may be supported.

REPORT OF COMMITTEE.

This committee reported: We have conferred with Mr. Fraser on this subject; and, while he does not give assurance that he will accept the agency, he has promised to consider the matter prayerfully, if a competent support can be secured to him. The committee therefore recommend that Synod appoint a committee with power, who shall endeavor to obtain a commission for our agent from the Board of Domestic Missions, on condition that one half his salary and travelling expenses (the whole amount to be $2,500 a year) be paid by the Synod, and to obtain pledges from our churches for the payment of this sum.

STANDING ADVISORY COMMITTEE.

It was afterwards

Resolved, That a Standing Advisory Committee, consisting of the Rev. Dr. Eells, the Rev. Mr. Fackler, and ruling elders, Roberts, Thornton and Latham, be appointed; and this committee be empowered to use whatever measures may to them appear expedient to promote the work of missions within our bounds.

INSTRUCTIONS TO COMMITTEE.

4. It was further

Resolved, That this committee be instructed to correspond with each church and minister belonging

to Synod, and learn by response from the same what amount of money can be relied upon for a fund, upon which they may draw, if necessary, in order to carry on and sustain the work committed to them.

FOREIGN MISSIONS.

Friday evening was devoted to services relating to the cause of Foreign Missions. Interesting addresses were made by the Moderator, and the Rev. Messrs. Carrington (who is on his way to Siam), Fraser, and McMonagle.

The report of the Committee on Foreign Missions was presented and adopted, as follows:

During the year past the Master has blessed the efforts of our church to spread the Gospel in foreign lands, and among the heathen in our own land. For this we render hearty thanks to the Head of the Church, and, as we go forward, God, in his providence, more and more fully opens the world for missionary effort.

It is, however, a lamentable fact, that our Board of Foreign Missions is again embarrassed with a heavy debt, the first instance in its history of a debt occurring in two successive years. Last year it was $36,000, this year $27,000. This surely ought not to occur, when an average contribution of a dollar per member annually in the church collections would prevent it. But, small as is this for each, our churches on this coast have failed to reach it. In the Minutes of the General Assembly 1834 members are reported in our Synod. The contributions were about $1,500, or 81½ cts. per member, and this in currency, equivalent to about 60 cts. in coin. It is quite an advance upon the previous year; but alas! how far short of giving as the Lord has prospered us.

We rejoice to have with us some who are about to set sail for heathen shores, as bearers of the glad tidings. We earnestly pray that they may be borne in safety to their destination, that they may have large gifts and graces for their work, and that their labors may be blessed in the salvation of great multitudes through our glorious Redeemer.

Again, would we commend the Chinese and the Indians in our bounds to the efforts of our people to make known to them the Gospel, by gathering them into our Sabbath Schools, and teaching them in families; and again would we ask the prayers, the contributions, and the labors of all, ministers, ruling elders, and people, for the advancement of this blessed cause.

THE CHINESE.

A further report in reference to the Chinese was adopted, as follows:

God, in His providence, has placed this people in the midst of us, and that, apparently, not merely as a temporary, but as a permanent part of our population. He thus calls upon the churches with a specially urgent call, to do what they can for their enlightenment and salvation. He gives also great encouragement in the measure of success which has attended the labors of our worthy and beloved missionary. A fact of great interest is that two, who were here brought to the Savior, have returned to China, and are there studying for the ministry, and that their life here has produced a marked superiority over men of the same class in their own land. Therefore, be it

Resolved, 1. That we give our cordial sympathy to our missionary to the Chinese in his labors, and that he has our hearty prayers for his great success in his work.

2. That all our people be exhorted to do what they can to bring them to the knowledge of the Savior.

An able and edifying sermon on the subject of foreign missions was preached before Synod on Saturday evening, by Rev. A. Fairbairn, for which the thanks of Synod were tendered to him.

The Treasurer's accounts were reported correct, and an annual assessment upon the churches, at the rate of five cents per member was ordered to be levied for the Synod's contingent fund.

CONGREGATIONAL SINGING.

Mr. D. Meeker, having, by permission, addressed the Synod on the subject of church music, it was

Resolved, That, in the mind of this Synod, it would be for the best interests of our churches that they do not depend upon choirs alone for executing the praise of God, but take all proper means to bring about congregational singing, according to the direction of Scripture, "Let the people praise thee, O God; yea, let all the people praise thee."

THE OCCIDENT.

The committee appointed last year, in conjunction with the Synod of Alta California, to secure the publication of a Presbyterian newspaper, reported their action; whereupon it was

Resolved, That the thanks of the Synod be tendered to the Rev. James Eells, D.D., for the able and efficient manner in which he has edited THE OCCIDENT (receiving no pecuniary return), in the midst of the cares and duties of his most important pastoral charge; also, to the Rev. E. B. Walsworth, D.D., associate editor, for his efficient co-operation.

A committee was appointed to bring in a minute in reference to the OCCIDENT, whose report was adopted, as follows:

Resolved, 1. That Synod now, as heretofore, are impressed with the importance of sustaining a religious newspaper, as an efficient auxiliary to the work of the ministry, and a most valuable means of conveying religious and moral instruction and information to our families and communities.

2. That the good work already done by the publication of THE OCCIDENT, and the measure of success and favor which it has secured to the present time, are in themselves sufficient reasons to encourage us to seek for its continuance, and the enlargement of its means of influence by such measures as may occur to the wisdom of the committee of the two Synods, to whom this subject has been referred.

3. That the members of the joint committee appointed last year be reappointed for the present year.

The Young Men's Christian Association extended an invitation to visit the rooms at any time, for which courtesy Synod tendered them a vote of thanks.

THEOLOGICAL SEMINARY.

The Rev. Mr. Veeder, presented a report which was adopted as follows:

The undersigned members of the joint committee appointed at the joint meeting held last year with the Synod of Alta California, to take into consideration the subject of a Theological Seminary, and to report thereon, would respectfully state:

That, with the exception of a single meeting at the time of the last Synod, at which no definite action was taken, the joint committee has held no meeting, and is therefore not prepared to make a report. The subject has, however, been a topic of conversation between different members of the committee; and, at a meeting called yesterday, in the absence of a quorum, the undersigned agreed to offer the following resolutions for the consideration of the two Synods.

1. That in view of the rapidly increasing wants of this coast, needing an increase of the ministry keeping pace with the rapid growth of the population; in view of the vital importance of purity of doctrine; and of a ministry thoroughly imbued with a knowledge of the doctrines of our own Church; in view of the prospect of an early union of the two branches of the Church, and of the fact that one of the chief causes of the original dissension was the introduction into the ministry of our church of large numbers of ministers not trained in our own Seminaries, or under our own ministry; and lastly, in view of the fact that there are many young men within our bounds, who might be turned into the ministry, were facilities for obtaining theological education properly provided; in view of these, and other weighty considerations, it appears that the importance of the early establishment of a Presbyterian Theological Seminary within our bounds can hardly be overated.

2. That while the way does not yet seem clear for the immediate establishment of such a seminary, early provision for theological education may and should be made, in connection with University College, which, by the action of its trustees, has lately been placed in connection with both branches of the Presbyterian Church, and which by the possession of property of great value, and by the progress it has made during the seven years of its existence, gives promise of permanence as a Presbyterian seminary of learning, and now presents itself as capable of being made the best instrumentality within our bounds for training up an able ministry for our church.

3. That this Synod regards the early endowment of one or more professorships, to be filled by men qualified to guide the studies of candidates for the ministry, as practicable, and will work in all suitable ways to secure such endowment.

W. W. BRIER.
P. V. VEEDER.

MISCELLANEOUS.

The Rev. A. W. Loomis was appointed to preach a sermon before the Synod at its next meeting, on the subject of Foreign Missions.

A complaint presented by the Rev. B. I. Lowe against the Presbytery of California for its action in a judicial case was sustained by the Synod.

The Rev. Messrs. Veeder, Eells, Thompson, Buel, and Woodbridge, were appointed a committee to bear fraternal assurances, and to confer with the Synod of Alta California.

The thanks of the Synod were tendered to the ministers, elders, and members of our churches in this city for their kind entertainment of its members during the sessions.

Synod then adjourned to meet in the First Presbyterian Church, San Francisco, on the first Tuesday of October, 1869.

JOHN EDWARDS, Stated Clerk.

Narrative of the State of Religion.

To your Committee on the Narrative has been assigned the duty of gathering into a condensed form a report of the working condition of our churches. From most of the brethren you have heard verbal reports, and your committee do not hope to be able to reproduce the glow of enthusiasm which their words kindled; nor yet faithfully portray the trials through which many have passed. In the experience of the brethren, the sunshine and the shadows have so blended that we are permitted to record some increase as the fruit of their labors.

DIVISION OF WORK.

The work of our churches naturally divides itself into the following:

1st. The preaching of the Word on the Sabbath.
2d. Prayer-meetings during the week.
3d. The work of the Sabbath School.

These are the arteries through which the life of the Church flows. Lay your hand on these, and you get the pulse-beat of the Church. Is there vigorous health? Then every one of these is liberally supplied, growing in strength and beauty.

WORK OF PASTORS.

The past year, in most of our churches, has been one of steady, earnest work. There has been scarcely anything that might properly be called a revival, while in many of them the additions have been very gratifying. Twelve churches report an

increase of 232 members, while but two churches report no additions.

Most of our churches report a steady increase in their congregations, larger collections for the Boards of the Church, and more general interest in benevolent enterprises.

PRAYER-MEETINGS.

Concerning prayer-meetings, your committee regret that the churches have not made fuller statements, so that we might be able to show more fully what is being done. In regard to this, we have but the general statement that the prayer-meetings are supported, and are interesting.

SABBATH SCHOOLS.

The same vagueness is found in the reports concerning the Sabbath Schools. This is to be regretted, as your committee have no doubt, if the facts could be obtained, that in both these departments—the prayer-meeting and the Sabbath School—we would find much cause for encouragement.

GROWTH OF CHURCH.

Of this we are assured, that God is owning the faithful labors of Christians in building up and multiplying our churches.

Within our bounds one new church is organized with 21 members. Three church edifices—one at Tomales, one at Bodega, and one at Santa Rosa—are being erected, at a cost of $22,000. Calvary Church, San Francisco, is also erecting a new edifice, at a cost of $120,000. Under the care of this church, there has also been erected a church building on Howard Street, between 21st and 22d, at a cost of $7,000. Arrangements are made to organize a church there in a few weeks.

From all this we have cause for devout gratitude for the past, and great hopefulness for the year to come.

All of which is respectfully submitted.

J. H. McMonagle, Chairman.

Action on the Minutes of the Gen. Assembly.

The Committee on the Minutes of the General Assembly beg leave to present the following

REPORT:

There is an unusually large number of subjects of vast importance presented for our consideration in these Minutes; subjects that should stir the understandings and hearts, and rouse to increased activity the members of this Synod; subjects that evidently tend toward a preparation of the whole Church of Jesus Christ for the wonderful demands of the age, and for the reception of the glorious things which prophecy has told us shall be the inheritance of the city of God in the future. We need not delay by a special naming or illustration of all these subjects. A little attention will make the discovery of them in the pages of these Minutes. There are, however,

THREE LEADING THEMES

that should claim the special consideration of this body:

1st. The benevolent operations of our Church, including all the plans and movements, expenditures and wants of our Boards.

2d. The debates in our late General Assembly in relation to the thrillingly important subject of the reunion of the New and Old School branches of the Presbyterian family.

3d. The Narrative of the state of religion within our bounds, in the widely extended limits of the United States.

We may not tresspass upon your time to say all that might, and perhaps ought to be said, in the way of pressing upon the consideration of all present the weighty things that are included in these topics.

BENEVOLENT OPERATIONS.

In regard to the benevolent operations of our church, there are several things to be noted:

(*a.*) The considerable increase in the contributions of our churches to our various Boards, over all previous years.

(*b.*) The increased number of our contributing churches.

(*c.*) A number of valuable legacies left to some of our Boards, during the year.

(*d.*) The important work that has been done among the freedmen, and the assistance given by our Board of Church Extension in the way of help to a large number of churches to complete their houses of worship.

DELINQUENT CHURCHES.

For all these things we ought to render thanksgiving to the great Head of the Church. But we have to mourn over the fact that there are hundreds of churches within our bounds which contribute not a dollar towards the support of any of our benevolent enterprises, and that so large a number of our people give almost nothing toward carrying forward the great enterprises of our denomination.

REUNION.

The second topic, namely, the question of reunion with our New School brethren, occupied a large part of the attention of the late Assembly, brought out a great deal of the talent of our church in debating it, and seemed to be the matter that called forth more feeling than anything else. The motion in regard to the reception of the basis presented by the Joint Committee of the two Assemblies was finally put, and was carried by a handsome majority.

FEELING ON THE UNION QUESTION.

There are three or four things indicated by the debate on this union question:

1st. A strong feeling of friendship on the part of the ministers and elders of our Church for the ministers and elders of the Church of the New School.

2d. An almost universal conviction that our New School brethren are honest in their avowals in regard to orthodoxy; that they hold and cherish the leading doctrines of our Confession of Faith, just as strongly and as lovingly as ourselves.

3d. That the period for uniting and forming one great and powerful organization, has almost arrived.

4th. That such a union would be promotive of both denominations referred to, and greatly advance the interests of the cause of our blessed Lord.

STATE OF RELIGION.

The Narrative of the state of religion within our bounds gives us the cheering intelligence that our Church in all her departments has been making rapid progress during the year. This is evidenced especially by the fact that, within the bounds of more than half of our Presbyteries, the Lord has been graciously pouring out his spirit; that a large number of the aged, and heads of families have been gathered into the fold of Christ; that the contributions, as already stated, have been increased, that the gospel has been carried into many destitute places; and that the Lord has been doing great things for us in various places in the heathen world.

In conclusion, your committee would suggest the following resolution:

Resolved, That we render thanks to Almighty God for the good things he has bestowed upon us in the past; that we feel ourselves called upon to double our dilligence; and that we should, in obedience to the will of our General Assembly, endeavor to inspire our people with a feeling of more entire consecration to God's service, and, if possible, enlarge, and render more universal, their contributions to the cause of righteousness.

A. Fairbairn, Chairman.

Correspondence.

Persecution in Japan.

On the 14th of July, the eve of our embarkation from Shanghai, an obscure rumor reached us of a fresh outbreak of persecution in Japan. Five days later we arrived at the islands, and I set myself to work to ascertain the details of those inhuman proceedings. It was true that persecution against native Christians had broken out afresh—the volcano, so long quiescent that its sides had begun to be adorned with fruitful vineyards, had suddenly burst into fearful activity. The Mikado had published a new decree, requiring the Daimios to surrender their Christian subjects for death or penal servitude.

Nine years ago, our minister, Mr. Harris, in the city of Yedo, expressed to me the opinion that the last Christian had suffered in Japan on account of his faith. The old law was unrepealed, but it would pass away as a dead letter; of this he had been assured by native princes when he endeavored to secure its repeal.

They were, no doubt, sincere, and he, no doubt, believed their declaration; but things have changed since then, and not for the better. The Tycoon, with whom the treaties were made, has been overthrown, and the civil power transferred to the Mikado. The latter, eager to conciliate his people by some popular measure, fulminates a new edict against the Christians, just as Roman emperors were wont to please their subjects by throwing Christians to the wild beasts.

The first instalment of sufferers consisted of 119 men and women, heads of families, who, on the 7th of July were put on board a Japanese steamer at Nagasaki, and carried out to sea, no one knows whither. The officers gave out that they were to be drowned, but it is believed that they were condemned to the harder fate of spending the rest of their days in the gloomy depths of the northern mines. One hundred more were kept in prison, soon to share the same or a harder fate, if they remain true to their faith, and the whole number registered and marked for destruction is 4014.

These facts I obtained from a Protestant missionary, Mr. Verbeck, a Roman Catholic Bishop, Mr. Petitgean, and the American Minister, Gen. Von Valkenburg. I also obtained a copy of a pamphlet which has been extensively circulated for the purpose of exciting the public mind against Christianity. A few sentences will serve as sample of its spirit: "They," (the Roman Catholics) says the writer, "employ some twenty men of letters, and equipping them as merchants or as pilgrims, send them out to propagate their faith. They make converts, either by giving money to the poor, by performing miracles, or by appealing to the carnal passions; so that very soon one or two hundred people are collected who no longer obey the Lord of the land, and go so far as to disregard all the proprieties of human society—a fearful state of things, indeed! In the same place, Americans and English have erected Protestant churches, and lay themselves out to deceive the most wise and illustrious men of our glorious country. They profess to teach astronomy, geography, artillery, medicine, etc., but all the time their real object is to instil the poison of the false religion.

On comparing the two religions, the Protestant is by far the worst. It sounds very well at first, but you find at length that it holds the same errors as the other, and does much more mischief."

I ought to remark here that those who have been arrested or proscribed, thus far, are all Roman Catholics; but they do not deserve our sympathy the less on that account. The above sentences show that the Japanese are far from making any distinction in favor of Protestants. When persecution is raised by a Pagan power against any body of professed Christians, it ought to be viewed as the common cause of all Christendom, and all the envoys of Christian States ought to be ready with their good offices to avert or alleviate the calamity. In this instance they have united in a protest; but that protest is, I fear, couched in very mild terms, or it would soon bring Japan to the stool of repentance. The rights of conscience should be recognized as equally sacred with the right of personal liberty; and persecution on religious grounds ought to be as promptly repressed as a revival of the slave trade.

In the seventeenth century no fewer than 30,000 Japanese were put to death in the vicinity of Nagasaki for their adherence to Roman Christianity, and Dutch Christians (?) to their lasting shame, aided in destroying those faithful martyrs. W. A. P. M.

S. S. Colorado, Sept. 9th, 1868.

The Chinaman.

[The following are sensible words, from the pen of a lady, on a subject which deserves to be kept constantly before the minds of Californians.—Eds.]

"Lo! the poor Indian!" in days past, was often the exclamation of sympathizing friends of the red man, cognizant of his wrongs, and the unjust and ungenerous treatment he received, both nationally and individually; and redress was sought for him in many ways, and help came to him through many avenues. The efforts of individuals, or religious organizations, however, can never wipe out the stains resting upon our policy toward the children of the forest, and we are repeating the cruel code in our conduct toward the Chinamen. Looked upon as an inferior, regarded as a degraded specimen of humanity, the Chinaman is oppressed and imposed upon continually; the wholesale term of "John Chinaman" robs him of his individuality, and these immigrants, many of them, regard it as insulting; subject to the derision of rude boys; not allowed to testify in our courts of justice (?); brow-beaten by imperious neighbors; accused of all the petty thefts, in many neighborhoods; robbed over and over again in the mining communities—they yet move among us a peaceable, industrious, self-relying people, without vindictiveness or revenge; seldom aggressive, and with a peculiar faculty for minding their own business. They are building our roads, developing our mines, cultivating our soil, spanning our continent with a gigantic railroad, and contributing largely to the development of the State. As domestics, they are steady, apt, and tidy—in the mountain towns we should be thrown on our own resources without them in this capacity—and yet how few families take any religious or personal interest in the instruction of the particular Ah Soon, or Hung Wo, who engineers the kitchen department.

We send missionaries to China, to convert the heathen from his idol worship, and lead him to a knowledge of the Savior who died for him. But when China comes to us, what effort do we make towards her conversion to Christianity?

"Why do you invite your Chinaman to be present at family worship?" questioned a lady; "he certainly does not understand what you say or read."

With shame I confessed that the idea occurred to me as the suggestion of the boy himself.

"What for you ask him God?" he questioned one morning, and upon my asking him if he would like to sit and hear, he gladly availed himself of the permission. To read and write also became a great object of ambition, and no matter how tiresome the duties of the day had been, Hung Nau invariably availed himself of the hour of study I gladly bestowed upon him in the evening. Since then it has occurred to me to ask a Chinaman, now and then, if he would like to go to church, and it is surprising to hear the questions asked in reference to the sermon and the minister.

"How him man *know* God?" was what puzzled Ah Wang, an intelligent Chinese, employed by a friend, and much thought and study was bestowed upon the proper mode of communicating how the knowledge of God enters into the heart of man.

In reference to death, the Chinaman has peculiar notions, and keen and quick-witted are many of them regarding the moral characters of those who profess Christianity.

The treatment of the Chinese, the apathetic indifference to their spiritual advancement; the want of effort to make them acquainted with the glorious provisions of the Gospel of truth; the disregard of all personal obligations toward them beyond mere dollars and cents, is partly, I doubt not, owing to their being so completely alienated in habits, language, and customs, from ourselves. But there is in the Chinese character good material to work upon, and if we would, individually, give the same missionary interest to those around and among us, as we do to the unconverted dwellers in Heathen countries; If we would take the same pains to give them the Bible and explain its teachings as we do to send it to the "isles afar off," why might not the results be as beneficial?

The foreign field of missionary labor is a noble and interesting one, and there are those peculiarly endowed with qualifications to render important service in this direction; but to "do the duty that lies nearest thee," is an axiom of Carlyle's too often overlooked, in the question, alas! so many of us ask, "Who is my neighbor?"

In their mining camps, the Chinese are subjected too often to the brutal jeers and personal violence of a class of white men who are a disgrace to the community at large. Only a month or two since a shocking and barbarous murder was done, on an inoffensive laundryman at Forest Hill, by one of these creatures; and yet there are those who look upon such things with indifference, because it was "only a Chinaman." I could multiply instances of this kind but the daily papers are full of them, and they have become crying evils.

It is perhaps in the minor morals, as they are sometimes termed, we can best teach Chinamen respect for Christianity in its outward observances, even before they comprehend its spirit.

I only sell to Chinamen on *Sunday*, says a storekeeper, because they don't know anything wrong in buying. But *you* do, my friend, and if you violate a principle to accommodate them, they will soon learn that a man who *professes* to keep the Sabbath and swerves for the sake of Mammon, is not as likely to deal plainly with them as the one who refuses to trade with them on that day. It is astonishing how soon a Chinaman learns the difference between a "go-to-church man" and a non-attendant at a place of worship. He knows as well as any, that the best illustration of Christianity, is in the fruits it bears, and example and precept bear the same relation to each other, in his mind, as they do in that of his more enlightened neighbor.

The facility with which a Chinaman learns to write the English language might be turned to good account by giving him Scripture verses to copy—as in his own language, the maxims of Confucius are frequently used as school texts.

The question so often asked "What are we to do with the Chinaman?" involves the idea of our moral responsibility toward them. Is it not wiser and safer to educate and enlighten them, than to "let them alone?" N.

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The Occident.

San Francisco, Saturday, October 10, 1868.

SYNOD OF THE PACIFIC.

Christian and fraternal intercourse and sympathy and counsel have value in proportion as we are deprived of them. Those who may enjoy these at any time, often fail to appreciate the extent of their influence on them for good, while those who can enjoy them only on rare occasions, feel that these are among the most delightful that they know. It is for this reason, no doubt that brethren who are isolated by their labors in this new country, often spending months together without the cheer and support of even a visit from another, and becoming really lonely in the wide fields they attempt to cultivate, look forward to the annual meeting of the Synod with hope and pleasure. Were no more to be gained from these meetings than the encouragement and refreshment which are furnished to each one by his mere presence in the company and the magic effect of communion, there would be abundant reason why they should be held. The weary would find them an arbor to which it is most grateful to turn aside and rest awhile. The disheartened would find them the Appii Forum where the faces of brethren will inspire them with thankfulness and courage. The strong would find them an arena, in which they may take position with more complete assurance of progress. It is never wasted time, when those who come in from their toil, as did the disciples from their mission, are invited by their Lord to come apart, lay off their harness, and surrender themselves for a season to sympathetic converse with each other and with Him.

There are other objects, however, which need not collide with this, to be accomplished at these gatherings of the ministers and elders of the Church, and sometimes these have vital connection with its prosperity, and immediate bearing on the cause of Christ. There are times of special importance, as related to the plans that may be devised, and to the results if they shall be executed. In the judgment of those who have just enjoyed their accustomed opportunity for conference in the Synod of the Pacific, we have reached a period that must be so regarded, and subjects were discussed, and modes of advance were proposed, and conclusions were reached, that must give new impetus to our Church if the spirit of the Synod shall force its way into the many fields in which its members shall again take up their work. The demands of our denominational interests, that we may answer the expectations of those who look to us for the exercise of that vigilance which ought not to be wanting; the demands of the most attractive regions beyond what we have yet attempted to compass, all resounding with the voice of providence that we go up and possess them, for our Master; the call that comes back to us from the future upon which we almost begin to tread, that we prepare ourselves for its vast responsibilities, and lay deep and strong the foundations on which its superstructure is to be reared; and, more than all, the ever-emphatic command of our Lord, that we discern the signs of the times, and be worthy of such an era and such a land, seemed to leave no alternative for us. The conviction was unusual that our churches must do more, that our brethren in the East must help us more, and that there is no excuse for delay.

The report of the Committee on Domestic Missions gave the key-note to the meeting, and a plan for the more effectual and extensive usefulness of the Church in this department of effort was adopted, the fruit of which must be blessed, as it can hardly fail to secure the hearty support of those who apprehend the necessity for some more abundant labors in the destitute parts of the coast.

The recommendation that temporary provision be made for Theological instruction, in connection with the City College, which has been placed more directly under the supervision of the two Synods, deserves serious attention. As soon as may be, we should have a Theological Seminary, for ample facilities should be furnished for the rearing of a ministry for California, on California soil; but until we are able to endow such an institution we may endow professorships in the college for the education of ministers from among the graduates and others who may desire thus to serve God in the churches.

Nor is the least of the items which engaged the attention of the Synod, the discussion which took place respecting The Occident, and the action in which the sentiment of the brethren was embodied and expressed. The feeling was earnest and general, that we need and must have a paper, to be our organ and the representative of the Church, and that it should be amply sustained, and fully equipped with permanent editorial ability, that it may become a mighty engine in support of the truth, and in prosecuting the plans of our denomination. We trust this feeling will be no less earnest in the breasts of all, throughout the year. Nothing but this, and the blessing of God, is necessary to the complete establishment and success of the paper.

There were other points of much interest, which received the consideration of Synod, directly and indirectly, but we have not time to speak of them in detail. We should not omit to say, however, that in regard to the great question now pending, viz., union with the New School branch of the Church, quite as much feeling was apparent as at any previous session, and the hope was often expressed that union may be effected without delay, though some do not like the qualifying words of the first article of the Basis.

A delegate was appointed to represent the Synod in the Synod of Alta California, which convened on Wednesday evening of this week, and also a Committee on Conference upon those subjects in which the Synods have common interest. We shall hope to publish some account of the New School Synod next week, as all its deliberations indicate that it is in no respect behind any who feel that they are entrusted with the Gospel, as the saving power in the midst of the hosts who will find their homes on these shores.

Summary on Baptism.

In reviewing that portion of the discussion which we have now passed over, let me recall: 1st. That I have shown from the Scriptures that the Holy Spirit, the Author of inspiration, has employed the term *baptismois* (baptisms) to indicate the various ablutions of the Jews, the chief of which were sprinkling—some by pouring, some by washing, none by immersion, thus including all the divers ritual ablutions of the Jews for personal purification, under one generic term, *baptismoi*, as in Heb. 9: 10.

2d. That the Rabbinical purification before meals was by hand-washing, as proved by the prescribed tradition; by the superstitious stress laid by the Rabbis on this distinctive mode of purification; by its perfection and completeness in their estimation; by the entire absence of any reference to other modes of ablution before meals, either in the Scriptures or Rabbinical authorities; by the mention of conveniences in the household for this and similar modes of cleansing, but which were inadequate to cleansing by immersion; and by the reproof of the disciples by the Pharisees, in Matthew and Mark, for omitting the customary hand-washing. I am, therefore, constrained to insist that, as in Heb. 9; 10, in respect to the ablutions of the Hebrews, so in the Gospels in respect to the Jewish ablutions, *baptizo* and its cognates are used as generic terms to signify the traditional ritual purifications of the Jews, while the particular mode of their administration was not by immersion.

3d. In the baptisms of the Holy Ghost, which we have endeavored candidly and carefully to examine, at the Day of Pentecost, and at the preaching of Peter at the house of Cornelius, while it has pleased the Holy Spirit to manifest His presence by the figure of an effusion, and so to declare it in the sacred narrative for the instruction of those who should come after in all time, and while these manifestations are termed baptisms by the voice of the unerring Spirit, still there is no trace of an immersion, nor is there any plea made for an immersion by the ablest Baptist commentators; hence, in view of the narrative, I am authorized to conclude that the baptism of the Holy Ghost, the type of Christian baptism, was not by immersion, but by effusion; therefore, in view of these facts, I humbly submit that among the people who heard the teaching of our Savior and the Apostles, in the language which they spoke and wrote, *baptizo* was used as a generic term to indicate the use of water in ritual purification, and this being the essential idea, it was undetermined and uncontrolled by any particular mode, still less by the mode immersion, while in the case of the baptism of the Holy Spirit, the mode most emphatically was not by immersion, but by the figure of an effusion, while these ministrations, beyond all controversy, were termed in sacred writ *baptisms*.

If, then, we look at the ablutions of the Hebrews, which were performed by sprinkling, pouring and washing, we find that the inspired Apostle calls them baptisms; if we look at the traditionary ablutions of the Jews before meals, while the Scriptures and rabbinical authority shuts us up to one mode—hand-washing performed by pouring, we find this also designated by the evangelist as a baptism. If we have regard to the ministrations of the Holy Ghost at the Day of Pentecost and on the household of Cornelius, which were bestowed by effusion, we find that by the authority of Jesus Christ Himself, they were still termed baptisms. When, therefore, the revisers of the Bible Union, in their version, give immersion as the synonym of *baptizo*, in these and other cases, they have not only departed from the *usus loquendi* of the time in which the sacred writings were penned, "the great rule and law for the interpretation of language," but they have gone counter to the testimony of the sacred writings themselves, in that they have glossed the pure word with their own interpretations, and in the translation of *baptizo* by immerse, they have not only taken away the idea of purification invariably attached to *baptizo* by the inspired writers, but, by the use of this word immerse, they have prescribed a mode, and a particular mode—immersion—in which, as we have seen, they are not sustained by the facts of the Scripture, and have thus added to the sacred text, the ideas of their own private interpretation.

I only desire to add this note. One of two things must be true: either the Apostle was mistaken in the outpouring of the Spirit at the Day of Pentecost

being the promised baptism, or if it were the baptism promised by the Savior, then it came by effusion. Here, then, we would say to our Baptist brethren, if denominational requirements are satisfied in this effusion, and this faith finds in it the baptism—or, in their phraseology, the immersion—of the Spirit, let that same faith, helped along by Christian charity, be satisfied when we pour the baptismal water upon the subject in imitation of the Holy Spirit, which fell upon Cornelius, and a baptism—that is to say, an immersion—and the broad belt of distinction which separates Christendom vanishes at once to an impalpable line. But if I am told we will not be guilty of the folly of allowing an immersion in water when the water is only poured upon the person, I must reply: is it any worse folly than to claim an immersion in the Spirit when the text says, expressly and distinctly, the Holy Ghost fell on them as on us? But if I am told we will not be guilty of the solecism of allowing an immersion in water, when water is only poured upon the subject, I must reply: is the solecism any less flagrant in demanding an immersion in the Spirit when the text reads expressly and distinctly. "The Holy Ghost fell on them as on us?" F. B.

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And of all who desire books in any of these departments. All such are requested to call and examine the publications of the Presbyterian Board at the Depository for the Pacific Coast, which has been established at the store of

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Current Literature.

Life in the Argentine Republic.

Details that may be relied upon respecting a country of which little has been written are always valuable, and when these are given in popular style, they will be read more eagerly than almost any other form of reading for the people. But few, even of our intelligent citizens, have any definite information concerning the larger part of South America, and many are obliged to ask about the geographical position of States whose political changes are chronicled as a part of the current history of our generation, when their attention is arrested by the accounts of them in the papers. The Argentine Republic, or Argentine Confederation, as the government is sometimes called, situated in the southern portion of the American Continent, is but little known among those who have been at a distance from the commotions by which its history has been distinguished. The physical structure of the region, the peculiarities of the people, their revolutions and experiments, which have caused almost constant civil war for twenty-five or thirty years, the character of their leading civil and military men, and the prospect that permanence and prosperity may finally render the country what its best inhabitants have struggled to make it, are all discussed in the book whose title we have given above. It was written by Domingo F. Sarmiento, L.L. D., Minister of the Republic to the United States, a man most deservedly eminent among his countrymen, and honored by them as the one most able to advise and lead in all movements for their elevation and advantage.

The Spanish is finely translated by Mrs. Mary Mann, who had become interested in Colonel Sarmiento and in the Argentine Republic through the efforts of her husband, Horace Mann, to introdnce the boon of Common School Education into that part of South America, and Mrs. Mann has written an extended preface and a biographical sketch of the author, from which much knowledge may be gained respecting matters general as well as personal.

We have been greatly pleased with this volume and do not doubt that it will be read by many who may obtain from it some new views of the difficulties and trials of men who are striving for the civil and ecclesiastical freedom of the States of South America.

The Opium Habit.

This work is for the most part a record of experience. It collects the statements of distinguished men who have been victims of the habit, that these may become a beacon by which others may be warned away from the rock on which they wrecked so much happiness and ability for good. De Quincey, Coleridge, Blair, Robert Hall, John Randolph, Wilberforce and others most widely known are quoted with comments and suggestions and testimony, that are strong as revealing the extent of the habit in the various classes of society. We are not prepared to affirm that all the compiler says of these men is true, certainly representing some of them it is new to us, and we should be unwilling to believe it upon other than conclusive proof, yet the habit of opium-eating is known to be more general than many suppose, and it is thought to be more prevalent from year to year, especially among those of literary and sedentary pursuits. The publication of this book, therefore, may be useful, for its style and method are likely to make it popular. If intemperance in the use of alcohol is ruinous in its effects, as all know it is, and opium can be shown to be more ruinous, as is here attempted, those who are inclined to use it should take the warning, and desist while they can, for one of the principal and most sad effects of it, is that it destroys the tone and supremacy of the will, so that its victims lose the power of self-control. The work is published by Harper & Brothers, New York, and for sale by Bancroft, & Co.

Periodicals Received:

Putnam's Magazine for October. A first rate number. San Francisco: Bancroft & Co.

Family Treasure for September.

Good News for September. A new religious monthly that appears well, and has several valuable articles. Published by P. S. Wynkoop & Son: New York.

Godey's Ladies' Book for September. Philadelphia.

The Overland Monthly for October. Quite equal, and in variety of matter, superior to any previous number. We congratulate the publishers that they so fully answer the public taste in their Magazine. San Francisco: A. Roman & Co.

The Congregational Review for September. The leading article is an interesting, and in some particulars an able review of the New Baptist Version of the New Testament.

LITERARY ITEMS.

The Spiritualists, who started with an abhorrence for sects, are themselves fast crystallizing into one. Fresh evidence of the fact comes to us in *The Spiritual Harp*, a hymn and tune book of nearly 300 pages, prepared expressly for the use of their denomination, and published by William White & Co. of Boston. It is handsomely printed and seems to be well adapted for the purposes for which it was intended. As might be expected, Watts and the other standard writers of the Orthodox hymn-books are noticeably ignored, and their places supplied by numerous modern and "spiritual" poets, whose lyric and love songs have never been used as hymns before. This freedom of selection has brought together many fine poems and much flowery nonsense, all of which is set to easy and singable music.

Gen. Halpine (Miles O'Reilly), whose death was recently announced, is an illustration of the result of overwork. He used to boast himself able to produce more "copy" in a given time than any other man in New York, and indeed there were few journalists who could surpass him. And he imposed excessive tasks upon himself, so as to be driven to the use of stimulants to enable him to undergo the excessive strain on his nervous system, and maintain his reputation for speed. When his work was done, something was required to quiet the fever of mental excitement and produce sleep, and chloroform was the resort. An overdose caused his death. And so his great powers were sacrificed at an early age to this high pressure system of working.

The four chief monthly magazines in the United States are the *Harper*, the *Atlantic*, *Putnam* and the *Galaxy*. With regard to the pre-eminence of the first two, none will question; as to the others, there will be many doubts expressed. *Lippincott's* and the *Overland monthly*, among new ventures; *Hours at Home*, Frank Leslie's *Lady's Magazine*, and a great many more among the older periodicals, will assert their claims. But for the present we are prepared to maintain our assertion; though it only needs another month or two of such success as they have had to place both *Lippincott* and the *Overland* in the foremost rank.—*Springfield Republican.*

The Truckee *Tribune*, the Dutch Flat *Enquirer* in a new place and under a new form, has been received. It is much improved in appearance.

The Chicago *Tribune* and the Cincinnati *Commercial* are the most profitable papers in the country, outside of New York.

Magazine.—The editor of the *Advertiser* proposes to commence the publication of a monthly magazine at Vallejo soon. It will be local, original, and lively. Due notice will be given of the first issue.

Educational.

The Passing Campaign.

Pains should be taken to impress upon every young person's mind such an event as a passing Presidential campaign. Much pains will not be needed. Most mature persons have employed in this regard no particular care, and yet can run back over the campaigns which have occurred in their lifetime and recall each by some characteristic ditty, party badge, "log cabin," "hickory pole," or barbecue. But the matter is too important to be left to chance. The young person should be directed specifically to observe some song, caricature, procession, banner, or assemblage, of a nature calculated to excite his feelings or imagination, and thus rivet his memory. A campaign is worth remembering as a matter of historical knowledge. The elevation of a new name to the chief magistracy of the nation is one of the most important of the events of passing history. Not to observe the events of the present is as bad as not to read the events of the past. Every argument in favor of perusing the story of the campaign of 1348 is good as a motive for observing the campaign of 1868. The shame of not knowing, from the historian, the facts of the Jefferson election need by no means be so pungent as the mortification of not being able to recal for ourselves the facts of some similar event in our own time. But a passing Presidential election should be fixed in memory on another and personal account. It will form an excellent means of fixing the date of contemporaneous events of personal history. The campaigns of a man's lifetime form an excellent series of steps by which he may traverse again the events of his private career. Recurring regularly every four years, the date of any one of them is easily recomputed, if it slips the memory, and thus the coincident events of our own lives accurately fixed in point of time. Forty years from now your boy says: "Where was I in 1868?" He answers: "My history, or my neighbor here, tells me that that was the year of the Grant and Seymour campaign. I must then have been living in San Francisco, in such a street. I know this, for it was a procession for Grant, or Seymour, that my father waked me to see, as it passed our house, which was located on that street. Or, it was in the Fair building, near our house, on such a street, in San Francisco, that I saw medals and pins of Grant, or Seymour." The difference between a strong and a weak man, in life, can often be traced to the use or neglect of just such little painstakings as these on the part of parents. C. R. C.

Personal.

Rev. Mr. Van Doren of the Amoy Mission, China, preached last Sabbath in the Presbyterian church at Watsonville. He is on his way East on account of disease of the eyes, contracted by severe study in China.

Rev. Addison Jones and wife, of Santa Clara, have recently been expelled from the Baptist Church for free communion. He is gathering an independent congregation at Mayfield. We wish him success.

Mr. W. Renton, of Kitsap County, returns the largest income of any man in Washington Territory —$14,000. Five other men in the Territory have incomes exceeding $10,000.

Mr. H. L. King, one of our most respected citizens, met with an accident on Monday last, by which his leg was broken, and he was otherwise considerably bruised.

Mr. D. Rutherford has been elected President of the Cal. Railroad Relief Society lately organized. Mr. Wm. Masterman is Vice President.

Mr. J. W. Forbes has sold out the Virginia *Trespass* to parties who will publish the paper as a Democratic organ, called the *Safeguard*.

Mr. S. C. Hastings of Napa County has an income of over $25,000. There are 5 persons in the county whose income exceeds $10,000.

Rev. E. S. Lippett and Hon. Geo. Pearce discussed the political issues of the day, at Petaluma on the 23d ult.

Dr. Scudder delivered an address at the festival of the Howard Social and Literary Club on Tuesday evening.

Rev. E. C. Bissell, at the solicitation of his church and congregation has concluded to remain in this city.

Rev. I. N. Hurd preached at Chico last Sunday. He spoke in the evening on the mission work in India.

Dr. J. W. Linly of Klowa Hill, Colorado, was recently shot by a friend, who mistook him for an Indian.

Rev. J. W. Ross will labor in this State as a revivalist, under the auspices of the M. E. Church.

Rev. J. D. Driver of Oregon, has gone to Montana on a mission of the Bible Society.

The wife of Hon. A. H. Rose died at her home in Amador County last week.

Gen. P. E. Conner has returned from the East to his home in Stockton.

Dr. Robinson, of Jacksonville, Oregon, will soon move to Oakland.

Mr. Gary of Los Angeles, is feeding 100,000 silk worms.

Senator Cole has gone East overland.

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Tea Cultivation.

The cultivation of tea is not general throughout the Chinese empire, but is confined to a particular region between the thirtieth and thirty-third degrees of North latitude, called the tea country. There are some plantations near Canton, but they are few, and those that do exist are of no great extent. The trees are planted four or five feet asunder; they have a very stunted appearance, and they are not allowed to grow higher than is convenient for men, women, and children, to pick the leaves. The gatherings take place from one to four times in each year, according to the age of the plant. It is only the difference in the times of gathering, and the manner of curing which causes the distinction in appearance, qualities, and value; those which are gathered earliest in the spring, make the strongest and most valuable tea, such as pekoe, souchong, etc., the inferior, such as congou, and bohea are of the latest gatherings—green, or hyson can be made of any of the gatherings, by a different mode of drying. The first gathering of the leaves begins about the middle of April, and continues to the end of May; the second lasts from midsummer to the end of July; the third takes place during the months of August and September. When the leaves are gathered they are put into wide shallow baskets, placed on shelves in the air, or wind, or mild sunshine, from morning till noon; then, on a flat iron pan, over a charcoal stove, ten or twelve ounces of the leaves are thrown at a time, stirred quickly with a short hand broom twice or thrice, and then brushed off again into the baskets, in which they are equally and carefully rubbed between men's fingers to roll them; after which they are again put into the pan in larger quantities, over a slow fire, to be dried a second time. When dried enough, the tea is laid on tables to be drawn or picked over, putting aside all the unsightly or imperfectly dried leaves, in order that the sample may be made even and marketable. To make single or hyson, the first two gatherings are chosen, and, as soon as picked from the trees, are put into the pan; next, rolled and spread thin, to separate the leaves, which adhere to each other; again well dried, spread, sifted, picked and fried two or three times more, (especially if it is damp weather,) before it is in a marketable state.

The Chinese drink their tea without milk or sugar; they partake of it plentifully at their meals, and very frequently in the course of the day. One mode of using it, among the higher ranks, is formed by grating into the cup, balls made of the most valuable leaves, cemented together by a tasteless gum.

The Crops.

We have news from all parts of the country in reference to the crops. The intelligence is highly favorable to the agricultural interests, as may be seen from the following summary. The wheat crop is, according to locality, from 25 to 50 per cent. larger than it was last year in West Virginia, Indiana, Ohio, Missouri, Kansas, Utah, Colorado, Montana, Illinois, Iowa, Wisconsin, Minnesota, New York, Pennsylvania, New Jersey, Maine, Massachusetts, Connecticut and New Hampshire, and the quality is regarded as excellent. In Georgia, South Carolina, Alabama and Texas the reports are not so good, the yield being indifferent. In Louisiana, Arkansas, Kentucky, Mississippi, Maryland, Southwestern Virginia, Central Tennessee, North Carolina, Delaware and Vermont, the crops have been an average one.

The corn crop in all sections of the country is reported to be very large, and the quality remarkably good. The yield this year, it is asserted, will be fully one-third more than last. This is especially the case in the Southern States.

The oat crop will be less than usual in New Jersey, Pennsylvania, Delaware, Maryland and Maine, on account of the rains. In Louisiana, Mississippi, Georgia, Florida, South Carolina, and the other Southern States, it will not be more than an average.

The yield of oats, however, will be large in Kentucky, Tennessee, West Virginia, Indiana, Missouri, Kansas, Ohio, Iowa, Nebraska, Wisconsin, Minnesota, Vermont, New York and Illinois, especially in the latter States.

The hay crop will yield more than the average returns, especially in Pennsylvania, New York, Indiana, Ohio, New Jersey, Delaware and Maryland, where the hay will be abundant and of excellent quality.

The barley crop will not be above the average. The potato crop is reported large and good. The hops in Pennsylvania, it is stated, have been killed by heavy mildew from the rains, and by lice.

The fruit crop, especially in the middle States, is very poor. The peach crop will not be half what it was last year, but in the extreme South it looks better. In New York the apple crop is more prmising than in any other State.

In the South, the sugar is said to be very promising, but very few canes were planted this year. Cotton has been injured by the caterpillar in Florida, but in other parts of the country the reports are encouraging.—*Philadelphia Instructor.*

Spring Balances—Incorrect Weights.—In nearly all the meat markets and many of the groceries and other shops where articles are sold by retail, are to be found some nice little contrivances for cheating the purchaser and adding to the gains of the buyer, called Spring Balances.

The spring balance was never intended to give value received; it is only convenient to show an approximation to the weight of the substance which is attached to the hook or placed on the suspended support, below. The spring balance is almost the only sort of apparatus that is of more value to the owner the longer it is used. The contrivance is so, for the reason that every strain on the tension of the spring causes it to bend a little easier than at the previous time it was bent; so that, admitting it furnished a true index of the weight of an article when it was new, it is certain that it will not do so after the lapse of a few months of use.

Not only is the spring balance inaccurate when compared with the lever balance, but it is after a little use, inaccurate when compared with itself; that is, it will require a greater weight to register the tenth pound on the scale than it did the first; for the reason that smaller quantities are much more frequently weighed than larger ones; or, again, if ten pounds are weighed separately they will not weigh ten pounds when put on the hook or support together.

No butcher or market man buys his meat by weight on a spring balance; and it is an outrage to sell it for from twenty to thirty cents per pound as indicated on such scales. The use of these balances is a fraud on fair dealing that communities should no longer tolerate. The Canadian government has already prohibited their use in the Dominion, and we hope that our State legislatures will move in the matter at their next session.

Get an Early Breakfast.—A bad custom is prevalent in many families, especially among farmers, of working an hour or two before breakfast, attending to "chores," hoeing in the garden, cutting wood, mowing, etc. This is convenient on many accounts, but it is not conducive to the health. The prevalent opinion is, that the morning air is the purest and most healthful and bracing; but the contrary is the fact. At no hour of the day is the air more filled with dampness, fogs and miasms, than about sunrise. The heat of the sun gradually dissipates these miasmatic influences as the day advances. An early meal braces up the system against these external influences. Every one knows the languor and faintness often experienced for the first hour in the morning and this is increased by exercise and want of food. We do not agree with the boarding school regime which prescribes a long walk before breakfast as a means of promoting health. Probably the best custom would be, to furnish every member of the family, especially those who labor out of doors, with a single cup of warm coffee, well milked, immediately after arising from bed. Then let them attend to chores, or mowing, hoeing, etc., for an hour or two, while the teams are feeding, and the breakfast preparing, They will feel better and do more work.—*Pacific Christian Advocate.*

Elm Bark for Tanning.—Elm bark is very generally used in Norway for making leather, and it is said the fine Norway gloves are prepared from the elm bark, and that the softness and beauty of the leather are attributable to this bark. The white willow is employed in Denmark for the hides used in the manufacture of fancy leather, the finished leather being impregnated with the oil of birch bark, which gives it a peculiar agreeable smell. It is a noteworthy fact that the Norway tanners use birch and willow in preference to oak bark.

Keeping Apples.—Mr. Pell, of Ulster county, the celebrated exporter of apples to Europe, recommends that apples, after having been carefully hand-picked in baskets, should be laid on the floor by hand, without pouring them from the baskets, until they are twelve or eighteen inches deep, and be left to dry and season three weeks, and then being carefully packed in clean dry barrels, they may be kept without rotting any reasonable length of time, and safely sent to any part of Europe or the West Indies.—*Presbyterian.*

Weekly Market Report.

Wednesday, October 7, 1868.

Flour—Sales of 1,000 bbls Extra, in lots, current rates. We quote jobbing rates for city brands as follows: Superfine, in sks, ₱ 196 lbs, $5@$5 25; Extra, in sks, $6@6 25.

Wheat—Sales include 1,000 sks choice shipping, to arrive, $1 85; 2,000 sks ordinary, $1 50; 4,000 sks choice shipping, $1 82½; 1,000 sks fair milling, $1 75; 2,000 sks choice white, $1 87½; 15,000 sks shipping, prior to arrival, private. We quote superfine or mixed lots at $1 50@1 55; ordinary to fair milling, $1 60@1 75; fair to choice shipping, $1 75@1 85; good to choice milling, $1 80@1 87½. At the close, 10,000 sks choice shipping reported sold at $1 85 ₱ 100 lbs.

Barley—Market continues firm at $2@2 25 ₱100 lbs, as extremes.

Oats—Sales embrace 350 sks fair, $2; 600 sks light, $1 90; 150 sks good, $2 12½; 250 sks choice, private; quotable at $1 90@2 15; 700 sks Oregon, $2 20 ₱ 100 lbs.

Potatoes—Sales of 250 sks Mission. $1@1 05; some lots of ordinary sold at 95c; a few choice lots have been placed at $1 10; 180 sks Bodega, $1 25; Carolina, $1 12½ ₱ 100 lbs.

Onions—Sales of Yellow, in lots, $1 76 ₱ 100 lbs.

Beans—We quote jobbing rates as follows: Bayo, 3½@3¾; Butter, 4@4½c; Pea, 3½@4½c; small White, 3@4c; Pink, 2½@3c; Red, 2½@2¾c ₱ lb.

Rye—Nominal at $2@2 10 ₱ 100 lbs.

Buckwheat—Nominal at $1 75 ₱ 100 lbs.

Mustard Seed—California Black is in light supply, especially choice quality; now quotable at 4c ₱ lb.

Bran—Is quick of sale from the mills at $22 50 ₱ ton.

Middlings—Fine sell at $37 50@40; feed descriptions, $32 50@34, with sales of 10 tons of latter quality.

Oil Cake Meal—Quotable at $30 ₱ ton.

Hay—One cargo of 250 bales choice sold at $14 50; range of market, 10@15 ₱ ton.

Dairy Products—California fresh roll Butter continues scarce at 55@62½c; pickled ranges from 40@45c. Cheese 16@18c for California dairies; small sales of new crop Eastern do, ex steamer, at 17@17½c; jobbing at 18c ₱ lb; Pineapple Cheese, 18@20 ₱ dozen. Eggs are firm at 60@62½ ₱ dozen.

Provisions—Bacon is jobbing at 14½@15c for California smoked; Oregon do, same price; California Hams, 16½@17c; Oregon do, 16½@17c; California Lard, 12½@14c ₱ lb.

Poultry—Live Turkeys are quoted at 15@20c ₱ lb; Hens and Roosters $7@8; Spring Chickens, $4 50@5 50; Ducks, $4@8; Quail $1@1 25 ₱ dozen; Geese, $2@$2 25 ₱ pair; Venison, 8@10c ₱ lb.

Wool—Sales for the week, by two of the leading receiving houses, 183,000 lbs fall shipping grade, 14½@16½ ₱ lb, outside price for strictly choice light clips.

Hides—Sales since last Wednesday reach 1,600 California dry at 14@15c. We quote Salted at 7c ₱ lb.

Tallow—Sales for the week of 7,000 fair to good Beef, 7¾@8c ₱ lb.

San Francisco Cattle Market.

The market presents no changes of interest. All descriptions are in good supply and the demand steady. Some dealers continue to quote 9c as the outside figure for choice Beef. We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7@8c ₱ lb.
do 2d do 6@7c ₱ lb.
Veal—Ranges from 6 to 10c ₱ lb.
Mutton—Is steady at 6@6½c ₱ lb.
Lamb—Steady at 8@9c ₱ lb.
Pork—Undressed, 4@5½c; dressed, 6½@7¾c ₱ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

The *Alpine Miner* thinks there will be in a short time a very great reduction in the cost of cutting galleries, shafts, &c., which will enable many ledges now valueless to be worked with profit. Some of the means of this reduction are; the use of machine drills, which in the great Mt. Cenis tunnel have reduced the cost of the work by two-thirds; improved qualities of powder which have already greatly cheapened the cost of mining; an improved quality of steel for the manufacture of drills.

The miners in the Mt. Diablo mines, says a correspondent of the *Bulletin*, make from $4 to $5 per day. Lying on their side or back, wearing nothing but a pair of pants, they work their way under the vein. They are healthy and seem to like their mode of life.

280 tons of ore taken from the Sierra Nevada Company's mine in Virginia City, was run through the batteries in 7 days and yielded, in gold and silver, $2,321. It costs only $2 per ton to work this ore, of which there is an inexhaustable supply.

A new mining district has been discovered about 110 miles southeast of Virginia City and near Walker Lake. There is plenty of water and timber in the district and indications of large quantities of gold. The district is called Black Mountain.

Mining property to the value of $550,000 has been purchased by the Consolidated Mining Company and English Company. The property consists of claims on Union Hill, Grass Valley. The document required $536 in stamps.

The "Hagan Super-heated Steam Process" is accomplishing wonders at the Enterprise Mine, Excelsior. Many believe that it is destined to supercede the Chlorination Process.

The Rutan furnace at Jefferson City, Montana, was run continually for 15 hours, and at the end of the time 500 pounds of crude bullion were taken from it.

The Silver City *Avalanche* says that the richest deposit of gold in Idaho or anywhere else, has been found a few rods back of its office on the Potosi ledge.

Three men are taking 1½ cords of dirt daily from the Kansas Lode, Quartz Hill, Colorado, which pays $60 per cord in gold. So says the *Denver Register*.

The Bullion Mining Company of Virginia have levied and collected assessments amounting to $750,000, and have not yet struck a pound of pay ore.

In the El Dorado ledge at Silver Bend, Nevada, exceedingly rich ore has been struck, some of it yielding over $6000 per ton.

The Seaton quartz mill near Drytown, Amador County, was recently destroyed by fire. The work probably of an incendiary.

Seventeen loads of rock from the Golden City ledge at Gold Hill, Nevada, were recently crushed and yielded $22 per ton.

Good ore is reported to have been struck in the Savage mine, and the strike has naturally raised the price of shares.

The Banner Mining Company, says the *Nevada Transcript* will add 10 stamps to their mill, making 40 in all.

A coal mine has been discovered about 15 miles from Victoria, V. I. The coal is of a good quality.

1800 barrels of lime have been burned on Butte Creek, Oregon, during the past summer.

Rich and extensive placer diggings have been found in Bush Valley, Plumas County.

A ton of ore from the Saratoga Mine in Lander Hill yielded $1,497.

Gold in paying quantities has been found on Clearwater River, Idaho.

New discoveries of gold are reported to have been made in Utah.

Coal has been discovered near St. Helena, in Napa Valley.

Snow is four feet deep at Laramie diggings.

RAILROADS.

The *Olympia Transcript* in comparing the facilities for building a road by the Central and Northern routes, shows that the latter has many advantages. On the Central route work can only be prosecuted with success at two points, viz., the ends of the road. On the Northern route there are 14 accessible points for operating crews of men at the same time; that is, 14 points at which supplies can be furnished by water without land transportation. This route crosses 6 navigable rivers and of course each crossing affords 2 starting points. Besides there are the starting points on Lake Superior and Puget Sound. Timber, coal and good water, which are so scarce on the Central are abundant on the Northern route. We are astonished at the rapidity with which the former road is being built, but when the latter shall be built as it will one day, we shall see more wonderful speed in railroad building.

On the C. P. R. R. the track is now laid to a point in Emigrant Cañon about 25 miles east of Winnemucca. The workmen have only material enough to keep them at work 4 or 5 hours per day. The graders have all passed Gravelly Ford. As Twelve Mile Cañon is a difficult place to grade, the *Winnemucca Argent* thinks it possible that the tracklayers may overtake the graders at that point.

The Pacific and San Bernardino Railroad Company has been incorporated with a capital of $2,000,000. This company proposes to build a road from San Bernardino to Anaheim landing, a distance of 60 miles.

The connection between the Napa Valley and Vallejo roads is to be made after all. The contract has been let to a new man and the work will be completed in a month.

The man who took the original contract for the San Jose and Santa Clara horse railroad has thrown up the contract, and the work is to be completed by other parties.

The Indians constantly annoy the graders on both branches of the Pacific road. A guard is to be furnished for their protection.

Swingle's ranch, a point about 9 miles from Sacramento, is the present terminus of the Vallejo and Sacramento Railroad.

The road from San Jose to Gilroy will, it is expected, be completed by December 1st. The grading is about finished.

Work on the road at Petaluma is progressing rapidly. Over 60 men are employed, and about 5 miles are already graded.

A contract for building the railroad from Vallejo to Healdsburg has, it is said, been let to responsible parties.

The total recipts of all the railroads in the United States, for the past year, is estimated at $340,000,000.

The Railroad works at Vallejo are not large enough for the work required, and are to be enlarged.

All the material for track and engines on the C. P. R. R. has arrived or is on the way to this coast

50 or 60 men are at work cutting the Idaho Central Road from Owyhee to the Pacific railroad.

The road to Sacramento will be completed within 30 days. The Y at Davisville is completed.

The *Pajaronian* thinks that the railroad will double the business and wealth of Watsonville.

The highest flight of the cars on the Pacific railroad is 8,680 feet, in the Black Hills.

The California Railroad Relief Society has been organized by the election of officers.

Montana will not be content until she can connect with the Union Pacific Railroad.

The depot of the Southern Pacific Railroad at Gilroy is nearly completed.

Forty saw-mills near Truckee are sawing lumber for the Central Pacific.

Iron enough for 3 miles of road crosses the Sierras every day.

1000 men are at work on the road from Salt Lake, west.

THE CROPS.

In nearly all parts of California the supply of threshing machines is not equal to the demand. Farmers are in a great hurry to get their grain housed before the rains, which, according to all indications will be earlier this season than usual.

At Dickason's ranch near Prescott, Arizona, 22 acres of barley yield 1,300 bushels. 15 acres of wheat yield 800 bushels, and 60 acres of corn yield 3,600 bushels. The ranch has been cultivated only 2 years.

During the month of September, 41,800 tons of wheat were shipped from this city. It was worth $1,620,000. This is the largest amount ever shipped from this port in one month.

The warehouses of Napa are being filled to their utmost capacity, farmers being unwilling to sell at the present low rates.

In Alameda County 90 tons of rasberries have been raised this season. They have sold on an average for 15cts. per pound, yielding over $27,000 from 60 acres of land.

In New Mexico the crops are generally abundant. In some parts of the Territory however, the ravages of the Indians have caused many farmers to abandon their ranches.

In Diablo Valley, Contra Costa County, 280 bushels of wheat were produced on 2½ acres of land this season. 112 bushels to the acre—a tolerably good yield.

Small quantites of hay and grain in Santa Clara County have been injured by the early rains, but the most of the crops had been cared for in season and escaped injury.

Harvesting is about finished in American Valley. Hay is very largely freighted from the valley to Gibsonville and La Porte. It is worth $40 per ton.

The wheat crop in Oregon is estimated at 5,000,000 bushels. 50 acres belonging to one farmer yielded on an averege 50 bushels to the acre.

The latest estimates place California crops as follows: Wool, 10,000,000 pounds; wheat 20,000,000 bushels; wine, 12,000,000 gallons.

Many of the farmers of Arizona have formed an association and bound themselves to sell no corn for less than 9 cents per pound.

The Los Angeles grape crop is at least a month later than usual.

There is a field of nearly ripened rice in Southern Utah.

In Arizona the crops are very satisfactory.

General Selections.

Little Feet.

Two little feet, so small that both may nestle
In one caressing hand—
Two tender feet upon the untried border
Of life's mysterious land.

Dimpled and soft, and pink as peach tree blossoms
In April's fragrant days—
How can they walk among the briery tangles
Edging the world's rough ways?

These white-rose feet along the doubtful future
Must bear a woman's load;
Alas! since woman has the heaviest burden,
And walks the hardest road.

Love for a while, will make the path before them
All dainty, smooth and fair—
Will cull away the brambles, letting only
The roses blossom there.

But when the mother's watchful eyes are shrouded
Away from the sight of men,
And these two feet are left without her guiding,
Who shall direct them then?

How they will be allured, betrayed, deluded,
Poor little untaught feet—
Into what dreary mazes will they wander,
What dangers will they meet?

Will they go stumbling blindly in the darkness
Of sorrow's tearful shades?
Or find the upland slopes of Peace and Beauty
Whose sunlight never fades?

Will they go toiling up Ambition's summit,
The common world above?
Or in some nameless vale securely sheltered,
Walk side by side with Love?

Some feet there be which walk Life's track unwounded,
Which find but pleasant ways;
Some hearts there be to which this life is only
A round of happy days.

But they are few. Far more there are who wander
Without a hope or friend—
Who find their journey full of pains and losses,
And long to reach the end.

How shall it be with her, the tender stranger,
Fair-faced and gentle-eyed,
Before whose unstained feet the world's rude highway
Stretches so strange and wide?

Ah! who may read the future? For our darling
We crave all blessings sweet—
And pray that He who feeds the crying ravens,
Will guide the baby's feet.

—*Florence Percy.*

Other People's Sisters.

Most women have by nature a special fitness for some particular one of the relations of woman's life. Some we had almost said, are born mothers; their foredoomed office is to bear children and then die of maternal worry. They never are themselves until they do have children, and the cares of rearing become a second nature to them—in fact, a sort of anxious dissipation, to which they are as desperately addicted as the person who officiates as father to the dear infants is addicted to his cigar. This sort of woman, of course, seldom shines as a girl. She is an ante-nuptial chrysalis, of the species of "quite-nice-sensible" girls who slides into matrimony before anybody dreams of it, and forthwith disappears from the world. Others—and oh! what glorious creatures they are, some of them—are utter, innate wives. These burst into full bloom on the wedding-day; that, and not the first christening, is the event of their lives. At forty they can play the old-fashioned pieces and sing the deer out-of-date tunes that their husbands love best. They educate their children as well as they can to please them and be like them, and the boy that is *so* like his papa they love very dearly; but they would pitch the entire brood out of the window *seriatim* for their husbands' sakes without a murmur. Then we have those who are nothing all their lives but sisters; who forget their spouses' dinners to kit their brothers' socks, and ever consider that their fathers and mothers have a prior claim on them over every one, and that all the world beside takes them subject to a paternal mortgage recorded on the register of the family Bible. Many are called, but only a select few chosen and predestined to be aunts. We seldom can foreknow these; we know that girls do eventually become aunts, but it is not in human nature to realize that aunts were ever girls. The fact is, they are a shy class, known in their essence only to their individual nephews and nieces; to all others, nice helpful bodies, quite agreeable persons, or old maids, as the case may be, and whom the philosopher has to triangulate, as it were, by a sort of pyschologic geometry—given one side of them and a couple of their angles, he infers the rest.

Another very large class, increasing daily, is that of those young female entities whose forte lies in some future state,

> "In the kingdom of Ponemah
> In the land of the Hereafter;"

who probably are cut out for angels, and are chiefly known by their singularly versatile and contented uselessness in all the various spheres in this life. But above these and beyond these, yet of them—human like them, indistinguishable from them by any one over eight-and-twenty, yet differing from the rest of womanhood in a subtle glorious way, with a difference indescribable to the ey—as a bottle of eau-de-cologne differs from a bottle of water—there are those blest and blessing girls whom the Providence that created bachelors has foreordained to be distinctively Other People's Sisters.

To attempt to initiate any one in the world into the peculiar charm of the most lovely relation in life, would be a deliberate and patent absurdity. It is one of those things like the bouquet of old claret, or spiritualism, or the Greek line of beauty, or Limburg cheese, or chiaro-oscuro, or Walt Whitman—perfectly simple and self-evident and splendid when you do understand the beauty of it, and utterly unintelligible when you don't. Perhaps the only generality that can safely be said of other people's sisters is that they are all natural darlings—darlings *par excellence*. One might think to fix them by their brothers. But, as it happens, other people's sisters do not imply brothers at all. They may have them—there is no reasonable objection, and it is not uncommon that they do—but they may just as well have none at all; it seems as though it ought to make a difference, but does not. When the brothers chance to exist, they are mostly ordinary young fellows enough, towards whom we are apt to find ourselves growing just a little extra-civil; for which civility we berate ourselves in private as mercenary wretches and hypocrites. And so we are. We don't like them, and we can't like them. They are the most cold-blooded creatures in existence. They've no conception of the charms of home. They stalk about the world totally blind to the fact that there is an angel in the house. They wear slippers of the angel's making, and linen of the angels's supervision, without a thrill. They spurn with contumely the offer of the angel to tie their cravats. Nay, most horrible of all, the angel can, and does put its arms around the necks of the brutes and kisses the apathetic monsters, and they mind it no more than—words fail at this last scene. But she, being an angel, loves them still; so for Titania's sake we try to endure Bottom, and are slightly over-civil as before. Only if we were they, what could budge us from the home fire-side? what power would avail to take us to the theatre, or make us play billiards so, or carry us to waste our time with other girls that had not one-millionth part of the fascinating ways of our own sister? And they can't see this. Utterly past finding out, isn't it?

When young men, we are, of course, almost all of us observant, and fond of studying human nature, and (as other people's sisters tell ours confidentially) remarkable readers of character. Thus we cannot but notice how peculiar a way other people's sisters have towards us, and what a winning way it would be if we were at all susceptible, It is very interesting (as a study)—very interesting, indeed. Their little hands have such a strange, shy way of coming out to meet ours when we call, as though they feared risk of being squeezed, and trusted themselves so gently to our excellent moral character. Then there is nobody like them for a companion to the theatre or the opera. They laugh so when we point out that funny nose in the second row of the dress circle. And they are fairly puzzled out of their wits when we tell them, with a great heart-thump at our boldness, that there is only one lovely girl in the whole place. They are so enthusiastic over the music, and so busy with the programme during the ballet. They enjoy the play the second time so much more than when they saw it with Uncle Georgie. They take our arm so provokingly, with just three wee glove-fingers resting on our coat-sleeves, and when we venture to scold them for it, are so meek and so interested to know why we should want a young lady to lean on our arm—it must be very tiresome—and when they do know the way we like best, keep on in their own way with such enchanting timidity. Then they have such delicacy of taste at Delmonico's. They never order anything solid nor heavy. They love ices and charlotte-russe, and adore pistachio cream and strawberries, and *meringue a la n'importe*, and they handle a silver spoon with such unconscious grace, and sip so exactly like bees on flowers, that we outline some verses on the spot, which are much admired in after years by the person to whom we may have dedicated them. And on the way home, if the night is fine, they so emphatically had just as lief walk as not, that we can't see any reason for denying ourselves the promenade home; and we do promenade home, and have compunctious pangs at the length of the walk; and they are so sure that they are not in the least tired that we reassure ourselves. And we decline to come in, and are alone with the moonlight, thinking how superfluously beautiful the world is, and how interesting human nature is as a study. And, like all true students, we resolve to master it. And we do for the most part master that particular branch of the very interesting study; and when we have, it is very, very apt to be the case that we end by concentrating on one bright particular personage our admiration for the whole class, and diminishing by one, income permitting, the number of other people's sisters.—*Round Table.*

MISCELLANY.

In a Balloon—Sensations of Travellers in Air.—"Are you not dizzy looking down from a balloon?" This is a question often asked, and its answer is, that dizziness or giddiness is something entirely unknown in aeronautic travelling, and therein is one of the most surprising facts in ballooning. You look down with the same steadiness and composure with which you look off from a mountain top. Another strange feature is that the balloon seems to stand perfectly still. Common sense teaches you that you are moving when the distance between you and certain objects is widening, but there is no other indication of the fact, nor is there in rising or falling in the atmosphere. Immersed in the air current and travelling at the same, or nearly the same velocity, the balloon seems relatively becalmed. This fact sufficiently explains the utter uselessness of sails and rudder. There is no wind to fill the one, nor fulcrum or resisting force for the other. No difficulty in breathing is experienced at a less height than two or three miles, by persons in health, nor is any other decided sensation felt under ordinary circumstances. There may be a slight ringing or closing of the ears with some persons at a less altitude, but in the upper regions a deafness is experienced. At the height of three and a half miles, the atmosphere is known to have just half the density it has at the surface, and there is, of course, the corresponding decrease of atmospheric pressure. At the surface a man of ordinary size is said to sustain an atmospheric pressure of 25,000 pounds, while at the height named it is reduced one-half, the change bringing with it many discomforts.—*Cor. Boston Journal.*

A Serpent Story.—An Anglo-Parisian journal states that a very singular occurrence has just taken place in the warehouse of the Messageries Imperiales, at Stora. A large case containing two serpents, directed to the Superintendent of the Zoological Gardens at Marseilles, was deposited in the warehouse for shipment. Whilst there a cat, ignorant of what the case contained, got into it. No sooner had it done so than the reptiles sprang at it with the rapidity of an arrow, and squeezed it to death in their immense coils; then relaxed their hold and commenced the process of swallowing. The male serpent seized the dead cat by the head, the female

swallowing the tail. It is well known that when serpents take into their mouth an object of a certain size, the conformation of the teeth and jaws is such that they cannot let go their hold. In the present case both snakes were thus brought face to face, the process of deglutition was arrested, and it became doubtful how the matter would end. At length the female snake made a desperate attempt to swallow the other, and in so doing was choked.

In corroboration of the above facts, the animals have been preserved in spirits of wine. The directors of the Zoological Gardens of Marseilles are going to bring an action against the Messageries Company for the loss of the serpents; whilst the owner of the cat demands that its skin should be given up to him as a matter of curiosity.

Wonders of the Gulf Stream.—There is a river in the ocean. In the severest drouths it never fails, and in the mightiest floods it never overflows. Its banks and its bottom are of cold water, while its stream is warm. The Gulf of Mexico is its fountain, and its mouth is in the Arctic seas. It is the Gulf Stream. There is in the world no other so majestic flow of water. Its current is more rapid than the Mississippi or the Amazon, and its volume more than a thousand times greater. Its waters, even far from the Carolina coast, are of an indigo blue. They are so distinctly marked that the line of junction with the common sea water may be traced by the eye. Often one-half of the vessel may be perceived floating in the Gulf Stream water, while the other half is in the common water of the sea, so sharp is the line and the want of affinity between these waters; and such, too, the reluctance (so to speak) on the part of those of the Gulf Stream to mingle with the common waters of the sea. In addition to this there is another fact: The fishermen on the coast of Norway are supplied with wood from the tropics by the Gulf Stream. Think of the Arctic fishermen burning upon their hearths the palms of Hayti, the mahogany of Honduras, and the precious woods of the Amazon and the Orinoco!—*Christian Instructor.*

One of the gravest of the boarders at the house of Mrs. Battlegash, in Brattle Square, who had been there but a week, came down one morning with a cloud on his brow and a paper in his hand. "Mrs. B.," he said, solemnly, "Do you keep a reputable house?"

"Of course I do," said that estimable lady, with a tartness almost equaling her rhubarb pies; "of course. Why?"

She looked very hot and bellicose.

"Because," replied he, "I have been here now but six days, and during that time there have been left at this house tracts against all of the deadly sins, none of which, I trust, are committed here, and for none of which I am willing to be held responsible. I have a reputation to lose, madam, and I do not wish, even by implication, to be supposed guilty of theft, profanity, intemperance, or—or—or, indeed, any venal offense. If this continues, I shall have to leave."

Paris and London.—The comparative statistics of London and Paris present a few features of difference, which are significant of the different characters of the two communities. The City of Paris contains about 2,000,000 of inhabitants, living in 50,000 houses. London has 3,000,000 of people, and about 360,000 houses,—the proportion of people to a house being five times larger in Paris than in the English capital. The London average is eight and the Paris average forty to each dwelling. The above shows the English preference for separate residences, contrasted with the naturally gregarious habits of the French. A grand democratic feature of French society—the strongest of all, in fact—is the custom of people of wealth and station living in one part of a house, while poor, struggling folks occupy the upper stories of the same. Respectable society in London shudders at such a thing.—*N. Y. Times.*

To an epitaph on a husband and wife, in an English graveyard, this holy text is added: "Their warfare is accomplished."

"Did any of you ever see an elephant's skin?" inquired a teacher of an infant class.

"I have!" shouted a six-year old from the foot of the class.

"Where?" asked the teacher.

"On the elephant," said the boy, laughing.

A Scotch girl went to her father to obtain his consent to marry the chosen one. "Ah, Jennie," said the old man, "it is a very solemn thing to get married." "I know it, father, I know it, but it is much more solemn not to get married."

A bright but rather pert boy went into a stationery store the other day, and asked the proprietor what kind of pens he sold. "All kinds," was the reply. "Well, then I'll take three cents' worth of pig pens."

THE WORLD.

"It's a very good world to live in,—
To lend, to spend, or to give in;
But to beg, or to borrow, or to ask for one's own,
It's the very worst world that ever was known."

To enrich the mind and purify the heart, to keep the tongue still and the arm active, to eat slowly and sleep quickly, this is the true philosophy.

Idleness is hard work for those who are not used to it, and dull work for those who are.

The love that has nothing but beauty to sustain it soon withers away.

How to find happiness—look in a dictionary.

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FAMILY READING.

Grannie's Trust.

Dear Grannie is with us no longer!
Her hair, that was white as the snow,
Was parted one morning forever,
On her head lying soft and low:
Her hands left the Bible wide open,
To tell us the road she had trod.
With waymarks like footsteps to tell us
The way she had gone up to God.

No wonderful learning had Grannie.
She knew not the path of the stars,
Nor aught of the comet's wide cycle,
Nor of Nebula's dim cloudy bars;
But she knew how the wise men adoring,
Saw a star in the East long ago;
She knew how the first Christmas anthem
Came down to the shepherds below.

She had her own test, I remember,
For people—whoe'er they might be—
When we spoke of the strangers about us,
But lately come over the sea;
Of "Laura," and "Lizzie," and "Jamie,"
And stately old "Esselby Oakes,"
She listened, and whispered softly—
"My dear, are these friends meetin'-folks?"

When our John went away to the city
With patrons, whom all the world knew
To be sober and honest, great merchants,
For Grannie this all would not do;
Till she pulled at John's sleeve in the twilight
To be certain, before he had gone;
And he smiled as he heard the old question—
"Are you sure they are meetin'-folks, John?"

When Minnie came home from the city,
And left heart and happiness there,
I saw her close kneeling by Grannie,
With the dear wrinkled hands on her hair;
And amid the low sobs of the maiden
Came softly the tremulous tone—
"He wasn't like meetin'-folks, Minnie;
Dear child, you are better alone."

And now from the corner we miss her;
We hear that reminder no more;
But still, unforgotten, the echo
Comes back from that far-away shore;
Till Sophistry slinks in the corner,
Though Charity sweet has her due,
Yet we feel, if we want to meet Grannie,
'Twere best to be meetin'-folks, too.

The Captain and the Quadrant.

A godly man, the master of an American ship, during one voyage, found his ship bemisted for days, and he became rather anxious respecting her safety.

He went down to his cabin and prayed. The thought struck him, if he had with confidence committed his soul to God, he might certainly commit his ship to Him; and accordingly, he gave all into the hands of God, and felt at perfect peace; but still he prayed that if He would be pleased to give a cloudless sky, at twelve o'clock, he would like to take an observation, to ascertain their real position, and whether they were on the right course.

He came on deck at eleven o'clock, with the quadrant under his coat. As it was thick and drizzling, the men looked at him with amazement. He went down to his cabin, prayed, and came up. There seemed still to be no hope. Again he went down and prayed, and again he appeared on deck with the quadrant in his hand. It was now ten minutes to twelve o'clock, and still there was no appearance of a change; but he stood on the deck, waiting upon the Lord, when, in a few minutes, the mist seemed to be folded up and rolled away as by an omnipotent and invisible hand; the sun shone clearly from the blue vault of heaven, and there stood the man of prayer with the quadrant in his hand; but so awe-struck did he feel, and so "dreadful" was that place, that he could scarcely take advantage of the answer to his prayer. He, however succeeded, although with trembling hands, and found, to his comfort, that all was well. But no sooner had he finished taking the observation than the mist rolled back over the heavens, and it began to drizzle as before.

This story of prayer was received from the lips of the good Captain Crossby, who was so useful in the Ardrossan awakening; and he himself was the man who prayed and waited upon his God with his quadrant in his hand.

"Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above."

Living by Rule.

Living by rule, as a Medo-Persian law, inflexible, is very unwise, especially if a person is in reasonable health. We have given a great multitude of counsels on the subject of health and disease, and in connection with the statement that we have not lost an hour from our office, on account of sickness, in a quarter of a century and more, many have inquired, with a good deal of interest, "Do you live up to the rules you give others?" Certainly not. Man is not a machine, that must be turned in a certain direction, or it will be destroyed; nor like a locomotive, which must run on one fixed track, or not run at all. The Architect of all worlds made us for acting under a great variety of circumstances, and in infinite wisdom and benevolence has given to man a mechanism of wonderful adaptability, by which he can live healthfully on land or sea; in the valley or on the mountain top; in the tropics or at the poles; on the barren rocks or in the rich savannas. Our modes of life must be adapted to our age, our occupation, and the peculiarities of our constitution. There are certain general principles which are applicable to all. Every man should be regular in his habits of eating; should have all the sound sleep which nature will take; should be in the open air an hour or two each day, when practicable, and should have a pleasurable and an encouragingly remunerative occupation, which keeps him a little pushed, and they are the happiest who are in this last category; at the same time, if a man accustoms himself to go to bed at nine o'clock, he need not break his neck or get into a stew if circumstances occur to keep him up an hour or two later now and then; and so with eating, exercise and many other things. No one ought to make himself a galley-slave to any observance; occasional deviations from all habits are actually beneficial; they impart a pliability to the constitution, give it greater range of healthful action. Don't go into a fit if dinner is not ready in an instant. Deliver us from a machine man, a routinist; "for which we ever pray."—*Hall's Journal of Health.*

A Sharer with Christ.

It is a sweet, joyful thing to be a sharer with Christ, in anything. All enjoyments where He is not, are bitter to the soul that loves Him, and all sufferings with Him are sweet. The worst things of Christ are more truly delightful than the best things of the world; his afflictions are sweeter than their pleasures, his "reproach" more glorious than their honors, and more rich than treasures, as Moses accounted them. Love delights in likeness and communion, not only in things otherwise pleasant, but in the hardest and harshest things, which have not any thing in them desirable, but only that likeness. So that this thought is very sweet to a heart possessed with this love. What does the world by its hatred and prosecution, and revilings for the sake of Christ, but make me more like Him, give me a greater share with Him in that which He did so willingly undergo for me? "When He was sought for to be made a king," as St. Bernard remarks, "He escaped; but when He was brought to the cross, He freely yielded himself." And shall I shrink and creep back from what He calls me to suffer for his sake? Yea even all my other troubles and sufferings I will desire to have stamped thus, with this conformity to the sufferings of Christ, in the humble, obedient, cheerful endurance of them, and the giving up my will to my Father's.—*Archbishop Leighton.*

Standing Fire.

A young soldier, going to his barrack-room to sleep for the first time, quietly knelt down to pray in the presence of his comrades. This act was the signal for a storm. Hisses, shouts, and whistling filled the room with hideous noise. Belts were thrown at the kneeling soldier, and one man leaped upon the bed and shouted in his ear. But he was unmoved to the end of the prayer, when he arose and silently went to his repose. The next night his comrades eagerly watched to see if he would dare to pray a second time. To their surprise, he again dropped on his knees, and they saluted him with the same noises as on the previous evening. He did not flinch however. The third evening he kneeled down and prayed, regardless of their continued mocking and noise. On the fourth evening the noise was less; on the fifth it was still less, and on the sixth one of the soldiers exclaimed—"He stands fire! he stands fire! He's genuine." After that no one disturbed him. He had overcome opposition—he had won respect.—*Presbyterian.*

Nelson.

Human Nature is ever very frail. No man ever had a stronger sense of it under the influence of a sense of justice, than Lord Nelson. He was loth to inflict punishment; and when he was obliged, as he called it, "to endure the torture of seeing men flogged," he came out of his cabin with a hurried step, ran into the gangway, made his bow to the General, and, reading the articles of war the culprit had infringed, said, "Boatswain, do your duty." The lash was instantly applied, and consequently the sufferer exclaimed, "Forgive, me Admiral, forgive me!" On such an occasion, Lord Nelson would look around with wild anxiety, and, as all his officers kept silence he would say, "What! none of you speak for him! avast! cast him off!" and then add to the suffering culprit, "Jack, in the day of battle remember me!" and he became a good fellow in future. A poor man was about to be flogged—*a landsman*—and few pitied him. His offense was drunkenness. He was being tied up; a lovely girl, contrary to all rules, rushed through the officers, and falling on her knees, clasped Nelson's hand, in which were the articles of war, exclaiming, "Pray, forgive him, your honor, and he shall never offend again." "Your face," said the Admiral, "is a security for his good behavior. Let him go; the fellow cannot be bad who has such a lovely creature in his care." The man rose to be a lieutenant.—*American Presbyterian.*

Sympathy.

He who has had experience of great and sore trials, and has borne them well, is the most cheerful companion of a sorrowing heart. Having sounded the depths of affliction, he can best guide his friend in them. Desponding Christian, in the river of Death, said to Hopeful, "I sink in deep waters; the billows go over my head; all the waves go over me." Hopeful said, "Be of good cheer, my brother; I can feel the bottom, and it is good." Having partaken of the affliction and of the consolation, such a one can bring a smile of peace and even joy upon a careworn soul, when prosperous friends would only deepen the gloom. Let the angel of the Lord encamp around me to deliver me, but give me the "Man of Sorrows" for my friend. I want a friend who has been stricken, smitten of God and afflicted. —*Adams.*

Deaths of the Apostles.

The following is the manner in which death overtook the Apostles: Matthew is supposed to have suffered martyrdom, or was slain in the city of Ethiopia. Mark was dragged through the streets of Alexandria, in Egypt, till he expired. Luke was hanged to an olive tree in Greece. John was put into a boiling cauldron at Rome, but he escaped death. He died a natural death in Ephesus, Asia. James, the great, was beheaded at Jerusalem. James, the less, was thrown from a pinnacle and beaten to death. Philip was beheaded. Bartholomew was skinned alive. Andrew was crucified and pounded while dying. Thomas was run through with a lance. Jude was shot with arrows. Simon was crucified. Matthias was stoned. Barnabas was stoned to death. Paul was beheaded by the tyrant Nero, at Rome.

Special Prayer.

Our fathers believed in special answers to prayer They were not stumbled by the objection about the inflexibility of the laws of nature; because they had the idea that when the Creator of the world promised to answer human prayers, He probably

understood the laws of nature as well as they did. At any rate, the laws of nature were his affair, and not theirs. They were men, very apt, as the Duke of Wellington said, to "look at their marching orders"—which, being found to read, "Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God," they did it. "They looked unto Him and were lightened, and their faces were not ashamed."

Young Folks.

The Coming Man.

Beneath the shade of yonder tree,
With trowsers rolled up to the knee,
Seated beside the running brook,
"Fishing for bites" with line and hook,
Behold the boy whom Fate hath sent
To be our future President.

Whilst yonder youngster, with his kite,
Who seems to take supreme delight
Sending "messengers" up the twine,
Soon will use a telegraph line;
For this same jolly little wight,
Will oft in Wall street fly his kite.

And driving cows on yonder road,
With naked feet, like warted toad,
Painted by sunbeams ruddy brown,
Whistling "the tune the cow died on,"
You see the genius who, ere long,
Will "move a nation with a song."

Those boys now building yon rough raft,
Will railroads build, and ocean craft;
Out from that school-house daily pour
Statesmen and orators a score;
Who knows the wealth hid 'neath a hut?
What diamonds rough lie yet uncut?

—*Western Rural.*

Coming Down in the World.

It lies like a great pain and a great shadow on my heart, the way papa looks every day when he comes home from his business. He's grown so pale and thin, and has such a troubled, anxious, harassed look, that I can't bear to see it. If I sit down and talk to him about my doll, and my lessons, and the walks I've had, he don't listen as he used to, and draw me close up to him, and look in my face with his pleased smile, and pull my curls, and say, "Go on, Pussy," when I stop. I know, when I look up in his face, that he hasn't heard a word of what I've been saying; and last night, when I carried him the new stereoscope aunt Mary had sent me, he just turned away, and said:

"There, there, Effie; I can't be bothered with any such nonsense as that now!"

It just made me feel so bad that I sat down on a corner of the lounge and cried all alone by myself, and papa walked up and down the room. Suddenly he turned round and saw me.

"Why, Effie!" he said, and came right towards me, and took me up in his arms and kissed me. "Did papa speak cross to his little girl? She mustn't mind, for he's in a great, great deal of trouble now, and don't know what he says."

"Oh, papa, I'm very sorry! How soon will the trouble be gone?" I asked.

"God only knows, my dear child!" and he set me down, with *such* a sorrowful look.

Last night, when Guy and I were looking over that new book of "Pictures of the Principal Cities of Europe," mamma came in and looked at us a few moments, and the tears came into her eyes, and she wiped them away, and then she rose up suddenly and left the room, and I said to Guy, after we had looked at each other a moment—

"Did you see that, Guy?"

"Yes, I did, Effie," he said, and he looked as grave as an old man.

"Papa and mamma are in some great trouble; what does it mean, Guy?"

My brother is nine, while I am only seven, so I thought he might know more about the matter than I did.

"I think it's some trouble about papa's business, and he's afraid he'll lose all his property."

"Well, would that be anything very bad?" I asked.

"Effie, you talk just like a girl. Of course it would be very bad, indeed. We should be poor folks, and I don't know what would become of us."

"Then you'd have to go without the new pony papa promised you when you were ten; and I!—O, Guy, mamma said if I was a good girl until New Year's, I should have a party. How could I give that up?"

"Well, I hope it won't be so bad as that for either of us," answered Guy, and his face was graver than ever, and I thought he felt just as if he would like to cry—his heart is so set on the new pony.

There's a shadow over the whole house. I can feel it; and I go about on tip-toe, and don't speak above a whisper. I wish the old time would come back, when we all looked and felt happy; but, dear me, I haven't the heart to go around singing and playing, as I used to.

It's all come out at last; and I can't tell why, I don't feel half so bad as I did, though it seems as though I'd grown a great deal older and a great deal stronger, since last night. We were all sitting together, just at night—mamma, Guy, and I. Somehow, as it grew dark, my heart grew heavier, and I went and put my arm around mamma's neck, as she sat still and looked into the fire in the grate, and I said:

"Mamma, mayn't Martha light the gas, and then won't you play some pretty tune on the piano?"

She looked at me and smiled, and pinched my cheek, and I knew that she was going to say "Yes," and Guy started up and sprang to open the piano, when the front door opened and we heard papa's footsteps ring along the hall. They came right up stairs, toward the door, as Guy opened. Papa did not speak a word; he came right towards the fire; but I knew that something very bad had happened, as soon as I looked in his face.

"O; Willard, what *is* the matter?" exclaimed mamma, laying her hand on his arm.

He turned and said:

"Mary, the worst has come. I've gone under, to-day. I'm a poor man."

"Mamma grew very pale; the tears ran right over her cheeks; but she tried to smile, for all, and said—

Well, Willard, my dear husband, we won't despair. You've got this comfort: you've done the best you could."

I believe that I have," said papa. "I haven't wronged any man, and for myself alone, I could stand it; but, there's you and those dear children! O Mary, that's the thought that cuts me to the quick!"

"Don't let it, my dear husband. God will take care of us, and give us good, brave hearts to carry us through this time of trial."

"Why, Mary, I didn't suppose you'd take it like this;" and papa drew mamma to him.

I went up to them and asked:

"Papa, is it true we're poor folks now?"

"Yes, my little girl, papa has failed, and lost all his property, and he's only got mamma, and Guy, and Effie, to comfort him now."

"Well, papa, I don't believe it's so very bad to be poor. I'll go without my New Year's party, and wear my old dresses for a year."

"And I'll go without my pony," said Guy; and I knew it cost him more to give up this than it had me to let my party go.

"They've got your spirit, Mary," said papa, and he really smiled. "I begin to feel already as though we should weather the storm."

"Of course we shall," said mamma. "We must look the matter bravely in the face, and make up our minds to come down in the world cheerfully and submissively. It won't be so bad, after all, Willard. We'll break up here and go off into the country, and back to the dear old cottage where you found me twelve years ago. I can be happy there again with you and the children, and almost forget that I ever left it. Aunt Rachel will grow young in her old age, to have us back, and in the green fields and the sweet mountain air, our boy and our girl will forget to sigh for the lost luxuries of their city home."

"And we can keep a cow, can't we, mamma, and feed the chickens, and ride horseback on aunt Rachel's old gray, every day, can't we?" I asked.

Mamma laughed and kissed me.

"Yes, little girl, you can do all those things; and you and Guy must learn to take care of yourselves as much as possible, for we can't afford to keep but one girl, and there'll be no nurse, nor chambermaid, nor waiter any more; for we're poor folks, and shall even have to sell a great part of our furniture."

"Well, mamma, we couldn't put it in aunt Rachel's cottage, you know. But I'd quite as lief be there as here, for don't you remember, I cried when we came away last summer?"

"What a little philosopher!" said papa.

"And Effie, you and I can go and ride on farmer Watson's loads of hay, and we can go off into the woods for berries and nuts; and in the barn for eggs every day; and watch the little black ducks go swimming in the pond. O, I tell you, Effie, it'll be glorious!" cried Guy, clapping his hands.

"On the whole, I guess, Guy," I said, that it's better to be poor folks and live in the country. One can have such good times, you know!"

Papa and mamma laughed outright; but there were tears in mamma's eyes all the time; and at last she said:

"May-be it's for the best, after all, Willard. God may have sent this to make our boy and girl a better man and woman; for I have often trembled lest this life of ease and luxury should make them weak and selfish. As for you, dear, I've no fears. You'll get into business again, when the shock is over, and can take care of your little flock, for I'm resolved it shan't be much of a burden on you for the next five years. We will trust in God, and we shall weather the storm."

"So we shall," said papa, with a smile that was like his old one. "And, Mary, we shall learn one of life's grandest lessons—that there may be calm, peace, and contentment in *coming down in the world!*"—*From Grace and Clara, and other Tales* (*Pres. Board.*)

Charlie's Obedience.

Turning into a certain street, I saw a company of boys playing very earnestly, and evidently enjoying themselves greatly. One I noticed in particular, who seemed to be the leader of their sports; and just as I came up with them he was proposing a new game, and giving them instructions in regard to it. His whole heart seemed to be in the thing.

At this moment a window was thrown open in the house I was passing, and a sweet, gentle voice called,

"Charlie, your father wants you."

The window at once closed, and that mother, as I took her to be, immediately withdrew, without even stopping to see whether Charlie heard.

The boy was so busy that I doubted if that quiet voice would reach his ear. But it seemed she knew better than I. The words hardly escaped her lips when everything was dropped; the boys were left at play, and Charlie was soon within doors, where, of course, I could not follow him.

Charlie had learned to obey.

Always remember that a prompt, cheerful obedience is what you are to render parents and teachers. Do not wait to be spoken to the second time, but run at the first call.—*Observer.*

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Homœopathic Physician
No. 16, O'Farrell Street,
San Francisco.

News Summary.

PACIFIC COAST ITEMS.

A large flouring mill, warehouse, and drug store are being built at Davisville. This is one of the promising towns on the Vallejo and Sacramento Railroad....Many new houses of brick and wood are going up in the village of Santa Clara....The Napa gas works are now complete, and pipes are being laid in the upper part of the town. There are 12 street lights. 75,000 feet is the amount of gas produced per month....Since the completion of the Valley Railroad, great improvements have been made in Calistoga. ....Business is excellent in Vallejo....A flume half a mile long is being built along the bank of the Truckee River, says the *Tribune*, for the purpose of floating lumber down to the railroad....Hornitos is being rapidly rebuilt....Property in Watsonville is daily increasing in value....The population of Corvallis, Oregon, is between 600 and 700....The Willamette Woolen Mills, in Oregon, are running night and day, and cannot fill their orders....In the town of Olympia, W. T., five newspapers are published....The Marysville Woolen Mills are at work exclusively on blankets....More building is being done at Haywood than in any previous season....Value of property in Sonoma County, $4,720,513. Los Angeles contains about 10,000 inhabitants....Silver City, I. T., has more than doubled in size and population during the past year, and is gaining now faster than ever. ....There are 200 houses in Gilroy. 30 more are being built....A fine brick school house is to be commenced immediately at Paradise City....A large amount of real estate has recently changed hands in Oregon City, most of it with a view to immediate improvement....A tub and pail factory has been established in Shasta....A steamer is being constructed at Utsalady, W. T., which will be 140 feet in length and have double engines. Several schooners are being built at the same place....At the recent sale of land in Vallejo, lots 50x100 feet sold on an average for $300....The increase in the value of real estate in San Francisco during the past year has been over $7,000,000. The present value on the assessment rolls is $65,452,965....Two vessels are on the ways at Steilacoom, W. T.....There is much activity at the various ports on Puget Sound. Many vessels are being built, and the lumber trade is good. There is much complaint, however, of want of help....Santa Clara was never more prosperous, nor business more brisk, says the *News*. ....Light draught steamers still pass without difficulty between Stockton and Tuolumne City....The whaling companies at Monterey are quite successful in their operations this season, having captured several large whales....Pinos Altos is the growing town of New Mexico.

The San Jose *Mercury* says that San Francisco capitalists have purchased a tract of 1,800 acres of fine land in Santa Barbara County, which they will divide into small farms to be sold to actual farmers. The Olympia (W. T.) *Transcript* thinks that capitalists would do a good thing if they would make such a movement in that Territory.

Among the practical advantages resulting from the recent ascent of Mt. Baker may be mentioned the discovery of vast supplies of coal and ice. Companies have been formed for the purpose of working the coal fields and supplying British Columbia with ice from the glaciers.

A "Professor" of legerdemain has been doing wonderful things in Amador County. One of his most successful feats, according to the *Ledger*, is to order a large number of posters printed, and then leave without paying for them.

A pear tree on Russian River has this season produced one crop of pears weighing a pound each, a second of pears of the size of hens' eggs, a third as large as hickory nuts, and is in blossom for the fourth crop.

Active movements are being made to arrest the shameful waste of timber on the public lands in this State.

An earthquake, with a rushing noise like a heavy rain and wind storm, was recently experienced in Ukiah.

One hundred and twenty-five school children were vaccinated in Virginia City one day last week.

There were 25 deaths in Stockton during the month of September. The usual number is about 7.

Sixty ox teams, with over 600 Mormon emigrants, arrived in Salt Lake City last week.

The sum of $13,000 has been raised in this city for the Peruvian sufferers.

Fifteen families from Napa have settled in Bear Valley, Merced County.

A Londoner has sent two mosquitoes to Sacramento in a letter to a friend. "'Coals to Newcastle' was nothing to that," says the *Morning Chronicle*.

The *Call* is rejoicing in the prospect of a first class libel suit.

TELEGRAPHIC.

Eastern.—An arrangement, to go into immediate effect, has been made by the P. O. Department to have all mail-matter carried overland....The Union Pacific Railroad is now completed and the cars running to Green River....A skeleton of a Mastodon has been discovered in Canada, on Lake Ontario, and of a Crocodile in Kansas. Both are much larger than any species now existing....The corner-stone of a new State House, was laid at Springfield Ill., on the 5th. The House is to cost $5,000,000....A London engineer who constructed the underground railways of London, has taken a contract to engineer the New York road....The 20th annual Convention of the Free Will Baptists met at Buffalo on the 6th. 400 delegates were present....A reception was given to Gen. McClellan in Philadelphia, on Thursday 8th inst....A fire in Troy, N. Y., on the 7th destroyed property worth $200,000.

Southern.—The Bill to prevent distinctions of color in public conveyances, etc., has been lost in the Georgia Legislature....The people of Cole County, Missouri, have retaliated on the Ku-Klux murderers by capturing and hanging four of them....New Orleans has been partly flooded by recent heavy rains....4,000 stands of arms, thought to be designed for the negroes of Arkansas, have been stopped at Memphis....The Georgia Legislature has expelled Beard, one of its members, he having more than one-eighth negro blood in his veins....The Governor of Alabama has signed the Registry Bill....Three men attempted to chastise Mr. Bently, teacher of a colored school in New Orleans. The consequence was a riot, in which 100 negroes were killed and wounded. The press of the *Progress* was destroyed and one of the editors was lynched. 15 Republicans were also killed by Democrats at Shreveport. 3 of the latter were killed....The Texas Camanches threaten war.

Personal.—E. V. Robbins, President of the Chicago Board of Trade, recently failed for $100,000....Sarmiento the newly elected President of the Argentine Confederation, is working hard to secure peace between Brazil and Paraguay....Sen. Cole reached Council Bluffs on the 3d, in 9 days from Sacramento....R. H. Dana Jr. will lead the opposition to Gen. Butler, in the 5th Massachusetts District ...Pierre Choteau, one of the oldest and wealthiest citizens of St. Louis, died on the 3d inst....Mrs Lincoln sailed for Europe on the 5th inst....Seward is said to consider the present time favorable for the acquisition of Cuba....Gen. Dyer has been relieved of the charge of the Ordinance Bureau until charges against him can be investigated.

Political.—A large and enthusiastic mass meeting has been held by the Democrats of Selma, Alabama....The Soldiers' and Sailors' Convention held a great mass meeting at Philadelphia, on the 1st, in favor of the Republican party. Gen Burnside presided....The Colored people held a National Convention in Boston, on the 5th....The municipal elections in Connecticut took place on the 5th, the Democrats being victorious. Both parties claim to have gained votes....The Democrats held on Monday, the largest meeting ever held in New York. 90,0000 people joined in the procession.

Foreign.—An unsuccessful attempt to assassinate the Viceroy of Egypt was made at Cairo, on September 30th.... Disraeli charges the Opposition with an attempt to destroy the Church of England, and re-establish Popery....4,000 people lost their lives in Ecuador during the late earthquake. ....There are rumors of a conspiracy to assassinate the Sultan at Constantinople....The World's Peace Congress meets at Rome on the 23d instant.

The Spanish Revolution.—The revolution seems a perfect success unless the insurgents should quarrel among themselves....A large part of the people desire a Republic. The General in command of the National Guard favors that form of Government. Gen. Prim approves it....A Provisional Government has been formed with EsPartero at the head, and Gen. Prim as Secretary of War. The Queen protests against this movement. She is at present at Bayonne, in France.

Grace is to the body what good sense is to the mind.

Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

DIED.

Near Watsonville, Sept. 13th, Mrs. Sarah Parker, aged 62. (Nantucket papers please copy.)

In Monterey City, Sept 17th, Mrs. Sarah A. Rumsey, aged 51, formerly a member of the Presbyterian Church, Frankfort, Ky. (Louisville papers please copy.)

N. P. Cole & Co.

Manufacturers, Importers, Wholesale and Retail Dealers in

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310, 312 and 314 pine street.

Having recently returned from the East, where we gave our personal attention to the selection of goods, we now offer a more COMPLETE STOCK and better assortment of

DESIRABLE FURNITURE

than ever before, and we can confidently say it surpasses in variety and designs any before exhibited on this coast, which we will sel

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Removal.

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THE OCCIDENT.

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The Occident.

Rev. JAMES EELLS, D. D., Editor.

Rev. E. B. WALSWORTH, D.D., Associate Editor.

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Current Topics.

The Board of Foreign Missions of the Reformed Church has adopted a plan by which the co-operation of the Church may be secured, that has some new features. The difficulty experienced by all such organizations is respecting the means by which their wants and work may be brought home to every individual. Only a few, in comparison with the whole number, are accustomed to manifest any sense of responsibility for the support of Missions. Only a few give, according to their ability, into the treasuries of our Boards. The ever increasing demand of the work cannot be answered while this remains true. Hence this attempt to press a conviction of personal obligation upon every church-member. The method proposed is "to form an association, or missionary society, in every church, through which every member, and every baptized person old enough to understand our foreign work, shall be called upon and requested to contribute to the support of our missions." The Committee express the opinion that if this business be entrusted chiefly to Christian women of the churches, it will be more regularly and thoroughly performed, than if committed to any others, and press the formation of such societies with female collectors without delay. The success of this plan will be watched by other denominations, as it is not unlikely that it will succeed. There may not be a necessity to form any new association within the church, in most cases, since the Church itself should be competent for all such work, but some mode, that shall be more effective in personally teaching every member, will both cultivate a missionary spirit more extensively among Christians, and add largely to the funds for the prosecution of the work.

The prominence given to Theological Instruction in the discussions and plans of different denominations at this time, proves that the leading minds of the Church are aware of the real demands to be met by us within the next few years. These demands include more than that ministers of the Gospel be supplied in the ratio that our country is being settled. They are more emphatic respecting the kind of ministers who shall have this sacred charge in trust. Many persons who remember the reverence with which clergymen were regarded in other days, and in the older portions of the land, may regret the fact, yet the fact must be confessed, that now and among us that reverence for the mere office is but little known. Preachers must command respect, for other reasons than because they have been licensed to preach. They must gain influence, not expect that it will attend them. They must be men of power, mental and spiritual, or they will soon drop into the ranks of other men to whom the public give little heed. The necessity for the divine injunction that they be "thoroughly furnished," was never more imperative than now, and our best, most learned, most practical, most devoted leaders in the Church should be selected to teach and train those who are to defend and urge on Christianity among the next generation. We mean *both* when we say *teach* and *train*, for a large part of the preparation necessary to success in the struggles of the coming years on the Pacific Coast, must be that acquisition of skill in the use of faculties and knowledge, that power with men as well as with subjects of thought, which shall be a pledge of ability to cope with the legion of opposers that must be encountered. We are particularly gratified with the election of Dr. Dwinelle by our Congregational brethren, as their first Professor in the Seminary they will soon have complete. He has a noble opportunity to do a noble work for the Master and the Church, he is himself well fitted for the service, and we trust he will soon have a number of young men under his tuition. In due time the other Churches will follow this worthy example, and they will be wise if they do not long postpone action in this direction.

Some of our farmers have doubted whether trees will attain any size in those portions of the State in which nature has not produced them. Those who have taken pains to set out locusts, and forest trees, have been ridiculed by their neighbors who deem themselves wiser than they. Those who have advocated the planting of trees upon highways, for ornamentation and comfort, have been told that they would grow only for a few years and then would die. The experiments of farmers in prairie regions of the Western States, after sufficient time has passed to test the question, are likely to dispel the fears of all who have been affected by them in this more recently settled country. They have found that not only forest trees, of the kinds found in the timbered lands of the same latitude, but pines and larches, and other species that are thought to be more difficult to cultivate, grow luxuriantly and give satisfactory promise of long life. The larch, especially, is highly recommended as valuable for fence, and for other uses where durability is required. Let no man who has an acre of ground, delay to plant liberally these gifts of God, that may completely change the present bare condition of our country into one of most attractive beauty.

On the 1st of October, a law was to take effect in Ohio, compelling all physicians to suspend practice who have never received regular diplomas. A vast number of men will find their occupation gone, and the public will gain much from their loss. It is real trifling with the life and comfort of the people, that so little study or skill is necessary that one may practice upon us when we are sick. Able physicians do not have credit for their attainments, while they are compelled to suffer from the incompetence of quacks, and sensible men are losing confidence in all who offer to cure us of our ills, because they find themselves so often imposed upon. All classes, save the imposters themselves, would be blessed by the enactment of a law in every State, as stringent as that now in force in Ohio.

Missions among the heathen are peculiarly successful, when within a few years the converts are gathered into churches, and made to feel something of their responsibility touching their countrymen. A native church, with a native pastor, and members enough for self-support and labor without, is a splendid and abiding monument of missionary fidelity and wisdom. Such a church is reported at Shanghai. It has forty members, and has selected one of the number to labor as an evangelist in the neighboring villages, to be supported entirely by the native Christians. There are similar churches in Amoy, and in other cities of China, from all of which the light shines forth with steady and increasing radiance.

A new element is to have a place in the tide of emigration to this country from the older nations of the world. Sometime since it was announced that a gentleman had arrived in New York from Turkey, the object of whose visit was to gain information respecting the probable advantage should a colony of Austrians decide to remove to this country. Later, an Armenian priest from Constantinople preached to a company of his countrymen in New York, more fully unfolding the plans that have been formed in relation to this colony. From this sermon, as translated for the reporters, it is learned that there are Protestantized Armenians at Constantinople in considerable numbers, who desire to remove to some land of religious toleration, and they are favorably looking towards the United States as the land they seek. The Southern portion of our territory resembles, in climate and natural productions, the region on the Mediterranean, which is now their home, and there is little doubt that a large colony will soon land on our shores. When emigration begins for such a cause, if the pioneers do not report disappointment, it increases at a rapid rate, and we may have thousands of this ancient people among us within a few years.

An attempt was recently made by two vile creatures of this city, whose very names are synonyms of infamy along the whole coast, to ruin the character and debauch the lives of two innocent persons, which was frustrated by the strength of their virtuous principles. Here, doubtless, the matter would have ended, and the conspirators escaped even the meager penalty which the law metes out to their crime, were it not for the efforts of the prosecuting attorney, Henry Byrne, Esq., whose address to the

jury tore away all the defenses which the sophistry of the opposing counsel had thrown round the criminals, and secured from the jury a verdict of conviction ten minutes after they had left their seats. One of the defendants' counsel charges that Attorney Byrne "bid for the applause of the populace, and he got it." We are glad to hear that the sentiments of Mr. Byrne's plea met with the hearty response of approbation from the people. We feel that more than this is due to him. We hold that he should be honored for this official effort by every lover of purity and virtue on the Pacific coast; that his name should be mentioned with praise in every circle, and that by the generous sympathy of the whole community he should be able to feel that his noble and successful endeavor in the exercise of his official capacity to shield the unprotected from the assaults of vice and libertinism, and punish these two infamous traffickers in female purity, has secured not only the applause of what the opposing counsel terms the "populace," but the earnest heart-felt approval and thanks of every true man and woman on the coast. We are confident that in Mr. Byrne's old age, no one official act of his life will stand out brighter in his remembrance than the successful prosecution of these two noted conspirators against the dearest interests of humanity.

Religious Intelligence.

PACIFIC COAST.

Chinese Missions.—A committee of 5 clergymen of the M. E. Church appointed by the Conference at its late session in this city, to oversee the establishment of a mission among the Chinese in our midst, have issued a circular on this subject addressed to all who feel an interest in the subject. The circular shows that whatever may be our *theories* respecting this people, the *facts* are that we have already 60,000 of them, that the number of arrivals is increasing, and, owing to the provisions of the new treaty, will continue to increase. It is too late to think of shutting out this Asiatic tide. The important question is how to imbue the Chinese with the spirit of our institutions, so that they shall become a useful portion of our nation. The natural method of accomplishing this result is by education. The Methodists have determined to commence this work in earnest. They have appointed Rev. Otis Gibson to take charge of the work. He will immediately begin the work of organizing schools and endeavoring to awaken an interest in the minds of the Chinese. The committee ask help from our citizens. The immediate necessities are 1st, a dwelling house for the missionary; 2d, a chapel and school-room for the proposed central school. Our Methodist brethren deserve the liberal support of all in their worthy undertaking. We wish them abundant success. Want of space prevents us from publishing the circular in full.

Debt Paid.—The liberal patrons and members of Howard Presbyterian Church in this city have recently, by active effort, succeeded in raising sufficient money to pay the debt of their church on Mission street. At the close of the services last Sunday evening, Rev. Dr. Scudder stated that $46,564 had been raised by subscription during the preceding week. This pays the debt, and leaves $1,000 as the foundation of a fund for building a vestry. The cost of the proposed building will be about $6,000, and it is hoped that this sum will be raised, and the vestry erected without a long delay. This Society has one of the finest and most convenient places of worship in the city, and being now free from debt, can hardly fail of great prosperity in the future.

Association of California.—This association held its annual meeting at the First Congregational Church in Oakland, commencing on Wednesday of last week. The meeting was well attended by the Congregational ministers of the State. Thirty-two clergymen were present and 21 delegates. Rev. Dr. Stone was chosen Moderator and also preached the annual sermon. The same degree of interest was manifest that has been experienced at the annual meetings of other denominations. Much important business was transacted. The next meeting is to be held at the Green St. Church in this city.

Lutheran.—A flourishing society of this denomination has been established in Oregon. A fine church edifice has lately been erected at Aurora for its use.

SYNOD OF ALTA CALIFORNIA.

The Synod of Alta California met in the Howard Presbyterian Church, San Francisco, on Wednesday, October 7th, at 7½ P. M., and was opened with a sermon by the retiring Moderator, the Rev. I. N. Hurd of San Francisco, from Matthew, 10, 16, "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."

After the sermon the Synod was constituted by prayer.

The Rev. James Pierpont was elected Moderator, and the Rev. J. M. Alexander, Temporary Clerk. The first half hour of each morning session was spent in devotional exercises. Thursday evening was spent in hearing the narratives of the state of the Churches. At 2 P. M. on Friday, the Synod united in commemorating the Lord's Supper.

The following report was presented by the Committee on

THE STATE OF RELIGION.

Your Committee, to whom was assigned the duty of preparing the annual narrative of the state of religion within the bounds of the Synod, would respectfully report: The year now closed has not been marked by any striking evidence of spiritual prosperity. There is, however, great cause for thanksgiving and joy. Though no great revival has occurred, still the inspiring and guiding presence of the Lord has been manifest in our churches, in the increasing number of attentive hearers of the truth, the improved tone of piety, the stability of Christian character, the interest taken in prayer meetings, and the benevolent activity of the Church. The sabbath school work seems to be especially flourishing. Perhaps at no period in the history of the Church on this coast has the aggregate attendance on the means of grace been greater, or the growth of sabbath schools more noticeable. There is also a gratifying aggressive activity. Several churches have been built or repaired, others are in process of erection. This season of preparation, planting and silent growth will certainly in due season be followed by abundant harvest.

The lack of ministers to supply our vacant churches, and occupy the new and promising fields of labor on this coast is our greatest cause of regret and solicitude. The outlook upon the future is peculiarly cheering and hopeful. The present great immigration attracted by the sudden development of the agricultural resources of this state, promises to be a permanent contribution to our population. The nomadic and restless habits of the people are abating. This indicates more stability in the Church, and less itineracy in the ministry in the future.

Railroad communication is bringing our Churches into closer sympathy, so that the loneliness and isolation of the missionary life has nearly passed. We have also a paper devoted to the interests of the Presbyterian Church, and a prospect of a Theological School.

Your committee have alluded to these facts as encouraging signs of prosperity on account of which we should devoutly thank God, and feel encouraged for the success of His kingdom in the future, and consecrate ourselves anew to His blessed service.

Rev. F. Buel, agent of the American Bible Society, being present by invitation, gave an interesting report of the operations of

THE BIBLE SOCIETY.

The Synod adopted the following resolution:

That we greatly rejoice in the success reported by Brother F. Buel, agent of the California Bible Society, in the work of printing and distributing the Holy Scriptures among the nations of the earth by the American Bible Society, and in the marvelous Providential facilities now opened for their more extensive distribution, and especially in what has been accomplished in our own State, and that we pledge him our hearty sympathy and co-operation in his efforts to conduct and enlarge this work.

Mr. Wm. F. Peters, agent of the American Sabbath School Union, addressed the Synod on the subject of

SABBATH SCHOOLS.

Rev. L. Hamilton, by previous appointment, opened discussion on this subject, considering the relation of the Church to Sabbath Schools, and the best method of conducting such schools for adults, as well as for youth and children.

Rev. A. W. Loomis of the Synod of the Pacific by invitation, gave an interesting account of his Missionary work among the Chinese of California. Rev. Mr. Carrington under appointment as Missionary to Siam, was invited to sit as a corresponding member. The following report on the subject of

FOREIGN MISSIONS

was presented and adopted:

It is hardly necessary for your Committee to make an extended report upon the importance of giving the gospel of Christ to the heathen world. The command of Christ has a binding obligation upon every minister and upon every member of the Church of Christ. The spiritual status of the Church is measured somewhat by its action respecting the wants of the heathen. Your Committee would earnestly urge upon the members of the Synod to present the Cause of Foreign Missions to their people, hold a Monthly Concert of Prayer for the success of the Missionaries among the heathen and secure the distribution of such publications concerning our Foreign Mission work as will have a tendency both to enlighten and interest the Church in this Cause. The Committee on

THE THEOLOGICAL SEMINARY

presented the following report, which was adopted. That it has seemed best to the Committee to take no steps towards the establishment of a Seminary. We recommend, in view of the prospect of a speedy union of the two branches of the Presbyterian Church, the following resolution:

That the Trustees of the University College be requested to establish as soon as possible a Theological Department in that institution, and that we pledge our influence toward the endowment of the same. The Synod also resolved, That each mem-

ber of this Synod be requested to make earnest efforts to induce young men to enter upon a course of education for the ministry.

THE OCCIDENT.

The Committee appointed last year in conjunction with one of the Synod of the Pacific, addressed the Synod, setting forth the result of their efforts, and showing the basis on which THE OCCIDENT has been established and conducted.

A committee was appointed to bring in a report in regard to THE OCCIDENT, which was adopted, as follows:

Resolved, 1. That this Synod is fully conscious of the importance of a *home* Christian literature for our families, and all families into which it can be introduced.

2. That this Synod rejoices in the establishment and continuance of THE OCCIDENT, and pledges itself by every proper means to further its circulation.

3. That our ministers be requested to present by sermon or otherwise to to their people the importance os a suitable Christian literature, and in so doing present THE OCCIDENT.

An invitation from the Young Men's Christian Association to visit their rooms was received—for which the thanks of Synod were tendered.

HOME MISSIONS.

The Committee appointed on the subject of Home Missions, brought in a report which was adopted, as follows:

As this whole subject of Home Missions has, in previous meetings of the Synod, been so often and so ably presented, it does not seem necessary for us to make a lengthy report. Yet we cannot fail to call attention to the deep and active interest of the General Assembly's Committee on Home Missions, in behalf of California and Nevada. This Synod does most cheerfully recognize the fact that five new missionaries have been appointed for this coast since our last meeting. Such interest cheers us, and we take courage, and go forward. It seems to your Committee best that it should recommend the appointment of a District Secretary of Home Missions for the Pacific coast.

On motion, it was unanimously voted that Rev. A. M. Stewart be recommended to the Presbyterian Committee of Home Missions as a suitable person for District Secretary.

The thanks of the Synod were tendered to the Howard Church for their kind entertainment of its members during its sessions.

Synod then adjourned to meet in the Howard Presbyterian Church at San Francisco, at 7½ P. M. on the first Wednesday of October, 1869.

GEORGE PIERSON,
Stated Clerk.

EASTERN.

FINE PRESBYTERIAN CHURCH BUILDING.—The magnificent house of worship for the Third Church of this city is rapidly approaching completion. The entire cost will be about $250,000. The organ cost $10,000, and is one of the finest in the country. It is placed in the recess back of the pulpit. The choir will occupy a raised gallery, immediately in front of the instrument, and back of the minister's desk—the choir and organ being in full view of the congregation. The gallery will accommodate about three persons. The gas-light is to be supplied on a principle entirely new here—thirty-six "bull eyes" being placed at equal distances in the arched ceiling, each eye being so adjusted as to reflect its light upon a certain portion of the floor below.—*Pittsburg Banner.*

FAILING.—The Methodist papers announce that the venerable Peter Cartwright, after sixty-four years of uninterrupted labor, is at last failing in health. He has been a Presiding Elder for forty-nine years, and still holds that office in the Pleasant Plains District of the Illinois Conference. It cannot now be long before he will be called to cease from his labors.

ROMANISM IN AMERICA.—The *National Baptist* denies the accuracy of Mr. Parton's statistics of Romanism in this country. The Catholics count all members of their congregations as belonging to the church; the Protestants count only those actually connected with the churches, usually not over one-fourth or fifth of the congregations. Thus the relative strength of the two parties is not to be correctly estimated by the membership of the churches. Of Catholicism in Europe *The Baptist* remarks: "The intellect of continental Europe is not with the Pope, but with Voltaire. Multitudes acquiesce in Catholicism, as they would in Mohammedanism, so long as their practical ungodliness is tolerated by the priests; and the priests have not often troubled men who make no revolt against their authority."

REFORM IN BOSTON.—The notorious dance hall in Richmond street, hitherto the resort of the vilest of the vile, has been changed in its purpose, and is now the center of a religious and reformatory movement. Meetings are to be held every Sunday evening, and at times during the week. The exercises consist of singing, praying, and addresses, either by those who have already turned from the way of the wicked, or who are striving to get into the right path. Tracts are distributed freely. —*Traveller.*

BAPTIST SEMINARY.—The building of the Baptist Theological Seminary, now rapidly going up in Chicago, is to be of brick, two hundred and fourteen feet long, forty-eight feet wide and four stories high, and will contain one hundred and eight rooms for students, besides a boarding department and four residences for professors. It will cost about sixty thousand dollars. It is expected that the rent of its residences will endow one professorship.—*Pittsburg Banner.*

MISSION CHAPELS.—Dr. Prime stated, at a public meeting in this city, that the system of mission chapels has failed, and that *not one self-sustaining church had ever been produced thereby.* It is not strange. Caste has no place in the Christian Church; and, unless the members of an old church are willing to take their position as equal members, and not as patrons, in a new organization, it ought not to succeed.—*Independent.*

BOWDOIN COLLEGE.—Rev. Jotham Sewall, Professor in Bowdoin College, has returned home from his European tour. Professors Rockwood and Goodale, recently elected professors in that college, have entered upon their duties.—Ex-President Leonard Woods has returned to Brunswick, from his fifteen months' absence in Europe.

DEFICIENCY.—There is said to be an alarming deficiency in the receipts of the (Dutch) Reformed Board of Missions. The debt was $16,000 at the beginning of the financial year, and now at the end of the first quarter it is more than $25,000. The security fund of 30,000 has already been pledged as security for money borrowed.—*Zion's Herald*

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Letter from Mendocino County.

GENERAL FEATURES.

This part of California presents so many and such broad contrasts with most other parts of the State, especially the central and extreme southern, that the difference is at once strongly impressed on the mind of the stranger. Instead of the hot summers and the dry, treeless valleys of the interior, and the equally timberless and still more arid plains and hill lands of the south, we find here a heavily wooded country with a climate near the coast somewhat humid, even in summer, and nowhere subject to extremes of heat or cold. From Russian River north into Oregon there stretches along the coast a belt of gigantic forest, consisting mostly of redwood, with some pine, spruce, etc., the more open country to the east being covered with scattered oak and pine. This timber belt varies in width from 10 to 20 miles, expanding towards the north until it spreads east over the entire country. Near the sea there are many little prairies and open glades covered with grass, or more often with fern, which afford good opportunities for settlement, the process of clearing these heavy timber lands being slow and tedious, and the expense great. The soil is nearly everywhere good, and in most places extremely productive, consisting largely of vegetable mold, which in many places, especially on the bottoms, is strong and deep.

LUMBER AND LUMBERMEN.

These forests constitute the great lumber field of Mendocino and Humboldt counties, in which is annually cut over 75,000,000 feet of lumber, worth in San Francisco, to which place the most of it is shipped, $15,000,000.

The lumbermen of this region come mostly from New England, the greater part from Maine, where they have been early schooled in this rough and laborious life. They are a hardy, powerful race of men, being superior in fine physical proportions and power of endurance to any other class in the United States, while in intelligence and morality they are, as a community, excelled by none.

There has been a considerable increase of population in this section during the past year.

INFLUENCE OF NATURE ON CHARACTER.

It is interesting and curious to observe to what an extent our pursuits and surroundings, such as climatic conditions, the physical features of the country, etc., are apt to influence not only the material development, but also the inner life of man. Amid these gloomy forests, shut out from the more exciting scenes of the world, constantly engaged in laborious toil, we find here a race with a conformation of character wonderfully like the rugged pursuits in which they are employed and the grand and primitive scenes around them. To fell these giant trees, to wrestle with mighty saw-logs and handle them so often when cut into lumber, to build and superintend these huge mills, gives expansion to the soul as well as the body—making men strong, thoughtful, self-reliant and independent.

In subduing nature, man learns to conquer himself, and in conquering himself is fitted for the conquest of others. As New England has been to the Union the school of advanced ideas, so will these solemn woods and fields of hardy labor become to California the nursery of strong, firm-knit, and during men. Having cleared away the forests and

vigorous, patient, and industrious, but less nomadic than the inhabitants of the South.

This incorporating so much of men's labor, and even life with the land, makes them love home—endearing to them the soil which with such great sacrifices they have wrested from the stubborn grasp of nature.

AGRICULTURE.

While lumbering is the principal business carried on here, agriculture, in its several branches of horticulture, grain, fruit, and stock raising, is largely engaged in, these pursuits being rapidly on the increase. The extent to which they are prosecuted may be gathered from the fact that there are now about 140,000 acres of land inclosed in this county, of which, perhaps, one-third is under cultivation; about 15,000 acres being planted to wheat, 4,500 to barley, 11,000 to oats, 7,500 to corn, 1,200 to potatoes, and 250 to hops, besides several thousand acres in the aggregate, to peas, beans, vines, vegetables, fruit trees, etc.

CROPS.

The following estimated yield to the acre will indicate the productiveness of the soil, viz: wheat, 15 bushels, barley 22, oats 34, peas 38. Potatoes average 6 to 12 tons, and hay 1½ tons to the acre. 30,000 pounds of hops were raised on 250 acres of ground; the product of butter having been 30,000 pounds, of cheese, 12,000 pounds, and of wool, 135,000 pounds.

There are estimated to be 10,000 grape vines, 18,000 apple and 13,000 peach trees in the county, besides large numbers of other fruit trees, strawberry vines, berry bushes, etc. Fruits of all kinds—more especially the apple, quince, and plum, thrive well. The peach and strawberry do well in most places, though the climate, more particularly near the coast, seems unfriendly to the grape.

STOCK RAISING.

Much attention is being given at present, to the rearing of Stock, for which the advantages are great in the open hill country east of the timber belt. It is computed that there are now 17,000 head of neat cattle in the county, besides 10,000 horses; 2,000 mules; 28,000 sheep and 22,000 hogs, besides great quantities of poultry, beehives, &c.

Hogs can be raised here very cheaply, subsisting and even growing fat on the acorns alone, in the Bald Hill region, being also fed on potatoes, oats, peas, &c.

QUALITY AND PRICE OF FARM PRODUCE.

The cereals grown here are of good quality, with the exception of wheat, which is often dark colored and apt to be damp, rendering a mixture with the drier grain of the South, desirable for milling purposes. Hops on the bottom lands flourish with but little care, considerable quantities planted the past season in the Russian River Country having yielded bountifully with a moderate expenditure of labor.

The bacon cured here has a good reputation in San Francisco, always commanding full prices. The rates at which many kinds of farm produce sell here are low as compared with prices in San Francisco; thus wheat brings less than a cent a pound; butter only 30 cents, and dried apples and peaches but 12 cents a pound. Eggs sell at 35 cents a dozen; loose hay at $7 per ton, a condition of things that would be materially altered for the better with

RAILROAD COMMUNICATION

established between this region and the metropolis, of which, as well as of wagon roads, built or projected, the lumber interest, fisheries, ship-building and many other matters pertaining to this and Humboldt counties I will speak in my next letter to The Occident.

H. D.

Ukiah, Oct. 10th, 1868.

Some Faults of the Daily Papers.

Has not the religious press, as one of its principal objects, the correction of evils in society at large; and does it not look toward some regenerating influences, by the blessing of God, from the steady adherence to *right* even when it receives censure perhaps, as too rigid in its strictures on many of the subjects the secular papers discuss, with perhaps no idea of the harm they do young minds, fresh to receive impression from almost every source?

Nearly every family subscribes to a daily paper—and it has pained and disgusted me frequently, to see the details of the brutal pugilistic encounters between prize fighters, in some of our most respectable dailies.

The shocking atrocities of such contests are heart-rending to every feeling of nature, and it is surely not worth while to parade them before the public, and thus foster a sentiment of indifference to such cold-blooded cruelty—or worse, perhaps an interest in the wicked champions, who so degrades their manhood. The lettered heading, naturally attracts the eye, although individually it may have no interest. Yet the paper lies open to the perusal of all—and for newspapers so largely circulated as are some of our prominent sheets, to give tone, and in a measure encouragement, to such things, seems wholly out of place. If the "press is the educator of the people"—surely its editors are responsible for the direction this education takes—and to give prominence to that which degrades a human being to the level of a brute, is incalculating a low tone of morals, and spreading abroad an influence at varience with the good order of Society.

These contests are, I believe, against the law, and yet they are detailed with a sickening minuteness, and often occupy whole columns, which might be filled with much more agreeable, if not instructive intelligence.

Editors are obliged to suit a variety of tastes, to consult differences of opinion, but public sentiment is moulded more, perhaps, by the daily paper, which finds its way to the breakfast table, and is often read aloud, than by extended reading, and, after the hasty perusal the parent gives it, the children often look it over, as they are apt to do the papers lying loose on the centre-table, and before the father is aware of it, the boy is posted, and goes to the mother whith some such question as what a "round" means, and whether a "bruiser" is a soldier, etc. To turn the attention of the inquirer from the subject, is generally the best means of inducing forgetfulness, but the seed has been dropped, and, alas! it may bear fruit. Who is responsible?

Nor are children the only ones who are demoralized by this class of publications. Many an unoccupied hour is whiled away over the morning or evening paper, and, by frequent repetitions, the eye becomes accustomed to the paragraphs so often encountered, and thus insidiously, the mind receives impressions of familiarity with descriptions of vice, which lose some faintest shade of their horror, too often dwelt upon.

We do not see the necessity of publishing such things at all. The evil of their non-suppression is enough. But if they do find their way into print, why not leave them to the obscurity of papers which do not find their way into homes? Every taint of

impurity, or coarseness leaves its trace, and in the aggregate, swells the sum total of human sin and depravity.

As the broad sea-shore is counted by its "grains of sand," so is the awful harvest of human iniquity the result of single seeds of impure and evil thoughts. It has become a question of deep consideration, with many reflective minds, whether it is not better to do without the news, political and commercial, than to receive it, mangled with such increasing records of vice and brutality. N.

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The Occident.

San Francisco, Saturday, October 17, 1868.

SYNOD OF ALTA CALIFORNIA.

This Synod, whose session was held in this city, during the last week, was distinguished by the same interest which marked the other ecclesiastical bodies that have recently been convened here. Due attention was given to the routine business of Synod, but the manifest feeling of all was that much more must be done by them than can be included in this ordinary docket of business. The cause of our Lord on the Pacific coast must have a decided impetus during the year to come, because of the enthusiasm with which all denominations of Christians accept the new responsibilities imposed by the marvelous changes through which we are passing. The increase of our population, the necessity to establish churches in the new settlements springing up over the State, the necessity to strengthen and encourage the churches that are already formed, and the demands for general missionary labor from all directions, could not fail to awaken a new feeling of obligation in the hearts of those who know the facts. The Synod has had more missionary experience than have some of the other bodies whose late action is so promising, and this experience has been of a character to render the Committee on Home Missions cautious in their future movements, so that any plans they may adopt will be very carefully digested. It is indicative, therefore, of their clear conviction that these must be adverse, that they recommend the appointment of a distinct secretary to supervise this work within their bounds. We know well what constant and heavy drafts are made on the treasury of the Committee in New York, yet we know also the urgent need of this field at this crisis, and we trust the conviction of Synod will be accepted as the basis of their action, and we may soon have an efficient man here, in the New School branch of the Church, to work with Mr. Fraser, of the Old School, when work will tell so powerfully on the future of this coast.

There were several other subjects that received attention from the Synod, prominent among which was that of theological instruction, and a Committee of Conference with a similar committee of the other Synod was appointed, who were especially charged with this, as an important part of their commission. The Communion season on Friday afternoon was one of unusual solemnity, and the ordination of these young men to the ministry, on Sabbath morning, was a delightful *finale* of a session which seemed to grow in interest from the beginning.

We have now had our annual meetings for conference and counsel, and prayer. They have been meetings from which the brethren must have gone down to their respective places of labor as Moses went down from the mount of communion with the Lord. May we not hope that results which shall make glad the city of our God, which shall not only extend the influence and usefulness of our Church, but glorify Her Head, will be reported a year hence to the praise of that grace by which we are put in possession of so noble a field!

NO LITTLE DUTIES.

The word which gives assurance of growth in the economy which God has established, is *fidelity*. The principle which includes the entire range of duty is that announced by Jesus, when he said, "he that is faithful in that which is least is faithful also in much." Conscientious regard for every obligation, sensitiveness respecting the bearing and effect of every act, the desire and purpose that religion shall never be compromised, and Christ shall never be dishonored, leading us to feel our dependence upon God's assistance in all our course, are the stimulants, as they are the indices, of genuine devotion. For piety is not that which inclines a man to be a missionary, as distinguished from that which obliges him to feel that he should remain at home. But it is that which, whether he be among the heathen or with us, renders his life charming with the graces that spring from love to Jesus and to men, those beautiful attendants that throng from the most unseen walks of true obedience, as well as from those more public. Nay, it may be doubted whether these graces of little stature do not contribute most to the exquisite beauty which piety sometimes displays, and therefore God has commanded attention to the smallest duties, as we call them, to be a means of preparation for the companionship of angels. Certain it is, that those who are most like them are most careful to regard the obligations which have such effect upon the soul. It is not enough, then, for one to perform the chief duties enjoined in the Scriptures; the neglect of the rest mars his piety. No Christian should spend his time searching for the line between what *must* be done, and what *may* be done, by the servants of God. But few marks of the Lord Jesus are seen on those who manifest a selfish eagerness to shun everything that is not necessary to prove that they may claim his grace. We are commanded to be lights in the world, and God has told us how we may be full-orbed, and every point luminous. How many appear only in eclipse, the form even being imperfect, and a large part of the disc obscured by the shadows of selfishness which the world can see!

Temperance.—The Congregational Association at its late meeting took action on the subject of temperance, resolving that the Legislature of our State should adopt a law including, in brief, the principle that the retail vendor of ardent spirits should be held legally accountable for all the mischief to life and property directly traceable to the action of liquor sold by him, and, on conviction of such mischievous results, be assessed by the jury with satisfactory damages for the reparation of the injury.

The principle, I believe, to be most righteously correct. If people choose to deal in Alcohol, Arsenic, Strychnine, and they carelessly and recklessly sell to those who are not competent to make a safe and proper use of these poisons, let the dealer be held accountable for the mischief following his carelessness or heedlessness.

I do not see in my scope of vision the California Legislature which shall pass such a law, or the jury which shall convict, but perhaps the vital truth involved should be declared. B.

Unbelief A Marvel.

"And he marvelled because of their unbelief." Why did he marvel? First, all unbelief is sinful, and nothing in the universe is so marvelous as sin. Sin is the crime and curse of creatures whom God made to be like and with Himself in perfect blessedness forever; transgression of the best of laws, rebellion against the best of Beings; an offence against infinite majesty and unsullied purity; a foul stain upon immortal godlike spirits; a withering blight upon all that is fair, lovely, and glorious; a woe unutterable begetting woes innumerable, each one the parent of millions more, each one bearing the likeness of its progenitor, and propagating its like or worse, without evil, increasing, multiplying continually. More than all this, sin paralyzes the moral sense; blinds the mind to its own deceitfulness and hideousness; and while enveloping its miserable dupes in the strong folds of its own pollution, stronger than claims of iron, creates a passion which rushes to the monster's horrid embrace, and finds gratification is the charnel house of death.

> "Vice is a monster of so frightful mien,
> As to be hated needs but to be seen;
> Yet, seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

Not so with beings capable of viewing it dispassionately, comprehending it fully, appreciating its turpitude and estimating its deadly power. If we could see it as God sees it, as Christ saw it, we would marvel, be horrified and terrified; for we would see ourselves.

But secondly, the most marvelous kind of sin is unbelief. For this nullifies the remedy devised and provided by infinite mercy and wisdom for the evils of sin; and thus necessitates the continuance of them through all eternity, augments the intensity of them, and multiplies them, by adding the unspeakable guilt and woe of salvation rejected; and who can measure that? That rational creatures should destroy themselves, drink poison, eat fire, take vipers to their bosom; fall from heaven and go down to hell by their own iniquity, that is, by their own hand, by sin, is marvellous. But when deliverance is proposed by the Lord, with every guarantee to satify the reason, pacify the conscience, revive and stimulate the despairing heart, to see all the provisions of infinite beneficence, and all the pleadings of infinite mercy, coldly refused and sullenly resisted, this is marvellous, this is what unbelief does. It never does less than this; it can do no less than this.

Unbelief has divers manifestations, degrees of criminality, deeper and darker shades, according to the privilege, knowledge, and grace bestowed. Hence, thirdly, the most marvellous kind of unbelief is unbelief in Christ. Christ, to the world, is the manifested God; to sinners, a revealed, living, all sufficient and loving Savior. As such, God offered him. As such, all perishing sinners, who have learned his name, may receive him to their hearts, and rejoice in the great salvation of God. This is faith: Its opposite is unbelief. By these two marks, all who have heard the name of Jesus, are known.

For four thousand years men perished through unbelief in God, revealed absolutely, but graciously. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Then God sent his only begotten Son into the world, saying: "Let them hear Him." Beyond this, infinite power and love could not go. "God so loved the world, that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life". No sin has now a darker hue and a heavier curse than unbelief in Christ. It is unbelief in God manifested to us, pleading with us, weeping over us, bleeding, dying for us, speaking to us from his cross on Calvary, from his throne in Heaven, by the gospel continually: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." That dying men, perishing by their own fault, under a holy law, should not believe God, when, like a father, he pleads with them, declares that he has no pleasure in their death, beseeches them to turn and live, promises to cast out all their sins, to give them all the blessing of his love in this life, and the blessing of Heaven forever—is a mystery so dark, deep and terrible as to be utterly incredible if all history was not a continuous demonstration of the fact. Count-

less millions believe the groundless fabrications of their own dark minds, and the malicious falsehoods of devils, but not the word of the living God. It is not evident truth and goodness that men want. They want lies to give license to their lusts, and in them they take refuge. Do you want the proof? Read history, read it in God's book. And if you do not like that read it where you will. Search the libraries of the world. Master the records and philosophies of ancient times. And if you do not like them, do the work for yourselves; remembering that the only history worth writing is that which records the truth. The only philosophy worth making that which arranges truth. For four thousand years, man would not and did not believe God. And, therefore, he sent them his Son, that as a man he might speak to them, and plead with them; using all the authority and earnestness which God and man could use, to persuade, convince and satisfy. As the God, brother, and Savior, with everlasting life, the purchase of his dying agonies, and his Father's infinite grace, in his hands, he came into the world to supply every possible and every conceivable necessity of fallen man. And did they believe him? No! no! And you know they did not. O, is not this marvellous?—*Extracts from a sermon by Rev. Thomas Fraser.*

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Following are some of the testimonials that have appeared in commendation of this useful and indispensable work:

A committee of the late Fair of the Mechanics' Institute of San Francisco, to which the work had been referred, speak thus:

"Your committee have examined Mr. Hyatt's Treatise on the Culture of the Grape, and believe it to be the BEST HAND-BOOK published on that subject for California vine culturists, and for which they recommend a Special Premium."

The California State Agricultural Fair, of 1867, awarded a Diploma to the author of this work, and also the San Joaquin Valley Agricultural Fair, at the same season.

OPINIONS OF THE PRESS.

The following are brief extracts fron some of the elaborate notices of this work:

The San Francisco *Daily Evening Bulletin* says:—"The book contains a choice collection of the best foreign and native varieties of the grape cultivation in California especially, as well as at the East. The many excellent works on Grape Culture in the Atlantic States are of little or no value in California, where an entirely different system and practice are necessary in vine growing and wine-making. This Hand-Book is intended to supply this deficiency. The author has taken great pains to investigate this subject, and to aid in the improvement of viniculture in California. Its appearence is timely, and it can hardly fail to meet a large and ready sale. It is attractively printed and elegantly bound."

Sacramento Union—"Hyatt's Hand-Book of Grape Culture is a California production that will probably meet a common want. The author takes the experience of the most noted vine-growers in the State as the warrant for his conclusions and suggestions, turns to account the recorded results of experiments made by the pioneers of this branch of industry, and in addition to giving full and minute instructions in regard to the planting of vineyards and the manufacture of wines, presents statistics which will enable the beginner to calculate the probable profits of successful grape culture."

The *Mountain Democrat*, whose editor, Hon. D. W. Gelwicks, is the present State Printer of California, speaks thus:

"HYATT'S GRAPE CULTURE.—We have received from the publishers, H. H. Bancroft & Co., San Francisco, a copy of this interesting and valuable work—a work greatly needed on this coast, and which every grape-grower should purchase. We sent it to a gentleman well known in this community, for his examination—a gentleman familiar with the subject, and largely engaged in the culture of the grape. He gives it the following cordial endorsement, and his endorsement ought to secure it a large sale:

'The limited time in which to examine Hyatt's Grape Culture, published by H. H. Bancroft & Co., San Francisco, has been sufficient, however, to satisfy me that it is a work which every grape-grower should have. No matter how well fortified we may be in our own experience and theory, we must acknowledge that we may adopt many of the author's ideas and suggestions with profit. The merit of the work certainly bespeaks for it a ready sale.

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S. F. Mining and Scientific Press: * * * "The book professes to be a complete manual, with instructions for the management of the grape and the manufacture of wine, and is especially designed for California. * * * The book contains a considerable amount of valuable information which is not generally found in such treatises."

S. F. Daily Times: * * * "The author seems to have exhausted his subject, particularly as it relates to viniculture in this State, and as the grape interest is just beginning to attract attention which is soon to become paramount among farmers, we regard the publication of the work as most opportune. No ranchman should be without it."

N. Y. Daily Tribune: "The author brings the result of many years' experience in foreign countries to the preparation of his work, and from his observations in climates similar to that of California, arrives at the conclusion that California is singularly favorable to the culture of the grape, and to all semi-tropical fruits, and that it will hereafter be distinguished as the land of the vine, the fig, the orange, the olive and the palm. His volume forms a capital, if not a complete manual, on the care of a vineyard, and it is enriched with much industrial information connected with the subject."

Lacon (Ind.) Home Journal: "This work is most *apropos*. It comes just as thousands, without any practical knowledge of the business, having planted vineyards, find themselves destitute of that information their intelligent care demands. All over the country this interest is growing, and probably the time is not distant when America will produce more, if not better, wines than any country in the world. The author, MR. THOMAS HART HYATT, is an enthusiast on the subject upon which he writes so pleasantly, and his book embodies just what every grape-grower would like to know—what every one must know, to cultivate the vine successfully."

Colman's Rural World, St. Louis: * * * "We merely want to introduce a new and interesting treatise on this subject to our readers, from the far-off shores of the Pacific—the Golden State of California. Its author is T. HART HYATT, editor of the California *Rural Home Journal*. He has had a large experience and observation in California and in the Old World. His style is entertaining, his directions clear, plain, and practical."

Rural New Yorker: * * * "Although most valuable to the California viniculturist, yet it helps to widen our knowledge of the

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Current Literature.

Tablets.

Could we except a few articles which seem rather to have a tendency that we cannot approve, than any expressions of sentiment from which we must dissent, there are but few books of recent publication with which we have been more pleased than with this, written by A. Brownson Alcott, and published by Roberts Brothers, Boston. There is a degree of common sense and freshness, and practical worth, which commends it at once. Perhaps we do not like it the less, because summoned often, by the manner of statement, to query whether the author is really to be accepted; or because there is sometimes a boldness of utterance that excites thought and provokes discussion. Books are of value, not always in proportion to the knowledge they bring us, or the gratification they furnish, but also in proportion as they oblige us to use our own powers, and carefully define our ideas. An author may do more for a reader when he thus *educates* him, than when he only *informs* him, and he may do much with any theme, or series of themes, if this is his object and he have real ability. The writer of this book combines the two objects thus indicated, and in the variety of subjects presented by him there is material which any one may appropriate with profit. The following extracts will illustrate the style and contents of the work, which can be bought of H. H. Bancroft & Co.

Recreation.

Nature is wholesome. Without her elixirs daily taken we perish of lassitude and inanity. The fountains must be stirred to their depths and their torrents sent bounding along their sluices, else we sink presently into the pool of inertia, victims of indecision and slaves of fate. "Thy body, O well disposed man, is a meadow through which flow three hundred and sixty-five rivulets." Every pulse pushes nature's quaternion along life's currents recreating us afresh; the morn feeding the morn, Memnon's music issuing from every stop, as if the Orient itself had sung.

Nature is virtuous. Imparting sanity and sweetness, it spares from decay, giving life with temperance and a continency that keeps our pleasures chaste and perennial.

We come as a muse to our toil and find amusement in it; to a taskmaker whose company never tires. 'Tis life, the partaking of immortality. A day lived so, glorifies all moments afterwards. Long postponed, perhaps, the hour wearisome, till broke this immortal morning with engagements that time can complete never, nor compel, and whose importunity outlasts the hours.

Sleep, too, having the keys of life in its keeping. How we rise from its delectable divinations with eyes sovereign and anointed for the day's occupations. All our powers are touched with flame, all things are possible. But last night, the world had come to an end; the floods ebbed low, as if the fates were reversing the torch. How we blazed all the morning, to be cinders yesternight. Then came the god to rekindle our faded embers, the Phœnix wings her way to meet the rising dawn and embrace the young world once more. Sleep took the sleep out of us. From forth the void their rises a roseate morn upon us.

"Every day is a festival, and that which makes it the more splendid is gladness. For as the world is a spacious and beautiful temple, so is life the most perfect institution that introduces us into it. And it is but just that it should be full of cheerfulness and tranquility." Our dispositions are the atmosphere we breathe, and we carry our climate and world in ourselves. Good humor, gay spirits are the liberators, the sure cure for spleen and melancholy. Deeper than tears, these irradiate the tophets with their glad heavens. Go laugh, vent the pits, transmuting imps into angels by the alchymy of smiles. The satans flee at the sight of these redeemers. And he who smiles never is beyond redemption. Once clothed in a suit of light we may cast aside forever our sables. Our best economist of this flowing estate is good temper, without whose presidency life is a perplexity and disaster.

Counsels.

Faith and persistency are life's architects, while doubt and despair bury all under the ruins of any endeavor. You may pull all your paradises about your ears save your earliest; that is to be yours sometime. Strive and have; still striving till striving is having. We mount to heaven mostly on the ruins of our cherished schemes, finding our failures were successes. Nor need we turn sour if we fail to draw the prizes in life's lottery. 'It were the speck in the fruit, the falling of our manliness into decay. These blanks were all prizes had we the equanimity to take them without whimpering or discontent. The calamities we suffer arises not from circumstances chiefly, but from ourselves. If the dose is nauseous or bitter, 'tis because we are, else it were not drank off with the disgust we manifest. It is as ignoble to go begging conditions as to go begging bread. If too feeble, too proud or unapt to create these, one may make up his mind to dispense with any advantage that power on that side of life confers. Not a circumstance, like the animal whose place is nature is determined, but a creator of circumstances, may bring to his help freedom, opportunity, art to build a world out of the world in harmony with his wants. If his occupation is spoiling him 'tis the dictate of virtue as of prudence, to quit it for one that in maintaining shall enrich him also. He must be a bad economist who squanders himself on his maintenance; wasting both his days and himself. His gifts are too costly for such cheap improvidence. One's character is the task allotted him to form, his faculties the implements, his genius the workman, life the engagement, and with these gifts of nature and of God, shall he fail to quarry forth from his opportunities a man for his heavenly taskmaster? "The wise man does not submit to employments which he may undertake, but accommodates and lends himself to them only."

Nor is any man greatest standing apart in his individualism; his strength and dignity come by sympathy with the aims of the best men of the community of which he is a member. Yet whoever seeks the crowd, craving popularity for propping repute, forfeits his claim to reverence and expires in the incense he inhales. The truly great stand upright as columns of the temple whose dome covers all, against whose pillared sides multitudes lean; at whose base they kneel in times of trouble. Stand fast by your convictions and there maintain yourself against every odds. One with yourself, you are one with Almighty God, and a majority against all the world.

Literary Items.

A Carpet Tack Alphabet.—Rev. C. H. Wheeler, the Turkish missionary, took back with him to Harpoot a supply of carpet tacks to make books for the use of the blind Armenians in his field. A letter to *The Christian Mirror* describes the curious device by which they are made to do missionary work:

A very small, round-topped tack, thrust upright into a piece of pine board, represents the first letter. The same tack inclined to the top represents the second, and leaning to the bottom, the right hand and the left by turns, the next three. For the next four letters, one side of the tack is cut off, and the cut portion made to face by turns the top, the bottom, the right and the left hand. The half-headed tack inclined to the top, the bottom, the right and the left hand again by turns represents the next four letters. Essentially the same course is then pursued with the next two styles of tacks, and our alphabet is ready. Other sorts of tacks and variations of them then furnish points for punctuation and the numerals, and a piece of soft pine board for a page, we are ready to write a chapter of the Bible or a hymn for one blind reader, whose sensitive fingers will so learn to run along the iron and copper with almost as much speed and assurance as our eyes in reading the printed page. The page once committed to memory will be passed along to a second reader, or the tacks withdrawn, and like your printer's type, used for printing another page. In this way two or three dollars' worth of tacks may be made available for printing, if he chooses, all the chapters of the Bible, and the hymns of the hymn book, or anything else which is needed.

Facts of History.

In history, the great difficulty is to ascertain facts. For instances, there is a well-known book, set down in catalogues as "The History of the World, by Sir Walter Raleigh"—the popular belief being that he wrote it during the long imprisonment of twelve years which preceded his final and fatal visit to America. Only the first part of that history, ending with the second Macedonian war, about one hundred and fifty years before Christ, was written—being one-third of the original design. But Raleigh wrote very little of the work. Ben Johnson has recorded that "the best wits in England were employed in making this history." One day, when imprisoned in the Tower of London, laboriously consulting many volumes to ascertain the truth of some disputed occurrence, Raleigh heard the noise of a disturbance in the court beneath his window. Looking out, he saw the progress of a quarrel; a blow struck, rapier drawn, and a wound given. Presently came up a friend who gave him one account of the incident; and a second friend then came in and gave another—and totally different account—neither agreeing with what Raleigh himself had seen. "Heavens!" he exclaimed, "how can history be written? Here are three different versions of an event which has occurred only just now, which I saw with my own eyes, and I am searching in books for an accurate narrative of what is said to have taken place more than two thousand years ago!"—*Dr. McKenzie in Proof-Sheet.*

Fame.—Some years ago, the poet Longfellow was coming from his home in the morning, when a venerable-looking man accosted him, inquiring if he could tell him the location of the house which was formerly the headquarters of George Washington. "This is the house, Sir," replied the poet. "Do suppose I could get a chance to see the inside of it?" queried the old gentleman. "Certainly," continued Mr. Longfellow. "I reside here, and should be happy to show you over the premises." They entered, and passed the different rooms, and the historic associations of the place were pleasantly recalled by Mr. L. When he concluded, the visitor quietly turned around and said, "May I ask you your name?" "Oh, yes," responded the author; "my name is Longfellow." One would have supposed that the name of Mr. Longfellow must have reached the individual who was the recipient of so much courtesy; but, after musing a while, and repeating the name slowly two or three times, as if endeavoring to recall some past association, he exclaimed: "Any relation to the Longfellows of Wiscasset?"

Selections for a Newspaper.—Most persons think the selection of suitable matter for a newspaper the easiest part of the business. How great an error! It is the most difficult. To look over hundreds of exchange papers every week, from which to select, with due regard to character and variety, suitable matter enough for one, especially when the question is not what shall, but what shall not be selected, is no easy task. If every person who reads a newspaper could have edited it, we should hear less complaints. To an editor who has care about what he selects, the writing he has to do is the least of the labor.

The Letter H.—Two elderly ladies, without chignons, and with crinolines (a double offense in the eyes of fashion), were contemplating one of the family of the Falconidæ, at the zoological gardens in London. "There's a great howl for you!" said one. "Get along with you, stoopid!" rejoined the other; "That's not a howl, that's a beagle." The

controversy growing warm between them—"Ladies," interposed one of the officers of the society (as in the fable of the Chameleon), "you need not quarrel, for you are both in the wrong. It is neither a howl nor a heagle; the bird before you is an ork."

Aldo Pio Manuzio, commonly called Aldus, of Bassino, who printed in Venice from 1494 to 1516, did away with the monks' writing, improved the points of distinction, and first introduced the colon and semiculon. He had nine different kinds of Greek type prepared, and fourteen Latin ones. At his instance Francesco de Balogna cut the cursive writing known by the name of *Italics*, which appeared for the first time in his edition of Virgil, published in 1510.

Library Report.—The following is the report of the librarian of the Sacramento Library Association for the month of September: From the library there were drawn 336 volumes, classified as follows: Romance, 280; essay, 7; history, 19; biography, 4; poetry, 2; religious, 3; miscellaneous, 12.

The publishers of *Merryman's Monthly* have introduced a novelty in the Editorial line: They propose allowing their readers to select by ballot each month an editor for the magazine. No limits are assigned as to age or sex of candidates.

A Statistician has calculated that it would require a period of nearly four hundred years to read the titles of all the books contained in the various libraries of Europe, allowing one minute for each title.

The latest invention is said to be ink made from India-rubber. It has been suggested that writers inclined to stretch a story will make use of the article.

The *Yolo Mail* is the name of a new paper published in Woodland, Yolo county. Mr. C. Y. Hammond is the editor.

There are not so many papers in this country, by one hundred and fifty, as there were five years ago.

Educational.

Newspaper Teaching.

The father daily holds in his hand one of the best of text-books. We allude to the newspaper. The time spent over this, need by no means be lost even as far as the education of the children is concerned. Were the father to remember them, as well as himself, while seeking the news, he might greatly add not only to their improvement but also to his own pleasure. Some paragraphs might be made to yield warning. Such as the following, preach abstinence from the "weed." "The Commissioners of Lunacy, on Monday afternoon, pronounced Robert McElwain insane, and ordered him to be sent to the Asylum at Stockton. His malady is the result of an excessive use of tocacco." Such as the following (from an account of the Franklin House fire) is an illustration of the possible results of excessive drinking: "We are informed by one of the boarders who was among the last to leave the building, that he tried to wake up two men who were in a room adjoining his own, but they were in a stupid, drunken sleep, having but a short time before returned from a spree in the neighborhood. He was obliged to leave them on account of the stifling smoke and flames in close proximity." Indeed, even the very facts which the child will find substantially in his school-books, make a deeper impression when read from the father's honored oracle, the newspaper. Take the following item in relation to the carrier pigeon:

L'Epervier, a Belgian paper, gives an interesting account of the great pigeon race which takes place annually in Belgium. The King of the Belgians offers a valuable prize to the owner of the first bird in, and the Count of Flanders to the owner of the second, the total value of the prizes competed for being £760. This year one thousand five hundred and seven pigeons were conveyed from Brussels to Agen, a distance of more than 500 miles, and were then thrown up at five A. M. The first prize was not claimed in Brussels until the following day, when M. Grooters, of that city, presented his bird. A few minutes afterwards the same gentleman claimed the 3d, 5th, 7th, 11th, 15th 18th, and 21st prizes from the commissioners. By half-past nine A. M. twenty-one of the pigeons had reached Brussels.

C. R. C.

Prayer on Preparing to go to School.

COMPOSED BY CALVIN, 1560.

Ps. cxix. 9. Wherein shall a young man establish his way? If he wisely conduct himself according to thy word. With my heart have I sought thee, allow me not to err from thy precepts.

O Lord, who art the fountain of all wisdom and learning, since thou of thy special goodness hast granted that my youth is instructed in good arts which may assist me to honest and holy living, grant also, by enlightening my mind, which otherwise labours under blindness, that I may be fit to acquire knowledge; strengthen my memory faithfully to retain what I may have learned: and govern my heart, that I may be willing and even eager to profit, lest the opportunity which thou now givest me be lost through my sluggishness. Be pleased therefore to infuse thy Spirit into me, the Spirit of understanding, of truth, judgment, prudence, lest my study be without success, and the labor of my teacher be in vain.

In whatever kind of study I engage, enable me to remember to keep its proper end in view, namely, to know thee in Christ Jesus thy Son; and may every thing that I learn assist me to observe the right rule of godliness. And seeing thou promisest that thou wilt bestow wisdom on babes, and such as are humble, and the knowledge of thyself on the upright in heart, while thou declarest that thou wilt cast down the wicked and the proud, so that they will fade away in their ways, I entreat that thou wouldst be pleased to turn me to true humility, that thus I may show myself teachable and obedient first of all to thyself, and then to those also who by thy authority are placed over me. Be pleased at the same time to root out all vicious desires from my heart, and inspire it with an earnest desire of seeking thee. Finally, let the only end at which I aim be so to qualify myself in early life, that when I grow up I may serve thee in whatever station thou mayest assign me. Amen.

Personal.

Rev. Dr. Dwinelle of Sacramento, was appointed by the Congregational Association at the recent meeting in Oakland, to the Professorship of Theology in the Theological Seminary to be established under the auspices of the Association. No better choice could have been made. Dr. Dwinelle is a man in every way fitted for the position, which he will occupy with credit to himself, and honor to an Institution the establishment of which is to mark a new era in the religious history of the Pacific Coast.

Prof. Agassiz is said by the Central City *Register*, to be delighted by his trip in Colorado. He finds strong confirmation of his glacial theory. He attributes to glaciers most of the coñons of the mountains.

Rev. Dr. Woodbridge of the Presbyterian Church at Benicia, was surprised last week by a Donation Party. The result of the affair was satisfactory, both in a social and pecuniary point of view.

Rev. J. B. Fish takes the place of Rev. Mr. Coplin as pastor of the M. E. Church at Watsonville. The *Pajaronian* speaks highly of the gentleman's ability as a preacher.

Rev. J. W. Atherton who has preached through the summer at Carson City, Nevada, has gone to Los Angeles to take charge of the Congregational Church in that place.

Rev. Mr. Fraser will, according to the *Appeal*, take charge of the Presbyterian Church at Carson City, Nevada. Mr. Fraser has been for some time a resident of Carson.

Rev. B. S. McLafferty has resigned the pastorate of the Baptist Church in Petaluma; cause ill health. The church has not yet accepted the resignation.

Rev. J. T. Wills, pastor of the Congregational Church at Grass Valley is about to sail for England. On his return he will bring his family to California.

Rev. J. H. Wilbur has been re-appointed for a term of 4 years, to the supervision of the Simcoe Indian Reservation in Washington Territory.

Mr. J. S. Clark, a young man born, raised, and educated in Oregon, delivered the annual address at the Oregon State Fair.

Mr. P. W. S. Rayle, a prominent lawyer of Napa, died last week of small-pox contracted during a visit to this city.

Rev. J. A. Daly will preach the sermon before the next meeting of the Congregational Association of California.

Mr. H. B. Miller, formerly editor of the Portland *Oregonian*, died recently in Nicaragua of Yellow fever.

Rev. James Woods of Healdsburg, has accepted a call to the Congregational Church at Antioch.

Rev. B. E. S. Ely of Healdsburg, has accepted a call to the First Presbyterian Church in Stockton.

Mr. W. C. Dougherty has been appointed Deputy Postmaster in this city.

Rev. Mr. Hume has resigned the charge of the Episcopal Church at Redwood.

Gen. Kirby Smith of rebel notoriety is said to be on his way to California.

Mr. Wm. A. Lentz has been appointed Postmaster at Petaluma.

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than ever before, and we can confidently say it surpasses in variety and designs any before exhibited on this coast, which we will sel

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AGRICULTURAL.

The Plowboy's Soliloquy.

You scoff at my coarse, homely garb;
  Aye, call me a boor if you will,
And smile at my unpolished air—
  I'll cling to my husbandry still;
I care not for broadcloth and lace,
  Mock friendship and wheedling tone;
Some hands that are callous and brown
  Are freer from sin than your own.

'Tis true, in life's race you are fleet,
  While others more slowly must plod;
Tho' man you can cheat and deceive,
  Think not to impose upon God;
Those eyes will forever be sealed,
  Those lips shall have done with their boast;
Proud form, you're no better than mine—
  A handful of clay at the most!

"He's only a farmer," you say;
  "A rustic—a tiller of soil!"
Yea, truly, and you are a drone,
  Who gorges on other men's toil!
Round brows never kissed by the sun
  Death's dread, ghostly messengers lurk;
I envy not scions of wealth,
  Who think it disgraceful to *work!* —*Western Rural.*

Wheat Raising for Hog Raising.

Owing to a strong foreign demand and attendant high prices, wheat raising has been very profitable in this state the past two years. In consequence of this, the usual California tendency to overdo the business and to inflate the price of land has been manifested. A drought like that of 1863–'4, or a fall in prices (one or both of which may almost certainly be expected within the next three years) would throw many of our farmers all aback. If either event occurs, foreclosures of mortgages and suits for debt will become unpleasantly plenty, and the five per cent. per month money lender will once more look cheerful. This is not a pleasant prospect but it is one which is sooner or later inevitable, unless farmers avoid speculating, borrowing largely, and taking great risks. Every well-wisher of the State desires to see evils avoided, when that is possible. One way to avoid them is to direct the attention of farmers to more profitable and reliable occupations than exclusive wheat growing upon high-priced land. Such an occupation we propose to call their attention to; it is that of hog raising.

Down in Merced county, 125 miles from San Francisco, the best of wheat land is worth only $5 to $10 per acre. Each acre of 20 bushels will feed five hogs from May until December. Two and-a-half pounds of wheat, it is reckoned, will make one pound of pork. In December and January the hogs can be fed on pumpkins, a piece of ground for the raising of which must be reserved. From January until May the animals can be driven down to the Merced or San Joaquin river, where in the tule lands they can subsist on tule roots and fish. This land can be purchased at $2 50 to $3 50 per acre, or rented for a nominal sum.

This business is more profitable than wheat raising under the most favorable circumstances. When wheat sells for two cents per pound it does not net the producer more than one cent and a half. Grain-fed pork, on foot, has never been sold for less than five cents per pound here, while five to eight cents per pound is the average price. Each animal will average one hundred and seventy-five pounds in weight. San Francisco is the chief market; the animals can be driven down from the country named in about twenty-one days; two hired men and the owner can take care of a drove of one thousand. The entire cost of bringing this number to the city is not more than $250 to $300.

This business nets ten per cent. greater profits than wheat raising, and has many additional advantages. The first and chief one is, that while the hogs are eating the wheat in the field where it is raised, they are fertilizing the land and keeping it up to a high standard of productiveness. In the second place, no expensive agricultural implements are requisite, and no hired help is needed, except when the animals are being driven to market. Six years ago an industrious man entered upon this business in Merced county, without capital. He made an arrangement by which he was allowed the use of thirty sows, he giving the owner half the increase. Since that time he has sold $20,000 worth of pork, and has, besides, three thousand hogs worth $5 each. He has accomplished all this alone, never having any help except when driving to market.

One man can clear about $800 a year from one hundred hogs.

Although vast quantities of pork are raised on this coast the market is not yet nearly supplied with the home article, a large amount being still imported from the East. In view of the facts named, there is no necessity for us to go abroad for an article that we can raise profitably and better at home. There need be no fear whatever of the supply exceeding the demand. If the supply of grain-fed pork was increased, the business of raising slimy and poisonous carrion-fed pork in this city would be done away with.

Here is a profitable occupation, which is open to industrious persons. It is more profitable and far more certain than simple wheat raising. Want of transportation facilities keeps farmers back in counties far removed from the city, but this objection does not apply to hog raising, as those witless animals transport their own carcasses to market and slaughter. Those who go into the business can therefore settle where land is cheap; along the line of the Central Pacific Railroad, for instance, or in the extreme southern counties of the state. Because of the benefits likely to occur to the State and to individuals from an extension of the above business, we have given space to some facts connected with it in the interior land department of the Circular.—*San Francisco Real Estate Circular.*

Sheep Farming in Turkey.

The British Consul at Adrianople, gives some interesting details of the sheep and goat farming in that villayet. He gives the number of sheep at 4,512,000, and the number of goats at 778,000, the tax on which, at the rate of four piastres each, yielded £171,297 in 1867. Nevertheless it is estimated that 20 per cent. profit is obtained by sheep husbandry. The tax produced £10,596 more in the year 1867 than in the previous year, and for the last ten years there appears to have been a steady increase in the number of sheep.

The peculiarity of the shepherd's work in this district is the process of milking the sheep and goats, large quantities of butter and cheese being made from the milk of these animals and sent into Constantinople, whence also the sheep and lambs are sent from the district or villayet of Adrianople for local consumption. The total cost of a flock consisting of 1,880 ewes, 150 rams and 50 goats, is stated to be 90,500 piastres, the cost of keeping, &c., being 81,000 piastres, and the total value of produce exclusive of the skins, 56,910 piastres—112 piastres being equal to the £1 sterling. There is an active market for the sales of the lambs and goats, which are salted and packed for the French and English market.

The two prominent breeds, which are considered by the natives as distinctly local, are the Kavirjik, which bear some affinity to the demi-Merino, and the Karabash, which are blacked-faced, and not unlike the sheep in Macedonia and Thessaly. The wool of the former is most esteemed, being long, soft and elastic, and twisted in ringlets, which gives the name to the breed.—*London Field.*

How to Fit Collars to Horses' Shoulders.

It is very important to have a collar fit nicely and snugly to the shoulders of a horse. It enables him to work with a great deal more ease, and to apply a great deal more strength. It prevents galling and wounding, as the friction is avoided. Collars are so made, or should be so made, as to throw the chief force on the lower part of the shoulders. The horse can apply but little strength on the upper part, and for this reason breast collars are coming greatly in vogue; as the strength is exerted on the lowest part of the shoulders. But we started out to tell our readers how to make a new collar fit the shoulder of the horse. The collar should be purchased of the proper size. They are usually too large. If obtained of the proper size, just before putting it on the first time, immerse it in water, letting it remain about a minute, and immediately put it on the horse, being careful to have the hame so adjusted at the top and bottom as to fit the shoulder, and then put the horse to work. The collar, by being wet, will adapt itself to the shoulder, and should dry on the horse. When taken off, it should be left in the same shape it occupied on the horse, and ever after you will have a snug-fitting collar and no wounds.—*Valley Farmer.*

"Buy Bulwer's last work" said a sharp newsboy, the other day, to a gentleman on the ferry boat.

"No," said the man; I'm Bulwer himself."

"Well, buy the 'Women of England,' sir; you're not Mrs. Ellis, are you?"

Archbishop Whately, describing commonplace preachers, said: "In their sermons, they aim at nothing, and hit."

WEEKLY MARKET REPORT.

Wednesday, October 14, 1868.

Flour—Sales of 500 bbls Vineyard and Orange Extra, hf sks, $6. We quote jobbing rates for city brands as follows: Superfine, in sks, ℔ 196 lbs, $5@$5 25; Extra, in sks, $6@6 25.

Wheat—Sales include 500 sks good milling, $1 80; 1,000 sks shipping, prior to arrival, full figure; 15,008 sks do, prior to arrival, private. The range of the market is $1 50@1 90 ℔ 100 lbs. At the close, 4,000 sks choice white, sold yesterday, for export, $1 90; 233 sks Oregon, new crop, ex steamer, private.

Barley—No sales reported; quotations nominally $2 05 @$2 20 ℔ 100 lbs.

Oats—Sales include 200 sks poor, $1 75; 1,000 sks light, $1 87½; 1,025 sks do, in two lots, $1 90; 300 sks fair, $2. As extremes, we quote the market at $1 97@2 12½ ℔ 100 lbs. At the close, 2,000 sks Oregon, ex steamer, private.

Potatoes—Sales of 400 sks Mission, from wharf, $1 65 @1 10; 175 sks Bodega, $1 20@1 25; 200 sks Carolina, 75c@$1. We quote Monterey and Pigeon Point at $1 20@ $1 25: Lighthouse, $1 50@1 20; Humboldt, $1 37½ ℔ 100 lbs.

Onions—Sales of 100 sks Yellow, in lots, $1 80 ℔ 100 lbs.

Beans—The market is somewhat irregular, and prices nominal. We quote jobbing rates for first quality as follows: Bayo, 3¾@3¾; Butter, 4@4½c; small White, 3½@3¾c; Pink, 2¾@3c; Red, 2¾c ℔ lb.

Rye—Sale of 452 sks choice, private. The receipts of new crop are expected to increase shortly, when a lower range of prices is anticipated.

Buckwheat—Quiet and nominal at $1 75 ℔ 100 lbs.

Mustard Seed—The receipts to-day are quite large, reaching 400 sks. Choice California Black is quotable at 4c ℔ lb.

Flax Seed.—The local mill continues to pay 4c ℔ lb for choice.

Bran—Sales of 100 tons, in lots, at about $22 50 ℔ ton.

Middlings—Fine sell at $37 50@40; feed descriptions $32@35 ℔ ton.

Oil Cake Meal—Meets with steady demand at $30 ℔ ton.

Hay—200 bales poor, $7 50; 175 bales medium, $13; 138 bales choice, $16 ℔ ton.

Dairy Products—California fresh roll Butter continues scarce at 55@65c, latter figure for favorite dairies; California pickled, 40@45c. Cheese is in active demand at 17@18c ℔ lb for the best California and Eastern dairies, with sales of the former for the week amounting to upwards of 10,000 lbs within the range. Eggs are firm at 2½c ℔ dozen.

Provisions—Bacon is jobbing at 14½@15c for California smoked; Oregon do, 14@14½; California Hams, 16½@17c; Oregon do, 16½@17; Lard, 12½@14c ℔ lb.

Poultry—Live Turkeys are quoted at 17@18c ℔ lb; Hens $7@7 50; Roosters, large size, $6@7; Spring Chickens, $4@ 5 50; Ducks, $4@5; Quail, $1 25 ℔ dozen; Geese, $2@ $2 25 ℔ pair; Venison, 8@9c ℔ lb.

Wool—Market active at a still further advance. Sales for the week, by two of the leading receiving houses, 352,000 lbs fall clip at 14½@17½c, latter figure for very choice lots of fine descriptions. Fall burry ranges from 10@12½c ℔ lb.

Hides—Sales since last Wednesday of 1,680 California dry at 14@14½c ℔ lb.

Tallow—Sales for the week of 15,000 lbs good Beef. Some receivers quote as high as 8½c, but we have heard of no sales at that figure.

San Francisco Cattle Market.

Beyond a slight decline in Lamb and Pork, there are no changes to report.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7@8c ℔ lb.
  do 2d do 6@7c ℔ lb.
Veal—Ranges from 6 to 10c ℔ lb.
Mutton—Is steady at 6@6½c ℔ lb.
Lamb—Has declined to 7@8c ℔ lb.
Pork—Undressed, 4½@5½c; dressed, 6½@7c ℔ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

Gold in Africa.

Recent accounts from Africa represent the discovery of rich and extensive gold fields in the interior of South Africa. The London *Times* says the accounts in circulation are of the wildest description, but setting these aside there is reason to believe, not only that deposits exist, but that they are very rich and extensive. So marvelous are the stories in regard to those discoveries that it is thought the ancient Ophir has been struck. We have seen also that a paper upon the "gold fields of South Africa," was recently read before the British Science Association by Dr. R. J. Mann, giving an account of the discoveries made by a young German by the name of Carl Manch, in 1864. The paper read gives a detailed history of the young man, and the manner by which he chanced to get into the region of the gold field. During his excursions to the Orange river and the territory of Transvaal, he fell in with a noted elephant hunter, an Englishman by the name of Hartly, and accompanied him in one of his excursions beyond the Limpopo river. He described the region over which they passed, as the crest of the water shed separating two rivers, called the Limpopo and the Zambesi, which included a stretch of about 250 miles. While in this region, Mr. Hartly told him that in pursuing a wounded elephant on a former occasion there, he came across some holes artificially made in a mass of quartz rock where it was obvious there had been some mining done in former years. Carl Manch, the young German, armed himself with a hammer and started in the direction indicated to make discoveries. On reaching the place, he found everything just as it had been described by his companion, Mr. Hartly, and on investigation discovered a pit, coal ashes, clay pipes and other articles, showing that it was an old smelting place. There were in the vicinity several similar pits. In the course of his investigations he collected fragments of bright lead ore, containing silver, and pieces of quartz rock impregnated with gold. He again joined Mr. Hartly, his companion, with whom he returned in a few days, and extended the investigation. They proceeded to within forty miles of the Portuguese settlement of Tese, on the Zambesi river, when a second tract, rich in gold, was found. The search was limited, for it seems they were accompanied by a native attendant, attached to them by the chief of the country, who has forbidden any search of this kind. They were constantly under his eye, and consequently the small collection of mineral they made was done by stealth, and during the accidental absence of this spy. Notwithstanding this disadvantage they made ample observations to satisfy themselves that there were several fields unquestionably rich in the precious metals. Very little was ever before known of the district traversed by them, but Carl Manch, the young German, proposes to return to that region, accompanied by Mr. Erskine, son of the Colonial Secretary, and it is said that both sympathy and substantial aid will be afforded him. These are the mines spoken of by the London *Times*, to which we referred in the beginning of this article, and of which there are such extravagant accounts at present. A place called Natal is the nearest seaport to the district, and it is said that the traders at Cape Town know the line of the route well, and it was hoped that further and fuller particulars would soon be had. The *Times* speaks of a letter from a merchant of Cape Town, which indicated that the discovery has created a frenzy among the people there, and it speaks of gold in heavy veins, embedded in white quartz of enormous extent.—[*Reese River Reveille.*

Copper Reduction Works—Home-made Materials.

The *Enterprise* describes as follows the process of reducing copper ores in the wet way at the newly-erected works at Virginia City, Nev.:

The ore is first crushed to a fine powder, when it is placed in a large copper tank, and subjected to the action of dilute sulphuric acid, heat being applied to the bottom of the tank (which stands upon a furnace), to hasten the process of dissolving the copper contained in the ore. When dissolved, the solution is drawn off into a large filtering tank, and from this is conducted into a precipitating tank. In case it is intended to manufacture bluestone from the solution, it is conducted to the evaporating pans, and thence, after being sufficiently reduced, is placed in pans lined with lead, for crystallization, when it is ready for sale to millmen and others who have use for the article. For the production of metallic copper, the process is precisely the same as for the making of bluestone, up to the point of running the solution from the filter. To obtain metallic copper the solution is conducted from the filter to a large precipitating tank, where it is precipitated by the use of metallic iron in a state of fine division, and at once becomes metallic copper in fine grains. The metallic iron used in precipitating the copper contained in the solution is obtained in the following manner from the ore itself, the ore (from Walker River) containing but twenty-one per cent. of copper, and a considerable amount of iron. The crushed ore, just as it comes from the batteries, is mixed with a quantity of pulverized charcoal, placed in iron tubes or cylinders, and kept for a length of time at a certain heat, by which time the iron is annealed and becomes metallic, and then is ready to be used in the precipitation of the copper obtained in solution by the first process. This iron powder acts almost instantaneously, and all the copper in a tank of the solution, no matter how large the tank, may be precipitated in less than an hour. After the copper has been precipitated there remains in the solution sulphate of iron (green vitriol), and this is evaporated and crystallized in the usual way, when it is used for the manufacture of sulphuric acid, to be again employed in the process of dissolving the ore in the first operation. After the distillation of the sulphate of iron for the production of sulphuric acid, there remains behind in the retorts used, a substance called colcothar—a red oxide of iron, sometimes used as a pigment, and for polishing glass. Thus it will be seen that the ore is made to furnish the materials by which it is worked; the only loss is about ten per cent. of sulphuric acid. To work copper ore by the new process will cost from $8 to $15 per ton, according to the price of fuel, facilities for obtaining ore, etc.

Quartz Mining.

The Grass Valley *National* give the following account of the process of obtaining gold from the quartz in the Eureka mine:

Before going to the stamps, of which there are thirty, the quartz passes through a rock-breaker, worked by an engine of fifteen-horse power, which crumbles it into small fragments so that it is easily crushed. About 375 tons are crushed every week. The pulverized quartz, after passing over the blankets, goes through a contrivance called "Hunter's Eureka Rubber and Amalgamator." This consists of a rubber of wood and iron, and six horizontal copper tubes, coated with quicksilver, which roll backward and forward. After coming out of this concern, the quartz passes over copper plates covered with quicksilver. The blankets, rubbers and plates pick up about all the gold there is, except that contained in the sulphurets. The amalgam of gold and quicksilver obtained in this manner is then retorted; that is, placed in a close furnace and heated so that the quicksilver passes off, in vapor, through a tube into cold water, where it is condensed. Hardly any quicksilver is lost in the entire process; pure at first, it mixes with the gold, making amalgam, is driven off in vapor, is condensed, and re-appears in its original pure state, having done its work, and not lost one-tenth of one per cent. The same identical quicksilver is thus used over and over again. The gold left in the retort is in the form of rough-looking, scraggy balls. This is placed in crucibles, with a little borax and saltpeter, melted, and poured into molds. The flux, containing all the dross and impurities, hardens on the surface in the form of a black, brittle coating; it is knocked off with a hammer, and the beautiful gold brick is the result. Thus we have briefly stated the process by which the bullion, ready for the mint, is obtained from quartz ledge. The operation, though familiar to many, still is unknown to some of our readers, and we hope that our crude account is not devoid of interest.

Useful Metals and Minerals.

The *S. F. Commercial Herald* in the following article shows that gold and silver are by no means our only source of mineral wealth:

While gold and silver have held their place as the principal attraction in the mining world, a good deal of attention has been directed of late to inquiries concerning our supplies of the useful minerals and metals, and the best means for rendering them practically available. Already our deposits of coal, though by no means of the best quality, have greatly relieved the stringency of the fuel question, which at one time excited serious concern as to its favorable solution. Recently, an extensive bed of iron ore of the most desirable kind has been discovered in Napa county; and being in the midst of timber, with water and other facilities for cheap reduction convenient, and but four miles from the railroad, there is a probability that measures will soon be taken for manufacturing iron from the ore. During the past quarter, some attempts at resuming work upon certain of the copper mines in this State have been made, and with but a slight advance in the price of these ores, a general resumption of operations would follow. Considerable quantities of manganese have been extracted from the mines on Red Rock Island, and from the more recently discovered and extensive deposits in San Joaquin county. Work has lately been renewed on the Temescal mines, Los Angeles county, with a view of testing tne quality and probable quatnity of the ore. Should the results prove favorable, capital is to be invested for working them on an extended scale.

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General Selections.

Life Among the Shakers.

The Senior Editor of the *N. Y. Observer* has recently visited the Shaker settlement in Lebanon, N. Y. He publishes in the *Observer* an interesting account of this strange people, from which we make the following extracts:

Near the line dividing New York from Massachusetts, in the town of Lebanon, famous for its springs, in a region remarkable for its picturesque beauty, is a settlement of six hundred men, women and children, among all of whom there is not one who stands to another in the relation of husband, wife, father, mother, son or daughter. They are divided into eight groups, or families, dwelling in large buildings, like factories, four or five stories high, without a blind or shutter to the windows. The settlement has an air of extreme neatness, with a severe simplicity that rejects all ornaments. Not a flower blooms in the yards. Not a piazza nor a tower breaks the dull uniformity of the place. Not a person is seen moving in the streets. Not a face looks out of a door or a window. Silence reigns as if the village was solitary, deserted by its inhabitants yesterday.

This is the Shaker village. The Elder, Frederick W. Evans is his name, is a tall slim man, with a high forehead, mild eye, benevolent face, pleasant voice, and kindly manner, inclined to humor, and anxious to converse upon the peculiar faiths and practices of the singular sect, of which he is now the acknowledged leader.

I have no doubt but you will be as surprised as I was to find that Shakerism is composed of Millenarianism and Spiritualism. It is built upon the twofold idea that the Lord Jesus Christ has made his promised second appearing already in the homes and faith of the Shakers. They have also constant communication with the unseen world, by spiritual manifestations. Signs and wonders are of daily occurrence among them. Miracles have been frequent in their history.

But the peculir feature of the system by which they are separated from the world, is the practice of *celibacy*. Not the forced celibacy of those who live apart from the other sex and submit to the system as a penance; men and women live here together, as brothers and sisters, in the same family. They eat at the same table. They sleep in adjoining chambers. They mingle daily and hourly in the ordinary pursuits of life, as members of the same household. They have all the enjoyments of the *social*, none of the *domestic* state. This abstinence from the conjugal state, they call purity. It is the greatest misnomer in the language. They think themselves holy because they disobey the first command that God laid upon the parents of the race after the flood.

The saying: "It is not good to marry," the Elder and the Shakers contend is the saying which Jesus said "all cannot receive, save they to whom it is given." On this flimsy basis the system of Shakerism rests. This passage, and misunderstood, is *all* in the teachings of the Master to justify a persistent, life-long rebellion against the positive ordinance of God written in two books of revelation, the Bible and human nature.

There is nothing, even in the speech of people who are always willing to take up an evil report, to justify a suspicion that the Shakers do not live as they profess. Their reputation in the world about them is that of honest, upright, and worthy people, doing justly, living humbly, and walking in the fear of God.

When a person from the world joins them, he puts in all that he has: and when he quits, as some will get sick of the system and retire, they give him what is just, and in the history of the community no one has invoked the aid of the law to recover what he has paid in. But they have lawsuits with the world's people, and protect their own "rights" by going before the Courts as freely as other folks. So when they are sick they send for the world's doctors, and are cured by the same medicines that their outside neighbors take, or they die in the same way. Their food is simple but abundant. They do not use meat as freely as others do, prefering a greater supply of vegetables; and swine's flesh they reject as Jews. Alcoholic drinks are not for them, and temperance in eating and drinking is one of their cardinal virtues. From a comparison of statistics it appears that they live as long and with as good health, on an average, as other communities. This is their own report, and it ought to be a better report. Their habits of industry, frugality, temperance, and especially their exemption from the vices and the excitements of the outside world, should ensure for them more good health and greater longevity than others have. It is quite probable that celibacy as a rule is not healthful. If so, it is not right.

In their meeting-houses they assemble often for their peculiar services; the men and women standing in rows; they sing; they hear words of instruction from the elders or any one who is moved to speak; they pray; and they "go forth"—that is they leave their fixed posture and join in a lively, regular dance, moving their hands as if to receive gifts from above. On Sunday, in summer, this service is largely attended by persons from the Springs and villages around, who come merely from curiosity. Sometimes the fashionable young gentlemen and ladies are treated to a discourse on a subject not often made the theme of public instruction; and when the elder sets before them, without a fig leaf of shame, the reason why he thinks it "not good for a man to marry," these young people wish they had gone to their own meeting.

Of the sincerity of these people I have no doubt. They believe much of the simple gospel, and they practice many of the virtues which the gospel requires. That they are sadly deluded is just as plain. There are now in various parts of the United States eighteen societies of Shakers, in the same faith and order with this. We went hence to Hancock, near Pittsfield, a neater and more inviting village than Lebanon, where two or three hundred Shakers dwell. There are 300 at Watervliet, 150 in Grove land, Livingston county N. Y., 200 at Enfield, Conn., 200 in Harvard, Mass., 300 in Canterbury, N. H. and elsewhere several smaller communities. Elder Evans told me there are about 4,000 in the world. As the present population of the earth is not far from 1,300,000,000, there is no great danger of a decrease from the celibacy of the Shakers.

I left them with a feeling of pity that so worthy a people should be so misled. But I was comforted with the belief that they have the average of human happiness among them, and if they are not contented with their lot they are free to change it at their pleasure.

Siberian Exiles.

At the present time all desire information respecting Russia. She is believed to be advancing with rapid strides toward the position of the leading Power in Europe. An interesting account of one of her peculiar Institutions is given in the *Atlantic Monthly*. We make the following extracts:

Crime in Russia is rarely punished with death; many offences which in other countries would demand the execution of the offender, are there followed by exile to Siberia. As Russia is but thinly inhabited, her rulers are greatly averse to taking the lives of their subjects; the transfer of an individual from one part of the empire to another is a satisfactory mode of punishment, and gladly practiced in a country that has no population to spare. Siberia, with its immense area, has barely four millions of inhabitants, and consequently possesses abundant room for all those who offend against Russian laws. Criminals of various grades become dwellers in Siberia, and very often make excellent citizens; then there are political offenders, banished for disturbing the peace and dignity of the state, or loving other forms of government better than the Emperior's. Outside of Russia there is a belief, as erroneous as it is general, that the great majority of exiles are *politiques*. Except at the close of the periodic revolutions in Poland, the criminals out number the political exiles in the ratio of twenty to one. For a year or more following each struggle of the Poles for their national independence the road to Siberia is travelled to an unusual extent; between the insurrections there is only the regular stream of deported criminals, with here and there a batch of those who plot against the government.

It is easy to go to Siberia; easier, I am told, than it is to get away from it. Banishment is decreed for various offences, some of them of a very serious character. Many a murderer, who would have been hanged in England or America, has been sent into exile with the opportunity of becoming a free citizen after ten or twelve years of compulsory labor. On the descending scale of culpability there are burglars, street and highway robbers, petty thieves, and so through a list of namable and nameless offenders. Before the abolition of serfdom, a master could send a serf to Siberia for no other reason than that he chose to do so. The record against the exile stated that he was banished "by the will of his master," but it was not necessary to declare the cause of this exercise of abitrary power. The plan was instituted to enable land-owners to rid themselves of idle, quarrelsome, or dissolute serfs, whose absence was desirable, but who had committed no offence that the laws could touch. Doubtless it was often abused; and instances are narrated where the best men or women on an estate have been banished upon caprice of their owners, or for worse reasons. Its liability to abuse was checked by the requirement that the master must pay the outfitting and travelling expenses of the exiled serf, and also those of his wife and immature children.

Of political exiles there are the men, and sometimes women, concerned in the various insurrections in Poland, taken with arms in their hands, or involved in conspiracies for Polish independence. Then there are Russian revolutionists, like the Decembrists of 1825, or the restless spirits that now and then declare that the government of the Czar is not the best for their beloved country. In the scale of intelligence, the *politiques* are far above the criminals, and frequently include some of Russia's ablest men.

Theoretically all persons sent into exile—with the exception of the serfs mentioned above—must be tried and convicted before a court, military commission, or some kind of judicial authority. Practically this is not always the case; but instances of arbitrary banisment are far less frequent now than under former rulers. Catharine II. exiled many of her subjects without so much as a hearing, and the Emperor Paul was accustomed to issue orders of deportation for little or no apparent reason. Nicholas, though severe, aimed to be just; and the present Emperor has the reputation of tempering justice with mercy quite as much as could be expected of a despotic monarch. Very likely it occasionally happens that a banished man has no trial, or is unfairly sentenced; but I do not think Russia is any worse in the matter of justice than the average of European governments. Certainly the rule of Alexander is better than that of the Queen of Spain; and, so far as I have knowledge of Austria and France, there is little to chose between them and their rugged Northern antagonist.

A criminal condemned to exile is sent away with very little ceremony; and the same in the case with the great majority of *politiques*. When an officer of the army, or other person of note, has been sentenced to banishment for life, he is dressed in full uniform, and led to a scaffold in some public place. In the presence of the multitude, and of certain officials appointed to execute the sentence, he is made to knee. His epaulets and decorations are then torn from his coat, and his sword is broken above his head; to indicate that he no longer possesses rank and title. He is declared legally dead; his estates are confiscated to the Crown; and his wife, if he is married, can consider herself a widow if she so chooses. From the scaffold he starts on his journey to Siberia. His wife and children, sisters and mother, can follow or accompany him, but on the condition that they share his banishment, and cannot return to Europe. Children born to him in exile are illegitimate in the eye of the law, and technically, though not practically, are forbidden to bear their family name. They cannot leave Siberia while their father is under sentence; but this regulation is occasionally evaded by daughters' marrying, and travelling under the name of their husbands.

Louis Napoleon and His Empire.

Under this title *Putnam's Magazine* for October contains an ably written article in which the writer gives the French Emperor due credit for the efficient service he has rendered to the cause of civilization in France and Europe, while severe comments are made upon the many evils existing in France, which the writer attributes to the carrying out of Napoleon's policy. The following extract presents the Emperor's course in a favorable light:

Wise enough to perceive that the genuine Cæsarism of Napoleon I. was not to be attempted—cognizant, in a word, of the age, its demands and its impossibilities,—Napoleon III. has departed widely from the model of his uncle. He has tacitly declared himself independent of the traditions of the Empire. At Bordeaux there stands, in one of the public squares, a statue of the present Emperor, upon the pedestal of which is graven the memorable words, "*L'Empire, c'est la Paix*"—"The Empire is Peace;" words which he himself uttered there not long after he attained to the Imperial purple. By those words he broke loose from the promise implied by his elevation; and, if they keenly disappointed the restless and vainglorious spirits who blindly hoped for war, they fell gratefully upon the ears of those who only asked tranquility, political security, and the internal development of France. And the Empire has been, for the most part, Peace. Only twice has Napoleon III. openly defied the ideas of the progressive age—in Mexico, and at Rome; and, as we have shown, these acts were rather defensive than aggressive. The world naturally looked forward to European troubles, to great devastating wars, to gigantic schemes of conquest; but the temptation, if temptation it was, has been shunned, and France has been able to pursue the peaceful arts of internal growth almost without interruption. Let us do justice to the Empire. Faults, blunders, crimes there have been; but the picture is not without lights as well as shadows. The Empire has certainly kept apace with the popular current. Unlike the Bourbons, it can forget, and it can learn; and the secret of its success lies in its capacity for receiving and satisfying the tone of popular opinion. Popular opinion sent the Empire on the glorious errand of freeing Italy, and creating a new and extensive constitutional kingdom. More recently, we have seen another, and equally famous, acknowledgment of the march of events. When the German war was in progress, it would have been easy for France to extend her frontier to the Rhine, thus accomplishing an ambition of four hundred years. But the temptation passed, then the opportunity. Not only did the Empire gracefully yield to the ascendency of Prussia. For the first time in the history of the world, we heard the Emperor of the French, in the presence of the representatives of the nation, casting to the winds the old idea of balance of power, and in one grand sentence announcing the new doctrine of nationalities. People of the same race, he declared, had a right to unite together. The Germans could resolve themselves into a single nation, if they would; it was not for France to say them nay. No longer was Europe to be convulsed from the seas to the centre, because this or that power was found to be a growing power. In place of that petty jealousy which begrudged a neighbor his progress and prosperity, that sensitive alarm which hastened to enfeeble, by sudden alliances, a thriving people, that unworthy suspicion which saw in every forward step, in every territorial accession, in every wholesome improvement, a menace and defiance,—in place of these, Napoleon frankly announced the right of great nationalities, and welcomed them; he spoke, not without a tone of complacency, of the final downfall of feudalism, and of the resolving of many small states into a few large ones. Instead of distrust in view of this prospect, he would generously welcome the event; France wished no more territory, France wished peace: France would congratulate and make friends with the new power, and would insure her safety in their midst by friendly confidence, while her competition with them would rather be in the fields of peace, industry, and education, than on those of battle.

And this course was consistent in the heir of Napoleon. It was by the feudal elements of Europe, with which the balance-of-power principle was indissolubly linked, that the first Empire was opposed, and finally crushed. It was against feudalism and that principle, that Napoleon fought all his life. Waterloo was at once his ruin, and their triumph; and the Treaty of Paris, which restricted France to its present limits, was concluded in the name of the ballance of power, and was the compact of feudal Europe, pledging itself against the freedom of nationalities. By announcing, therefore, the doctrine of nationalities, by conceding the right of Germany to unification, by sustaining the independence of Italy, Napoleon III. asserted the cause of the first Empire, and protested against the feudal principle by the successful maintenance of which the first Empire fell.

There is one more act of the present dynasty, which it would be unjust to overlook, and which reflects upon it the fulness of that honor which is due to true political wisdom. I refer to the frank adoption of an enlightened commercial policy. And it is remarkable to note, that this was accomplished by a diplomacy which was completely wanting in those intricate arts of which diplomacy is supposed to consist. It was due mainly to Richard Cobden; a man so open, so honest, so upright in life, so devoid of all chicanery and subtlety, so pure alike in his means and ends, that when he died, his bitterest antagonists mourned the loss which England suffered; yet a man possessed of so luminous a mind, and so persuasive a tongue, that what the tortuous course of professional diplomacy either could not have done at all, or could only have done by slow and tedious steps, he did briefly and with ease. It is hard to over-estimate the benefit both to France and to England, and indeed to the world, which resulted from the Commercial Treaty which Cobden persuaded the Emperor to conclude. Beside stimulating the trade of the two nations, and especially that of France, the announcement of that treaty heightened the estimation in which the Emperor was held by France, diminished that dislike and distrust which had hitherto embarrassed his reign, surprised and pleased the civilized nations, and seemed to confirm the famous words of Bordeaux, that the Empire was, in truth, Peace. Nothing could be a stronger proof that Napoleon III. had committed his fortunes to the tide of public opinion—that he stood ready to yield to the demands of his generation. From the date of that Treaty, France seems to have fully entered upon a new career, less brilliant, perhaps, than she had anticipated, but far more wholesome, far more productive of happiness and content.

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Good Night.

Good-night! a word so often said,
The heedless mind forgets its meaning;
'Tis only when some heart lies dead,
On which our own was leaning,
We hear in maddening music roll
That last "good-night" along the soul.

Good-night! in tones that never die
It peals along the quickening ear,
And tender gales of memory
Forever waft it near,
When stilled the voice—oh, crush of pain—
That ne'er shall breathe "good-night" again.

Good-night! It mocks us from the grave,
It overleaps that strange world's bound,
From whence there flows no backward wave;
It calls out from the ground,
On every side, around, above,
Good-night, good-night to life and love.

Good-night! Oh, wherefore fades away
The light that lived in that dear word?
Why follows that Good-night no day,
Why are our souls so stirred?
Oh, rather say, dull brain, once more
Good-night! Thy time of toil is o'er.

Good night! now cometh gentle sleep,
And tears that fall like welcome rain,
Good-night! Oh, holy, blest and deep
The rest that follows pain;
How should we reach God's upper light,
If life's long day had no "Good-night?"

—*N. Y. Observer.*

An Instructive Anecdote.

FOR YOUNG MEN SEEKING EMPLOYMENT.

Most young people are very fond of displays in dress. Rings, breast-pins, and similar superfluities, are all in great demand among them. We have known a girl to spend a month's wages for a single article of this kind, and a young man to run into debt for a cane when he had scarcely clothing enough to appear respectable. The following story of a successful merchant will show to such how these things look to sensible people. Said he: "I was seventeen years old when I left the country store where I had 'tended' for three years, and came to Boston in search of a place. Anxious of course, to appear to the best advantage, I spent an unusual amount of time and solicitude upon my toilet, and when it was completed I surveyed my reflection in the glass with no little satisfaction, glancing lastly and approvingly upon a seal ring which embellished my little finger, and my cane, a very pretty affair which I purchased with direct reference to this occasion. My first day's experience was not encouraging. I travelled street after street, up one side and down the other, without success. I fancied toward the last, that the clerks all knew my business the moment I opened the door, and they winked ill-naturedly at my discomfiture as I passed out. But nature endowed me with a good degree of persistency, and the next day I started again. Toward noon I entered a store where an elderly gentleman was talking with a lady near by the door. I waited until the visitor had left, and then stated my errand. 'No, sir,' was the answer, given in a crisp and decided manner. Possibly I looked the discouragement I was beginning to feel, for he added in a kindlier tone, 'Are you good at taking a hint?' 'I don't know,' I answered, and my face flushed painfully. 'What I wish to say is this,' said he, looking me in the face and smiling at my embarrassment, 'if I were in want of a clerk, I would not engage a young man who came seeking employment with a flashy ring upon his finger, and swinging a cane.' For a moment mortified vanity struggled with common sense, but sense got the victory, and I replied, with rather a shaky voice, 'I'm very much obliged to you,' and then beat a hasty retreat. As soon as I got out of sight I slipped the ring into my pocket, and walking rapidly to the Worcester depot, I left the cane in charge of the baggage master 'until called for.' It is there now for aught I know. At any rate I never called for it. That afternoon I obtained a situation with the firm of which I am now a partner. How much my unfortunate finery had injured my prospects on the previous day, I shall never know; but I never think of the old gentleman and his plain dealing with me, without always feeling, as I told him at the time, 'very much obliged to him.'"—*Protestant Churchman.*

What it Cost Him.

"What is the value of this estate?" said a gentleman to another, with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"*His soul!*"

A solemn pause followed this brief answer, for the inquirer had not sought first the kingdom of God and His righteousness.

The person referred to was the son of a pious laboring man. Early in life he professed faith in Christ, and he soon obtained a subordinate position in a mercantile establishment in the city. He continued to maintain a reputable religious profession till he became a partner in the firm. Labor then increased. He gave less attention to religion, and more and more to his business, and the cares of the world choked the Word. Ere he became old, he was exceedingly rich in money, but so poor and miserly in soul, that none who knew him would have suspected that he had ever borne the sacred name of Him who said, "It is more blessed to give than to receive."

At length he purchased the large landed estate referred to, built a costly mansion, sickened and died. Just before he died, he remarked, "My prosperity has been my ruin."

O, what a price for which to barter away immortal joy and everlasting life; yet how many do it "When I have finished this house," said one man, then I will seek the Lord." "Years afterwards," said the narrator, "I passed that way; the house was not finished, but *the man was dead!*"

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"—Mark viii. 36–37.—*Pittsburg Banner.*

Staying from Church to Read.

Some stay away from Church to read. They say they can find better religious thinking and teaching in their books than in any of the pulpits near them. Suppose they can. Do they get better teaching? Are they really at home for religious culture? Are they actually growing better, more godly, by this reading which keeps them from church? Let them be honest with themselves, and see if this is not a flimsy excuse for spending their Sabbaths, not in mere religious reading, but over all sorts of books. Even if they give their Sabbaths up wholly to religious reading, they have greatly mistaken the aim of public Sabbath services, if they think it can be thus met at home.

God expressly commands us to "reverence his sanctuary, to lift up our hands in his sanctuary," and promises to come unto us and bless us there. We should go to church to worship; to worship publicly and unitedly, as well as to receive instruction from the preacher. Would an Israelite have been blameless who never went to the temple to worship, because he had a roll of the law at home? But the church service is, in a sense, our temple worship. No other appliance of religious culture can take its place. Abolish all church services, and you abolish Christianity. He who stays regularly away from church is doing what little he can to introduce heathenism. He is contributing his influence towards secularizing his community. If his way was universal, irreligion would be dominant, and the nation would slowly sink back into atheistic barbarism.—*Parish Visitor.*

Private Prayer.

In the morning the mind is calmed; the temptations of the day have not beset you; the duties of the day have not filled your mind and begun to vex you. Before you go to the duties of the day, to its cares and anxieties and temptations, begin the day with prayer. Temptations you certainly will meet; trials of virtue and patience will overtake you; and many times before night you will need the aid of your Father to shield you. Go to Him, and ask His counsel to guide you, His power to uphold you, His presence to cheer you, His Spirit to sanctify you. Then will you have done what is equivalent to half the duties of the day, when you have thus engaged His care and assistance. And when the evening comes, when you have done with the duties of the day, the body is wearied, and the mind is jaded, when the world is shut out by the shades of night, when you come to look back and review the day, when you see how many deficiencies have marked it, how many imperfections still cluster around you, how many sins stare you in the face, how little you have done for yourself or for others, or for God, the day past, *then* is the hour of prayer. It will be sweet to feel that you have One to whom you can go and who will hear you; One who will forgive you if you are penitent, and ask in the name of Jesus Christ; One who will accept your sacrifice, and give you strength for the morrow, and gird you with His righteousness. This hour, if rightly improved, will be like the cheering countenance of a most beloved friend. Take care that nothing comes between you and these hours devoted to God.—*Dr. Todd.*

The Worst of It.

"Do you want to buy any berries to-day?" said a poor little boy to me one afternoon.

I looked at the little fellow, and saw that he was poorly dressed. In his hand he held a large basket full of ripe raspberries.

I told him I should like some; and taking the basket from him, stepped into the house. He did not follow me.

"Why don't you come in and see if I measure your berries rightly?" said I, "how do you know but I may cheat you, and take more than I agreed for?"

The boy looked up at me and smiled. "I am not afraid," said he, "for you would *get the worst of it*, ma'am."

"Get the worst of it!" I said. "What do you mean?"

"Why, ma'am, I should only lose my berries, but you would be stealing. Don't you think that would be the worst for you?"

Let us think of this when we are tempted in any way to cheat another. How often do we hear persons pity any one who has had his property stolen from him. Yet, though a man lose all, and keeps honest, he is rich indeed compared with the man who has robbed him.—*Winning Words.*

Not a Minute to Spare.

We are, many of us, too busy; our time is too absorbingly occupied. Many a good deed for the Lord goes undone because we have no time to do it. A dear child who had been deeply afflicted, very sick, when she took her first walk out saw her teacher coming. She expected to receive a kindly greeting, but the teacher was too busy. She feared she should be detained, and so, with but a single glance, and a simple good-morning, she hastily passed on, and the child walked away disconsolate. That teacher had forgotten what the Lord had said about offending one of those little ones; she should not have allowed her work to so crowd her that could not have a "minute to spare" when the Lord asked for it.—*American Presbyterian.*

The Silver Cup Destroyed and Restored.

In Dr. Brown's work on the Resurrection, there is a beautiful parable from Halley.

The story is of a servant, who receiving a silver cup from his master, suffers it to fall into a cup of *aqua fortis*, and seeing it disappear, contends in argument with a fellow servant that its recovery is impossible, till the master comes on the scene and infuses salt-water, which precipitates the silver from the solution, and then, by melting and hammering the metal, he restores it to its original shape.

With this incident, a skeptic—one of whose stumbling-blocks was the resurrection—was so struck that

he ultimately renounced his opposition to the Gospel, and became a partaker of the Christian hope of immortality.—*Congregationalist.*

Young Folks.

Little Brown Hands.

They drive home the cows from the pasture,
Up through the long shady lane,
Where the quail whistles loud in the wheat-fields,
That are yellow with ripening grain.
They find, in the thick waving grasses,
Where the scarlet-lipped strawberry grows.
They gather the earliest snowdrops
And the first crimson buds of the rose.

They toss the new hay in the meadow;
They gather the elder-bloom white;
They find where the dusky grapes purple
In the soft-tinted October light.
They know where the apples hang ripest,
And are sweeter than Italy's wines;
They know where the fruit hangs the thickest
On the long, thorny blackberry vines.

They gather the delicate sea-weeds,
And build tiny castles of sand;
They pick up the beautiful sea shells—
Fairy barks that have drifted to land.
They wave from the tall, rocking tree-tops
Where the oriole's hammock-nest swings,
And at night-time are folded in slumber
By a song that a fond mother sings.

Those who toil bravely are strongest;
The humble and poor become great;
And from these brown-handed children
Shall grow mighty rulers of state.
The pen of the author and statesman,—
The noble and wise of the land.—
The sword and the chisel and palette,
Shall be held in the little brown hand.

—*Our Young Folks.*

The White Apron.

A STORY FOR LITTLE GIRLS.

Celia's mother had gone away for a few days, and the house was very dull. Something was wanting in every room—a touch in the parlors to make them look bright, a reader for the books and papers in the sitting-room. The work-basket was in dreary order. In her own room, the stillness was worse. Celia could hardly see her mother's half-worn wrapper in the wardrobe without crying.

While the child was trying to read an old story-book, a little thought flashed into her mind, a plan of her own for the absent mother. A great whispering followed with the nurse, and many charges "not to tell," in a louder voice.

Wrapped in her warm suit, little Celia went forth to get the materials needed for her purpose. Before leaving the house, however, she went to her secret hoard of small paper bills and five cent coins. A large part of this money, folded in her purse, was confided to the hand of the nurse.

They went to a shop, where an opening was found at one of the busy counters. Celia putting on a wise air, called for striped muslins and nainsook in her lisping voice. The choice was made after much consultation, and the parcel sent home.

The dusk coming too soon, compelled Celia to wait for the daylight before the apron could be planned and cut out. Then she seated herself to sew the the long, hard seams, for long and difficult they were to Celia's little fingers. The new thimble helped her less than pulling the needle through with her thumb and finger.

What crooked little stitches Celia made in the new muslin! Sometimesthe rows came close together, then a long thread to fill a gap, and a knot, and a few tears, and a broken needle, with no place to throw it away safely, and a thread spoiled! Such was the history of the hem.

Celia kept on courageously, finding the gathers an easier process, where the stitches did not *show.* The band was finished by the help of the nurse; but these stages occupied as many days. The making of that apron was a work, a real achievement in Celia's life. The long strings were hemmed at last, a little black row of stitches coming near the end of a thread. Sometimes she tried *running;* then she fell back on the old, hard way.

Yet she did not falter; the great motive-power was the love she bore her absent mother. The white apron was an offering of love, from its purchase off the great roll by Celia's money, to the last pulling out of basting threads. Every stitch was set by love.

The mother came home, and the house changed at once. Now it was warm and light and pleasant, as if the sun had come out after days of mists and clouds. In this happy time, the white apron was slipped into the mother's hand, and what joy it gave. How lovingly the mother looked at the crooked stitches and the ill-made apron; how she passed over the soiled places in the zig-zag thread and the clumsy band; how she kissed her child, who had spent the hours of her absence in doing this work for pure love! It was not a duty-present; the child had given up her own will for the sake of pleasing her mother. She had done what was tiresome and disagreeable as a freewill offering from the heart.

So our Father likes to be loved and worked for while we are absent from him. Thus he overlooks all the imperfections of our work, the place where our fingers tired, our awkward attempts. He will accept all our efforts made from love, although, like little Celia's white apron, they may be full of knots, broken threads, uneven stitches, made with tears, yet made for *Him.*—*Child at Home.*

Winter's Stores.

A mouse was once caught in a jeweler's shop, which had a gold ring on its neck. The poor creature had evidently suffered from its finery, for the neck was much swollen on each side of it. The gentleman recognized the ring as one of a pair that had disappeared mysteriously some time before. A servant had been suspected of the theft, but very unjustly, as it now appeared. Probably the mother mouse, when out foraging, had taken the ring to her nest. A meddlesome young baby of hers had poked his head through it, and then had been unable to get it out again. The ring did not grow with his growth, and so proved a literal "choker" of a most uncomfortable sort. What Mrs. Mouse did with her other ring was never discovered. Some search was made for her nest, but without success.

Pet crows have a great fancy for shining things, but it is something unusual for mice to make off with such objects. The little creatures have a peculiar habit of hiding away their supplies, in some convenient nook, intending to call for them when they get ready. Some corn was laid about the stove one night to dry, and the next morning when the fire was made, all the holes on the covers of the stove began to smoke. On examination, they were found to be filled with corn, which had been left there for safe-keeping till they could be carried off to the nest. A lady's shoe also had a good many grains in it, much to its owner's surprise. The experiment was tried on several evenings, and the shoe was always found to contain the most corn, as it was probably thought the best hiding place.

But, alas! "the best laid schemes of mice and men" are often all in vain. A good old mouser left in the kitchen over night put a stop to all such thieving tricks. It is the best mouse-trap ever invented, and destroys more of these small thieves than we ever suspect. If all the cats were killed off in any town, it would soon become a very undesirable place to live in.—*Presbyterian,*

Anecdotes of Webster's Boyhood.

When Daniel Webster was a little fellow at school, the master one Saturday held up a new jack-knife, and told the scholars that the boy who would commit to memory the greatest number of verses from the Bible, and recite them on Monday morning, should have that knife. Many of the boys did well, but when it came Daniel's turn he recited sixty or seventy verses, and said that he had several chapters more. The matter gave it up. Daniel got the knife.

When about seven years of age his father kept a "Yankee tavern," and young Daniel used to entertain the guests by reading to them some of the psalms of David. Even the rough teamsters, when they pulled up their horses before the house, would say, "Come, let's go in and hear a psalm from Dan Webster!" His voice at that time was deep, rich, and musical. But as a school-boy he was no elocutionist, or rather his sensitiveness was such that he could not practice. His first effort at fourteen was a failure, for the moment he began he was embarrassed, and burst into tears. He tried it many times, preparing himself carefully, but when his name was called, and he saw all eyes turned upon him, he could not rise. So much for this great orator. Let not timid boys be discouraged.

When he entered school he was behind the other boys in his class; all was new and strange, and he was much depressed. "New boys" often feel the same difficulties. But his teacher encouraged him gently, urged him to think of nothing but his books, and soon all would come out right. Before long he was promoted, and at the close of the second quarter he was thus addressed: "Get your cap and books!" He did this with some surprise, and the tutor continued, "Now report yourself to the teacher of the *first class,* and you, young gentlemen, will take an affectionate leave of your classmate, for you will never see him again."—*S. S. Advocate.*

The Golden Key.

It was one stormy December day, and Lucy's aunt was seated by the table at work. Lucy was perched in her favorite seat by the window, watching the soft, white snow flakes as they fluttered gracefully to the ground, covering with their fleecy mantle every rough unsightly thing, and making the broad earth a scene of purity and beauty. She was so very quiet that her aunt at length looked up anxiously, and said, "What are you thinking of, my darling?" The thoughtful looked passed from her bright face, and the sunny smile came back again as she threw herself in her aunt's arms and exclaimed, "I was thinking, aunty, that I have found a *golden key* that unlocks everybody's heart to me. Can you guess what it is, aunty?"

Her aunt smiled and shook her head.

"It is only one little word—'Please.' If I say, 'Please give me a piece of bread and butter, Nora,' she says, 'Yes, miss!" and takes her hands out of the suds and goes and gets it at once. John says she is cross. But she is never cross to me. I think one reason is because I try not to vex her.

"Sometimes John tells her to get his slippers that very minute, no matter what she is doing, and she answers back in loud and angry words, and John says she is the crossest person he ever saw. Don't you think, aunty, if John used the golden key she would be kind and pleasant to him, too?"

"Yes, my love; and if they would both remember that 'a soft answer turneth away wrath,' and act accordingly, I think there would very soon cease to be harsh words between them. There are few persons so thoroughly bad that they cannot be won by kindness. Even dumb animals are not insensible to its influence. If you should beat Fide, or speak sharply to him, do you think he would show the same affection for you that he now does? If my little girl will always keep in her possession the precious *golden key* which she has been so fortunate as to find thus early, she will never want friends, and, in trying to make those around her happy, will ensure a neverfailing source of happines, herself."

Dear little readers, do you not each desire to secure this beautiful golden key which Lucy so prized, and whose magic influence made her happy and beloved?—*Children's Friend.*

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News Summary.

PACIFIC COAST ITEMS.

A correspondent of the *Olympia Transcript* gives some very interesting particulars concerning the Simcoe Indian Reservation and Industrial School. The reservation contains 10,000 square miles, much of which is the best quality of farming land. There are 3,400 Indians on this tract, composed of different tribes but all speaking the same dialect. These Indians are generally industrious and sober. Simcoe being about 70 miles from any line of travel leading to the white settlements, the evils usually caused by intoxicating liquors are effectually prevented. The settlement is under the charge of Rev. J. H. Wilbur, who has labored long and successfully for these Natives, and is convinced of the practicability of converting the Indian to Christanity, and inducing him to adopt the habits of civilized life. The school is prosperous and numerously attended. Besides the elementary branches, the boys are instructed in Agriculture and the mechanical arts, and the girls in housework and sewing. 1500 acres are cultivated by the Indians, and last year 10,000 bushels of wheat, 2,000 of corn, 1,500 of peas, with other crops exceeding the consumption, were raised. This year 25,000 bushels of wheat will be produced. They have 1,500 head of cattle and 11,000 horses. They have two (native) Methodist Churches and 200 members.

The announcement of the withdrawal of the opposition line of steamers to New York is not very joyfully received by Californians, especially by that large class who have been making arrangements for a visit to the East. The sudden rise in the price of tickets to the old exorbitant rates will undoubtedly cause an indefinite postponement of many of these visits, from which so much pleasure was anticipated, and will have the more serious effect of checking the tide of immigration to our shores. It is not strange that the steamship companies are unwilling to continue the practice of carrying passengers at a rate less than the actual cost, but it is to be regretted that permanent and reasonable rates of passage cannot be established. It is not, however, worth while to find fault. The completion of the railroad will bring prices to their proper level. If one road will not do it, we must have two or more.

Fish Culture.—Brigham Young talks sensibly in his public council to young men. He tells them to marry at once, and make a home, be it ever so homely. Amongst other details, he says to those who have flowing water, "make for yourselves a pond and stock it with fish; you will have food that costs you nothing to raise, that neither rust nor crickets, nor caterpillars will destroy." Let every man in California who can command water, follow this sage advice. The fish crop that might be raised from the artesian wells now flowing would, without being a tax for tillage, supply a grateful abundance of food as healthy and nourishing as any animal meat. We are happy to note that artificial fish culture has been started on a good scale among the lagoons and small ponds in the Sierras, and in the sheets of water about the city. There is no cultivation that brings richer returns, with almost no labor and no risks of failure.—*Alta.*

By no means the least of the advantages gained by the establishment of the Labor Exchange is the prospective breaking up, at an early day, of the system of fraud by which sailors shipped in this port have been robbed of a large portion of their earnings, and masters of vessels wishing to obtain crews have been completely at the mercy of a set of rascally boarding-house keepers. The Labor Exchange has already supplied several vessels with crews, and as yet no serious trouble has occurred. Whether trouble shall occur or not, the Exchange should be sustained in this undertaking.

Yuba Hops.—One of the pioneer hop growers of California is J. D. Blanchar, who, though at present a merchant of Napa, has a large and fine ranch a few miles north of this city, upon which is raised an annual crop of hops. In 1867 Mr. B's field produced eight tons, and this year he has picked and packed for market twelve tons. Hops command a high price and pay more profit to the acre than any other crop produced by farmers. This being true it is surprising that no more of our agriculturists engage in the enterprise. —*Marsyville Appeal.*

The *Territorial Enterprise* says: We notice that the Union Pacific Railroad Company have 'struck ile' at a place called Carmichael's Camp. They struck it in a quarry of sandstone, which they were working to obtain stone for a culvert, or some similar work. A large pile of this stone is said to have ignited by spontaneous combustion, and burned for several days.

The quantity of salmon taken in the Sacramento River this year has been greater than for 14 years past.

A larger quantity of wheat is stored in the warehouses of our principal towns, than ever before.

Large quantities of furs have hitherto been taken from Alaska to Europe and thence imported to this country. This somewhat roundabout path of commerce has been materially shortened by recent events and the direct importation of furs from Alaska to this city has commenced. A quantity of valuable sable and mink furs was received here last week.

Oregon Items.—Oxen are scarce at $100 per yoke.

Five thousand head of sheep left Albany, Oregon, recently for Silver City, Idaho.

An Oregon cast iron stove, made at one of the Portland foundries, from Oswego iron, was on exhibition at the Fair.

The blowers which are so successfully employed for the purpose of introducing pure air into deep mines are, according to the *Herald*, manufactured exclusively in Stockton.

The work on the telegraph between Marysville and Colusa is progressing rapidly. It is thought that the line from Oregon to Yuba City will be completed in a few weeks.

The orange crop in Los Angeles is not promising. The fruit is covered with a black mold, attributed to animalculæ.

Fine chestnuts are said to be raised in a garden at Los Angeles.

TELEGRAPHIC.

Eastern.—Cornell University was dedicated on the 7th. 300 students were present....A National Convention of French Canadians was held in Springfield, Mass., on the 7th. ....The library of Fitz Greene Halleck was sold at auction on the 11th....There is to be no October session of Congress....A fire in Newark, N. J., destroyed $160,000 worth of property on the 10th....In the Protestant Episcopal Union, in session in New York, a memorial against ritualism has been presented. It was referred to the Committee on Canons ...A Commercial Convention is in session at Norfolk, Va. 2,500 delegates are present.

Political.—A State Convention of colored men was held at Utica, N. Y., on the 7th. Resolutions were adopted indorsing the Republican ticket. The subject of colored women's rights was considered. The country is anxiously awaiting the decision on the subject....A Republican procession was attacked by a mob in Pittsburg, Pa., on the 7th, and a serious fight ensued....Full returns from the Connecticut elections show that 86 towns are Republican, 69 Democratic, and 7 divided....The President thinks Grant will be elected....Prominent Democrats in New York have signed a call for a mass meeting in favor of Gen. Grant.

Personal.—The *Times* and *Tribune* say that Judge Chase has come out for Grant....The Republicans of the 7th Mass. District have renominated Boutwell for Congress.... Gen. Sherman wants more troops. Unless they are sent at once, he anticipates serious trouble with the Indians....Santa Anna has been ordered to leave Cuba....Howell Cobb, of Georgia, died suddenly in New York on the 9th....Horace Greeley has been nominated for Congress....Gen. Fremont is speaking in the West for Grant and Colfax.

The Election.—Elections held on the 13th in Pennsylvania, Ohio, Indiana and Nebraska were carried by the Republicans. The precise figures are not received, yet the latest dispatches put the majorities as follows: Pennsylvania, 13,000; Ohio, 25,000; Indiana, 3,000; Nebraska, 2,000.... Republicans all over the country are rejoicing....The Eastern papers of both parties admit that the result of the elections of the 13th, makes Grant's election sure.

Foreign.—The Emperor of China has opened the port of Chefo to foreign trade....The corner-stone of the new University of Glasgow was laid on the 8th, by the Prince of Wales....Vesuvius is threatening another eruption....The Italian Government has formally recognized the Juarez Government in Mexico....The Chinese Embassy is now in England making negotiations with the Government.... Fears of a European war have abated....Rich gold mines have been discovered in Guadalajara.

Spain.—Serrano and Prim are Honorary Presidents of the Provincial-Junta....The Junta proposes to free the children of Blacks in Spanish Colonies....The Junta has reduced the tariff on imports by one-third....It is thought that slavery will be abolished after 10 years....Civil and religious liberty has been proclaimed, with other radical reforms ....The leaders of the Junta prefer a monarchial form of Government....Permission has been given to build a Protestant chruch in Madrid....Minister Hale has formerly recognized the new Government.

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Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

MARRIED.

In this city, Oct. 7, by Rev. Dr. Eells, Geo. A. Conrad, of Calaveras, to Mary P. Batchelder, of this city.

In Visalia, Oct. 1, by Rev. J. L. Hopkins, Mr. Arthur Shearer to Mrs. Harriet R. Clapp.

In this city, Oct. 7, by Rev. J. H. McMonagle, William Otis Angus to Nellie T. Abbott.

In this city, Oct. 8th, by Rev. J. H. McMonagle, Daniel W. Ward to Madeline M. Perry, all of this city.

In Alameda, Oct. 7, by Rev. F. L. Nash, Frank Silva, of San Francisco, to Maria C. Marvin, of Alameda.

DIED.

In Brooklyn, N. Y., Oct. 10, Mrs. Maria Tuttle' wife of Hon. C. A. Tuttle, of Oakland.

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.

Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

Description fails to convey a just idea of those things which powerfully affect us. They must be experienced, or they cannot be understood. Earthquakes have been described, and by the aid of fancy one may think he has knowledge beforehand of what the sensation must be, when the foundations are being shaken beneath his feet. But when he has actually felt the heaving of the solid ground, and seen the rocking of whatever man has created, and stood speechless and hopeless not knowing what will come next, he learns that language cannot represent either the feeling, or the scene. We had a vivid conviction of this, when passing through the dread experience of last Wednesday. There are many of those who have come recently to this coast, to whom it was new, and the late fearful commotions in the Sandwich Islands and in South America increased the fear of these persons, as well they might. Yet, even old residents were alarmed at the violence of the shocks, and especially at the unusual continuance of the tremulous motion, during a large part of the day. We never become accustomed to such manifestations of God's power, so that we feel no fear. We never feel how small is man, as we do when he and his works are tossed on the surface of the earth like bubbles on the ocean. Strange that the conviction of our impotence so rarely leads us to penitence for our sins, and to implore the favor of Him who thus demonstrates that He can crush us as the moth! Let not this new experience fail of an effect so salutary, while all unite in thanksgiving for escape from calamities that might so easily have overwhelmed us.

The successful use of refrigerator cars for the transportation of fruit will have an important bearing on the prosperity of California. There was doubt whether motion would not disturb the materials employed in the construction of these cars, so that in passing over long distances they would fail to preserve their contents, but further trial removes all such doubt. Fruit has been carried from Chicago to New England without any change, and those who have carefully examined the matter are convinced that it might be in motion for days or weeks, through all varieties of climate, without any other loss than that resulting from the ordinary wear and tear of transportation. Our most delicate grapes can be taken to New York, as soon as the railroad is completed. Our fruit of all kinds, most of it superior to any that can be raised at the East, can be sold in that market at any season of the year. We need not fear that too many of our farmers will give attention to fruit raising, if we can have the world for a market, as this invention seems to promise.

One of the most remarkable facts concerning the climate and soil of the Pacific Coast is that whereas until within a very few years no one believed any valuable products could be raised here except stock and wool, experiments are proving that almost everything can be produced here abundantly. A new demonstration of this is seen in the success of those who are giving attention to the raising of silkworms and the manufacture of silk. The lower counties of this State will soon compete with any part of the world in this department, if we may judge from the exhibitions at Fairs, and from the statements of the papers in that region. Three crops of eggs can be produced in a year, and the cocoons average 300 to the pound. When we have heard and read accounts of what we may expect to furnish to the world in the next twenty-five years, we have received them with some scepticism, we confess, but facts are fast dissipating our infidelity, and we may become as enthusiastic as are others, after a time. It should be the sincere prayer of all our people that a country of such amazing present and prospective resources may be useful to mankind in proportion to the contributions from its soil and industry.

The Synod of the Pacific, at its late session, passed a resolution approving of congregrational singing, so far as this is practicable, and recommending that at least our churches do not depend on choirs only for the praise of God in public worship. If the effect of this action shall be to induce the churches to cultivate singing, so that "all the people" shall be able to praise God, in this part of service, much will be gained. In the days of singing schools a kind of enthusiasm prevailed respecting music, and what was called congregational singing was not really congregational *noise*. But the experiments of later years are not always favorable to the entire abandonment of choirs, unless those who are expected to accompany the precentor shall be taught something of music. Until this is done, and the sooner the better, a compromise may be made, by having the choir lead the congregation in a part of the pieces, selecting those that may be supposed to be familiar to them, and perhaps once in each service sing some good tune that is not familiar but which by its occasional repetition may be learned. In this way, the music may be made comfortably good, and there may be a gradual approach towards congregational singing.

How it may be accomplished we are not prepared to intimate, but it does appear strange to lovers of decency and good order, that the authorities are unable to prevent the disgusting exhibition of prize-fighting. All admit the debasing influence of the brutal scenes which attract multitudes to witness them; all are obliged to feel the direct or indirect evils that attend them, almost all profess that they wish they might never be repeated, yet they thrust themselves upon us, and we are told they must be endured since they cannot be prevented. This can hardly be true. Let us have a thorough, resolute, persevering attempt to put an end to so wretched a vice.

It is said that more than $100,000 have been deposited in one bank in this city, having been wagered on the result of the Presidential election. Probably this is but a small part of the amount at stake in the same way in the State, and we have heard of men who have ventured all they have on the issue. It may be that betting has been more general and more reckless among Californians than in some other portions of the country, yet it has been so general in all portions as to give occasion for more than a mere passing homily on the evil of such gambling. We are informed that when the possibility of making a change in some of the nominations was considered, one of the chief difficulties was the fact that such a vast number of persons are interested to have no change because of the money at stake. The nation may not be placed in jeopardy at present by those who thus trifle with its welfare, but the time is rapidly coming when our elections will be controlled by money interests, and, what is worse, by those who care not what is the result provided they are winners. Good men ought not to wink at this growing vice, much less indulge in it. All proper means should be used to discountenance it, for it is as dangerous as it is wicked.

The sensitiveness manifested by all classes respecting the manner in which the State University shall be launched, is evidence that the people do not wish anything to prevent its success. There does not appear to be a disposition to dictate to the Regents what policy they should adopt, yet there is a healthful anxiety that they may discharge their trust so that the great interests involved may be promoted to the highest degree. The fact is well known that State Institutions for education have often been splendid failures, and the reasons are well known. The belief is general, however, that they may be magnificent monuments of wisdom, and successful in proportion to the endowment the State may be able to grant, and the good sense of the people will not err as to the means by which this may be accomplished. The pledge of such success will not be found alone in the money appropriated, nor in the well-digested arrangement of its departments, nor in the eminence of those who manage its affairs, but in the confidence of the people by which their continued patronage and favor may be rendered certain. If they become suspicious that the University is to be made a political machine, or that in any respect it is to be partizan in its character, but a

short time will elapse before its support will come only from those who are of the same party. If men are placed in its Faculty who, for any reason, do not attract to themselves the sympathy and good-will of all lovers of education, and cannot therefore summon the hearty assistance from these, without which a University will have no permanent life, their appointment must be regarded as a serious error. Hence the solicitude with which every motion of the Board is watched, and the nervous feeling with which everything is criticised which is supposed to indicate their policy. This is ominous of good, if the public expectation is not disappointed. It reveals a broad and reliable rock on which the Regents may rear a structure of which all will be proud, if they will so regard it. But it proves that it will be to the last degree unwise to ignore the sentiment which finds such general expression, and resolve to build for a party, or a few. We have no idea that the Regents have really elected Gen. McClellan as President of the University, as several of the daily papers assert, yet we can but regret the rumor that this is true as unfortunate. We know little about his literary and scientific qualifications for the position. Very likely these may be sufficient. But no man should have that place, at least in the beginning, who has been prominently identified with either of our political parties, and against whom a large portion of the people has been arrayed. The University cannot afford to encounter political prejudice at the threshold of its career. It will have a mighty work to do, if it attains success, with all influences to favor it.

Religious Intelligence.

PACIFIC COAST.

Notice.—An adjourned meeting of the Presbytery of California will be held in Calvary Presbyterian Church (Dr. Wadsworth's) on next Tuesday, October 27th, at 9 o'clock, A.M.

City Missionary Society.—The second quarterly meeting of this Society was held last Sunday at the Second Congregational Church on Taylor St. The meeting was in no respect less interesting than those which have previously been held. The object of the Society is one in which all our citizens are interested; consequently the house was well filled by those who wish to know what progress is being made in relieving the temporal and spiritual wants of the poor of our city. Addresses were made by C. C. Coffin, Esq., Rev. Dr. Stone, and Rev. E. C. Bissell. The Superintendent of City Missions reported the work of the society for the past quarter. By sickness he has been prevented from engaging as actively in the work as he has formerly done, still the report shows a large amount of work done, with gratifying results. The anecdotes related present in a sad light the hold that sin and poverty have gained upon our city as well as a brighter picture of the relief afforded through the labors of the City Missionary at an expense comparatively trifling. The following are some of the more important results of the work during the past quarter. No. of tracts distributed, 12,500; Bibles and Testaments, 96; No. of Sabbath Schools organized, 1, with 52 scholars and 8 teachers; children gathered into Sabbath School, 85; prayer-meetings sustained, 4; persons converted, 12; families visited, 567; persons relieved, 208; furnished with employment, 28; articles of clothing given away, 649.

Baptist.—The San Francisco Association of the Baptist Church met at San Jose on Saturday, the 10th inst. The public meetings were held in the Presbyterian church, the Baptist church not being large enough to accommodate the large number present. During the session a committee was appointed to confer with a similar committee of the Campbellite Church concerning a union with that branch of the Church. This action was not, however, according to the *Evangel*, indicative of any desire for union on the part of the regular Baptists, but was adopted out of courtesy. The Society favored a conference provided that it be distinctly understood that the conference should result in nothing tending toward union with any other denomination. A resolution was adopted commending the work of Elder Knapp on this coast. The proposition to alter the constitution so as to avoid the necessity of holding meetings of the Association over the Sabbath was defeated. Two new churches were reported at San Rafael and Paradise City. The churches at Placerville, Nicolaus, and San Juan were dropped from the list. The total membership of the Association is 2,000—a gain of 218 during the past year. Number of persons baptised during the year, 270.

Prayer-Meetings.—The prayer-meetings of the various denominations held on Wednesday evening are said to have been well attended—much better than usual. On that evening people seemed to understand the importance of prayer-meetings. There was no coldness, no backwardness; every one was willing to do his part. The occurrences of Wednesday morning were not calculated to foster feelings of pride and self-importance. Indeed, the feeling seemed quite prevalent that man, after all, is a very weak creature.

Congregational.—From the *Pacific* we take the following items: The Congregational church in Lincoln is made up from seven different denominations.

A church of 10 members has been organized in Saticoy, Santa Barbara County.

The Church at Lockeford will soon complete and dedicate their new building.

Revivals are reported in four Congregational churches during the past year.

Chinese Pupils.—The *Santa Clara Union* says that 26 Chinamen attended the class which met in the M. E. church last Sunday afternoon. The teachers report that the Chinamen are interested in their lessons and learn very rapidly.

Injured.—The Presbyterian church in San Jose and the Calvary Presbyterian Church in this city were much injured by the earthquake. The other churches in this city have escaped without damage.

M. E. South.—This Church in California has 2,813 members, 29 churches, and $56,000 worth of church property.

EASTERN.

What Can We Do?—The Synod of St. Paul in considering the duties of Presbyterians concerning the Boards and their necessities, adopted the following conclusions in response to the question, What can we do? The resolutions are published in the *Presbyterian* and also printed as a circular. We are obliged to omit the preamble:

1. Occupying as we do a most interesting and important missionary field; hearing so plainly our Leader's command to "Go forward," we cry for help to our brethren in the older and more wealthy portions of our Church. Brethren, help! Help our Home Boards! Help our Foreign Board! Help our Freedman's Committee! Our hearts are enlarged, and yearn for all men, that they may be saved through the gospel of Christ. We beseech our brethren, to whom God has lent wealth, to refund his treasury, for he has need of it. We cry earnestly for the large gifts of the wealthy, and for the widows' mites, to replenish the Lord's treasury.

2. We resolve to pray more and more earnestly that God will enable us, and all the members of our beloved Church, to know and do our duty in these great matters.

3. We will devote the first Sabbath in December next to the earnest and prayerful consideration of our own duty in this aggressive work of the Church. As ministers, we will prepare to instruct our people in regard to the workings of our Boards, their pressing wants at this time, and the duty of the Church to give to this work her sympathies, her prayers, her money, and her sons, and as ministers and elders we will labor with our people, individually, and from house to house, to bring them up to the full measure of their duty in this regard.

Done at Minneapolis, Minn., September 26th, 1868. Charles Thayer, Stated Clerk.

Startling Disclosures.—The Rev. George Bringhurst, who has spent some months, with success beyond his hopes, in efforts for reclaiming the fearfully fallen of Philadelphia, has informed our correspondent in that city of some of the most alarming facts which we have yet heard of, in connection with the inveigling of young females into a life of vice and ruin. It appears that in more than one instance the Sunday School has been made to subserve this fell purpose. The managers of schools, not often we trust, but sometimes, lack caution in the selection of teachers. In some cases, as in certain of the mission schools, there is peculiar liability to imposition; but who would have thought of such an atrocity as procuring the charge of a Sunday School class to use it for the stocking of a house of infamy? But such it appears has, in more than one instance, been the fact, and more than one poor victim has found her way to the haunts of profligacy. Worse even than this; in one instance a scholar, young, pretty, and, as a scholar, bright, was discovered in this nefarious agency, and it was found to be the purpose for which she entered the school. When and where are our children safe? The want of the first Napoleon, that the want of France was *mothers*, passed into a proverb. But deeper and more solemn is the truth that the want of the cause of purity is wise, educating, praying, and holy mothers.—*Evangelist.*

Temperance.—So long as the churches retained an active interest in the temperance reform, that reform took wider and deeper hold upon the community. When the churches lost their interest in the temperance movement, reform languished. Now that the churches are practically indifferent, intemperance is rampant among us. The remedy for this alarming state of things is a temperance revival in the Christian churches; as the result of which every pastor and every layman, according to the light which he has, and by the means which his judgment best approves, shall make his influence felt against this insidious and terrible scourge.—*Independent.*

The American Board free from Debt.—Many of our readers will be glad to hear the good news communicated by Rev. S. B. Treat, home secretary of the American Board. He says, in a note to *The Independent*: Many of our friends are inquiring anxiously in regard to the close of our financial year. I am happy to say that the treasurer will not be required to report any indebtedness to the next annual meeting. To those who have aided us so kindly and efficiently we tender our sincere thanks."

Call.—Professor Shedd, of New York City, is engaged to preach in the pulpit of the Central Presbyterian Church, Brooklyn, made vacant by Dr. Rockwell's acceptance of a call to Stapleton, Staten Island.—*Presbyterian.*

Action of Presbyteries on the Basis.—The Presbyteries of our own Church so far as their action has been reported, have adopted the Basis as submitted to them by the Assembly. So far as we have seen, no notice whatever has been taken of either of the Pittsburg or Cincinnati circulars, doubtless on the ground that they were considered as no part of the action of the Assemblies.

In the other branch of the Church the resolutions of the Presbyteries respecting the Basis have been various, as was natural from the several propositions submitted to them. But with the exception of two of the Presbyteries, West Lexington, Ky., and Hudson, N. Y., they are in favor of union on certain conditions—generally by the modification of the first or doctrinal article, striking out both the Smith and Gurley amendments, and adopting the standards, pure and simple. Of the thirty Presbyteries reported in Old School journals ten voted in favor of the Basis as submitted by the Assemblies, eighteen in favor with certain changes of the articles, and two opposed to union. In view of what has already transpired, *the Presbyter* regards the union as never so good as at present. "The Basis as it is, or with the amendment, will receive the approval of largely over three-fourths of the Presbyteries. The next Assembly, we have little doubt, will complete the union."—*Evangelist.*

Rev. J. E. Rockwell, of Brooklyn, has accepted a call to the First Presbyterian Church of Edgewater, Staten Island. This church has been lately formed by the union of the First Presbyterian church of Clifton, of which Rev. David Frazer, of Hudson, was the last pastor, and the Reformed (Dutch) church of Stapleton, the charge of which Rev. Thos. H. Skinner, jr., D. D., lately resigned to become the pastor of the church at Fort Wayne.—*Observer.*

Their True Purpose.—The *Church News* has been indiscreet enough to make public the purpose of the Ritualistic party of the Church of England in regard to the Thirty-nine Articles, thus: "It will soon become the duty of Churchmen to labor actively for the formal abolition of the Articles, which have long ago done their work, and are really of extremely little use now, *discrediting* us (as they do) *in the eyes of foreign Catholics.*"

Memorial Church.—The corner-stone of a new memorial Presbyterian church was laid at Troy, N. Y., last week. It is located near the iron works in the southern part of the city. The cost, which will exeeed $50,000, is to be met by Mr. Burden, proprietor of the iron works, who erects the structure as a memorial to his wife, who was a devout Presbyterian lady.—*Congregationalist.*

In Raleigh, N. C., steps have been taken for the organization of a church in connection with the Old School General Assembly. The first meeting was held at the Hall of the House of Representatives, and a subscription of $500 was taken up at the time for the erection of a building.—*Observer.*

"A Benefit."—A correspondent of the *Texas Christian Advocate* states that a church, desiring to build a house of worship, prevailed on a circus, which was exhibiting in the town, to give the church a benefit—which was duly advertised in the morning papers, with the appeal, "Come up to the help of the Lord against the mighty!"

Dr. House, formerly of Newark, N. J., but for the last ten years missionary to Bangkok, Siam, was recently attacked by an elephant, and nearly killed. He was on his way to a new station, in order to render medical aid to other missionaries who had preceeded him. His life was saved by a native.—*Independent.*

FOREIGN.

Moravian Mission.—We are pained to learn from *The Moravian* that there is danger that the Moravian mission at Copperamana, among the degraded natives in the far interior of Australia, stands in some danger of discontinuance. After waiting for nearly a year and a half to proceed on their journey—the incessant drought having dried up all the streams and pasturage—the missionaries set out: and after a toilsome journey of nearly four months, arrived at their present halting place, 700 miles north of Adelaide. Compelled to flee for their lives by the threats of the cannibal natives, they again returned, and resumed their work under the protection of the frontier police soldiery. The latest news from the brethren is that the Missionary Association at Melbourne—composed, we believe, for the most part of Presbyterians and Congregational Christians, and at whose instance this mission was commenced—has expressed fears that its funds will no longer permit the continuance of the mission. To he disgrace of Christianity, the difficulty seems to be this: A Lutheran minister, who has become a member of the committee of that association, has induced it to withdraw its support, on the pitiful ground that the German Lutheran (Hermansburg) missionaries will be unable, on account of doctrinal differences, to partake of the communion with the Moravian missionaries, etc.; which fact will have a bad influence upon converts that may be made. The *Moravian* well says: "If these missionaries propose, as the prime object of their efforts in the vast wilderness of Central Australia, to convert the besotted heathen Papuana, into strict confessional Lutherans, and to drive out missionaries who occupied the ground before them, then all we have to say is, that they have yet a good deal to learn of the true spirit of Christianity and the great aim of Christian missions, and they will not succeed.—*Independent.*

Hawaiian Churches.—Instead of *heiaus*, or heathen temples, the island of Hawaii is now belted with a girdle of Christian churches. The beautiful clasp of the girdle is located in the bay of Hilo, and the gem of the clasp is the new foreign church. We do not know the exact number of Christian churches on Hawaii, but the number, including Protestant and Catholic, cannot be less than fifty. As the voyager sails along the shore, these churches appear at every few miles, nestling among the groves of ohia, kukui and breadfruit trees. Some of these churches are tastefully built, and nearly all are surmounted with tapering spires, from which the sound of the church-going bell is often heard. They are built by the people. This is certainly true of all the Protestant church edifices. While at Kailua, we visited the old "Mother Church," built by the venerable Governor Adams, in those days when a chief could summon hundreds to work on a public building. Of late years it has become dilapidated, but, while there, we were glad to witness carpenters at work refitting it, at an expense of $2,000, nearly all of this amount having been already collected among the people of that district. Hawaiians are a church-going and church-building people.

The New Creed.—The *Rock* publishes a new creed, which is worth preserving, as a fair satire on the faith or unfaith, of many in the present day.

"We believe that there is no God, but that matter is God, and God is matter, and that it is no matter whether there is any God or not. We believe also that the world was not made, but made itself, that it had no beginning, and that it will last forever. We believe that man is a beast, that the soul is the body, and that the body is the soul, and that after death there is neither soul nor body. We believe that there is no religion—that natural religion is the only religion, and all religion unnatural. We believe not in Moses. We believe in some of the philosophers. We believe not in the prophets nor in the evangelists. We believe in Hobbs, Paine, Voltaire, and Bolingbroke, though all these men differed, and we differ too. We believe not in St. Paul. We believe not in Revelation. We believe not in Christ. We believe in ourselves. And lastly, we believe in all unbelief. Amen.

Midnight Mission.—The midnight mission movement for reclaiming the unfortunate, is carried on with great success in London. Two meetings were recently held, at which sixty and forty girls were, respectively, present, many of whom have been induced to take situations and return to a virtuous life.

New Foreign Church at Hilo.—The foreign residents at Hilo have built the neatest and most beautiful church edifice on the Sandwich Islands. In architectural plan and finish it is a perfect gem.

A church has already been organized, and a young pastor called from the United States, the Rev. F. Thompson, a graduate of Williams College and Andover Seminary. We learn that he has accepted the call, and may be expected in a few weeks. Most heartily shall we welcome him to the Islands, and can assure him a cordial welcome from the people at Hilo, where we recently spent two Sabbaths, preaching in the new church. The members of the congregation are quite enthusiastic in regard to this enterprise. They have fully paid for the church—about $5,000, and are now about purchasing a parsonage. The pews have rented one year for about $1,000, which nearly defrays their pastor's salary. So it appears that not only Hawaiians at Hilo give for church purposes, but foreigners equal if not surpass them.—*Honolulu Friend.*

Baptist.—Over forty Baptist ministers in England have, within a few years, joined the Pedo-Baptist denominations. Most, if not all of them, were open communionists, and two of them had been students in Spurgeon's College.—*Presbyterian.*

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Letter from Humboldt County.

THE BALD HILL REGION.

The remarks made in my last letter to The Occident touching the pursuits and character of the inhabitants, and the natural features, products, etc., of Mendocino county, apply so aptly to Humboldt also, that I need say but little on these points, in speaking of the latter county. As in Mendocino, lumbering is the principal business carried on, though agriculture and stock-raising are more extensively engaged in here than in that county. Humboldt, owing to its fine harbor and other advantages, was early settled, though population failed to increase rapidly in consequence of Indian difficulties. The most of the early settlers came from Oregon, having been attracted hither by the excellence of the soil and climate. They consist mostly of families who brought with them their herds with the purpose of locating permanently and engaging in stock raising, for which the Bald Hill country lying east of the timber affords great facilities. The Indians, however, who in this section are a powerful and savage race, committed so many depredations on these pioneers, destroying their stock, and occasionally murdering some of their own number, that the most of them finally abandoned their homes, and but few settlers having since gone into that section, it remains, with all its advantages and attractions, but sparsely populated, though for cattle as well as sheep and hog-raising, it is one of the most eligible districts in the State. With improved facilities for the transportation of produce to market, this would also be an excellent farming district, the soil being rich and the country open and ready for the plow. So far as soil, climate, beautiful scenery, and health are concerned, this region generally denominated the "Bald Hills," is one of the most inviting on the coast. The land, still belonging mostly to the Government, is nearly everywhere good. Timber and water are in fair supply, while the climate is mild and equable, the winters never being cold nor the summers excessively warm. Stock requires no fodder, being able to subsist the year round on the wild oats, clover, and other grasses that grow abundantly on the hills. Hogs fatten on the mast afforded by the oak trees, requiring little else besides. These oaks, mixed with pine, are scattered over the whole country, growing in some places quite dense, and in others more sparsely, but almost everywhere, in sufficient quantity to supply all needed fuel and lumber. This Bald Hill country, which lies between the heavy timber belt and the more abrupt portions of the coast range, is not only one of the most fruitful and healthful, but also one of the most beautiful regions in the world; the greater portion of it being gently undulating, with occasional bluffs, rounded knolls and long swelling heights, giving an agreeable variety of surface, while but little of it is too abrupt for easy cultivation. Being covered with scattered groves of oak and pine, and clothed with a luxuriant growth of wild oats and nutritious grasses, it is a very paradise for the farmer and herdsman, as well as the hunter; the latter finding elk, deer, grizzlies, quail, hare, etc., upon which to gratify his love of the chase; some of the larger streams al o affording fine sport for the angler.

This was formerly the favorite home of the Indian, who, besides fish and game, found in the great variety of berries that grow here a ready means of subsistence. The blackberry, the salall, huckle, June, thimble, salmon, raspberry and strawberry, are all found growing here in their season, and in many places quite plentiful. With a railroad connecting this country with the Bay of San Francisco, or even good wagon roads leading to shipping points on the coast, it would rapidly advance in population and wealth; being destined to become at no distant day one of the most prosperous and densely peopled as it is already one of the most beautiful and fertile districts in California.

AGRICULTURE, LUMBERING, SHIP BUILDING, ETC.

The principal towns in this county are Eureka, the county seat, and Arcata; both situate on Humboldt Bay; Arcata on the northern extremity and Eureka on its eastern shore, eight miles further south. The former is surrounded by a rich agricultural country, whence it derives its chief support; the latter being sustained by lumbering and ship building, both of which are carried on actively in and around it. The forests in the vicinity are very heavy, the trees consisting mostly of redwood, standing close together, and being of enormous proportions, some of them over 60 feet in circumference, and nearly 300 feet high. There are eleven saw mills in this county, cutting annually in the aggregate about 28,000,000 feet of lumber, valued at $600,000. Four of these mills, being the largest of the number, are situate near Eureka, from which point more than twice as much lumber is shipped as from other parts of the county. Here also a large number of small vessels are built every year, one of 800 tons burden having been recently launched. Ship building is also carried on quite extensively in Mendocino county; fir and other timber being found there as well as here, suitable for the purpose. Over a hundred schooners are engaged in the carrying trade between these two counties and San Francisco, the bulk of freight consisting of sawed and split lumber, pickets, shingles, spars, ship-knees, staves, posts, railroad ties, firewood, tan bark, etc. The redwood of this section affords excellent railroad ties, the red or chestnut oak supplying a superior article of tan bark; many small vessels, in the absence of other freight, loading with firewood, taken in usually at points along the Mendocino coast. The agricultural exports of this county consist mainly of potatoes, butter, cheese, oats and live stock. The raising of potatoes constitutes the principal branch of farming. The crops grown on the bottom lands about Arcata and upon the alluvial soil generally, being enormous, the average yield exceeding ten, and, in many cases, reaching twelve and even thirteen tons to the acre.

The potatoes raised here, owing to the sandy nature of the soil, are of an excellent quality, commanding the highest price in the San Francisco market. They grow to a large size, and the crop has never yet proved a failure. No irrigation or extra culture is required to insure their vigorous and healthful growth, the natural humidity of the climate and careful preparation of the soil at the start answering every purpose. The climate near the coast, though not marked by the strong summer winds and a little warmer, is in other respects much like that of San Francisco, and hence, while not so well adapted to certain kinds of fruit growing, is invigorating and pleasant, and well suited to dairying purposes.

The fisheries along this part of the coast, though now mostly in the hands of Chinamen, and consequently carried on with but little energy, are destined to become an important industry. The salmon fisheries on the several rivers that enter the sea in this vicinity, already form extensive and prosperous pursuits, being the best in the State. Immense quantities of these fish are cured here every year, there being no facilities in the absence of railroads, for sending them fresh to market.

POPULATION, IMPROVEMENTS, ETC.

Although neither Humboldt nor Mendocino are increasing as rapidly in population as some other sections of the State, both are steadily filling up with a very desirable class of inhabitants, the most of whom consist of families who come with the intention of making permanent homes, for securing which the opportunities are great. There are in this section no large Spanish grants, nor have the public lands been as yet, monopolized to any great extent by private speculators. There is plenty of private land eligibly situated yet, open to location; or if the new-comer desires he can purchase land from second hands, and partially improved, at reasonable prices, generally ranging from $5 to $20 per acre; some of the choice bottoms being tilled at higher figures. The fern covered openings here quite extensive, and which at one time were considered worthless, are found to yield well when once the wild growth has been thoroughly eradicated, and as a consequence these lands so long neglected are now eagerly sought after, being considered nearly as valuable as the grassy bottoms.

With the settling up of the country many hamlets are springing up at shipping points, and landing centres along the coast, all of which give evidence of thrift, and being new, present to the stranger an attractive appearance. Among the most pleasant of these new and growing places is the little settlement at the north of Big River, where although the population is comparatively small, one of the handsomest Presbyterian churches in the State has been erected, and a fine school-house put up, evincing the importance attached to religions and educational matters. A gathering has also been made here of the wild Indians, who, having been partially domesticated, while left to hunt and fish, and gather their food from indiginous sources as far as practicable, work, whenever required for the whites, proving of much service to the latter while they earn for thmselves considerable sums of money, and are kept from depredating upon the property of their civilized neighbors.

While the want of this region is a railroad connecting with San Francisco, the construction of wagon roads leading to the Coast and into the mines of Trinity and Klamath counties, and eastward across the Coast Range, would greatly advance the farming interest and promote the rapid population of this country. The Legislature at their last session passed a law authorizing the people of Humboldt to determine by vote at the coming election whether or not they would issue $50,000 worth of County bonds to aid in building a wagon road from Hydesville twenty-five miles south of Eureka, to the northern line of Mendocino county, and another from Arcata to Redwood in the direction of Hoopa Valley, an important agricultural settlement on the route to the Klamath mines, a measure that it is to be hoped will be approved by the people; as the bonds of this county drawing ten per cent. interest and running for fifteen or twenty years, could readily be sold at par in San Francisco market, preventing any sacrifice in this respect while the gain to the county at large would be immediate and lasting as well as great.

H.

Eureka, Oct. 20, 1868.

MISCELLANY.

Broken Vows.

Promises are lightly spoken;
Vows on which we blindly build
(Uttered only to be broken,)
Go forever unfulfilled.
Oft betrayed but still believing—
Duped again and yet again—
All our hoping, all our grieving
Warns us, but it warns in vain.

From the cradle to the coral—
From the sunny days of youth—
We are taught the simple moral.
Still we doubt the moral's truth.
When a boy they found me rather
Loth to do as I was bid.
"I shall buy a birch," said father.
Broken vows! He never did.

Grown extravagant, when youthful,
In my tailor's debt, I ran;
He appeared about as truthful
In his talk, as any man.
Let me tell you how he sold me;
"Look you, Mr. What's-Your-Name
I shall summon you," he told me—
But the summons never came.

Through the meadows, daisy-laden,
Once it was my lot to stray,
Talking to a lovely maiden
In a very spooney way;
And I stole a kiss—another—
Then another—then a lot.
"Fie!" she said: "I'll tell my mother."
Idle words; she told her not. —*London Fun.*

Philosophy of Eating.

Dr. Bellows says: "So perfectly ignorant are people generally of the laws of nature, that they give the pigs the food that their children need to develop muscle and brain, and give their children what their pigs need to develop fat. For example: the farmer separates from milk the muscle-making and brain-feeding nitrates and phosphates, and gives them to his pigs in the form of buttermilk, while the fattening carbonates he gives to his children in butter. He sifts out the bran and outer crust from the wheat, which contain the nitrates and phosphates, and gives them also to his pigs and cattle, while the fine flour, containing little less than heating carbonates, he gives to his children. Cheese, which contains the concentrated nutriment of milk, is seldom seen on our tables, while butter, which contains not a particle of food for brain or muscle, is on every table at all times of the day. Bread, white, sweet, delicious and eminently wholesome, may be made by mixing unbolted wheat meal with cold water, making paste of a proper consistence, which can only be determined by experiments, pouring or dropping it quickly into a heated pan—that with a concave department is best—and placing it quickly in a hot oven, and baking as quickly as possible without burning. The heat of the oven and pan suddenly coagulate the gluten of the outside, which retains the steam formed within, and each particle of water being interspersed with a particle of flour, and expanded into steam, separates the particles into cells, and being retained by the gluten, which is abundant in this natural flour, till it is cooked, the mass remains porous and digestible, and containing no carbonic acid gas, is wholesome when eaten immediately, and, of course equally so on becoming cold.

Foreboding Figures and Appalling Anagrams.—Regular prophecies by ingenious addition, subtraction, and division of Arabic numerals, make their appearance every few years, go the round of the papers, are duly wondered at by the gullible general reader, and then are forgotten. Likewise anagrams of similar significance. They are never falsified by the announcement of their non-fulfillment, and the accident of their corroboration by fact has not yet occurred. The *Nation* collects a few of the most notable figure forecasts, past and prevalent, which we quote:

Louis Philippe was born in 1773, his wife was born in 1782, and the pair were married in 1809. It will be noticed that the figures of each of these different dates foot up 18, which, added to 1830, the year of Louis Philippe's accession to the throne, gives 1848, the year of his abdication and flight from France in the guise of a *valet de chambre*. The prophecy caused at the time a good deal of excitement, and is now called to mind by a similar, but doubly striking prophetic coincidence in precisely the same events in the life of the present ruler of France. Louis Napoleon was born in 1808, his wife in 1826, and his marriage took place in 1853. The figures of these dates again sum up alike, 17, and 17 added to the date of the Emperor's ascending to the throne, 1852, give the year 1869, which, therefore, if one likes, may for some months safely be set down as the year of dethronement for the Man of December. It is said that no French paper has yet dared to publish the prophetic figures, which seems credible enough.—*Commercial Advertiser.*

Street Tramways in England.—The first act of Parliament authorizing the construction of street tramways on a scale sufficient to test their adaptability for the omnibus traffic of large cities and towns, has recently received the royal assent. The act empowers the company to lay down and work a line of tramway running from north to south of the borough of Liverpool, passing through crowded, and in some instances, narrow streets, with a hoop line in the center of the town, enabling carriages using the tramway to reach the Exchange. The act now passed was the third introduced for the purpose in three successive sessions. The two previous bills were thrown out through the opposition of the omnibus proprietors, aided by the London and Northwestern Railway Company. The corporation supported the project; many of the leading inhabitants gave evidence in favor of the scheme, and there is every prospect that street tramways, on a sound principle, will at length have a fair and adequate trial.—*Colliery Guardian.*

A Toad Undressing.—Audubon relates that he once saw a toad undress himself. He commenced by pressing his elbows hard against his side and rubbing downward. After a few smart rubs his hide began to burst open along the back. He kept on rubbing until he worked all his skin into folds on his sides and hips: then grasping one hind leg with his hands, he hauled off one leg of his pants the same as anybody would; then stripped off the other hind leg in the same way. He then took his cast-off skin forward between his fore-legs into his mouth and swallownig it; then, by raising and lowering his head, swallowed as his head came down, he stripped off the skin underneath, until it came to his fore-legs; then grasping one of these with the opposite hand, by a single motion of the head, and while swallowing, he drew it from the neck and swallowed the whole.

Introduction of Gas into Railroad Cars.—The New York and New Haven Railroad are trying a new experiment in the use of gas in their cars. A former experiment was tried on the same road a few years ago; but the inventor in that case relied upon atmospheric pressure to force the gas from the gasometer (under the cars) to the burners, and the plan proved a failure. In the present instance the gas is forced out of the gasometer to the burners by means of strong springs, and the quantity of light can be regulated as desired. The new apparatus has as yet only been applied to one car of the 8 o'clock P. M, Boston Express Line, with very satisfactory results, and will, in all probability, be introduced in all the cars of the night-lines at an early day.—*Gas Light Journal.*

Leaden Tobacco Boxes.—Dr. Mayer of Berlin, states that he has traced six cases of lead colic and paralysis to the use of tobacco held in leaden boxes. M. Chevallier has found, also, that tobacco wrapped in lead foil,—improperly called tinfoil,—becomes impregnated in course of time with acetate of lead.—*Scientific American.*

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The Occident.

San Francisco, Saturday, October 24, 1868.

IGNORANT UNBELIEF.

When men examine what is submitted for their acceptance and then decline to receive it, we may regret that they so determine, yet we feel that their treatment of the subject has been worthy of themselves. But when they refuse to examine, when they simply reject, fancying that doubt and cavils and opposition are proof of superior wisdom, we sincerely pity their ignorance, and lament their folly. For, conclusions reached by investigation, and honest, careful thought, though they may not be just, command respect; but one who is almost an idiot can disbelieve, and he makes known his want of mind by nothing more than by his rejection of that concerning which he has no knowledge. There are multitudes of men who are too ignorant to understand the claims of the Bible, who have never given one day to serious study respecting its origin, and authority, yet disclose their infidelity with a feeling that in some way it magnifies them. There are writers of books and of articles for journals, who furnish evidence in almost every line that they have not examined what announces itself as the Word of God, with as much accuracy as they would feel to be necessary in searching the title to a village lot, yet write as though their ignorance were transmuted into wisdom by the mere boldness of their assertions.

These men cannot argue, yet the spirit they manifest is more disgraceful than that of more learned skeptics, for nothing can be more pitiable, than for one who knows not what he refuses, to turn away from what may be the richest good, as truly as the worthless thing he declares it to be, so far as is determined by his examination of its nature. Is not he a fool, who insists that the gold offered him is only clay and rejects it, when he has never looked at it to see whether his assertion is true or false? In truth, such men are not really unbelievers. They do not know enough to be unbelievers, for this term implies some apprehension of that which we decline to accept, and pre-supposes honest study, to some degree. They are merely *rejecters*. They give the reins to prejudice and their wishes, and harbor all doubts that swarm in the atmosphere where they are determined to live. Ignorance creates objections which they are able to utter, but they do not understand even these, and not daring really to trust what is thus suggested, they become, at last, the miserable victims of their own folly. It is not only a judgment pronounced upon them by the authority of God, but the inevitable result of their own habit of mind, which is uttered by the prophet, "Behold, ye despisers, and wonder, (or cavil) and perish!" No one is farther from the Kingdom of Heaven than he who declines to know its riches, persistently walks away from the path by which it may be approached, and says to all who urge him to look, at least, towards its shining portals, that is is a cheat, or worthless could it be gained. The Bible appeals to reason, courts study, offers to repay thought. The mere possibility that it may be what it claims to be makes ignorant unbelief of it unworthy of those to whom it is submitted.

Sunday School.—A Sunday School has been organized at Truckee which promises to be successful. Mr. A. Cook is Superintendent.

Gambling.

It is playing for a stake. It is risking money on the throw of a die, or the turn of a card. If you substitute a race-course for the gaming-table, and horses for cards, and stake money on the result of the contest between them, it is as much gambling as the other. And the lady (?) who bets kid gloves on a favorite horse is a gambler. It is not pleasant to apply such names where they sound harsh and degrading, but it is proper for all that, that the thing should be correctly labeled.

Gambling is a demoralizing vice. As practiced by professionals, who live but to ruin the unsuspecting and the gullible victims that they entice to their dens, it is the keystone in the arch of the dark and damning vices that curse society. It is utterly ruinous to the character and the purse. Many have turned from the gaming table desperate or frenzied, and ended their earthly career with knife, rope, or pistol. It is like a cancer on the body, that with fiery fangs gnaws to the vital parts, and finishes its terrible work in an agonizing death.

Gambling in its very worst forms prevails here to an alarming extent. Under cover of darkness, and shielded from public gaze, men win and lose, drink and curse. Many business men, who would blush to be caught there, lose their capital and defraud their creditors in these dark places of wickedness.

There is what may be termed a varioloid form of this moral pestilence, a milder type of the dreadful disease, that has become so prevalent in society as to create grave apprehensions in the minds of all who give the subject a thought.

One feature of it was witnessed by thousand sat, the recent State Fair. It is well known that there and at most of the district and county fairs; horse-racing is the most prominent feature at the agricultural grounds. The race is what draws the crowd. The few cattle, sheep, and draught horses do not claim a passing notice from the majority of visitors. Enormous sums of money are staked upon the races. I knew a good deal of them, though I did not witness any of them. Men, women and children bet on the races. An intelligent man, who acted as principal officer at the State Fair grounds this year, and who had an excellent opportunity to see what was going on, remarked in my hearing, that it was his opinion, that not less than a quarter of a million of dollars changed hands at those races. The public press that has no rebuke for the thing when conducted with fairness, rebuked in unmeasured terms the brazen faced swindling and rascality of the big gamblers, who fleeced their victims without mercy. Young boys were there betting, and drinking from the poisonous fountain, around whose margin lie the ghastly skeletons of many lost, ruined victims. Women, who should always and everywhere frown down the vices that ruin so many fathers, husbands, and sons, and bring desolation and misery to so many households, are carried away with excitement and freely bet on their favorite racers. Thus people blindly sow the wind to reap the whirlwind. The betting that is now going on between the political parties in the present Presidential contest is astounding. The sin lies equally at the door of each party. It takes one from the ranks of each to make a bet. The wagers range from hats, boots, and horses to very large sums of money. A ten thousand dollar stake is not an unusual thing. It is remarkable how many are infected with this gambling mania.

This is one of those terrible evils that will hasten the downfall of our republic, if not arrested. Every man who puts up a stake on the result of an election ought to be disfranchised. He is not a safe man to entrust with the ballot. If he will bet large sums, the probability is he will sacrifice principle to win his wager. If he should find himself supporting bad men or wrong measures, there could be little or no hope of his changing.

Raffling is another form of gambling, too often countenanced by Christian people. It becomes us to beware of this seductive, destructive vice, and to exert all the influence God has given us to frown it down.

Alpha.

Christian Baptism.

Having in several previous articles discussed two propositions: 1, that *baptizo* and its cognates are used by the sacred writers to signify the ritual use of water as a symbol of religious purification. 2d. That these ablutions, though divers in mode—as, by sprinkling, pouring, or washing—having in them all the essential idea of purification, are by the same inspired penmen, termed *baptismoi*, as in Heb. 9: 10, I now propound a third proposition, to wit: The ritual use of water as an emblem of religious purification culminates in the appointment of baptism by our Lord and Savior Jesus Christ as an ordinance of His Church. I am aware that I have now come to a place where two seas meet, around which two sets of opinions ebb and flow, the claim of the one being that baptism means simply and only immersion in the Holy Scriptures, and who thus translate the term, while on the other hand, is that of the vast majority of scholars in the Christian Church, who hold that by the appointment of Christ and the use of the sacred writers, the term signifies a glorious truth of Christian revelation, one of the heavenly things which Christ showed to us, and that the ordinance called baptism in the Greek text sets forth and symbolizes the gracious work of God in the purification of the heart of the believer from sin, and his new creation in spiritual life by the power of the Holy Ghost. The meaning of the term, in short, I hold to be represented and concisely set forth in Titus 3: 5.

"The washing of regeneration and the renewal of the Holy Ghost," as McKnight says in his comment on this passage, "through baptism, called the bath of regeneration, not because any change in the nature of the baptized person is produced by baptism, but because it is an emblem of the purification of his soul from sin."

That baptism has this exalted spiritual meaning I proceed to show: 1st, from the Scriptures. "He that believeth and is baptized shall be saved." (Mark 16: 16.) Here we have in the very appointment of the ordinance by our Savior, standing on the one side Christian faith—"he that believeth;" on the other side salvation—"shall be saved," and between the two, as is held by some, nothing but the mere physical act, immersion, placed by the voice of our Savior to connect the two members together. Let those believe who can, that between these two cardinal truths of a divine revelation there intervenes, by the appointment of Christ Himself, the mere physical act of immersion in water. I rather hold to the spiritual significance of baptism, and that, as in the Lord's Supper, the intent and significance of the ordinance does not rest in the mere act of eating and drinking, so in the Lord's baptism, the intent and meaning of this ordinance is not comprehended in the external rite, whether aspersion, effusion, or immersion, but in its spiritual significance; and yet, by the scholars of the Bible Union, *baptizo* and *baptisma* are held to be properly

translated for the English reader by a word signifying the physical act merely.

But again, in Acts 22: 16, Paul is directed, "Arise and be baptized and wash away thy sins, calling upon the name of the Lord." Here, likewise, the meaning of Christian baptism is distinctly set forth in the washing away of sins, as the design and effect of the ordinance, and its spiritual significance as such divinely attested by the words of Annanias, appointed by the Savior Himself to instruct Paul in his present duty.

So in Romans 6: 3–8, there is in baptism, burial into Christ's death, planting together in the likeness of His death, crucifixion of the old man of sin with Him, all represented in the one ordinance baptism, followed by "newness of life," "resurrection in His likeness," "freedom from sin," and thus, by the most striking and pertinent metaphors of which human thought is capable, even under the power of divine inspiration is the spiritual nature of baptism inculcated—its spiritual significance established, while it signifies the destruction of man's sinful nature by his death and burial in Christ, and the resurrection of the soul in a new life in Christ Jesus.

I present as the crown of my argument in this case as before, the passage in 1st Peter 4: 2, "The like figure whereunto baptism doth now save us; where, by the word of the inspired Apostle, we are taught that baptism saves us. I present this text as an *experimentum concis.* I would be willing to rest the whole case on this single passage and let the Christian intelligence of my readers pass judgment on the correctness of my position by the truth embodied in this Scripture. What does this *baptisma* which saves us, signify, we enquire? "Plunging in the water," responds the Bible Union. "Not the putting away the filth of the flesh," responds the Apostle, "but the answer of a good conscience towards God by the resurrection of Jesus Christ." The washing of regeneration and the renewal of the Holy Ghost, we respond, with another Apostle, and with us we are confident that we carry the suffrages of the whole Church outside of the narrow circle of the supporters of the Bible Union. F. B.

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OPINIONS OF THE PRESS.

The following are brief extracts fron some of the elaborate notices of this work:

The San Francisco *Daily Evening Bulletin* says:—"The book contains a choice collection of the best foreign and native varieties of the grape cultivation in California especially, as well as at the East. The many excellent works on Grape Culture in the Atlantic States are of little or no value in California, where an entirely different system and practice are necessary in vine growing and wine-making. This Hand-Book is intended to supply this deficiency. The author has taken great pains to investigate this subject, and to aid in the improvement of viniculture in California. Its appearence is timely, and it can hardly fail to meet a large and ready sale. It is attractively printed and elegantly bound."

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The *Mountain Democrat*, whose editor, Hon. D. W. Gelwicks, is the present State Printer of California, speaks thus:

"HYATT'S GRAPE CULTURE.—We have received from the publishers, H. H Bancroft & Co., San Francisco, a copy of this interesting and valuable work—a work greatly needed on this coast, and which every grape-grower should purchase. We sent it to a gentleman well known in this community, for his examination—a gentleman familiar with the subject, and largely engaged in the culture of the grape. He gives it the following cordial endorsement, and his endorsement ought to secure it a large sale:

'The limited time in which to examine Hyatt's Grape Culture, published by H. H. Bancroft & Co., San Francisco, has been sufficient, however, to satisfy me that it is a work which every grape-grower should have. No matter how well fortified we may be in our own experience and theory, we must acknowledge that we may adopt many of the author's ideas and suggestions with profit. The merit of the work certainly bespeaks for it a ready sale.

Respectfully, CHAS. P. JACKSON.'"

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S. F. Daily Dramatic Chronicle: "The book is emphatically a California production, being written by T. Hart Hyatt, of this city, editor of the *Rural Home Journal*, and bearing the imprint, San Francisco: H. H. Bancroft & Co. It contains a large amount of valuable information, and should be in the possession of every vine-grower and wine manufacturer in the State. The usefulness of the volume, and its convenience for reference, are very much enhanced by a full and carefully prepared index."

S. F. Mining and Scientific Press: * * * "The book professes to be a complete manual, with instructions for the management of the grape and the manufacture of wine, and is especially designed for California. * * * The book contains a considerable amount of valuable information which is not generally found in such treatises."

S. F. Daily Times: * * * "The author seems to have exhausted his subject, particularly as it relates to viniculture in this State, and as the grape interest is just beginning to attract attention which is soon to become paramount among farmers, we regard the publication of the work as most opportune. No ranchman should be without it."

N. Y. Daily Tribune: "The author brings the result of many years' experience in foreign countries to the preparation of his work, and from his observations in climates similar to that of California, arrives at the conclusion that California is singularly favorable to the culture of the grape, and to all semi-tropical fruits, and that it will hereafter be distinguished as the land of the vine, the fig, the orange, the olive and the palm. His volume forms a capital, if not a complete manual, on the care of a vineyard, and it is enriched with much industrial information connected with the subject."

Lacon (Ind.) Home Journal: "This work is most *apropos.* It comes just as thousands, without any practical knowledge of the business, having planted vineyards, find themselves destitute of that information their intelligent care demands. All over the country this interest is growing, and probably the time is not distant when America will produce more, if not better, wines than any country in the world. The author, Mr. Thomas Hart Hyatt, is an enthusiast on the subject upon which he writes so pleasantly, and his book embodies just what every grape-grower would like to know—what every one must know, to cultivate the vine successfully."

Colman's Rural World, St. Louis: * * * "We merely want to introduce a new and interesting treatise on this subject to our readers, from the far-off shores of the Pacific—the Golden State of California. Its author is T. Hart Hyatt, editor of the California *Rural Home Journal.* He has had a large experience and observation in California and in the Old World. His style is entertaining, his directions clear, plain, and practical."

Rural New Yorker: * * * "Although most valuable to the California vinicultprist, yet it helps to widen our knowledge of the vine."

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CURRENT LITERATURE.

Rural Hours.

Eighteen years ago, a lady friend of Cooper composed a series of articles descriptive of scenes and objects with which one becomes familiar in country life, and dedicated the volume to the great novelist under whose auspices it was published. Great changes have occurred in the charming valley of the Otsego Lake since the book was first issued. Yet the pleasing descriptions are as life-like as ever, and many a reader will be glad that in the multitude of new books this finds a place. There is much in it that is instructive as well as refreshing, and the authoress gives evidence enough that she was worthy of the patronage of the distinguished man to whom it was addressed. We not have too many books of this kind. They meet a want of which many a one is conscious, whether reared in the country or in the town, and though they are not for study they are delightful for recreation and family reading.

Published by G. P. Paterson & Son, New York, and sold by Bancroft & Co.

Personal History of General Grant.

We are not able to compare this volume written by Albert D. Richardson, with any of the others which the prominence of Gen. Grant has tempted various authors to produce. The author had peculiar facilties for the composition of a truthful and reliable work, and its contents bear the impress of truth, while the style renders it attractive.

Of course, much of the matter is history, not of a man, but of the nation, at a time when facts are of intense interest, but misrepresentation and fancy should have no place. It would scarcely be possible to write an account of Grant's carreer, when the pulse of the people is so high respecting him, without something of exaggeration, yet perhaps there is less probability of this when one has opportunity to know the real truth, than when one writes only to gratify the feelings of those who desire highly wrought statements. On the whole, we would have preferred that some years should pass before any elaborate attempt should be made to give a history of so prominent a man in the pasing events of the time. Still Mr. Richardson has written a valuable book. It is published by the American Publishing Company of Hartford, and sold here only by the agents of R. J. Trumbull & Co.

The New Method of Drawing.

One must understand the subject, as we do not, to be able to pass judgment upon the method unfolded in this neat little volume, called the Cavé Method, translated from the French, and published by Putnam & Son, New York. It is thus stated in a few words, in the preface :

" With this method, while one learns to copy the objects which are before the eye; they are so graven upon the memory as to be reproduced at will ; eye memory is the most common and the simplest. After six weeks of study, our pupils themselves are surprised at their familiarity with what they draw. Drawing from memory is having one's thought, the expression of that thought, at the point of the pencil, as the writer has his at the tip of his pen. All the great masters draw from memory; hence their originality.

" Consulting, copying, kills invention and genius ; composing, putting the thoughts rapidly upon paper by the aid of memory, that is the true process of invention."

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Improvement in Phonography.

We are glad to be able to chronicle a real step in advance, in the writing of phonetic short-hand. Great revolutions come gradually—continents do not rise above the ocean at a single swoop. Though Pitman's system was very meritorious, and very systematic, and beautiful, so that every bright boy looking over its pages would be seized with a desire to learn it, yet his dream of a phonographic Utopia, when everybody would be writing " fly-tracks," were premature, and could not be expected to be realized. Two elements were wanting: ease of acquiring it so as to be able to follow a speaker, and legibility. Nothing but years of practice can make a reliable reporter, and a want of the opportunity or the inducement to benefit by such practice, furnishes the reason why so many old students of phonography have little left of short-hand but a few phonographic crotchets floating through the brain.

A number of Americans have labored enthusiastically to improve Pitman's system by methodizing and abbreviating it. Graham and Munson have published voluminous works. They are destined to be superseded, we think, by the closer method, clearer analysis, more thorough canvassing, and laborious practical trial of all the possibilities of geometry, and of all conceivable combinations of the English language, which are displayed in Marsh's Manual of Phonetic Short-hand; the last pages of which have just been struck off at Eastman's, for Bancroft & Co., the publishers.

To contribute materially toward the development of a perfect system of writing is a modest labor which is by no means calculated to incite torchlight processions and nightly serenades in honor of the author; but none can fail to see what a profound influence upon the world a few centuries hence, the simplification and universalization of short-hand, or in any degree informed on the subject, the claim of Marsh's book to superiority over every other system will speak for itself.—*Scientific and Mining Press.*

Thought About Books.

There are times in which every active mind feels itself above any and all human books.

I think a man must have a good opinion of himfelf, sir—said the divinity student—who should feel himself above Shakespeare at any time.

My young friend—I replied—the man who is never conscious of a state of feeling or of intellectual effort entirely beyond expression by any form of words whatsoever, is a mere creature of language. I can hardly believe there are any such men. Why, think for a moment of the power of music. The nerves that make us alive to it spread out (so the professor tells me) in the most sensitive region of the marrow, just where it is widening to run upwards into the hemispheres. It has its seat in the region of sense rather than of thought. Yet it produces a continuous and, as it were, logical sequence of emotional and intellectual changes ; but how different from trains of thought proper! how entirely beyond the reach of symbols! Think of human passions as compared with all phrases! Did you ever hear of a man's growing lean by the reading of " Romeo and Juliet," or blowing his brains out because Desdemona was maligned? There are a great many symbols, even, that are more expressive than words. I remember a young wife who had to part with her husband for a time. She did not write a mournful poem ; indeed, she was a silent person, and perhaps hardly said a word about it; but she quietly turned of a deep orange color with jaundice. A great many people in this world have but one form of rhetoric for their profoundest experiences ; namely, to waste away and die. When a man can *read*, his paroxysm of feeling is passing. When he can *read*, his thought has slackened its hold. You talk about reading Shakespeare, using him as an expression of the highest intellect, and you wonder that any common person should be so presumptuous as to suppose his thought can rise above the text which lies before him. But think a moment. A child's reading of Shakespeare is one thing, and Coleridge's or Schlegel's reading of him is another. The saturation point of each mind differs from that of every other. But I think it is as true for the small mind which can only take up a little as for the great one which takes up much, that the suggested trains of thought and feeling ought always to rise above—not the author, but the reader's mental version of the author, whoever he may be.—*Autocrat of the Breakfast Table.*

THE ENLISH LANGUAGE IN ENGLAND.—The *Morning Call's* London correspondent, refers to the broad provincialisms of England as follows: and here I must be permitted to remark that the American language must be very bad indeed if it is the same as the English. It is generally understood that a man may proceed from one end of the Union to the other and find the people talk one intelligible tongue. There may be a little nasal twang in the North and sniffle in the South, but you can readily understand on all occasions what is said even by the humblest and most illiterate of the people—if, indeed, uneducated are anywhere to be found. But go only into Berkshire, twenty miles distant from London, and you will scarcely understand a word of what the boors there say. In Mr. Disraeli's adjoining county of Bucks, they are, if possible, still more unintelligible. Of almost every other county in England the same remark holds good; and the singularity is, that each speaks a language unintelligible to the other. In the north of England the burr is universal, and in Scotland the language is broader still. Nothing, in fact, can be more hideous than the drone of Glasgow, unless it be the earsplitting whistle of Aberdeen. The West End shopkeepers of London, who get it from their intercourse with the aristocracy, and the inhabitants of Inverness, in the north of Scotland, who got it more than two centuries ago from Cromwell's soldiers, are the only persons in the British Islands who talk the English language with purity, though the former speak it with a sharp tone, and the other with somewhat of a Highland drawl. If your English be the same as that of other parts of the Island, Heaven save me from hearing it.

A COINCIDENCE.—The coincidence seems a little striking, that within a month we should have lost an important bit of our scanty information with regard to Shakespeare, and should have lighted upon a poem by Milton, written probably with his own hand, and never before published. The discovery that the entries relating to Shakespeare's plays contained in certain manuscript accounts of the Revels at Court in the reigns of Queen Elizabeth and James the First are forgeries by a later hand than that which wrote the original documents, seems, if we may judge by the journals, to have excited very little interest in England, although it deprives the world of one of the few items of knowledge it possessed about a man who was enough of a myth already without having his personal identity still further attenuated by this unhappy discovery.—*Putnam.*

Educational.

The Called Teacher.

One is called to be a teacher when his mind runs spontaneously upon the subject of education. Sometimes, as we travel, the road forks, and we are in doubt which way to go, till we consult a guideboard, or wayside cross. Hence, Bacon calls those experiments, or instances, which decide the philosopher in dubious cases, crucial experiments or experiments of the cross. The above is a crucial test in the case of the teacher. He may judge that he has not mistaken his calling if he finds his mind, without coercion, and in moments of entire freedom, revolving problems and inventing schemes of education. It is so in other departments of human labor, and teaching is not peculiar. We recognize a born artist in the accounts of Sir Joshua Reynolds. " He was always thinking of his art. He was one day walking with Dr. Lawrence, near Beaconsfield, when they met a beautiful little peasant boy. Sir Joshua, after looking earnestly at the child, exclaimed, 'I

must go home and deepen the color of my infant Hercules.' The boy was a good deal sunburnt." In the same manner we discover a true Christian pastor in the insight which is permitted us to the mind of Dr. James W. Alexander. "My mind works incessantly on such themes as these—the unreached masses; the waste of Church energy on the rich; its small operation on the poor; emigrant wretchedness; our boy population; our hopeless prostitutes; our grogshops; the farce of our Church alms; confinement of our Church efforts to pewholders; the do-nothing life of our Christian professors in regard to the masses; our copying the priest and Levite in the parable; our dread of innovation; our luxury and pride."

Of course it is not meant that the true teacher's mind will not often of itself run off on other trains of thought than those of education. As it is easy to imagine his hands occupying themselves often with pleasure in other toil, so it is easy to conceive that his mind will often revert with relief to other thoughts. A schoolmaster of Cincinnati laid aside his ferule for the surveyor's chain, and aided the proprietor in laying out the town. A schoolmaster of Menchen, in Germany, put on a joiner's blouse that he might make the coffin, and then a minister's gown that he might read the funeral service, for the illustrious Gustavus Adolphus. Calls of interest and affection draw the thoughts and the hands of the most devoted men at times from their wedded employments. This is inevitable and it argues nothing against their devotion and singleness of mind. That devotion can only be questioned when in general and as a recurring fact, it requires an effort to bring the mind down to business: when long intervals occur during which it indulges a discursive habit: when the man is as well known for other achievements as for those in his legitimate line: when his mind automatically engages itself with equal frequency in other themes than professional ones. C. R. C.

Personal.

Dr. Newcomb, formerly of Oakland, was at last accounts busily engaged in searching the reefs and bays of the Sandwich Islands. He has already discovered many valuable shells for his new collection.

Capt. John Mitchell, of the *Saginaw*, was murdered on the corner of Stockton and Sutter streets on Wednesday evening. The murderers, Smith and Savage, have been arrested.

Rev. C. L. Fisher has resigned the charge of the Baptist church at Columbia. The church, on account of the removal of members, is no longer able to support a pastor.

Rev. S. D. Simonds has retired from the itinerant ministry of the M. E. Church. He preaches each Sabbath at the hall of the Y. M. C. A. in this city.

Mr. J. W. Josselyn, Deputy County Clerk of Alameda County, was killed by the falling of the Court House in San Leandro during the earthquake.

Rev. Dr. Mooar, of Oakland, is on his way from the East, together with Rev. Elbridge Gerry, who will labor on this coast.

Majors T. H. Halsey and J. H. Nelson, Paymasters, have been relieved from duty at Detroit and ordered to San Francisco.

Mr. H. C. McCreary has been elected President of the Sacramento Library Association.

Rev. Selah Merrill, who recently left this city, was married on Sept. 16, and sailed for Europe about October 1st.

Mr. Wm. Strong, Wm. Best, and J. B. Mansfield were among the persons killed in this city on Wednesday last.

Madame Parepa-Rosa is on her way to the East, overland, giving concerts in the principal towns on the route.

Gov. Woods, of Oregon, has vetoed the Penitentiary bill, making the officers elective by the Legislature.

Rev. C. L. Fisher preached the annual sermon at the opening of the Baptist Association on the 10th

Gen. Geo. B. McClellan is talked of by the Regents as President of the State University.

Rufus Swett, the man who murdered Dr. Gray at Marysville, escaped from jail on Tuesday.

Rev. N. B. Klink preached in the Presbyterian church in Sacramento last Sunday.

Rev. S. B. Dunton proposes to lecture throughout the State on temperance.

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STEAMERS FOR OCTOBER, 1868.

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"One of the best of papers."—*Zion's Herald, Boston.*

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AGRICULTURAL.

Grape Culture in California.

Investigation and experience have already demonstrated that there are portions of the State of California where the soil and climate are as well adapted to the growth of the vine for the production of table grapes, raisins, or for wine making, as any other land on this globe. This, we know, is making a high claim for our comparatively new State. We have a climate equal, if not superior, to the most favored portions of Spain, France, or Italy, or the most desirable isles of Oceanica. The climate which has the least amount of rain, or moisture, during the time for maturing the grape, and the vintage season, where the dry season is continued latest into the autumn, giving opportunity for the grape to mature its richness of flavor and its saccharine qualities, without damage from mildew or from the late frosts, is the most favorable and most desirable for a successful grape-growing country. In this respect California will compare most favorably with the best countries in Europe. In *Hyatt's Hand-book of Grape Culture* are several tables comparing the amount of rain-fall and the thermometrical range in the most highly favored grape growing regions of Europe with those of California, and the author states the result thus:

It will be seen by the foregoing table that the rain-guage of California is nearer like that of Malaga—the best grape region in the world, perhaps—than any other country. California has, in spring, 4.2 inches; Malaga, 4.5 inches. In summer California has 1-10 of an inch; Malaga, 3-10 of an inch. In autumn, California has 1 inch; Malaga, 5.8 inches—showing that autumn, the vintage season, in California, is better even than that of Malaga.

The same authority also speaks thus of the thermometrical comparisons:

It appears, taking Sacramento as a criterion, or average for California, that the mean temperature of the year was 67°; at Malaga, 68°; and that the summer months at Sacramento averaged 79°, and at Malaga, 78°; Madeira and Lisbon, each 70°. The three autumn months, or vintage season, in Sacramento indicated 68°; at Malaga, 71°; Lisbon, 62°; Madeira, 67°.

Thus we see, that, in the matter of climate, California is all that can be desired to make it a first-class grape-growing country. As to the matter of *soil*, it has also every advantage possessed by the best vine-countries in the Old World. The old idea that rich soils were best for the grape is fast exploding. Rich soil will produce a more rampant growth of wood or vine, and larger fruit, but the fruit will be coarse and wanting in the saccharine properties necessary to make a palatable table grape, fine raisins, or good wine.

One of the committees of the United States Commission at the Universal Exposition at Paris in 1867, composed of such distinguished pomologists as Marshall P. Wilder and Patrick Barry, in their report on the culture and products of the vine in Europe, having visited the principal vineyards of the Rhine, and vine-growing Europe generally, speak thus:

The soil of Medoc, where stand "Chateau Margeau," "Chateau La Fitte," and "Chateau La Tour," is a bed of coarse gravel, among whose pebbles the eye can barely detect soil enough to support the merest form of vegetable life. In the vicinity of Begires, on the other hand, the land is rich and strong enough to yield any kind of crop; yet Medoc grows wine that often sells for ten dollars per gallon, while that of Begires often sells for the half of ten cents per gallon. In Burgundy there is a long hill, on whose dark red ferruginous limestone sides a wretched thin covering of earth lies, like the coat of a beggar, revealing, not hiding, the nakedness beneath. Here stand little starveling vines, very slender and very low; yet here is the celebrated "Clos Vaugeot," and this is the hill and these are the vines that "yield a wine rivalling in excellence and value that of Medoc," and to the fortunate proprietor the *Cote d' Or* is what it signifies, a "hillside of gold." At its base spreads out a wide and very fertile plain, covered with luxuriant vines, whose juice sells at from ten to twenty cents per gallon.

If you go further northward (add the committee), and examine the hills of Champagne, you will find them to be merely hills of chalk; and these instances only illustrate the rule, derived not from them alone, but abundance of others, that for good wine you must go to a dry and meagre soil.

Now, we have in California, along the hillsides and foothills of the mountains that skirt all our vallies inland from the coast, abundance of these choice grape lands, that in many cases are unfit for any other products than those of the vine. California abounds in such regions, as well as in rich alluvial soils. But we have not space to designate them more particularly on this occasion, but would again refer to *Hyatt's Hand-book of Grape Culture*, which will furnish complete directions for all that pertains to the selection of soils and climate for a vineyard, as well as to the planting and cultivating the same, and the general management of the vintage, which is now in the midst of its fruitful abundant.

The cultivator of the vine in California has everything to encourage him. With a climate that enables us to produce the choicest and most delicious and most tender varieties of foreign grapes, by outdoor culture, we shall, by another year, be able to send to New York, Boston, Chicago, etc., the most luscious specimens of the White Muscat of Alexandria, the Black Hamburg, the Lombard, the Rose of Peru, etc., during the warm days of *July*, when their appearance will be most refreshing to our Atlantic neighbors, and most profitable to the vintners of California.

Grape Grower.

Reform in Farming.

We are in the habit of running over much land, and *running* it is; we must hurry to get the work done—not to do it well. If the season is backward, worse still. There will be late sowing, which is an evil—an evil generally; there will be bad ploughing and insufficient harrowing, and ploughing and harrowing when the soil is too wet—a greater evil than all the rest. We are crowded, straitened, and become vexed, we are anything but happy, day or night. And when harvest comes the same evil is there—a crowd, work on a leap, too much of it, and perhaps rain; as late harvesting, whether of grass or grain, is the rule, the crops will be too ripe, and a large share will be lost. There will be bad harvesting, shelling of the grain, and the grain grown, musty or shrunken—less plump by not being cut early.

These are evils and they are chronic. They will remain, in all likelihood, for a long time—the same thing to be gone over. And this is farming. A man's conscience must reprove him continually, and this it not pleasant. It is an uphill, miserable business—a mere life of drudgery. And all because farming needs a reformation; needs its land cut up, or less acres to the man—less labor and better cultivation. Then there will be enjoyment as well as profit. Science will do this—a true, correct view of the case; but the will must be there to engage in it, and there is where the difficulty is.—*Journal of Agriculture.*

Valuable Table.—The following table will be found valuable to many of our readers:

A box twenty-four inches by sixteen inches square and twenty-eight inches deep, will contain a barrel.

A box twenty-six by fifteen and a half inches square, and eight inches deep, will contain a bushel.

A box twelve inches by eleven and a half square, and nine inches deep, will contain half a bushel.

A box eight by eight inches square, and eight inches deep, will contain a peck.

A box eight by eight inches square, and four and one-eighth inches deep, will contain one gallon.

A box seven by eight inches square, and four and one-eighth inches deep, will contain a half gallon.

A box four inches by four inches square, and four and one-fourth inches deep, will contain a quart.

China Lemon Tree for Hedges.—We are assured, says the *Los Angeles News*, that there are no finer plants for hedges than the China Lemon Tree. Aside from the profit to be derived from the fruit, it is very umbrageous, comes to maturity in three years, and from its thorny character will effectually keep out cattle, etc. It is likewise both plentiful and cheap, and can be grown both from the cuttings and seed. There is nothing more beautiful than a hedge of these trees laden with ripe fruit, and it is certainly more valuable than either osage, orrange, or cotton wood.

WEEKLY MARKET REPORT.

Wednesday, October 21, 1868.

Flour—Sales of 500 bbls Vineyard and Orange Extra, hf sks, $6. We quote jobbing rates for city brands as follows: Superfine, in sks, ℔ 196 lbs, $5@5 25; Extra, in sks, $6@6 25.

Wheat—Sales include 500 sks good milling, $1 80; The range of the market is $1 50@1 90 ℔ 100 lbs. Fair to choice grades, $1 75@1 90.

Barley—Quotable at $2@2 25 for feed to choice brewing. Sales of 350 sks light brewing at $2 17½; 1,000 do choice brewing at full rates; 500 do coast at $2 15; 500 do light brewing at $2 20; 8,000 sks do sold in the interior for Sacramento at an extreme figure.

Oats—Sales include 200 sks poor, $1 75; 1,000 sks light, $1 87½; 1,025 sks do, in two lots, $1 90; 300 sks fair, $2. As extremes, we quote the market at $1 97@2 12½ ℔ 100 lbs. At the close, 2,000 sks Oregon, ex steamer, private.

Potatoes—Sales of 400 sks Mission, from wharf, $1 65@1 10; 175 sks Bodega, $1 20@1 25; 200 sks Carolina, 75c@$1. We quote Monterey and Pigeon Point at $1 20@$1 25: Lighthouse, $1 50@1 20; Humboldt, $1 37½ ℔ 100 lbs.

Onions—Sales of 100 sks Yellow, in lots, $1 80 ℔ 100 lbs.

Beans—The market is somewhat irregular, and prices nominal. We quote jobbing rates for first quality as follows: Bayo, 3¾@3¾; Butter, 4@4½c; small White, 3½@3¾c; Pink, 2¾@3c; Red, 2¾c ℔ lb.

Rye—Sale of 452 sks choice, private. The receipts of new crop are expected to increase shortly, when a lower range of prices is anticipated.

Buckwheat—Quiet and nominal at $1 75 ℔ 100 lbs.

Mustard Seed—The receipts to-day are quite large, reaching 400 sks. Choice California Black is quotable at 4c ℔ lb.

Flax Seed.—The local mill continues to pay 4c ℔ lb for choice.

Bran—Sales of 100 tons, in lots, at about $22 50 ℔ ton.

Middlings—Fine sell at $37 50@40; feed descriptions $32@35 ℔ ton.

Oil Cake Meal—Meets with steady demand at $30 ℔ ton.

Hay—200 bales poor, $7 50; 175 bales medium, $13; 138 bales choice, $16 ℔ ton.

Dairy Products—California fresh roll Butter continues scarce at 55@65c, latter figure for favorite dairies; California pickled, 40@45c. Cheese is in active demand at 17@18c ℔ lb for the best California axd Eastern dairies, with sales of the former for the week amounting to upwards of 10,000 lbs within the range. Eggs are firm at 2½c ℔ dozen.

Provisions—Bacon is jobbing at 14½@15c for California smoked; Oregon do, 14@14½; California Hams, 16½@17c; Oregon do, 16½@17; Lard, 12½@14c ℔ lb.

Poultry—Live Turkeys are quoted at 17@18c ℔ lb; Hens $7@7 50; Roosters, large size, $6@7; Spring Chickens, $4@5 50; Ducks, $4@5; Quail, $1 25 ℔ dozen; Geese, $2@$2 25 ℔ pair; Venison, 8@9c ℔ lb.

Wool—Market active at a still further advance. Sales for the week, by two of the leading receiving houses, 352,000 lbs fall clip at 14½@17½c, latter figure for very choice lots of fine descriptions. Fall burry ranges from 10@12½c ℔ lb.

Hides—Sales since last Wednesday of 1,680 California dry at 14@14½c ℔ lb.

Tallow—Sales for the week of 15,000 lbs good Beef. Some receivers quote as high as 8½c, but we have heard of no sales at that figure.

San Francisco Cattle Market.

Beyond a slight decline in Lamb and Pork, there are no changes to report.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7@8c ℔ lb.
do 2d do 6@7c ℔ lb.
Veal—Ranges from 6 to 10c ℔ lb.
Mutton—Is steady at 6@6½c ℔ lb.
Lamb—Has declined to 7@8c ℔ lb.
Pork—Undressed, 4½@5½c; dressed, 6½@7c ℔ lb, outside figures for milk or grain fed.

MINING.

Rich Strike in the North Star.

There was brought to Findley & Co.'s bank yesterday, from the North Star Mine, a large piece of vein rock that was truly a magnificent specimen of mineral richness. The rock was about 70 pounds in weight, and running entirely through it, mixed in beautiful combination, was gold, galena, and sulphurets. This specimen attracted unusual attention, although rich quartz is by no means rare in Grass Valley, and experienced miners and quartz men are united in the opinion that, in real mineral wealth, it was the finest specimen they had seen in the district. But the most gratifying fact in connection with it, to the North Star Company, is that it is characteristic of the vein on the seventh or 1040 feet level, at a distance 292 feet east of the shaft, where the workmen have just opened on a portion of the vein that presents the appearance of being equally as rich as this piece. At this point the vein is full four feet in width and extraordinarily rich. This same rich chute was struck in the sixth level last season, but it is only by the opening of the seventh level, one hundred feet lower, that they are apprized of the extent and continued richness of the chute. The rock or ore, as seen in the vein, we are assured, looks extraordinarily rich, more so than anything before seen in the North Star Mine, which certainly has been no niggard in producing rich rock from time to time. There is another fact demonstrated by the opening of the lower level in this mine that must be interesting and gratifying to quartz men generally in the districts, and that is, proving the increased width and greater regularity of the veins at great depth. Not only has this proved true at the North Star, but at the Eureka, Ophir, and every one of the deep mines, and should go to dispel any mistrust of the narrowing or giving out of the veins at lower depths. In the upper levels of the North Star the vein was variable in size, and supplied with feeders or small veins, and the country rock was hard; at its present depth it is a strong, regular ledge, without feeders or small veins, the country rock much softer, and the pay of the rock more certain and regular. The North Star is a representative mine of the district, and one among the most valuable in California.—*Grass Valley Union.*

White Pine.—Judge Pitzer, who has for some time been out in White Pine, has returned to this city. He says the mines of that region are the richest he has ever seen—ten time as rich as was the Comstock lead in its best days. His idea of the deposit in that district is that it resembles a bed of coal, as, for the distance of a mile in length, by over half a mile in width, no shaft has been sunk but has penetrated the rich ore. Toward the top of the hill upon which the mines are situated, the cap of limestone overlying the ore is quite thin, but, in descending, shafts must be sunk to much greater depth to reach the ore deposit. The depth of the deposit is unknown. The ore rapidly increases in richness in sinking into the vein, and in the deepest shaft it is so rich and tough that it is very hard to sink in it. A pick leaves a hole in the ore such as would be left in a mass of lead by a blow with the same tool. There can be hardly found in the lead any kind of ore that is worth less than $500 per ton; in fact, the whole deposit is "fearfully and wonderfully" rich.—*Virginia Enterprise.*

The Mining Prospects.—In the all absorbing political contest, we seldom hear of other matters. But the number of locations made and the extensive preparations for work in the mines throughout the county indicate that the approaching mining season will be very lively. For two or three years past there has been a great revival in placer mining all over the county, and many of the new companies organized within that time will be able to take out money the coming winter, the prospecting having been finished. The quartz mines also have excellent prospects ahead in most localities, especially in the new districts, such as Graniteville, South Fork, Meadow Lake, etc., is their cause for encouragement. Nevada County has every prospect for a prosperous winter in every department of mining.—*Nevada Transcript.*

Australian Mining Statistics.—During the past year there were 470 steam engines employed in Australia in alluvial mining, and 532 in quartz mining. The aggregate power is 20,000-horse, and the rated value ten millions of dollars. The export of gold for 1866 was nearly thirty millions, of which about five-eighths were from alluvial and three-eighths from quartz mines. The rated value of all the gold claims is thirty-seven and a half millions of dollars. The whole amount of gold raised from the first discovery of gold to January 1st, 1868, was six hundred and eighty millions of dollars.

The entire gold field extends 350 miles east and west, and 180 miles north and south. With regular supplies of water it is urged the gold product would be greatly increased. The government has undertaken to furnish ample water, by means of works on a grand scale, now under contract, and the calculation is that no mining ground shall be without plenty of cheap water at all seasons.—*Mining and Scientific Press.*

Rich Strike in the Yellow Jacket.—The body of ore struck in the 810-feet level of the Yellow Jacket mine is proving exceedingly rich. From this deposit a single chunk was yesterday taken that weighs 160 pounds. This chunk is throughout rich enough for a cabinet specimen, as it assays at the rate of $3,000 per ton (principally silver), and is sprinkled over with spangles of native gold. The extent of this new and immensely rich body of ore has not as yet been ascertained. The finding of this rich deposit at so great a depth is most encouraging to all other companies on the Comstock lode.—*Virginia Enterprise.*

Going Still Deeper.—The Bullion Mining Company will shortly commence sinking their main shaft to a further depth of 200 feet. It is now the deepest shaft in the State, being 1,200 feet in depth. The Bullion folks are bound to strike silver, the infernal regions or China. They have got below all water—got down to where it is dry and dusty—and if it does not become too hot for them, they can go down to China as well as to stop half way.—*Enterprise.*

Gold in the Cascade Mountains.—Gold is believed to exist in paying quantities in the Cascade Mountains. The Indians are frequently possessed of rich specimens, but they refuse to divulge the whereabouts of the mines. They cannot, however, long escape the enterprising settlers of this valley. Such an incentive, should it exist, will rapidly tend to develop a region capable of supporting a vast population.—*Olympia Transcript.*

The Butte Basin Mining Company have sold their steam engine, pumps and hoisting works to the owners of the Anaconda mine, at Pine Grove. They intend to work their claim in future by sluicing, having purchased the old tunnel that leads into the gulch, for the purpose of carrying off the tailings This plan, it is believed, will work.—*Amador Ledger.*

The Chlorination Works, at the Coney & Bigelow Mill are now in full operation, and are producing astonishing results. Last Saturday they cleaned up after a run of four weeks, and the result was that nearly eight thousand dollars in gold was obtained. The gold produced by this process is of the finest quality, being 902.—*Amador Ledger.*

The Grass Valley *Union* says: "In Grass Valley township, which constitutes the Grass Valley Mining District, there are over four hundred distinct quartz ledges recorded, and not less than five thousand mining claims, on these ledges, registered."

The Coe Mine.—This mine is now looking better than at any previous time. At the depth of 365 feet, rock is looking splendidly and is certain to result in a fine yield when crushed.—*Union.*

Of the many millions of tons of coal produced throughout the world annually, England furnishes 104,000,000; United States 25,000,000; Prussia and the Zollverein 20,000,000; France 10,000,000 and seven other countries the balance.

Klamath River.—Mining on the bars in this stream, is said to be paying good steady average wages to a large importation of new Chinamen, who have lately commenced operations between the mouth of Humbug and Cottonwood.

The Shasta Hydraulic Mining Company has been incorporated to mine in Piety Hill district, Shasta county. Capital stock, $100,000.

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GENERAL SELECTIONS.

The Church and Science.

The following article from the *Christian Intelligencer* may be read with profit by all and especially by those who imagine that the investigating spirit of modern science is hostile to Orthodox Christianity:

A very prevalent disposition of the present day is to suppose and then to assert that there is a feud between the *Church*, or perhaps we should rather say *faith* and *science*. We hold this to be a mistake. That science may bring new facts to light, and that new theories may be suggested and even established, it is not to be denied; but these relate to the action of physical laws and cannot effect a single doctrine of the Scriptures.

The Bible does not profess to furnish its readers with a system of natural history, or to explain in regular order the laws which control the physical universe, and yet it is worthy of note that the science of the Bible is wonderfully in advance of the ages in which its books were written. Many of its simplest statements were not understood as scientific verities until thousands of years had followed their first announcement. If the Scriptures employ language accommodated to the usages of ancient times, in speaking of physical facts, and represent phenomena as being what they seem to be, it is just what the wisest of modern philosophers do in our own day, and what their successors probably will do in all time.

We are not concerned, therefore, nor do we admit that there is good ground for alarm, in the alleged discoveries which reward the labor of modern research. In some cases, the theories which are suggested by facts are ingenious and plausible, and probably true, but in others the clamor is simply absurd and need awaken no greater anxiety than the song of certain domestic fowls before a change of weather. In all cases in which science has attained indisputable results, these have been in harmony with the Scriptures, though at times the commonly received interpretation of the sacred record has been modified. As usual, extremes are to be avoided, and there are opposite poles of error which are to be shunned in the discussion of the claims of science. They who are wise will be hasty neither to reject nor to accept the teachings which it proffers when they relate to physical laws, or facts. The same principle holds good when they seem to invalidate the historical accuracy of the sacred writings. Time will show what is truth, and after gaining victories in each successive age, it is right that the living word should have the confident faith of all who rejoice in its power to vindicate its own authority.

It is not seemly to acknowledge that there is a feud between science and orthodox faith, for true science is simply part and parcel of orthodoxy. Orthodoxy is not a fossil. It is a thing of life. It means progress. It must move. It never stagnates. Dead formality, which arrays itself in the grave-clothes of other generations, is not orthodoxy. Orthodoxy is simply right doctrine.

Now that which is true in its relation to the moral duties which we owe to God and to our fellow-men, is as true to-day as it was yesterday, and it will be as true to-morrow and in all time, as it is to-day. The truth itself cannot change, for it is abiding as its ever-living Author; but new modes of presenting, illustrating, defending and enforcing that truth are not to be rejected, but sought out rather, and when found or furnished are to be thankfully employed. This is the province of science, and they are not wise, however pious they may be, who lift up their hands in holy horror whenever a new thought is hurled at their heads with such force as to make itself felt, and who denounce the thing incontinently as neology in its worst form. And yet it will not do to be too severe in allusions to this amiable weakness, for thoughit be an infirmity, it has a bright side.

We hear so much that is styled learned criticism, so much that vaunts itself as science of the first water, but is after all sheer twaddle, that one naturally becomes suspicious, and this propension, unless checked, is apt to grow out of all proportion. We have respect, therefore, for an orthodoxy which is somewhat recusant, and even if it be recalcitrant, so much the better, provided only it be not the vigor of obstinacy, for it proves that there is a *vis motrix*, and so is good evidence of life and power; but we want orthodoxy that will think and make others think; we are willing it should strike in the right direction, but it must be with due deliberation, and after good and careful examination. We would not have its heavy blows fall on the heads of friends, when there are enemies enough in all conscience, who ought to have the benefit of such visitation, and in whose behalf it is piety itself to wish that controversially their heads may be broken beyond the power of leech or plaster to mend. We are to remember, also, that there are established truths as there are errors which have been stamped as such by the verdict of Christian consciousness in all ages of the Church, and we must be prepared to discriminate between the precious and the vile, so that when a heresy, which has been covered with the moss of centuries, is presented in some new form or relations, and we are challenged, in the name of science to accept it as a valuable contribution to the cause, or a rich addition to the store of truth, we may be prepared to put it where it belongs.

This is a busy age. In the walks of trade, of industry, of science, all is life and activity. Every department pertaining to theological literature is cultivated with intense interest. There is a winnowing process in progress, though not every critic who professes to have a fan in his hand, is competent to purge the threshing-floor. That there is abundance of chaff in the air is undeniable. Where it all comes from is not so easily told, but that a deal of it lights on the floor which workmen pretend to clean is susceptible of proof positive. We wish some of them in our own country and more across the water, would rest from their labors, or if that is not possible, turn their vast energies into some more profitable calling, cease cavilling about the genuineness of Matthew's gospel, or raising silly doubts about the gospel or epistles of St. John and take to making boots, or hats, or nutmegs and hams—anything to turn an *honest* penny and make a good living—and so fulfill the end of their creation which they have proposed to themselves. But we would not regard every man who shakes the goodly tree of Christianity as impelled by malice. If the leaves and the decayed fruit drops, and the withered twigs fall, the hand that has done this has made no felonious assault. We owe thanks and not censure for such service. The tree is not torn from its roots, nor are the fruitful branches severed from the stem by any such process, and the more thoroughly they are shaken, and the stronger the power that agitates them, the greater is the debt of gratitude which is earned, for the more parasites that are cast from boughs, the sounder will be the fruit of the good tree and the more vigorous will be its growth. Our faith must be strong enough for this. We lose nothing that is worth the keeping. Not a hope that has sustained, nor a promise that has cheered in hours of anxiety and sorrow can be torn from us, for whatever else may fade and fail, the truth is imperishable. Christ is the Truth, and Jesus Christ is the same yesterday and to-day and forever.

Literary Oddities.

Racine composed his verses while walking about, reciting them in a loud voice. One day, while thus working at his play of Mithridates, in the Tuileries garden, a crowd of workmen gathered around him, attracted by his gestures; they took him to be a madman about to throw himself into the basin. On his return home from such walks he could write down scene by scene, at first in prose, and when he had written it out, he would exclaim, "My tragedy is done!" considering the dressing of the acts up in verse as a very small affair. Magliabecchi, the learned librarian to the Duke of Tuscany, on the contrary, never stirred abroad, but lived amid books and upon books. He passed eight-and-forty years in their midst, only twice in the course of his life venturing beyond the walls of Florence, once to go two leagues off, and the other time three and a half leagues, by order of the Grand Duke. He was an extremely frugal man, living upon eggs, bread, and water, in great moderation. Luther, when studying, always had his dog lying at his feet, a dog he had brought from Wartburg and of which he was very fond. An ivory crucifix stood on the table before him, and the walls of his study were stuck round with caricatures of the Pope. He worked at his desk for days together without going out; but when fatigued, and the ideas began to stagnate in his brain, he would take his flute or his guitar with him into the porch, and there execute some musical fantasy (for he was a skilful musician), when the ideas would flow upon him as fresh as flowers after a summer's rain. Music was his invariable solace at such times. Indeed, Luther did not hesitate to say that, after theology, music was the first of arts. "Music," said he, "is the art of the prophets: it is the only art which, like theology, can calm the agitation of the soul and put the devil to flight." Next to music, if not before it, Luther loved children and flowers. The great, gnarled man had a heart as tender as a woman's. Calvin studied in his bed. Every morning, at five or six o'clock, he had books, manuscripts, and papers carried to him there, and he worked on them for four hours together. If he had occasion to go out, on his return he undressed and went to bed again to continue his studies. In his later years he dictated his writings to scretaries. He rarely corrected anything. The sentences issued complete from his mouth. If he felt his facility of composition leaving him, he forthwith quitted his bed, gave up writing and composing, and went about his outdoor duties for days, weeks, and months together. But as soon as he felt the inspiration fall upon him again, he went back to his bed, and his secretary set to work forthwith. Rousseau wrote his works early in the morning; Le Sage at midday; Byron at midnight. Villehardouin rose at four in the morning, and wrote till late at night. Aristotle was a tremendous worker; he took little sleep, and was constantly retrenching it. He had a contrivance by which he awoke early, and to awake was with him to commence work. Demosthenes passed three months in a cavern by the sea-side, laboring to overcome the deffects of his voice. There he read, studied and declaimed. Rabelais composed his life of Gargantua at Bellay, in the company of Roman cardinals, and under the eyes of the Bishop of Paris. La Fontaine wrote his fables chiefly under the shade of a tree, and sometimes by the side of Racine and Boileau. Pascal wrote most of his Thoughts on little scraps of paper, at his by-moments. Fénélon wrote his Telemachus in the Palace of Versailles, at the court of the Grand Monarque, when discharging the duties of tutor to the Dauphin. That a book so thoroughly democratic should have issued from such a source and been written by a priest may seem surprising. De Quincy first promulgated his notion of universal freedom of person and trade, and throwing off all taxes on the land,—the germ, perhaps, of the French Revolution,—in the boudoir of Madame de Pompadour! Pope could never compose well without first declaiming for some time at the top of his voice, and thus rousing his nervous system to its fullest activity. The life of Leibnitz was one of reading, writing and meditation. That was the secret of his prodigious knowledge. After an attack of gout, he confined himself to diet of bread and milk. Often he slept in a chair, and rarely went to bed till after midnight. Sometimes he spent months without quitting his seat, where he slept by night and wrote by day. Bacon knelt down before composing his great work, and prayed for light from Heaven.—*Hartford Churchman.*

A Sabbath at Keaiwa, Kau.

It has long been our desire to spend a Sabbath among Hawaiian Christians at some station where there was settled a native pastor, unassisted by any foreign missionary. This opportunity we enjoyed during our partial tour around Hawaii on our arrival at Keaiwa, situated about midway between the volcano of Kilauea and the southern part of the island. The church edifice is situated within one mile of the recent mud-flow which has attracted so much attention. In order to enjoy the privilege of a quiet Sabbath at this place, we halted in our journey, and spent one day in riding over the region overspread by this remarkable land slide or mud flow.

The church is situated in the open country, with only one native house in sight besides that of the pastor, the Rev. Mr. Kauhane. On the morning of July 26th, at "the hour of prayer," about half-past nine o'clock, we walked in from our lodgings to the church. Having repeatedly passed the church during the previous week, the thought was often suggested, from whence can this church be filled with hearers, for the region appears uninhabited! To our great surprise, on entering the church, we found the pastor engaged in teaching a Bible class composed of more than one hundred adults. In the schoolhouse near the church there was a Sabbath-school of about twenty-five children. The pastor questioned his people upon the leading facts of interest, as stated in the 4th, 5th, and 6th chapters of Genesis.

The congregation assembled at 11 A. M. When every seat in the church was occupied, the number of hearers was over two hundred. A more attentive audience we have seldom witnessed. The services were conducted in the usual Congregational order. The pastor commanded the attention of his audience, although not speaking in the usual animated and gesticulating style so common among Hawaiians. He discoursed from the text, Ephesians 5:8: "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light."

We noticed that the preacher assisted his memory by glancing at a brief skeleton of his discourse. On retiring from the church, we asked him for his "notes," when he gave us a slip of paper, of which this is the translation:

Ephesians 5:8. *First.*—Look at the works of those in darkness, knowing not the light. (1.) Ignorance. *a.* Ignorance in reference to the body. *b.* Ignorance in reference to the spirit.

Second.—The new light of the present time—the Lord having come. (1.) Wisdom. *a.* Wisdom in reference to the body. *b.* Wisdom in reference to the spirit.

Third.—What is your thought, friends and brethren, in reference to this subject?

Upon inquiry, we learned that this native pastor was supported by his people upon a salary of two hundred dollars per annum. He was educated at Mr. Lyman's school in Hilo, Lahainaluna Seminary, and the Theological School at Wailuku. He has been settled several years at this place. The parsonage was in keeping with the modest appearance of the church. Two weeks after our departure the island association was to meet at this place, and the members were to be entertained by the Rev. Mr. Kauhane.

The church and parish have recently been severely afflicted by the terrible earthquakes which have shaken Hawaii. Ten of the thirty-one destroyed by mud-flow were members of this church, hence about one-tenth of the church-members perished. We rode over the very spot where their houses stood, and where, up to the moment when the earthquakes and mud-flow occurred on the 2d of April, they were living in apparent security. Not a timber or vestige now remains of their dwellings. It so happened that the Rev. Mr. Kauhane saw the catastrophe. At the moment, for security he lay upon the ground in front of the parsonage, and was looking towards the mountain, or hill, about one mile distant when the terrible earthquake detached earth, rocks, trees, etc., from the brow of the high cliff, sufficient to cover two and a-half miles long, and from half to three-fourths of a mile wide. The work of destruction took place in about three minutes. It was our privilege to ride over the flow with the Rev. Mr. Kauhane, and he pointed out the very spot where a tenth part of his church was instantly buried with earth, and where their bodies will rest until "the dead shall hear the voice of the Son of God; and they that hear shall live." We look back upon the Sabbath passed among the people of Keaiwa, Kau, as one of the most pleasant and profitable among the Sabbaths of our early pilgrimage. If all native churches will compare favorably with this, then we would say the Puritan Mission to the Sandwich Islands has not been a failure.—*The Honolulu Friend.*

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Family Reading.

He giveth His Beloved Sleep.

"He giveth his beloved sleep;"
O precious words of him
Who knows our cup of grief is deep,
But filleth to the brim.

"He giveth his beloved sleep,"
Thus end the weary years;
No more to toil, no more to weep,
With mingled hopes and fears.

He giveth his beloved rest
From trials, care and pain;
To be with Christ, how truly blest,
How great the spirit's gain.

He giveth his beloved joy;
The night shall pass away,
And praises every heart employ,
In heaven's eternal day.

O sleep of hope! O rest of God!
Beyond this scene of strife,
Thy pathway all the saints have trod
To joys of endless life.

Lo! through thy gates the glory streams
Upon our longing souls;
And far exceeds our brightest dreams,
The heaven that near us rolls.

Then let us sorrow not as those
Who in the darkness grope;
For Christ's beloved ones repose
In resurrection hope.

Their souls are now in paradise,
With him whom they adore;
Their bodies soon in power shall rise,
Like his to die no more.

They rest—till through the burning stars
He thunders on our coasts;
They sleep—till he shall rend the bars
That bind the sleeping hosts.

This song of hope our faith shall keep,
Till faith is lost in sight;
"He giveth his beloved sleep,"
And brings the morning light. —*Evangel.*

Little Things.

Shall we strike a bargain, Fate?
And wilt thou to this agree?
Take whatever things are great,
Leave the little things to me!

Take the eagle, proud and dark,
Broad of shoulders, strong of wing;
Leave the robin, leave the lark,
'Tis the little birds that sing!

Take the oak-wood towering up,
With its top against the skies;
Leave one little acorn cup—
Therein all the forest lies.

Take the murmurous fountain heads,
Take the river, winding slow,
But about my garden-beds,
Leave the dew-drop, small and low.

Winding waves are fine to view,
Sweet the fountain's silver call;
But the little drop of dew
Holds the sunshine, after all.

Take the sea, the great wide sea,
White with many a swelling sail;
Leave the little stream to me,
Gliding silent through the vale.

Take the palace all ashine,
With its lofty halls and towers;
Let the little house be mine,
With its door-yard grass and flowers.

Take the lands, the royal lands,
All with parks and orchards bright;
Leave to me the little hands
Clinging closely morn and night.

Ah, for once be kindly, Fate,
To my harmless plan agree;
Take whatever things are great,
Leave the little things to me! —*Alice Cary.*

Somebody Loves Me.

Two or three years ago the Superintendent of the Little Wanderers' Home in Boston, received, one morning, a request from the Judge that he would come up to the court-room. He complied directly and found there a group of seven little girls, ragged, dirty, and forlorn, beyond what even he was accustomed to see. The Judge pointed to them (utterly homeless and friendless) and said, "Mr. T——, can you take any of these?"

"Certainly; I'll take them all," was his prompt reply.

"All! What in the world can you do with them?"

"I'll make women of them."

The Judge singled out one, even worse in appearance than the rest, and asked again: "What can you do with *that one?*"

"I'll make a woman out of her," Mr. T—— repeated firmly and hopefully. He took them all home. They were washed and dressed, and provided with a good supper and beds. The next morning they went into the school-room with the rest of the children. Mary was the name of the little girl whose chance for better things the Judge thought so small. During the forenoon the teacher said to Mr. T——, in reference to her, "I never saw a child like that; I have tried for an hour to get a single smile, and failed."

Mr. T—— said afterwards, himself, that her face was the saddest he had ever seen—sorrowful beyond expression; yet she was a very little girl, only five or six years old.

After school he called her into his office, and said pleasantly, "Mary, I've lost my little pet. I used to have a little girl here who would wait on me, and sit on my knee, and I loved her very much. A kind gentleman and lady adopted her, and she went to live with them. I miss her and I should like you to take her place and be my pet now; will you?"

A gleam of light flitted across the poor girl's face as she began to understand him. He gave her ten cents, and told her to go to a store near by and get some candy. While she was out he took two or three newspapers, tore them in pieces, and scattered them about the room. When she returned, in a few minutes, he said to her "Mary, will you clear up my office a little for me: pick up these papers, and make it look real nice?"

She went to work with a will. A little more of this sort of management—in fact, treating her just as a kind father would—brought about the desired result. She went into the school-room after dinner, with so changed a look and bearing, that the teacher was astonished. The child's face was absolutely radiant; and half fearful of some mental wandering, she went to her and said, "Mary, what is it? What makes you look so happy?"

"Oh! I've got somebody to love me! *somebody to love me!*" the child answered earnestly, as if it were heaven come down to earth.

This was all the secret. For want of love that little one's life had been so cold and desolate that she had lost childhood's beautiful faith and hope. She could not at first believe in the reality of kindness or joy for her. It was this certainty that some one loved her, and desired her affection, which lighted the child's soul and glorified her face!

Mary has since been adopted by wealthy people, and lives in a beautiful home in New England; but more than all its comfort and beauty, running like a golden thread through it all, she still finds the love of her father and mother.

Shall we who have many to love, and to love us, refuse to be comforted—to see any value and use of life—any work for our hands to do—because one of our treasures may be removed from our sight—from our home and care to a better?

And oh! shall we let any of these little ones go hungering for affection—go up even to God's throne, before they find "one to love them!"—*Arthur's Magazine.*

Female Friendship.

It is a wondrous advantage to a man in every pursuit or vocation, to secure an adviser in a sensible woman. In woman there is at once a subtle delicacy of tact and a plain soundness of judgment which are rarely combined to an equal degree in man. A woman, if she really be your friend, will have a sensitive regard for your character, honor and repute. She will seldom counsel you to do a shabby thing, for a woman friend always desires to be proud of you. At the same time her constitutional timidity makes her more cautious than your male friend. She, therefore, seldom counsels you to do an imprudent thing. By female friendships I mean pure friendships—those in which there is no admixture of the passion of love, except in the married state. A man's best female friend is a wife, of good sense and good heart, whom he loves, and who loves him. If he have that, he need not seek elsewhere. But supposing a man to be without such a helpmate, female friendship he must still have, or his intellect will be without a garden, and there will be many an unheeded gap even in its strongest fence. Better and safer, of course, such friendships where the disparity of years or circumstances puts the idea of love out of the question. Middle life has rarely this advantage; youth and old age have. We may have female friendships with those much older and those much younger than ourselves. Molier's old housekeeper was a great help to his genius; and Montagne's philosophy takes both a gentler and a loftier character of wisdom from the date in which he finds in Marie de Gournay an adopted daughter, "certainly beloved by me," says the Horace of essayists, "with more than paternal love, and involved in my solitude of retirement as one of the best parts of my being." Female friendship, indeed, is to a man the bulwark, sweetner, ornament of his existence. To his mental culture it is invaluable; without it all his knowledge of books will never give him knowledge of the world.—*Pittsburg United Presbyterian.*

Prayed Home.

A minister tell us of a weather-beaten sailor who, on his homeward journey, encountered a dreadful tempest. His mother, who had expected his return, was waiting with deep anxiety to see her son. During the raging of the storm she trembled, as she sat in her cottage, for her beloved child's safety; and with strong faith in God she earnestly prayed for his preservation.

When night came, she and her husband retired to bed; but not to rest. They were far too anxious to sleep. As the morning dawned, the winds were hushed, and all was calm. Presently the little gate in front of their dwelling turned on its hinges, the door opened, and their son, their beloved son, for whose life they had feared, stood before them. The vessel had been driven into one of the many harbors on the coast, and was safe. "Mother," said he, as tears ran down his rugged face, "I knew that you'd pray me home."—*Presbyterian.*

Irritability of Illness.

Those who are blessed with good health can never know, till they are in turn called upon to suffer what heroic strength of spirit lies hidden under the mask of silent, uncomplaining suffering; how strong the temptations are to be unreasonable, pettish, or repining; how difficult it is to be grateful, and still more to be amiable, when the irritation of every nerve renders the most skillful attendance irksome; when the irritated frame loathes the sunshine of a smile, and dreads the tear and the cloud, where all is pain, and weariness, and bitterness! Let the healthy lay these things ever to heart, and while they scrupulously perform their duty—while they reverence the fortitude and patience of the gentle and resigned, let them have pity on many a poor and querulous sufferer.

Our American Boys.—The Tory *Times* calls attention to the fact that, in passing through the large workshops, manufactories, foundries, and other establishments in our cities, where large numbers of journeymen and apprentices are employed, you will not fail to notice that at least three-fourths of the employés are foreign born, or the sons of foreign parents. This is particularly the case with the younger journeymen, and almost universally so with the apprentices. It is to be regretted that American boys are spoiled by their parents, who put false notions into their heads about genteel professions. They are spoiled, and become idlers and drones.

Long Sermons.—A lawyer who consumes three hours in a question of law relating to the ownership of a barrel of apples, is indignant at his minister for exceeding twenty-five minutes in unfolding one of the great principles of morality, in the observance of

which the tolerable existence of society depends. The judge who fills two hours with his "opinion" on the right of the counsel to challenge a witness, grumbles at his minister because he has prolonged the discussion of fundamental laws of human progress to thirty minutes. The physician who takes ten minutes to prepare the medicine for a headache is nervously restive if his minister spends only twice as many in attempting to relieve a chronic heartache. The belle who has spent—how long?—in adjusting the bows of her bonnet, is remorseless in her criticisms on the minister who does not finish his meditations on the Fatherhood of God in fifteen minutes. The fop, who has combed, and stroked and perfumed and waxed his moustache for half an hour, is mortified past endurance if the poor minister is not through his discussions of the immortal life "inside" of twenty minutes.

Young Folks.

Boys and Girls.

Raking in the meadows,
Riding in the hay.
Racing down hill shadows,
Pulling posies gay;
Hunting for the hen's nest,
Hunting for the cow,
On the fence at see-saw,
Jumping from the mow:
Gaming out at moonlight,
Playing hide and seek,
Fishing in the mill pond,
Sailing vessels fleet,
Loitering by the wayside
On the road to school,
Butterflies a chasing,
Wading in the pool.

Hurrah! life never comes but once
So never mind the weather;
We are young and happy now,
Boys and girls together.

Swinging in the wild wood,
Playing bat and ball,
Kindling ruddy bonfires,
Climbing nut trees tall;
Sitting on the house roof,
Swinging on the style,
Making dolls of pumpkins,
Marching Indian file;
Blowing airy bubbles,
Reading funny books;
After fruit and berries,
Wading in the brooks,
Playing games of marbles,
Hiding up the lane,
Jack-o'-lanterns making,
Raising merry Cain.

Boys can be mischievous,
Girls wild as a feather;
But there is nothing half so gay
As boys and girls together.

Harry'll grow a sailor,
Hennie'll buy and sell,
Mark'll be an artist,
Mamie'll be a belle,
Will'll go a soldier,
Frankie'll stay at home,
Sadi'll marry Herbert,
Jack'll marry Rome;
Ed. and Pete'll "farm it,"
John will be a fool,
A vulture of a lawyer,
And Jane'll keep a school;
Nellie'll reign in Paris,
Robbie'll break his heart,
Hermie'll be a minister—
And we'll always live apart.

But we'll look back to golden days,
Through memory's "specs of leather,"
When we were jolly boys and girls—
Boys and girls together. —*Young America.*

Two Oranges.

Ralph and Lulu were brother and sister. Ralph was the sunniest, homeliest little tow-head that ever waded through a mud-puddle, and Lulu was as bright as a sunbeam and as sweet as a spring violet. They made the sharp, staring little house bubble all over with love. Their grandmother said, "they were always into something, if it was not one thing, it was another—either tearing their clothes off or pulling the house down," but her eyes were twinkling with pride and pleasure all the time she was saying it, and she would not have known how to live without their rush and bustle.

One day an old gentleman gave them an orange apiece. They had never had more than half a dozen oranges before in all their lives, so it was no wonder that they said it was almost as good as Christmas.

Lulu was smelling and smoothing hers, and twirling about on her toes with delight, when her mother asked,

"Now, which of you is going to be generous and give your orange to Mr. Johnson, the poor, sick man?"

The bright look faded out of their eyes, and the smiling faces grew sober. It was so seldom they had an orange, or candy, or anything nice, it seemed too bad to give up either of these.

"How should you feel if you were sick in bed," continued their mother, and could not roll a hoop, or sail a boat or sit up a minute, but had to lie in bed all day long and ache and be so tired all over? Wouldn't you like to have somebody give you an orange?"

"But, mamma," began Lulu, uneasily, for she could not deny that what her mother said was true, but the orange was dear to her little heart.

"And supposing we were poor, like Mr. Johnson so that we hadn't anything to cool your throat with," continued her mother, "and you never had an orange, or anything good, except when somebody gave it to you; then if a little girl and boy had a whole orange apiece, shouldn't you wish they'd be generous and give you one?"

"I would give him mine, if I only knew he would be polite and say, 'No I thank you,'" said Lulu.

"Perhaps he is well by this time," suggested Ralph.

His mother shook her head. "He will never be well again till he reaches heaven."

"Is he going to die?" asked Ralph solemnly.

"So the doctor says."

"Then I shouldn't think he would want my orange," broke in Lulu, like a flash. "I wouldn't take it if I were he. He'll have more than he can eat in heaven, and I haven't got but just this one."

"Who put such an idea as that into your head?" asked her mother, rather startled at Lulu's theology.

"Why we read about it at prayers the other day. Don't you remember, mamma?" said Lulu feeling a little superior that she remembered so much more than her mother did. "It was all about a tree right on the bank of the river, and oranges enough on it for everybody and some over."

"I am glad you were so attentive, Lulu, but it did not say oranges—only fruit."

"Didn't it?" said Lulu, with a disappointed look.

"Never mind, Lu. You couldn't eat oranges in meeting, you know," said Ralph, who always found sunbeams even in shadows. "But," then Ralph hesitated.

"But what my son," said his mother encouragingly.

"But that is what they do in heaven, isn't it?—go to meeting and all sit on sofas like the minister. So what good would oranges be?" and Ralph gave a mournful sigh. The sight of the orange tree and the babbling brook was evidently sweeter to him than that of the congregation that ne'er broke up.

"Then folks make believe it is a great deal better than it is," burst in Lulu, impetuously. "And I shall stay here just as long as I can." "Listen to me a minute, children," said their mother. "If I were to go away to a very far off country, and were to send you word that though it was so different from our home here that I could not describe it to you so that you could understand it, still it was more beautiful than anything you had ever seen, should you believe me?"

"Yes, mamma," said both children.

"And should you want to come and live with me?" she asked.

"I would go anywhere with you," said Ralph, coming closer to her.

"I should think you might take us with you the first time you went," said Lulu, decidedly.

"So heaven is more beautiful then anything we can imagine, though the Bible does not tell us how it looks. Every one is happy there. There are no unkind words. There is no pain, and no tears are ever shed."

"What! Don't they ever get cross and cry? Not when they get stones in their shoes, and the strings get in hard knots, and everything?" interrupted Lulu.

"They leave the stones and shoes here. But if my little girl asks Christ to help her, she can be patient and pleasant even with stones in her shoes, and her strings in hard knots. And Christ will be in heaven loving us and watching over us just as he does here, only we shall see him and be like him, and we shall be trying all the time to do just as he wants us to do, instead of being selfish and only thinking what we want ourselves."

"Mr. Johnson may have my orange. I'll be as much like heaven as I can," said Lulu, blundering as usual. "But I hope I shall have a doll's house made out of red and white checkers, and chairs made out of real, live stars, and a stove that will boil water. That's prettier than anything I can think of!"

"How can I make her understand anything about it!" thought her mother, hopelessly.

"Let's give him both oranges, Lulu," said Ralph. Lulu agreed. "But do you suppose Christ would like to have such a little boy as me in heaven?" he asked earnestly.

His mother's heart gave a throb. "When He was on earth, he took little children in his arms and blessed them, and what he loved then he loves now as well," she said.—*Advance.*

The Elder Brother.

"Oh! Charlie, be careful, little brother; you are skating too near that hole."

The words came too late. Charlie did not see the hole, and before his brother had finished speaking, he saw the little fellow go out of sight under the ice.

With all speed Harry hastened to the spot; he could see his brother, and creeping to the edge, he reached out his hand; but the ice was not strong enough to hold him, and he fell in. Other boys, hearing cries, were soon on the spot. Harry caught his little brother, held him up where strong arms could reach him. "Save, Oh, save my brother!" he cried; then sank to rise no more.

The elder brother gave his life for the younger. Do you not believe Charlie thinks tenderly and lovingly of this elder brother? Do you think he will love to remember all he ever said to him, and will seek to do what would please him?

And this is what Jesus has done for you. He is your "Elder Brother." He gave his life for you. He died that you might live. "Greater love hath no man than this, that a man lay down his life for friends."

Every Bit of it.

The other evening at the prayer-meeting, many newly converted persons, both old and young, arose to tell what God had done for their souls, and their determination to love and serve Him. Among the rest, a little girl about 7 years old jumped up, her face beaming with happiness, and straining her childish voice to speak as loud as she could, she said,

"I have given *my* heart to Jesus, *every bit of it.*" Was not that a beautiful little speech? I wonder if all the older people who had risen before could say what she did: "I have given my heart to Jesus, every bit of it."

And is it not what Jesus wants? "My son, give me thy heart," is the command of the Bible. And will he be satisfied with having only a part of it? No indeed; he must have the whole, *every bit of it.*

—*Christian Intelligencer.*

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News Summary.

PACIFIC COAST ITEMS.

The only subject which is talked or written of at present is the earthquake. The earthquake and the excitement connected with it cause a delay of one day in the publication of The Occident, and if the paper is in any respect not up to its usual standard of perfection, we can only say, by way of excuse—earthquake. The most violent shock, and the only one that did any damage, took place a few minutes before 8 o'clock, Wednesday morning. It was the heaviest shock on record which has ever taken place in California. Much damage was done to property in the city, but it was confined to that portion which is built on made land, and even there no properly constructed buildings were seriously damaged. The amount of loss is variously estimated at from $300,000 to $3,000,000. Four persons were killed by falling cornices and chimneys, and many were more or less severely injured in the same manner, and by jumping from windows through fright. The shock seems to have been heavier in this city than in the interior, so far as heard from, except in Alameda County. At Alvarado, Haywood, and San Leandro all brick and adobe buildings were destroyed and no chimneys remain standing. The warehouse at Haywood and the flouring mill were ruined; also the court house at San Leandro. At San Jose several buildings were badly injured, also in San Mateo County, including the court house at Redwood City. At Pacheco some brick buildings were thrown down. In other parts of the State no very serious damage was done, although the shock was the most violent ever experienced. Lighter shocks were experienced at intervals throughout the day and evening. The excitement in the city was of course very great, places of business were generally closed and the streets were filled with an excited crowd. The course of some of the daily papers in filling the columns of their extras with exaggerated and sensational rumors is much to be regretted, for not only do these accounts needlessly increase the panic in our midst, but being telegraphed to the East, they will create an impression which the true account, received later, will not entirely dispel.

A company has been formed and will commence operations during the coming year, to establish a French and Swiss colony in this county. The Santa Anita and the two Azuza ranchos are reported to have been purchased for that purpose.

An apple tree in the garden of Mr. Foy, of this city, is now having the second crop of leaves and flowers this year. We have seen both apple and pear trees have two crops of fruit, but never a second crop of leaves the same year after the old ones had fallen.

There are 115 men employed upon the railroad, and we can look for the iron horse to be snorting before the first of July, 1869. No railroad ever yet was built that did not benefit the community at large; no true progress can be expected until the city of Los Angeles is united with the sea.—*Los Angeles News.*

We understand that arrangements are being made for the establishment of a first class ladies' seminary in San Leandro. The leader in the matter has had large experience in such enterprises, and, we feel confident, will receive the hearty support of our people. A new seminary building, 40x40, two stories high, with a cupola, will be erected near the center of the town, which will add another attractive feature to the many inducements our locality already possess as a beautiful place for a residence.—*Alameda County Gazette.*

Since the recent rains quite a number of our farmers have commenced seeding, while others are preparing to put in their seed as early as possible. All who possibly can, should take advantage of these early rains and get their seed in the ground before the winter rains come on. Grain sown in September, or even in August, will do much better in this valley than that put in after the rainy season sets in. We learn that there will be a third more acres sown in Tulare this season than any year previous.—*Visalia Delta.*

The Collegiate Institute at Napa, according to the *Register*, is to be fitted up by parties from the East, and a first class school, with a full board of accomplished teachers, is to be opened on January 1st.

The town of Suisun, including Fairfield, has been formally incorporated as a city. A charter election will be held on the 17th day of November.

The old adobe Church at Mission San Jose, which has been standing over 100 years, was completely demolished by the earthquake.

A farmer in Reese River Valley raised wheat the past season which yielded 122⅔ bushels per acre.

The cost of freighting flour across the Isthmus, from this city to New York is $2 50.

Six and one-half hours is the time from San Francisco to Sacramento *via* Vallejo.

The *Bulletin* claims that San Francisco has a population of 153,000.

They have had hard rains at Yreka.

TELEGRAPHIC.

Eastern.—Gen. Hooker has been placed on the retired list....The speakers of both Houses of Congress have declared the Houses adjourned to Nov. 10th....A severe storm on Lake Michigan, on the 16th, caused the loss of many vessels and several lives....A cable is talked of direct between New York and Belgium....Gen. Hancock has returned to Washington....The steel works at Troy, N. Y., were destroyed by fire on the 20th....The Protestant Episcopal Convention will meet at Baltimore in 1871....It is thought that Gen. Stoneman will be appointed to take Gen Hooker's place....The railroad conductors have had a meeting to form a Mutual Insurance Co., each member to pay $1 to families of deceased persons....The Isthmus Canal Company has been organized in New York with Peter Cooper as President. ....The President has removed White, one of the U. P. R. R., Commissioners, and appointed C. Wendell in his place.

Political.—In Dacotah the Republican candidate for Delegate to Congress has been elected....The *World* attributes the defeat of Seymour to Grant's popularity and Blair's unpopularity, and advises the withdrawal of the Democratic candidates....The *Herald* favors Chase and Adams. It is probable that although such a step has been seriously thought of, no change of candidates will be made....The Democrats of the 2d New York District have nominated J. G. Schumacker for Congress....Oakes Ames has been renominated for Congress from Massachusetts....Latest accounts put the majority in Pennsylvania at 10,000, and in Ohio at 18,000....The election in Philadelphia was carried by the Democrats by means of illegal votes, and is to be contested....Horatio Seymour will take the stump....B. F Edmunds is re-elected U. S. Senator from Vermont....The majority in Kansas is 2,400....Great efforts are made to induce Blair to resign.....The Democratic National committee deny that they intend revolution or resistance to the laws.

Oregon.—The Legislature has passed a resolution withdrawing the consent of the State to the passage of the 14th Amendment to the Constitution of the United States, by a vote of 26 to 17....A resolution passed the Senate, declaring the East Side railroad entitled to the land grant of Congress. ....A homestead bill, exempting 80 acres and improvements from execution, has passed the House....A project to change the Constitution of the State and move the Capital is being considered....$30,000 have been voted to the Company that shall put a steam tug on Columbia River....A Bill has passed the House taxing Chinamen $10 per month.

Foreign.—In Spain Gen. Prim seems to be intriguing for the crown....It is thought that the European Powers will soon recognize the Provincial Junta as the *de facto* Government of Spain....Admiral Mendez Nunez has been appointed Captain General of the Spanish fleet, and Captain Lado to command the Squadron of the Pacific....The French Senate and Corps Legislatif will meet Nov. 11th.... An attempt has been made to assassinate Gen. Prim.... There are rumors of a reduction of the French army, which are gladly received by the French people....The Liberals in England are confident of a large majority in the next Parliament....Slavery is to be gradually abolished in Cuba.

Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

MARRIED.

In this city Oct. 22d, by the Rev. Dr. Scudder, James Collison and Margaret Laurie.

In this city, Oct. 15th, by Rev. M. M. Gibson, John Greenlaw and Lillie A. McDowell.

In Centreville, Oct. 13th, by Rev. W. F. Lynch, Fred. Moses and Mollie E. Reeder.

In this city, Oct. 15th, by Rev. Dr. Eells, A. F. Bryant and Eliza A. Scott.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.

Rev. E. B. WALSWORTH, D.D., Associate Editor.

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Current Topics.

We published, a few weeks since, an account of the manifest sympathy with the Christian religion in the royal family of Madagascar. Later news is even more favorable, and the condition of the whole island, as respects Christianity, is as much like a nation being born in a day as anything that has been known in modern times. For a few days the people were devoted to the prescribed official mourning for the dead Queen. Yet, even in this, they observed the orders concerning the omission of idolatrous services which she had announced. Since that time the missionary chapels have been crowded, and at one which had been recently enlarged, 2,680 attendants were counted at an evening service. The interest seems to pervade all ranks, and some of those in high places have been converted and received into the Church. No cause is assigned for this eagerness to hear the Gospel, except that the spirit of God has been evidently working among the people, and the results already greatly encourage those who have been faithfully sowing the seed, of which they are beginning to reap so bountiful a harvest.

The Presbytery of Ontario in acting upon the application of a pastor to be dismissed from the Church in Geneseo, makes a suggestion that deserves special notice from the Churches. The reasons assigned by the pastor, were the failure of health, and the opportunity to enter another department of work that would be less exacting in its demands upon his strength. Upon inquiring, the Presbytery became convinced that the "*prevailing* reason had been an insufficiency of support, which had contributed to his impaired health, and need of change;" and while not disposed to censure the Church as more at fault than many others in this respect, they "suggest whether this resignation should not awaken the apprehension, that inadequacy of support is impairing the permanency and otherwise deleteriously affecting the efficiency of our ministers." It is true that the salaries of ministers have not been increased in proportion to the real expense of living. A few have been placed beyond want and are paid all they ought to receive. This is true of most in the cities, and in the large towns of the land. But the pastors of country churches generally are absolutely unable to support their families in the way they have a right to live, upon the amount they receive from the people. The necessity to study constant and rigid economy, while they study for their pulpits; the daily anxiety respecting the supply of those dear to them as life, and the education of their children; the actual want in some cases of what may make them comfortable; these and accompanying occasions of trouble do subtract from the usefulness, wear upon the nerves and break down the health of some of our best and most respected ministers. In a majority of cases, this is unnecessary and wicked. The point of self-denial would be reached by very few of their parishoners, if they should give them double what they now receive, and to many of these dear brethren, it would be a luxury if they could have a half dollar occasionally which they might feel at liberty to give away. Do not study to ascertain the least sum that will keep your pastor and his family alive, when you fix his salary. If you are able to do so, give him a wide margin beyond this, and trust him to spend it to good purpose. He will have better health, better spirits, more happiness, more usefulness, and more years for work; and you will have better sermons, and far greater satisfaction with his ministry.

Knowing that the transportation of passengers from the Atlantic to the Pacific, after the railroad shall be completed, will require not less than seven days, many have been waiting to know what course would be adopted by the companies respecting the Sabbath. During the strife for superiority in the construction of the road, the disregard of God's day was expected by all, though greatly regretted by those who believe that "the Sabbath was made for man." But it will cause not a little apprehension of the consequences when it is announced that the time-table of the Union Pacific Road for regular travel is the same for the seven days of the week. We are aware that not a few in our time regard it as superstition and folly, but we believe that neither nations, corporations, nor individuals can trample upon God's law with impunity. We know that specious arguments have been supposed to remove the law concerning the Sabbath from among those that are binding upon us, yet we believe that proof abounds that prosperity does not attend the continued violation of this law. God demands, and He has a right to demand, that He be honored by those to whom He grants blessings. It will be both dangerous and sinful to belt the continent by desecration of His holy day.

At a recent meeting in New York, Rev. Dr. Prime stated that the experiment of mission chapels has failed, and that not one self-sustaining church has ever been produced thereby. We are somewhat surprised at the statement from one who has had opportunity for such extended observation, for it does not agree with what others have observed. But does the fact that self-sustaining churches have not sprung from these chapels afford sufficient evience that they have been a failure? The establishment of missions in our cities, or among the heathen, is not chiefly that independent churches may be formed, but that the Gospel may be preached to the destitute and perishing. That they are poor, and continue to be poor, too poor to sustain such means of grace without assistance year after year, does not become a reason for abandoning the mission. There are localities in every large city where a church cannot be supported by the inhabitants for a generation, but a chapel erected among them, in which a minister of God shall preach, a Sabbath School shall be maintained, and all may gather as to their spiritual home, is an imperative demand upon those who are able to give them so great a blessing. Experience proves that the poor will assemble in large numbers in such chapels, and that many of them are converted as the result, who would never be found in our prominent churches. In time they may assist in sustaining the church formed among them—possibly may do this without assistance from others. But, whether they can do this or not, it is the duty involved in the very commission of our Lord that their spiritual wants be supplied in such a way as is most likely to reach the largest number.

The Board of Domestic Missions, O. S., is in a position that must occasion much distress to the missionaries who are dependent on its treasury, and limit the hopes of those who have been looking for advance by the Board in some proportion to the increase of demand for laborers. The lately appointed Secretary, Rev. Dr. Dickson, to whom many who know the requisites for that office from personal observation in the new portions of our country, had looked as being eminently qualified to fill it, is not to leave his church in Baltimore. The contributions of the churches to the Board have diminished, when every consideration urges their large increase. There is an embarrassing debt which lies directly across the path of advance. It will be difficult to find the right man for Secretary, and more difficult to obtain him after he is found. In the meantime, what are those to do who have been accustomed to look to the O. S. Board for help? What are we on this vast coast to do, upon whom thousands of emigrants are pouring every month, and who ought, in some measure at least, to provide without delay for the future that we have almost reached? It is our prayer to God that speedily this Board, and all other agencies by which the Gospel may be given to the destitute, may be free of everything that can cripple their highest efficiency. We are convinced that our churches at the East do not yet realize the amount or the pressure of the work to be done.

The vote on Reunion in the Presbyteries indicates that in the New School branch of the Church, the basis as submitted by the Assemblies will be almost unanimously accepted, and in the Old School branch the majority will favor a change at least in the first article. Some desire the substitution of the simple Confession of Faith and the Catechisms, for the qualifying clauses of that article. Some desire the omission of some of these clauses. Some are

opposed to union on any terms. Some vote for the Basis unchanged. It is probable that a large portion of the O. S. branch will overture the next Assembly in such a manner that if the way shall be open, there may be some plan adopted by which the Church may come together without the delay necessary if the Presbyteries must again vote on the subject. It is impossible to tell what will be the effect of this divided state of feeling, though the probability is that it may postpone indefinitely the consummation which so many have ardently longed to see. The Head of the Church will overrule the whole matter, and His will should be most earnestly sought.

Religious Intelligence.

PACIFIC COAST.

Earthquake Sermons.—Many of the clergymen of this city preached last Sabbath on topics suggested by the convulsion of the 21st. Many able discourses were delivered, and the lessons to be learned from the occurrence were clearly presented. Still it may be doubted if any of our preachers succeeded in making as deep impressions on the minds of hearers, or in presenting the subject in as clear a light, as did the earthquake itself on the morning of its occurrence.

Dr. Wadsworth, of Calvary Presbyterian Church, preached in the morning, from Acts, 16: 26. "And suddenly there was a great earthquake, so that the foundations of the prison were shaken," showing the necessity of a firm foundation for our spiritual as well as temporal homes. In the evening, from the 71st Psalm, "Be thou my strong habitation," it was shown that our only "strong habitation," and place of refuge from evils which surround us, is to be found in the Christian religion.

At the First Congregational Church, Rev. Dr. Stone dwelt upon the power of God as manifested in the earthquake. Even on the Pacific coast, where God's claims have been disregarded, His name profaned, and His authority defied, He has sent upon us the pestilence and earthquake to show us our weakness and His omnipotence. "This is the finger of God," Ex. 8: 19.

Dr. Eells' morning sermon, at the First Presbyterian Church, was calculated to allay the prevailing excitement, by presenting the lesson of perfect faith taught in the text, 1st Cor. 3: 23: "Ye are Christ's." The subject was continued in the evening, from the text, "Is any among you afflicted? let him pray." James 5: 13.

Rev. Dr. Thomas, of the First Baptist Church, regarded earthquakes as sent by God to frighten sinners and lead them to repentance. Men need not be ashamed of their "fear," if it shall have the intended effect, for "the fear of the Lord is the beginning of wisdom." Psalm 111th: 10.

Rev. Dr. Cox, of the Howard Street M. E. Church, spoke of the permanence of God's kingdom when the earth and all its creatures shall be destroyed. "And Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands. They shall perish, but Thou remainest." Heb. 1: 10, 11.

Rev. Mr. Pond, at the Third Congregational Church, preached from Heb. 12: 25—29, directing the minds of his hearers to "those things that cannot be shaken:" the Church of God and the principles of the Christian Religion. "Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."

Oregon Items.—A State Fair Religious Association was formed at the late State Fair. The object is to hold religious services every evening during the continuance of the Fair each year. The Association is composed of members of all the evangelical churches. The object is novel and important. It is to be hoped that good will be accomplished.

The preachers who were present at the late Oregon Conference of the M. E. Church contributed each a lock of his hair for the formation of a hair wreath. The work was beautifully done by a lady of Salem, and the wreath was sold at the Orphan's Fair on the 24th ult. It was also exhibited at the late State Fair, where it attracted much attention.

San Jose.—A new Methodist College is to be established near San Jose.

The new M. E. church is to be removed south of Second Street, to make way for a business block in he place where it now stands.

The organ in the Presbyterian church was completely ruined, by the falling of the spire during the earthquake. The church will be closed for a time for repairs. The pastor has gone East for his health.

Y. M. C. A.—The new building on Sutter Street is to be dedicated, with appropriate ceremonies, on the evening of Nov. 10th. The members of the committee have been very successful in their efforts to obtain funds.

Membership.—The Presbyterian Church, Old and New School, on the Pacific Coast has 3,207 members. The Congregational Church has 2,343.

EASTERN.

New York Bible House.—The *Congregationalist* gives the following account of this great and useful institution:

The publishing House of the American Bible Society stands on Astor Place, on an open square, containing about three-fourths of an acre. The building, which is six stories high, covers the entire area. It is of brick, with freestone copings, and the whole cost, with the ground, was about three hundred thousand dollars, which was contributed for this object in distinction from funds raised for the publication and distribution of the Scriptures. The corner stone was laid June 29th, 1852, and it was occupied by the Society early the following year. An engine of sixty-horse power runs twenty-three of Adams's platform power presses, which print from five to eight thousand volumes per day through the year. Four hundred and fifty persons, two hundred and fifty being females, are now employed. The Society owns over one hundred sets of stereotype and electrotype plates, some of which have been prepared at great expense, and all are among the very best specimens of modern typographic art. These are marked and carefully laid away in fire proof vaults under the Bible House. In the different processes of making a Bible, from thirty to forty persons are employed, and the time required varies from a week to a month according to the size and style of binding. About two hundred and eighty different varieties of Bibles, Testaments, and parts are now published by this Society; and of these, the Bibles sold for forty-five cents, and the Testaments at ten cents, are sold most largely. An edition of the larger Bibles and Testaments usually consists of about four thousand, and of the smaller, sixteen thousand. All the publications are sold at cost, so that the Scriptures may be placed within reach of all. The Library room, which is fire proof, contains a valuable library, in which is a Latin Bible printed in 1464, an English Bible printed in 1575, and nine other English Bibles printed before the present version, King James's, had made its appearanee.

The Churches in Canada.—As to numbers the Presbyterian church of Canada has 101 ministers; and is throughout a living, working body. The Old Kirk has forty ministers; but not a tenth of the life of the Canada Church. This pastor informs me that he preaches three times each Sabbath; and four times on the alternate one. What salary he receives I do not konw. In Toronto, where there are seven Canada Presbyterian churches and one Kirk the highest salary is $2,000; equal to a third more on our side. Others receive $1,500, and so down.

The Episcopal Church, I am told, in Canada, is rother losing than gaining. It is said to be—and by a member of it—more and more formal and lifeless, and the people neglect attendance largely upon its worship. The Methodists, and perhaps the Baptists, on the other hand—and perhaps also the Congregationalists—are growing. The Presbyterian Church will have to give freedom in the matter of music to keep its young people. I judge that the beginning of relaxation from Rouse has already been made. I have a book of Sabbath-school hymns which is superior to such as we use on our side for Sabbath-school purposes; and which is common in the Sabbath-schools here.—*Evangelist.*

Y. M. C. A.—The Massachusetts Convention of the Association was recently held in Worcester, and was attended by 300 delegates, representing 102 Associations. The number of new Associations formed during the year is 63. The following are some of the resolutions passed during the session:

That we are unalterably convinced that legal prohibition rather than license, is the only true policy to be pursued by a Commonwealth, in regard to all crimes within the reach of human law, among which crimes we recognize the sale of intoxicating drinks as a beverage.

That we heartily approve of the growing disposition among the members of our Associations, to regard the common use of tobacco as a sensual indulgence, unbecoming in a gentleman, and inconsistent with symmetrical Christian character.

That in the opinion of this convention, it is highly expedient and desirable to admit women as members of the Association, with equal rights and privileges.

Prayer Meeting.—The Young Men's Christian Association at Washington, D. C., have commenced holding street-meetings every evening, commencing at 7 o'clock, and continuing half an hour or more, at the junction of 7th Street and Pa. Avenue. Brief and direct addresses, the singing of hymns, and prayer, occupy the time. Thus far, the meetings are very quiet and orderly, arresting the attention of those who are thronging the "broad way," and drawing many aside for a few minutes to listen, who either remain in respectful silence to the close, or pass on after having in important thought impressed upon them by the inspiring song or the earnest address.—*Congregationalist.*

Lane Seminary.—A correspondent of the *Evangelist* writes as follows:

Our cherished school of the prophets, with its new professors, new buildings, and new students, enters upon a new career of success and usefulness. Our Western Zion is deeply and deservedly interested in the growing prosperity of Lane, the Alma Mater of so many of our earnest and successful pastors. Its friends are greatly encouraged. Its past history and present prospects inspire the confidence that Lane Seminary will continue an efficient auxiliary to every other great agency for the advancement of home evangelization and the spread of the Gospel in heathen lands.

Number of Members.—The following is the relative membership of the Presbyterian (Old and New School) and Congregationale churches in the United States, omitting New England, where there are but few Presbyterians, and the Southern States where Congregationalism is yet feeble: Presbyterians, O. S., 227,190; N. S., 160,826; both branches, 388,016. Congregationalists, 92,140.

Christian Convention.—A Call for a National Christian Convention has just been issued. It is to be held under the auspices of the American Christian Commission, and will assemble in the Reformed Collegiate chruch in Fifth Avenue, on the forenoon of Nov. 17. The call is signed by Geo. H. Stuart, Esq., Howard Crosby, D.D., and Revs. Alfred C. Roe and F. G. Ensign, officers of the Commission, and by nearly a hundred of our best known and most influential clergy and laymen. This Convention will be looked forward to with great interest.—*Evangelist.*

Colored Baptists.—Nearly one hundred colored Baptists churches, all said to have been organized since the war, were represented at a General Association just held in Raleigh, N. C. The session continued four days and the proceedings were marked with the utmost decorum. It was decided to establish a theological school in that city, and a missionary was appointed to organize churches. A vote was passed recommending that the churches ordain no young man to the ministry who cannot read and write.—*Congregationalist.*

A Good Work.—The Y. M. C. A., of Biddeford, continues its good work. For the last month it has averaged one hopeful conversion a day. In a boarding house of 20 all but one have been led to Christ, apparently through the efforts of one young woman. Others are doing nearly as well. Most of the converts have not been wont to attend any meeting. Soon as they are interested they generally connect themselves with the Sabbath School, and in many cases with one of the churches of the place.—*Congregationalist.*

A Sermon Repeated.—Rev. Dr. Sprague preached to his own people at Albany, a few Sabbaths ago, a sermon preached by him just fifty years before. And what is more remarkable, it was the first sermon he ever preached. The first date was Andover, Ct., Aug. 30, 1818, and the last Aug. 30, 1868. It was also the first sermon preached by him at West Springfield, April 25, 1819. There are few preachers whose first sermons would bear to be repeated at the end of a half century.—*Springfield Republican.*

Rev. Asa D. Lord, D.D., late superintendent of the Ohio Institution for the Blind at Columbus, has taken charge of our similar institution at Batavia; and, as if one good theologian were enough for a place, the Presbyterian people of the very promising town of Irving, in Knasas, have asked the Rev. C. F. Mussey to leave Batavia and come to them.—*Evangelist.*

Infant Baptism.—It is stated that in one of the churches in Vermont there is a family whose eleven children were all baptized in infancy, and that their names all stand in order on the church records with no name intervening. A noticible instance of adhesion to the doctrine of infant baptism and—of non-adhesion.—*Advance.*

Colored Schools.—Rev. Chester Holcombe, missionary of the Am. S. S. Union, by the Sabbath School in Winchester, Mass., reports revivals in three schools of colored children which he has organized in Georgia, in which from eighty to ninety hope they have become disciples of Christ.

Rev. Norman Seaver, D.D., of Rutland, has accepted a call to the pastorate of the First Presbyterian Church in Brooklyn, N. Y., of which Rev. Charles S. Robinson, D.D., also a Vermonter, was recently pastor.

Unusual religious interest has of late been manifested among the North American Indians of the Upper Missouri. Fifteen or more in one place, recently made a public profession of their faith in Christ.

A Long Work.—A preacher in New Bedford is seventy-nine years old, and has married 1,800 couples and buried 2,172 persons.

The Presbyterian Seminary at Chicago has opened its new year with twenty-four students.

Triumph over Prejudice.—In the little city of Monmouth, Ill., there is a United Presbyterian male and female college. At the beginning of the present term, as we learn from a correspondent, a decent colored youth presented himself before the proper officer, paid his tuition, and was admitted to the academical department. At once there was a flutter of excitement in the neighborhood, and several scholars left the institution. There were some "shaky" individuals in the board of trustees and the faculty, but the body stood firm. One professor said:

"I would exchange no words on the subject; I would call no meeting; the white boys and girls may leave, if they wish to; the colored boy must remain." "The president being in Europe, the president *pro tem* said:

"Gentlemen, I cannot rescind this action without doing violence to the principles for which I have contended for thirty years; and, if it is a question of finance, take my salary for the present year, and I will work for nothing." The result of the battle was, the colored boy's rights were respected, the college preserved its integrity, principle gained another triumph over prejudice, the loyal people of the town drew a long breath, and said Amen!—*Independent.*

Increase of the Church.—The *Radical* is thus pertly rebuked by *The Register*: In an editorial article on "Thin Churches," we are told that the people are deserting the churches, and have no faith in "organized religion." Here, bear in mind, is an appeal to numbers as evidence of the decline of popular faith. How stand the statistics? The Methodists at the beginning of the century had 15,000 communicants, now they number two millions. The Baptists during the same time have increased from 35,000 to 1,700,000, the Presbyterians from 40,000 to 700,000 the Congregationalists from 75,000 to 275,000, and the Catholics now number 4,000,000. While the population has increased six-fold, the church membership has increased fourteen-fold, and while in 1800 there was one communicant to about fifteen of the population, in 1760 there was one to six.

FOREIGN.

Denominationalism in India.—Dr. Norman McLeod of Glasgow, who has been examining the Missions of the Established Church of Scotland in India, urges that the distinction of the English, Scotch, and American sects be disregarded in that country, and that a common, undivided Christianity may be built up among the heathen. As a missionary conference, held in the Punjab in 1863, in which English churchmen, American and Scotch Presbyterians, and American Methodists participated, a paper was read by Rev. John Newton, connected with the General Assembly's Board (O. S.), on the question of "an Indian Catholic Church," in which he advocated the union of all evangelical mission churches on the plan of mutual fellowship, and a "return to first principles, or reconstruction on the simple basis of the Bible." The sentiment of the paper were generally approved by the speakers in the discussion which followed the reading. The feeling in favor of merging denominational differences as far as possible in ecclesiastical arangements on heathen ground, and of a practical co-operation, notwithstanding diversities which may continue to exist, is likely to strengthen among missionaries. How much the increase of the spirit of union among evangelical Christians in Christendom is due to the influence of their missionary undertakings cannot be measured, but it is doubtless a large indebtedness.—*Evangelist.*

Good Investment.—Several years ago an engineer informed the Governor of Allahabad, India, that within a year or two the government buildings, consisting of a church, a court-house, several large bungalows for officers, and a large tract of ground, all on the banks of the Jumna, would be swept into the river. Hence a new site was selected for the government premises, and the American Presbyterian missionaries, who doubted the truth of the prediction purchased the rejected estate for $2,000. They can sell it now for $50,000.—*Congregationalist.*

Wages of Sin.—Recently a woman in Edinburgh, Scotland, who had accumulated a large amount of money by keeping a brothel, was reformed, and at her death willed it all for the foundation of an institution for the elevation of fallen women. But the church refused to handle the money which had been the wages of sin. They are more sensitive over in Scotland on these points than are the good people in New York, who have been welcoming John Allen so fraternally—even before he professes any repentance.—*Advance.*

New Church in Brazil.—A church was organized in May at Lorena, a town about one hundred and ninety miles south of Rio de Janeiro, and six persons were received as members. Mr. Blackford, in the *Foreign Missionary*, gives interesting accounts of some of these members, and pleads for a missionary to be stationed at Lorena, and for means to employ two more colporteurs in Rio. Mr. Pires also gives an encouraging report of his labors on a tour in the province of Minas.—*Presbyterian.*

Sweden.—The Baptist churches in Sweden received during the last year 850 members by baptism. Nine new churches were formed, and the total number of Baptists in Sweden was 7,478, in 191 churches.—*Presbyterian.*

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Careful provision is made for thorough and extensive courses of study in English, Mathematics, Natural Science, and the Ancient and Modern Languages. A special course is also provided for those who are preparing for a commercial life.

In addition to these courses there is a daily military inspection and drill, together with vocal and light gymnastic exercises, under the instruction of a teacher. Every student is required to attend the military and gymnastic exercises, as a means of physical training.

For the mental, moral, and physical culture of each pupil committed to his care, the Principal holds himself responsible.

Further particulars may be obtained by addressing the Principal at Oakland.

Correspondence.

Salt Lake City and the Mormons.

Forbidden for a season at least to exercise the functions of my vocation, it is pleasant to address kind friends through the columns of The Occident. I have imagined that possibly an occasional letter might keep me in remembrance while sojourning in the East. The scenes passing beneath my notice have been many of them so frequently and fully described that I shall not attempt a connected narration, but take the liberty of mentioning only that which seems of adequate interest. A trip overland, either to or from the Pacific coast, is becoming so easy and familiar that perhaps it is impossible to add anything to what has been written, and yet it is sometimes a pleasure to see objects through another's eyes, although already familiar.

There is nothing better calculated to test the patience and fortitude than a crowded stage coach. It was my fortune to experience this trial, and I can bear testimony to its severity. Dust and heat by day, cold and sleepless hours by night, with little to divert the mind in the surrounding scenery, which consisted chiefly of barren wastes, relieved here and there by by tufts of sage bush and clumbs of grease wood, the traveler requires no small degree of patience to maintain a quiet and peaceful frame. Between Austin, Nev., and Salt Lake City, Utah, the overland stage road passes through a series of valleys, separated by low ranges of hills. The stations are located at convenient distances, furnishing relays of horses, and food for the traveler. Were it not for the precious metals concealed beneath the surface of the mountains, and brought forth by the persevering research of the miner, Nevada could certainly afford few attractions to man, but where gold and silver can be found, it matters little how costly the efforts needed, or unattractive the location, thither flock the enterprising and the strong; thither, too, the vicious and degraded.

We entered Salt Lake City with the rising sun, there to find for a season what all needed most—rest and sleep. In its general outlines I am reminded of another, and, to me, far more attractive place—San José. The streets are wide and straight, well shaded, and clean, although not curbed or paved. The streams of pure water running on either side add greatly to the beauty of the town. The business streets are built up with large and flourishing stores, and numerous public edifices contribute to ornament the city. There are twenty wards, with a place of worship in each; while the Tabernacle affords a central audience room for the great congregation. This spacious edifice will accommodate 10,000 worshippers, and is provided with a grand organ, not yet completed, but which fills the vast space to its utmost capacity. So far as hearing is concerned, the Tabernacle is a failure, except for those who sit immediately in front of the speaker's desk, or crowd the sides of the building.

To the east of the Tabernacle, and just above the surface, appear the massive foundations of the Temple, whose corner-stone was laid thirteen years ago, and the top stone of which it is not rash to predict will never be laid. But these material structures are only the external symbols of a mighty system which is here a thing of reality and power. A system which lays hold upon the bodies and souls of its subjects, and binds them down in the cruelest bondage. Particularly is this the case with woman, who, by one fell swoop, is degraded from the elevation to which eighteen centuries of labor had exalted her. Polygamy is made the corner-stone of the Mormon religion. Marriage is represented as the only method by which woman can attain present or future exaltation. It is a duty—a religious duty—separate entirely from love—a cross which must be accepted.

It seems passing strange that such a faith should gain adherents, and yet it does—this present year adding some 8,000 foreigners to the Church. There are probably about 80,000 Latter Day Saints in the Territory, paying tithes into the treasures of the Church, and bound together by its tremendous obligations.

During the past four weeks a strenuous effort has been made to exclude the Gentile merchants from the city, because, it is claimed, they only impoverish the Saints, and cast nothing into the treasure-house of the Lord; and unjust as is the attempt, it is probable it will succeed, unless the Railroad establishes another town at some convenient point in the valley, where Gentile merchants can establish themselves.

I attended service at the Tabernacle on Sabbath afternoon, and heard two addresses, the first by a returned Elder who had been absent four years on a mission in Europe. The second by Brigham Young, Jun. The communion is celebrated at this hour on each Sabbath, bread and water instead of wine, being the elements, and all, even strangers and little children partake, but it is manifest that the act has very little meaning to many—the man who sat next to me, and was a member, I judged, fell asleep and had to be aroused to partake. An incident was told me which further illustrates the meaningless character of this service. A rough ox-teamster had strayed into the Tabernacle while the communion was in progress, and when the water was passed to him he lifted the cup to his lips nor withdrew it till the last drop was exhausted. "You were dry, I think," exclaimed the indignant Elder. "You bet I was," replied the driver as if nothing ludicrous had occurred.

While we admire the industry, frugality, and perseverance which have made Salt Lake the city it is, we cannot but deplore the ignorance, error and bigotry which degrade and embondage the masses among its citizens. It is gratifying to hear the gospel regularly and faithfully proclaimed in the midst of so much superstition and moral probation. The Episcopal church maintains a mission consisting of three clergymen and their families; these gentlemen carry on a day school, and had gathered a membership of fifty persons. They worship in the building formerly occupied by Rev. Mr. McLeod, for congregational services, and still owned by the Congregational church. It was very pleasant to assemble with God's people and participate in the delights of His sanctuary. Our hope is that the light and liberty of the gospel may gradually penetrate these dark places of the land, and make these thousands now sitting in darkness and the shadows of death free in all the length and breadth of that sublime reality.

J. S. W.

Humorous.

An eight-hour-a-day man, in going home one evening for his supper, found his wife sitting in her best clothes, on the front stoop, reading a volume of travels.

"How is that!" he exclaimed. "Where's my supper?"

"I don't know," replied the wife, "I began to get breakfast at at six o'clock this morning, and *my eight hours ended at 2 P. M.*

Alaska.

"owed" for the (7) million!

My country! 'tis of thee,
Just purchased from Rooshie!
Of thee I speak!
Land where my fathers caught
Whales! who ever taught
You—who ever taught
Freedom to shriek.
How "dear" art thou to me!
Of Columbia's eagle the
Last new tail feather!
"Dear" art thou at any price,
But now it seems so very nice
To have so "dear a thing on ice"
In this hot weather!

An old and weather-worn trapper was recently seen sauntering along the main street of one of our western villages. Pausing in front of a little meeting-house a moment, he went in and took his seat among the congregation. The preacher was discoursing on the text of the "sheep and the wolves," and, having evidently been drawing a contrast between the two subjects, says he:

"We who assemble here from week to week, and do our duty and perform our part, are the sheep; now, who are the wolves?"

A pause, and then our friend, the trapper, rose to his feet, and said:

"Wa'al, stranger, rather than see the play stopped I will be the wolves!"

The preacher was vanquished.

A minister, exchanging pulpits, waited at the close of the morning service for some one to ask him to dinner. All passed out and the preacher got no invitation. He had no alternative but to go home, some miles distant, or loiter around the sheds. As the last man was leaving the church he stepped up to him and said:

"Friend, will you go home to dinner with me today?"

"Why—yes—how far is it?"

"O, only about twenty miles."

"Then I guess you had better go home with me," was the reply.

An Irishman lost his hat in a well, and was let down in a bucket to recover it; the well being deep, and exceedingly dark withal, his courage failed him before he reached the water. In vain did he call to those above to pull him up; they lent a deaf ear to all he said, till at last, quite in despair, he bellowed out:

"Be St. Patrick, if you don't draw me up sure I'll cut the rope."

"Mamma, papa is getting very rich, isn't he?"

"I don't know; why, child?"

"'Cause he gives me so much money. Almost every morning, after breakfast, when Sally is sweeping the parlor, he gives me a sixpence to go out and play."

Sally received a short notice to quit.

Two friends meeting, one remarked: "I have just met a man who told me I looked exactly like you."

"Tell me who it was that I may knock him down," replied his friend.

"Don't trouble yourself," he said; "I did that myself."

During a performance at a theatre in Salt Lake City, the prompter detracted somewhat from the stage illusion by exclaiming in tones audible to all present:

"Hurry up that thunder and lightning there, you?"

A clergyman in this city recently called his little daughter to his side and imparted to her the intelligence that God had given her a little sister. The child seemed pleased to hear it and inquired:

"Does mamma know it?"

When an acquaintance says, 'How are you?' and pushes by you without waiting for a reply, I wouldn't, if I were in your place, follow him more than a mile to tell him you are well.

What is the difference between a barber and a mother? One has razors to shave, and the other has shavers to raise.

Many public men consider themselves the pillars of the State, who are more properly caterpillars.

What is it that causes the saltness of the ocean?" inquired a teacher of a bright little boy.

"The codfish," replied the little original.

Josh Billings says: It strains a man's philosophy the wust kind tew laff when he gits beat.

At what time should an inn-keeper visit an iron foundry? When he wants a bar-maid.

Singing undoubtedly "oils the wheels of care," especially singing "Coal Oil Tommy."

How do you arrive at the height of a church steeple on a hot day? Per spire.

Noah was probably the first person who went to sea for fear of being drowned.

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POWER BELONGETH UNTO GOD.

There are times when men are inclined to exalt themselves, as was the King of Babylon when he walked among the structures his power had reared. There are other times when men feel that they are small indeed, as did the King of France when, amidst the falling fortunes and blighted hopes he was powerless to recover, he exclaimed, "God only is great!" The days through which we are now passing oppress us with the sense of our impotence. We do not propose to attempt to render the stern voice that has spoken to us more impressive, nor to make more vivid the sense of Jehovah's greatness which the muttered thunders of His power, even in its restrained manifestation, have forced upon us all. The occasion is not one for comments. The voice does not summon to speculation. "Let all the earth stand in awe before Him!" seems to be the burden of its address to us, and there can hardly be a person who does not feel obliged, in some measure, to obey.

What an unspeakable privilege to have such a Being for a Friend, an Ally, a Refuge! To feel that when He shakes the solid world, we need not tremble; that when He turns all man's works to destruction, we need not be afraid. He tells us there are those to whom He says in every time of commotion and foreboding, "Fear not, for I am with thee!" Who can estimate the worth to men who feel their danger yet know that they can do nothing, of these few short words! They may look away from their difficulties, and pass through them with their eyes fixed on God, treading hopefully and firmly, where others have no helper.

What an unutterable experience must be his, who in the midst of scenes that bring pallor to the cheeks of the bravest, and faintness to the hearts of the most strong, feels that He who thus displays Himself cannot be a Friend, because of his sins! In view of convictions that must have had a place in the hearts, if not on the lips, of multitudes within these last few days, the folly of opposition to God, of rebellion against His authority, of despising His mercy, of lightly esteeming His love, cannot be expressed. Men have not been wont to think enough of God's *power*. He is able to do all He says He will do. He can sweep His enemies with the besom of destruction. The infinite *reserve* of might in Omnipotence, after such proofs as we have had, fills us with dread; for the feeling with most of us that gives us chief alarm comes not because of what God has done, but from what it is so evident He can do at any moment. None of us can escape the eye that ranges the universe. None of us can be independent of the hand that in turn upholds, and shivers the worlds. Surely, we should seek peace with such a God. Then we may have confidence in Him, and see His salvation even to the last, for though heaven and earth shall pass away, His word shall not fail.

IMPLICIT TRUST.

We do not mean by implicit trust, a faith which has no foundation in honest and careful, and even rigid, investigation. We do not insist that men shall take the Bible as of Divine authorship, without evidence that may satisfy the reason, when the province of reason in such a case is properly defined. But when this is established—when we really believe that its declarations and promises are the word of God, our faith in them, and our trust in Him, as thus revealed to us, should be as implicit as that of a little child who looks up into his father's face and believes every word he says to him, never asking whether he can comprehend it or not. This kind of trust has always been ridiculed, and it is now, and yet it is most worthy and proper. If I cannot see a house a mile distant, may I not receive the description of one who can? If I cannot traverse the eastern continents, may I not trust the accounts of those who have as being reliable knowledge? If I cannot understand the composition of chemical compounds, may I not take the word of one whose greater powers or attainments render him able to make known the facts to me? If I cannot reach the deep things of God, and wander in darkness through regions which seem only desert, may I not accept the light that scatters the darkness, and reveals these regions as really glowing with beauty I could never have fancied, and teeming with interests of which I have never dreamed? Faith is the grandest, the worthiest, the noblest exercise of a finite mind. It opens the widest and most rational avenue, along which it may make progress. It is as far from credulity as wisdom is from folly, and is no more than the unwavering trust of the child in what his father says, whom he knows never to have deceived him, nor to have erred in what he has told him. This spirit, preceded by the serious study and thought of which I have spoken, when one is capable of these, will distinguish all who enter into the Kingdom of God. It brings us, as little children, around our Father; it drives away pride of intellect, and pride of heart; it opens our ears to His words, and allows no cavil, no hesitation, no fear. Strange, that men should have ridiculed what constitutes the charm and glory of the heavenly home. Strange, that ignorance and weakness should reject that which alone can supply what both experience and reason declare they lack.

EVIL MAY BE GOOD.

It is one peculiarity of God's dealing with men, in all cases, that He seeks to attain the higher object that may be possible, at the sacrifice of the lower, if this is necessary. He wishes to develop and establish a desire for spiritual good in one whom He sees to be devoted to the world and those inferior objects which absorb his thoughts and efforts. The shortest, most effectual, and therefore the best way to effect this, He sees to be by thwarting his plans, rendering his labor idle, and compelling him to sit amidst the ruins of his hopes, while He there presents lessons and inspires purposes, and cultivates wishes, that could not have been pressed on his attention while he was absorbed as before. He sees that prosperity would be an incubus upon the true and abiding happiness of a family; that money would make the members selfish in their relations to each other, and would be a wedge to rive apart the interests that should be common; that an unbroken circle would have no opportunity to test and cherish the finer, more delicate, and more beautiful feelings, which being in exercise here, will culminate hereafter and flourish forever. Therefore, He refuses to allow them wealth, or takes it away after they have gained it. He breaks the circle by the interposition of graves and grief, well knowing, and proving in the result, that loss of money and the translation of those who are loved, may be the most blessed bonds of union, and the most charming means of love-culture that are ever felt, for which all will be willing to give thanks together when they are gathered in their heavenly mansion, for which they are often thankful even here, though they witness the effects through tears.

He sees that a nation or a State does not assume the position He has assigned to it in the progress of the race; that it is hindered by the very prosperity by which it has been distinguished; that it may be ruined by the measure of its growth, and He brings calamities upon it, burdens it for a time with losses, and taxes its nobler qualities till the very strain they feel renders them prominent and in full exercise. Thus He forces before the public view its unworthy features, till there is common consent that they may be put away, and by strange exigencies leads a whole people to a higher level of worth and influence, though every step of the advance may have been taken with lamentation over what were thought at the time to be evils from which there could hardly be any recovery. He sees the Church to be worldly in its spirit, narrow in its plans, by no means prepared for the demands that by His providence He intends to sound in the ears of His people; and He adopts a policy of discipline, sends intimations of difficulty, utters the notes of alarm—perhaps permits apostacy, darkness, disappointment, till the ways of Zion languish, and her enemies begin to exalt. Then, from this experience of trouble, the Church learns the truths that were before rejected, and, from the wilderness in which she has been afflicted and desolate, Zion comes up leaning on the arm of her Beloved, and ready for any service He may require, a thousand-fold more beautiful and strong, because of the furnace in which she has been refined.

Neither the individual, the family, the nation, nor the Church, may be able to see, while suffering the losses of present experience, their relation to the result God has in view. Indeed, could this be seen at the time, the sense of present loss would be so keen that there would be but little sympathy with God in what He designs. Yet, how definitely does this view interpret many things said of God in the Bible, which men have always declared are hard to be understood; and what a flood of light does it pour around the course of His Providence, which is so mysterious often, when examined through the dim medium of vision otherwise supplied. "Shall there be evil in the city, and the Lord hath not done it?" How many infidels have scoffed when they have read these words in the Bible! And how many Christians of weak faith and short vision have stumbled and been sad, when they have seen the apparent triumph of the infidels, and found themselves unable to make this sentiment consist with their ideas of a God altogether benevolent. Admit that what is often called *evil* is in the city, and admit that the Lord hath done it. What we call evil is in His list of most speedy and effective means for the introduction of the grandest blessings into a world where evil has such general sway, and He does it with a full knowledge of the temporary trouble that must result. It is not necessary to refer to instances that abound in history, sacred and profane, in proof of this. God ever has his eye on the ultimate, higher good to be gained by us; and when sacrifice, trouble, loss, as judged by our standards, come between us and that good, He permits these, He even sends them, to be the heralds of that which would be otherwise unknown. It becomes us to study the "uses of adversity," to ascertain the purpose of calamity, public or private, and to find in evil these features by which it is transformed into good.

Baptism as a Christian Ordinance.

This spiritual significance of baptism, as set forth by the terms *baptizo* and *baptisma* in the New Testament appears in the creed of every church, and the teaching of all scholars, who have, according to the wisdom that is in them, attempted to give the sense of the Scriptures, except those who subscribe to the views of the Bible Union. To show the world-wide contrast between these two lots of opinions, I will, as briefly as possible, quote from the creeds of some of the leading denominations of the Protestant Church, and some of her ablest scholars, and then give the meaning of *baptizo* as held by the scholars of the Bible Union.

First in point of age is the *Heidelburg Catechism*, the exponent of the faith of the Reformed Church of Germany and Holland. "How is it signified and sealed to thee in *Holy Baptism*, that thou hast part in the one Sacrifice of Christ on the Cross? Thus: that Christ has appointed this outward washing, with water, and has joined therewith this promise, that I am *washed with His blood and spirit*, from the *pollution* of my soul, that is, from all my sins, as certainly as I am washed outwardly with water, whereby commonly the filthiness of the body is taken away."

Second. Of the Westminster Catechism, the acknowledged standard of Presbyterians and Congregationalists: "What is baptism? Baptism is a sacrament wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace and an engagement to be the Lord's."

The creed of the Episcopal Church is thus expressed: "Baptism is also a sign of regeneration, a new birth, whereby they that receive baptism rightly, as by an instrument are grafted into the Church, the promises of the forgiveness of sins, and our adoption to be the sons of God by the Holy Ghost visibly signed and sealed."

M. E. Church: "Baptism represents the necessity of the sprinkling or washing the soul from sin and pollution by the Holy Spirit in His purifying influences. It is an outward and visible sign of an inward and spiritual grace."

Among the Baptists, though each church is independent and adopts its own formula of faith; yet that of the Baptist Convention of New Hampshire is believed to express, with little variation, the general sentiments of the regular or associated Baptists. On baptism we read as follows: "Christian baptism is the immersion of a believer in water in the name of the Father, Son, and Spirit, to show forth in a solemn and beautiful emblem our faith in a crucified, buried, and risen Savior, with its purifying power."

These being the truths entering into the creeds of our churches, I quote from a few of our distinguished scholars. Among the Reformers, says Calvin: "Therefore, those who have imagined that baptism is only a mark or sign by which we profess our religion before men, have not considered that which is the principle thing in baptism, which is that we ought to receive it with this promise: 'He that believeth and is baptized shall be saved.' In this sense we are to understand what is said by Paul, that Christ sanctifies and cleanses the Church with the washing of water, by the word;' and in another place, that 'according to His mercy, He saved us, by the washing of regeneration, and renewing of the Holy Ghost;' and by Peter, that 'baptism doth save us.' Paul connects together the 'Word of Life' and the baptism of water, as if he had said, 'our ablution and sanctification are announced to us by the Gospel, and by baptism this message is confirmed.'"

But I need hardly multiply quotations, when the authorities of the Church are unanimous on the question of the spiritual significance of *baptizo* and *baptisma*, but still I desire, to adduce some further testimony from Baptist writers whose standing in the denomination cannot be gainsayed. F. B.

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A few chapters at the close of the book are upon general themes, one of which is "Guessers of Truth," and the discussion of it is so direct and clear that it deserves marked attention. Here are some extracts from this chapter:

For now well-nigh six thousand years mankind has been guessing at Truth, with what result its mythologies, philosophies, wise sentences, and the rest may declare to those that read them. That the Truth itself has been meanwhile declared, nay, has been declared from the beginning, has proved little check. For most of those years it has been known in the narrowest circle, a mere pin-point of light within a sphere of darkness; and even now it is but advancing with a slow and irregular step, and as if fighting its way over the barricades. Four-fifths of men are still reduced to guesswork for any knowledge of the things that are, and failing the sun and stars, make shift to grope their way by a fitful firefly radiance. But even with positive truth known as widely as may be, there is abundant room and perhaps necessity for guessing. For the truth is so manifold, and by its nature hidden, that although discovered in its outline, various of its part are still shrouded, and to be humbly guessed at rather than rudely unveiled.

Guessing of this sort is no light and hap-hazard matter, a sport for idle hours, or for other than serious and profound minds. Those only who come with reverent and tractable minds to the truth they know, are likely to guess at the unknown; those who search after it lovingly for its own sake, and serve for it in patient and long and rigorous servitude. The Christian thinker may be still a guesser, but thought is no longer one great guess. It is based upon the common verities of revelation; on these it builds its speculations concerning the yet unknown; by these it shapes its wise sentences, and wields the truth of God into the facts of life; out of these it springs, and back to these it ever returns. Some of the earliest of such Christian guesses are crude enough, and with a great baldness and sameness of form; at times, however, with the distinctness and pregnancy of a proverb; often the simple setting of words of Scripture; not seldom trifling and fanciful. Their range is narrow, extending over the teaching of life and the experience of the Christian, but avoiding philosophy, science, and politics.

It may be hoped that some other Christian guesser will arise, moving within less narrow and arbitrary limits, with more creative energy of thought, and essaying rather than shunning the problems of modern life and modern science.

For those who do venture, and with honest purpose of discovery, there are infinite and abundant pleasures, joys like Columbus's when he touched the new land, or Le Verrier's when he found his planet. Our world is still full of hard and tangled problems; may we not guess at the loosing of them? Science is not rounded off like a measured and definite sphere; is there not yet some further region to him that will manfully go out and seek it? Are there not certain great gaps in our knowledge, confusion in the things we know? May they not lead the quiet and patient thinker to those truths that will fill up the one and explain the other? Nay, even in spiritual wisdom how much each generation learns from the last, how much has still to be learnt! But Christ is absolutely true, the point whence we start and where we must end. From Christ and to Christ includes the whole circle of our knowledge and the whole circle of our uncertainty. All truth and all the ways to truth must end in Him who is the Truth and the way. Being in Him, what is unknown need not perplex us, cannot baffle us, for He knows it, in whom *are hid all treasures of wisdom and knowledge.* And above all, we have by Him that knowledge which is eternal—whatever way human guesses may shift—of a Redeemer from the woe, and wreck, and curse of sin, the knowledge of God and Jesus Christ whom He hath sent.

For sale by Bancroft & Co.

A. Roman & Co. have just published two beautiful books for children, that have one peculiarity which specially commends them. They are thoroughly Californian. The authors, publishers, and the characters and scenes, belong to the Pacific Coast, and the books are proof that in none of these, are we behind the other portions of the country.

A Boy's Trip Across the Plains, by Laura Preston, is a pleasant narrative of incidents and facts that would be likely to excite attention among the young in a journey overland to California. The principal character is a boy who deserves the admiration children will be certain to bestow upon him.

Inglenook, by Carrie Carlton, is a story of California life, and is well sustained and well written. In beauty of execution, and general taste, these books will compare favorably with any of like style published at the East.

Periodicals Received:

Hours at Home for October. New York: Chas. Scribner & Co.

Catholic World for October. New York: Catholic Publication House.

The Sabbath at Home for October. Boston: American Tract Society.

The Family Christian Almanac for 1869. Boston: American Tract Society.

The American Quarterly Church Review, October, 1868. New York: Bible House.

Christian Work, or News of the Churches, for September. London: S. W. Partridge & Co.

The Presbyterian Monthly for October. Philadelphia: Presbyterian House.

The Family Treasury of Sunday Reading. Part 53. London: T. Nelson & Sons.

The American Missionary for October. New York: American Missionary Society.

Merry's Museum for October. Boston: H. B. Fuller.

LITERARY ITEMS.

Stereotyping Newspapers.

Few persons are aware of the fact that our principal morning journals are not printed directly from the type but from stereotypes taken from the regular forms. The whole time consumed in making the plates of the four pages is about twenty minutes. It is accomplished thus: Each page is made up in a separate form, on a table in size and height expressly adapted for the purpose; the legs of this table are furnished with castors, and as soon as the form is locked, the table is rolled into the stereotype room. The form is then removed to the moulding table; the latter has an iron bed, the cavity of which is filled with steam, as heat is one of the requirements in facilitating the operation. After the right temperature is attained, the form is removed again to the imposing table, and two or three sheets of paper laid over the surface of the type, and they are then beaten down with a brush in the same manner that printers proceed in taking a brush proof. The form is then carefully slid upon the moulding table, and another and heavier sheet of paper is placed over the first; this is covered with a wet blanket, the whole slipped under the press attached to the moulding table, and the power applied. This is done almost instantly, when the form is again run out, and the paper peeled off in a complete matrix of the whole form. A preparation of French chalk is now applied to the surface of this paper, when it is placed into the mould, and the hot metal poured against it and the plate almost instantly formed. It is now removed to the plainer; is cut, routed and justified, and in a few minutes is on its way to the press room. These plates are cast in the exact form required for a cylinder press, and are about half an inch in thickness.

Careless Use of Pronouns.

One of the most common mistakes is the use of the personal pronoun in the plural, when it should be singular, in sentences like these: "Every one must judge of their own feelings." "Let every boy and girl study their own lesson." Any one sees that it will not be *strictly* correct to use either *his* or *her*, and hence *their* is seized upon as the pronoun of the common gender including both boys and girls; but the use of the singular nouns, and the distributive pronoun *every*, requires that the pronoun in place of *their* should be in the singular, in order that it may agree with its antecedents in number; and though not strictly accurate, by the common consent of scholars and grammarians, *his* must be used instead of *their*. A multitude of mistakes in sentences similar to the above grow out of the great want, in our language, of a personal pronoun in the singular, possessive, *common gender*. Cannot some of the philologists or grammarians, at a single bold dash, move an amendment in this matter, which shall be carried by acclamation?

There is another common mistake, growing out of the use of collective nouns. In many cases, good grammarians even, are puzzled to determine whether they may best be used in the singular or the plural number; but every one can easily see the necessity of using the *same* number, whether plural or singular, through the entire paragraph. Here is an example of this error: "The River Church *has* purchased a parsonage for *their* pastor." *Its* must be used, of course, in place of *their*, as *Church*, the antecedent, is used in the singular.—*Congregationalist.*

Jean Ingelow's Poetry.

Miss Ingelow lived in a low, flat country, on the sea-shore, in an old town full of antiquities and memorials of the past—a city of Roman sea-walls and Norman churches; environed with rich English meadows, stretching along a pleasant river; yet with a great light-house always before her eyes, and the sound of the sea in her ears. Might not such a home be guessed at from her first volume? Her poetry is either of the sea or the meadows. Her favorite landscape, repeated even to weariness, is the low horizon which the sky encloses without a break. Mountains seem to be alien to her verse. Here and there they come in, but rather as things learned from books than personal experiences. No long poem is concerned with them. But her largest work is the history of a Deluge, and perhaps the best of her minor poems is a story of the High Tide that so damaged her native city in 1571. "Winstanley," another of her best poems, is the history of a light-house. When she writes of the land, she chooses always country scenes and objects; the stir and tumult of a great city are never felt in her verse. In short, she reflects, more strongly even than most of her guild, the image of her youthful surroundings.

A boy entered a stationery store the other day and asked the proprietor what kind of pens he sold.

"All kinds," was the reply.

"Well then, I'll take three cents worth of pig pens."

Educational.

Chesterfield as a Teacher.

In all parts of the training of youth we naturally turn to books for assistance. A good volume is a friend who comes in to lend to the hackneyed counsels of the fireside something of the reviving charm of novelty. It comes in also, to multiply these counsels, by virtue of that superior wisdom and longer study which a published author is supposed to have brought to his theme. But especially do we look to literature for aid in the teaching of polite manners and gentlemanlike deportment. Few teachers and parents feel entirely competent to the handling of subjects like these. They require a special taste, as well as a wide and varied social experience. We know well enough the great principles of self-respect and respect for others upon which true politeness is founded, but we do not know all the various conventionalities and possible expressions of those principles in deportment and manners. We turn, therefore, to the authors who have made these matters a study. And the prime caution here is a negative one—to avoid Lord Chesterfield. This nobleman's *Letters to his Son* enjoy, by reason of their long publication, a wide advertisement, on the strength of which they are widely purchased for presentation to the young. But they are wholly undeserving of this honor. In the opinion of the best judges, both of morals and of gentlemanhood, they offer false and misleading counsels. "Lord Chesterfield was a worldling-gentleman, and how surely the gentleman sinks when the worldling is in the ascendant, his doings and counsels teach." "Chesterfield found the standard of gentlemanhood low, and he left it lower." "They are just such letters as a polished infidel man of fashion would write, and depict anything but the true notion of gentlemanhood." "A brilliant polish on the surface would atone, according to the maxims of Chesterfield, for any rottenness, however great, within." The first two sentences quoted are from Calvert's volume, entitled *The Gentleman;* and the last two from Collier's new and interesting *History of English Literature.* And these severe judgments are fully supported by an examination of the *Letters* themselves. Sentence after sentence may be quoted which would make any thoughtful father tremble for his children, were they uttered by a visitor at his table. "Even polished brass will pass upon more people than rough gold." "My great object was to make every man I met with like me, and every woman love me." "Make your court particularly, and show distinguished attention, to such men and women as are best at Court, highest in the fashion and in the opinion of the public; speak advantageously of them behind their backs in companies who, you have reason to believe, will tell them again." "The pleasures of high life and good company (though possibly in themselves not more moral than those of low life) are more delicate, more refined, and less disgraceful; and, in the common course of things, not reckoned disgraceful at all." Whoever, therefore, should be taken as a teacher of politeness, Lord Chesterfield should not. C. R. C.

Natural Philosophy.

I.

Mirage.—A mirage was visible lately at Dover, England. The dome of the cathedral and Napoleon's Pillar at Boulogne, were to be seen from the Crescent Walk by the naked eye, but with a telescope of ordinary power the entrance of the port, its lighthouse, its shipping, and the surrounding houses, the valley of the hill-side of Capecure, and the little fishing village of Portel were distinctly visible; while on the eastern side the principal features of the country, the lighthouse of Cape Grinez, the adjacent windmill, numerous farms and villages, with their windows illuminated by the setting sun, stood out with extraordinary clearness. While these were under observation, a locomotive was seen to leave Boulogne and travel some miles in the Calais direction by its puffs and wreaths of white steam. Shortly after sunset the mirage subsided.

II.

Varieties of Steel.—It was long accepted as a truism in the art or science of metalurgy that steel is simply a carbide of iron, that is, a compound of carbon and iron, the former element being present in the compound to the extent of from one to one and a half per cent. This chemical definition is now quite superseded. Steel has become a generic term, and of the genus steel there are various species. Ordinary steel is carbon steel; but steely compounds of iron have been produced which have the same general properties as ordinary steel, the carbon of which is replaced, either in whole or in part, by other chemical elements. Thus we now have tungsten steel, in which the metal tungsten is combined with the iron; manganese steel containing the metal manganese; and other steels containing chromium and titanium. In the cases just mentioned the steel is invariably a compound of iron with another metal; it is, in short, an alloy. Other species or varieties, however, contain non-metallic bodies as the steel-generating materials. Carbon is one of these elements; and, therefore, it is but natural to suppose that such elements as closely resemble it in their chemical properties will be the most likely to serve in its stead. Silicon, or, as some modern chemists call it, silicum, the basis of silica or flint, is one of the nearest chemical relatives of carbon. The French chemist, Caron, has made silicon steel. Then there is the element boron, full cousin, as it were, to carbon and silicon, the basis of ordinary borax. Steel has recently been made in Glasgow of most extraordinary hardness and cutting power, when used for tools in turning operations. In one instance, the tool did thirteen times the amount of cutting work of an ordinary tool of carbon steel. The process of making this new steel is at present kept secret; but there is reason to believe that it is boron steel. Other varieties of steel besides exist. The material of which the celebrated Berlin castings are made is phosphorus steel, and many Swedish cannons are made of sulphur steel.—*Harper.*

Personal.

Rev. Dr. Lindsley, of the First Presbyterian Church, Portland, Oregon, on a recent Sabbath delivered an address before the Sabbath School of the M. E. Church. The *Advocate* speaks highly of the address, and is pleased with the spirit which prompts such exchanges.

Rev. J. J. Talbot of the Episcopal Church at Gold Hill, has started for his home in Kentucky, his health not permitting him to remain till Spring as he had intended. Services in the Church will be suspended during his absence.

Rev. I. D. Driver who started a few weeks ago from Salem, Oregon, to visit Idaho on business connected with the American Bible Society, was taken ill at La Grande, and compelled to return.

Mr. C. O. Cummings has become one of the proprietors and managing editor of the *Pajaronian*, published at Watsonville. Mr. Cottle is forced to retire on account of failing health.

Mr. Thomas B. Evans, born in San Francisco, will cast his first vote for President at the coming election. Mr. John J. Kell also born in California will vote in San Jose.

Rev. J. G. Fackler preached last Sabbath in the Presbyterian Church at Vallejo.

Rev. A. M. Stewart preached last Sunday at Truckee. The *Tribune* says that Mr. Stewart has written East to secure the appointment of a minister to that place.

Rev. J. S. Wylie has gone East in the hope of restoring his health. The readers of The Occident will hear from him occasionally during his absence.

Mr. F. M. Hackett has been elected Secretary of the Napa Valley Railroad Company in place of Mr. John M. Coghlan, resigned.

Rev. Jesse Wood, formerly of Stockton, will preach for the Methodist Church South, in San Francisco, for the coming year.

Rev. A. Fairbairn of Tomales, preached at Woods' Hall, Chico, last Sunday.

Rev. S. H. Willey is very ill at his residence in Oakland.

THE FAMILY PAPER OF THE PACIFIC COAST.

The Occident.

In every true home there should be found a first class family paper—one to whose coming, father, mother, children will look with eagerness each week. Such a paper is

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THE OCCIDENT contains a greater amount and variety of reading matter than any other family paper on the Coast. It contains choice selections for all classes of readers. Both the child and the person of cultivated literary taste will find in each number matter which cannot fail to be interesting.

THE OCCIDENT is extensively quoted. No other weekly paper on the Coast furnishes so much matter, either original or selected, to the columns of other papers. Whole columns are frequently taken from one or another of its departments. No stronger proof of its excellence could be desired than the fact that it is so well appreciated by contemporaries.

THE OCCIDENT has a complete Agricultural Department, carefully culled from the best authorities, with all the current agricultural items of our own coast, and full market reports. The Mining Department is also very complete.

THE OCCIDENT gives a summary of Pacific Coast news and of Eastern and Foreign Telegraphic News. These items are not hastily thrown together, but are carefully prepared, and are consequently copied to a great extent. The Personal Department is the most complete collection of personal news to be found in the State.

THE OCCIDENT is the official organ of all branches of the Presbyterian Church, and contains full religious intelligence concerning the progress of all denominations. Although a religious paper, it is not sectarian. Its aim is to make men better and happier by the inculcation of the principles of the Christian religion.

THE OCCIDENT is universally admitted to surpass all other papers in the State, in typographical appearance and systematic arrangement of its contents.

Read what the papers say of

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"Has commenced its second volume, enlarged and improved and with excellent prospects. It is full of 'knews,' views, and family reading, and is ably edited."—*Brooklyn (N. Y.) Union.*

"It gives evidence of ability, tact, and judgment in its management."—*Cincinnati Presbyter.*

"An able paper of the same form as the *Statesman.*"—*Philadelphia Statesman.*

"One of the best of papers."—*Zion's Herald, Boston.*

"Well filled with readable articles. An important accession to the literature of the coast."—*S. F. Bulletin.*

"Its typographical appearance is finer than that of any weekly paper published on this coast."—*Chronicle.*

"A periodical worthy of patronage."—*Sacramento Union.*

"It is already attracting a great deal of attention. Its original articles and judicious selections make it an intellectual treat."—*S. F. Fair Press.*

"The ability displayed gives promise of success."—*S. F. Times.*

"The best style of any weekly issued in San Francisco."—*Pacific Churchman.*

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"A neatly printed and ably edited sheet."—*Alameda County Gazette.*

Rev. James Eells. D.D.
Rev. E. B. Walsworth, D.D. } Editors.

TERMS—$4 00 a year in advance; $2 50 for six months.

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What is Said

In the last number of the *Vallejo Recorder*:

The Occident—This elegant journal, the organ of the Presbyterian Church on this coast, published by Bancroft & Co., is worthy of a place in every household. Too much cannot be said in its praise.

Practical and Scientific.

AGRICULTURAL.

Amateur Farmers.

Donald G. Mitchell, in "Hints about Farming," suggests that the orators at agricultural fairs are disposed to give too much of rose color to their statements, and to elevate farming into the position of one of the exact sciences. These speakers only view the poetic side of farm life—they put stramonium in barren fields where it never grew, and make the female birds chant a gay carol, which they never do. Mr. Mitchell, popularly known as "Ik Marvel," thus comments on amateur farmers:

The misfortune about this farm rhetoric is the notable fact that it is most persistently and persuasively indulged in by those who know very little about the practical drift and intent of farm life. They do not have the kicking cows to milk, or the corn to replant after the crows, or the bar-post to reset after an Irish teamster. They never reach to the core of the matter.

It is extraordinary, indeed, how a man of fine imagination can make a dazzling and fascinating thing out of only earthly materials. Goldsmith stewing in London chambers, strolling out of the dirty Strand for a steak, greasy and savory with onions, at his chop house can yet spin for us pretty and deft rhyme about the "loveliest village of the plain," and honest rustics as one could wish for. And yet if Goldsmith had lived among them they would have fleeced him just as surely as the landlady in the Strand. Not because they were worse people, but because they were people, and not shepherds and shepherdesses with pretty crooks and rosettes in their shoes; not because rogues, but because struggling for such livelihood as their wits and work would earn them; and because country pursuits are, after all, no sufficient panoply against the devices of the devil.

Oaks are fine things; and rivers are fine things; and so are sunsets, and morning glories, and new mown hay, and fresh curds, and spotted calves; but after all, a farm and farming do not absorb all the romance of life, or all its stateliest heroics. There are health, and beauty, and independence, indeed; but there are also sweat, and anxiety, and horny hands, and a great deal of dust in the hair.

For a man who is thoroughly in earnest, farming offers a grand field for effort; but the man who is only half in earnest, who thinks that costly barns, imported stock and a nicely rolled lawn are the great objects of attainment, may accomplish pretty results, but they will be small ones. So the *dilettanti* farmer, who has a smattering of science, whose head is filled with nostrums, who thinks his salts will do it all, who doses his crops now to feebleness and now to an unnatural exuberance, who dawdles over his fermentation while his neighbors' oxen are breaking into his rye field, who has no managing capacity—no breadth of vision—who sends two men to accomplish the work of one—let such a man give up all hope of making farming a lucrative pursuit. But if a man, as we said, be thoroughly in earnest, if he have the sagacity to see all over his farm—to systematize his labor, to carry out his plans punctually and thoroughly; if he is not above economies, nor heedless of the teachings of science, nor unobservant of progress otherwheres, nor neglectful of such opportunities as were the Yale Agricultural Lectures—let him work; for he will have his reward. But even such a one will never come to his "four-in-hand," except they be colts of his own raising; or to private concerts in his own grounds, except what the birds make.

Window Plants.

The *Massachusetts Ploughman* in an article on 'House Plants" says: Ivy may be trained about your picture frames, to creep over the mantle and windows, or to form a border of the paper around the room, close to the ceiling. The most brilliant flowers do not give so pretty an effect to a room as a thrifty, climbing ivy. Money, Wandering Jew, Myrtle, &c., grow well when hung in the window, and the effect of the graceful drooping sprigs is extremely pleasing, both outside the house and in it.

Turnips and carrots scooped out, filled with earth, planted with canary seed or chicken weed, and suspended by strings in the window, are very pretty. The leaves sprout from the root, underneath, and the plants spring from the seed, simultaneously. Beside the pretty effect, your birds, if you keep them, can have a feast through the winter upon vegetaion.

A common pine cone planted in its several crevices with canary seed, and placed half-way in water in a hyacinth water-glass, is another original and effective flower vase. For hanging vases, you can make for yourselves highly ornamental ones. Bread-baskets, sea-shells, with three holes drilled for a cord, are very pretty; a common wooden chop-basin covered with little knotty branches, gnarled joints, dried fungi, &c., the whole highly varnished, is as picturesque and ornamental a vase as can be desired.

Wild Oats—Their Origin.—European plants cover square leagues on the plains of the La Plata, to the almost entire exclusion of natives. American plants, introduced since the discovery of this continent, have disseminated themselves over the whole of Hindostan, from Cape Cormorin to the Himalaya Mountains. It is, therefore, no exception to the natural order of things that wild oats should be the leading grass of California, and not unreasonable to suppose that they were introduced from Europe, notwithstanding the lapse of time since that shore was first visited and first occupied by civilized man, has been sufficient to efface every tradition of the circumstance. They are found from San Diego to the head of the Sacramento valley, the almost sole occupants of thousands of square miles. Did they supplant the native vegetation; or were those plains and hillsides previously bare? They differ little from the cultivated oat, but seldom grow as thickly as in a farmer's field; frequently cover the lower hills and the sides of the valleys, but are kept off from the richer and moister soils by other vegetation; drop their seed early upon the parched clay and spring up again after the winter rains, out of the sun-cracks which have saved a portion from hungry beast and sweeping fire. Their wide dissemination does not indicate oats as the staple crop of the State, and experience has shown barley and wheat to be more profitable; but it does, in connection with the character of the unquestionably native flora, reveal a mood of nature propitious to early ripening, favorable to shallow-rooted annuals, and averse to those perennial grasses which form a sod.—*Hours at Home.*

Weight of Milk.—W. S. Grow writes to the *Massachusetts Plowman* in regard to the weight of milk from different cows: "I have lately measured and weighed one quart each from seventeen cows: all but one weighed just two pounds and one ounce; one weighed two pounds only. My cows have given milk from fifteen down to two months: the one whose milk weighed but two pounds has given milk about one year; the last part of September last she gave sixteen quarts per day. One milking was set and skimmed, and the cream from it made in ten minutes one pound of as good butter as I ever saw; the buttermilk was all out before salting. Opening an old book in which I kept some minutes in 1858, when I was making butter and selecting cows for that purpose, I find that on the 19th of September I weighed and set separately the milk of some young cows; from one the milk weighed six pounds and two ounces; the butter six and one-half ounces; another six pounds of milk, eight ounces of butter; the third seven pounds and six ounces of milk, eight ounces of butter; fourth, eleven pounds and twelve ounces of milk, twelve ounces of butter; the above statements are on paper and I know them to be correct."

Useful Hints.—Rich cheese feels soft under the pressure of the finger. To keep one that is cut, tie it in a cloth, put it in a cool, dry place. If mold appears on it, wipe it off with a dry cloth.

Flour and meal of all kinds should be kept in a cool, dry place.

To select nutmegs, prick them with a pin. If they are good, the oil will instantly spread around the puncture.

Keep coffee by itself, as its odor affects other articles. Keep tea in a close chest or canister.

Oranges and lemons keep best wrapped close in soft paper, and laid in a drawer of linen.

Bread and cake should be kept in a tin box or stone jar.

Soft soap should be kept in a dry place in the cellar, and should not be used till three months old.

Bar soap should be cut into pieces of a convenient size, and laid where it will become dry. It is well to keep it several weeks before using, as it spends fast when it is new.

WEEKLY MARKET REPORT.

Wednesday, October 28, 1868.

Flour—Sales of 500 bbls Vineyard and Orange Extra, hf sks, $6. We quote jobbing rates for city brands as follows: Superfine, in sks, ₱ 196 lbs, $5@$5 25; Extra, in sks, $6@6 25.

Wheat—Sales of 1,500 sks choice, in two lots, $1 80; 2,000 sks do, free on board, $1 80. Market dull and prices nominal. We quote ordinary coast at $1 40@1 50; common to fair milling, $1 60@1 70; fair to choice shipping, $1 70@$1 80; good to choice milling, $1 75@1 85 ₱ 100 lbs, latter an extreme figure, obtainable only for strong lots.

Barley—We note a round sale of 1,000 tons for export, private; very few round lots of choice offering. The nominal range of the market is $2 25@2 40 ₱ 100 lbs.

Oats—Sales of 200 sks light, $1 65; 1,000 sks do, $1 70; 100 sks choice, $2. We quote good to choice Oregon at $2 @$2 15 ₱ 100 lbs.

Potatoes—Sales of 250 sks Pigeon Point, balance in hands of principal receiver, $1 30; 225 sks Mission, 90@95c; 100 sks do, $1; 100 sks Bodega, $1; 400 sks do, $1@$1 12½; quotable as to range at $1@1 15. The *Pacific*, from the north last evening, brought 2,500 sks Humboldt, of which no sales had been made up to noon to-day; quotable at $1 25@1 30. No fresh Carolina have been received for a day or two; quotable nominally at $1 37½ ₱ 100 lbs.

Onions—There are none in first hands, though we note considerable inquiry. There was a sale of a small lot yesterday at $1 75 ₱ 100 lbs.

Beans—We quote jobbing rates for first quality as follows: Bayo, 3½@3¾; Butter, 4@4½c; small White, 3½@3¼c; Pink, 2¾@3c; Pink, 2¾@3c; Red, 2¾c ₱ lb.

Rye—Sale of a small lot of inferior at $2 10 ₱ 100 lbs.

Buckwheat—No sales; quotable at $1 75 ₱ 100 lbs.

Mustard Seed—700 sks choice English White sold a few days ago, but not before reported, at 5⅜c, an extreme figure; fair to choice California Black is quoted at 3½@4c ₱ lb.

Flax Seed.—40 sks choice, 4c; 600 sks reported sold, private. The mill continues to pay 4c ₱ lb for choice.

Bran—Sales of 125 tons, $21 50@22 50 ₱ ton.

Middlings—Fine are dull at $35@40 as extremes, though nothing but a choice article will bring $37 50; feed descriptions range from $28 to $44, inside figure for coarse.

Oil Cake Meal—Quotable at $30 ₱ ton from the mill.

Hops—New crop California are quotable at about 25c ₱ lb.

Hay—Sales of 75 tons common to good at $9@15; choice is quoted at $15 ₱ ton.

Dairy Products—California fresh roll Butter is quoted at 60@65c; occasionally small lots of extra choice sell at a slight advance on the outside figure; California pickled, 42½@45c; Cheese 17@19c for California, and 18@20c for Eastern dairies; Pineapple Cheese $18@21 ₱ dozen; Eggs are firm at 65c ₱ dozen.

Provisions—Bacon is jobbing at 14@14½c for California smoked; Oregon do, 14@14½; California Hams, 16@17c; Oregon do, 17@18c; Lard, 13@13½c, and 14c ₱ lb for small tins.

Poultry—Live Turkeys are quoted at 15@16c ₱ lb; Hens and Roosters, $6@7; Spring Chickens, $3 50@4 50; Ducks, $4 50@5 50; Quail, $1@1 25 ₱ dozen; Geese, $2@$2 25 ₱ pair; Venison, 8@9c ₱ lb.

Wool—Sales for the week, by two of the leading receiving houses amount to 150,000 lbs. The market continues active and prices unchanged; good to choice shipping grades are quoted at 16½@18c; fancy lots, 18½c; burry, 11½@13½c.

Hides—Sales since last Wednesday of 1,400 California dry at 14@15c for usual selection; salted, 7½c ₱ lb.

Tallow—The market is but poorly supplied, and quotation range from 7½@8½c, according to quality and description of package. There is but little disposition to pay over 8c for good Beef. Sales for the week of 10,000 lbs good, for local use, 8c; 3,000 lbs very choice, in tins, 8½c, ₱ lb—an extreme figure.

San Francisco Cattle Market.

The demand and supply are about equally balanced, and hence prices are without change, if we except a slight decline in Hogs on foot.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7@8c ₱ lb.
do 2d do 6@7c ₱ lb.
Veal—Ranges from 6 to 10c ₱ lb.
Mutton—Is steady at 6@6½c ₱ lb.
Lamb—Has declined to 7@8c ₱ lb.
Pork—Undressed, 4½@5½c; dressed, 6½@7c ₱ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

Discovery of Coal on the Humboldt.—We were shown by Judge Carter, one day this week, some samples of coal taken from the outcrop of what appeared to be an extensive coal field, situated about eight miles from the Humboldt river and Gravelly Ford. The samples in Judge Carter's possession burned very freely, giving out the unmistakable bituminous smoke and odor, and in appearance resembled exactly the coal found to the east of Salt Lake along the line of the Union Pacific Railroad. The discovery was made by Judge Carter, William Gregg and another man whose name we did not learn.—*Humboldt Register.*

A Rich Mine.—A correspondent of the *Mining Press* says the Alaska, six miles east of Camptonville, promises to be one of the richest quartz mines in the State. The ravine below the mine yielded $100,000 in quartz gold to placer miners in 1857 and 1858. A five stamp mill has reduced three hundred and sixteen tons of rock this year, averaging $42 50 per ton. The lode is from four to six feet thick.

Treasure City.—The mountain upon which Treasure City, White Pine, is situated, is 9,262 feet high; the town is 400 feet lower than the top of the mountain, or 8,862 feet above the level of the sea—2,657 feet higher than this city. Above the town the peak of the mountain towers like a huge spire, the top of which is 1,004 feet higher than the summit of Mt. Davidson.—*Virginia Enterprise.*

Yellow Jacket Mine.—This mine is looking exceedingly well. The rich body, on the 810-feet level, mentioned by us heretofore, is now fully five feet in width and of unknown extent in all directions. It is too rich to be worked by the common mill process and is being shipped to Dall's mill, Washoe Valley, for reduction by the Friberg plan.—*Virginia Enterprise.*

Copper.—The Mariposa *Gazette* reports that 50 tons of copper are shipped per week from the Buchanan Hollow Mine, in Fresno County, 25 miles from the town of Mariposa, and 30 miles from Overton's Landing, on the San Joaquin River, from which point it is shipped by steamer, when the water is high enough.

Rich Specimen.—A 100-pound chunk of black sulphuret ore, taken from the 850-foot level of the Yellow Jacket mine, is on exhibition at Gold Hill. An essay of it shows that a ton of the same would yield, silver, $3,676 53; gold, $1,783 61; total, $5,460 14.

Mining Enterprise.—The owners of the ground between the Ophir and Gould and Curry mines have organized a consolidated company and will sink a shaft 900 feet deep.—*Nevada Gazette.*

Eureka District.—A new claim, supposed to be on the extension of the Banbury ledge, is now being opened, and is yielding as rich ore as was ever seen in the district.—*Nevada Gazette.*

Mariposa Estate.—The Mariposa grant, it is stated, has passed into the hands of new parties with some promise of a successful termination of the difficulties of the old company.

Puget Sound.—The gold miners on the beach at Gray's Harbor are still at work, making satisfactory wages.

White Pine.—Discoveries of extraordinary richness continue to be made in the White Pine District.

SCIENTIFIC.

Arctic Expeditions.—It will doubtless cause a thrill of mingled surprise and sorrow to learn that after all that has been done to discover the Franklin expedition, two of its members survived to as recent a period as 1864. These were Capt. Crozier and a steward of one of the lost vessels, who died near Southampton island while endeavoring to make their way to that place, in the belief that they would there find a whaling vessel which would carry them home. Dr. Hall is confident of the identity of Capt. Crozier with one of the men so described to have perished, and has in his possession several articles that belonged to him. The fate of these two unfortunate men, who after eighteen years wandering through Arctic wastes, had so nearly reached a place within reach of civilized man, forms one of saddest chapters in the melancholy and mysterious story of the lost.

Electric Telegraph in China.—The Chinese Government, through Envoy Burlingame, has conceded to a company the privilege of connecting the great seaports of the empire, by submarine electric telegraph cable, and it is proposed to commence operations at once, by laying down a line of nine hundred miles between ten of the largest ports, which, it is declared, have a foreign commerce of $900,000,000, besides an immense internal trade. When that cable is laid, land lines will follow, ramifying through the whole country, and commanding the communications of the Government, business and social life of a people who have no postal system. To commence this work, a capital of $5,000,000 is to be subscribed in small shares.—*Evangelist.*

Information for Travelers.—An excellent apparatus for informing travelers the names of stations is used on the cars of the Ogdensburg and Lake Champlain Railroad. It consists externally of a box surmounted by a bell, and having a glass plate in front, under which the name of a stations appears in letters about three inches in length. When the train arrives at the station named on the indicator the bell on the top of the box rings; and presently the name of the next station on the line appears under the glass plate. This plate ought to be adopted on all railroads. It would save passengers anxiety and conductors much trouble.—*Boston Journal.*

Bullet-Proof Cloth.—*The United States Service Gazette* says: "We hear of a perfectly flexible cloth which is said to be absolutely impenetrable to bullets. We have not yet seen the article, but we are disposed to think that, though the bullet may not be able to get inside the cloth, broken bones and other consequences of a bullet wound will. In our young days we remember that broad cloth was quite impervious to the bodily substance of the rattan, but we had proof positive that it admitted a very large amount of its most disagreeable properties."

Carbolic Acid.—Carbolic acid, which is nothing more than the disinfectant and preserving element in smoke and creosote, is now coming into very extensive use as a purifying agent. It is used in a solution of one part to one hundred of water. No vegetable germs or insects can live where it is employed. For burns nothing is better than an application of this solution, on cotton, to the burn; or, if the skin is broken, the same diluted with an equal part of water.—*Independent.*

Improvement in Horse-Shoeing.—A Frenchman has invented a new system of shoeing horses. He lets an iron band into a rectangular groove scooped from the outer circle of the horse's foot. This band is fastened with seven rectangular nails, driven into oval holes. The sole of the foot and the fog are thus allowed to touch the ground, the horse never slips, and never get diseases of the feet.

Mummies.—Four hundred mummies, it is stated, were cast up by the earthquakes in Lima, and stand in long lines facing the sea, a ghastly regiment, and a good chance for a photographer.

Transmitting Power.—Compressed air is proposed by Leloup as a means of transmitting power to great distances from waterfalls, even when not needed for ventilation, as in tunnels. The piston of the compressor is to act under water.

Sunshine in Sleeping Rooms.—Sunshine is as necessary to the health of animals as plants, and we should contrive, if possible, to have our sleeping rooms upon the east and south sides of the house. We want more sunlight of the material kind, as well as the spiritual, in our houses. "Faded carpets!" you exclaim. Then out with them, or let them fade. Better a thousand times than have the roses fade from the cheeks of wives and children.

Musical.—One of the lowest musical sounds which it is possible to distinguish is produced by muscular contractions. It is best heard by inserting the extremity of the finger gently into the ear, bringing at the same time the muscles of the hand into strong contraction. The note produced corresponds to 32 double vibrations in a second.—*Independent.*

Perpetual Motion.—The "perpetual motion" chimera is not given up yet. A Dr. Updegraff, of Reading, Pa., thinks he has solved the problem in a combination leverage by which, while a ball on one side is falling and moving the machine, it raises one on the other side to take its turn. He claims to have been offered $100,000 for his invention. We advise him to sell.—*Chicago Advance.*

Influence of the Moon on the Weather.—At the late Scientific Convention in Chicago, Prof. Elias Loomis argued that the moon does affect the weather, just before its full, influencing it toward cloudiness rather than clearness, and following the same law as the sun.

Carbolic Acid for embalming, even without incisions, has proved a perfect success for 103 days. By injecting it into the veins, Prof. Seely thinks a body can be kept a hundred years entirely unchanged.

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General Selections.

Sleeping Dogs.

Some truth may be found in the following; taken from the *Saturday Review* by *Every Saturday*, an excellent collection of articles from the best foreign periodicals:

There is a capital old proverb, often quoted but not so often acted on, called, "Let sleeping dogs lie"; a proverb which, if we were to abide by its injunction, would keep us out of many a mess that we get into now, because we cannot let well alone. Certainly we fall into trouble sometimes or rather we drift into it,—we allow it to gather round us,—for want of a frank explanation to clear off small misunderstandings. At least novelists say so. But, leaving novelists alone, on the whole we find in real life that if speech is silver, silence is essentially golden, and that more harm is done by saying too much than by saying too little; above all, that infinite mischief arises by not letting sleeping dogs lie.

People are so wonderfully anxious to stir up the dregs of everything, they can never let things rest. Take a man or woman who has done something just a little queer,—nothing very heinous perhaps,—that gets noised abroad, and who is coldly looked on in consequence by those who believe the report that arises, or worse. Now the wisest thing undoubtedly is to bear the coldness as the righteous punishment of his folly, and to trust for rehabilitation to that mysterious process called "living it down." If there has been absolutely no sinfulness to speak of, nothing but a little imprudence perhaps, a little precipitancy and a great deal of ill-nature, by all means wake up the sleeping dog, and set him howling through the streets. He may do good, seeing that truth would be your friend. But if there is a core of ugly fact, even if it is not quite as ugly as the envelope which rumor has put about it, then fall back upon the dignity of living it down, and let the dog lie sleeping and muzzled.

Many a man who gets his farthing damages had better have borne the surly growl of the only half-roused dog, than to have retaliated, and so waked him up. The farthing damages representing say a cuff on the head or a kick in the ribs, or a milder "Lie down, sir!" may be very pleasant to the feelings of the yelped at, as so much revenge exacted,—Shylock's pound of flesh without the blood. But what about the consequences? what about the disclosure of your secret follies, and the uncovering of the foundations on which the libel rested? The foundations remain immovable to the end of time if the superstructure is disroofed, and the sleeping dog is awakened, never to be set at rest again while he has a tooth in his head that can bit.

One of the arts of peaceful living at home is contained in the power of letting sleeping dogs lie. Papa is surly,—it is a way papas have,—or mamma is snappish, as even the best of mammas are at times, when the girls are tiresome, will flirt with ineligible young brothers, or when the boys, who must marry money, are paying attention to dowerless beauty instead. Well, the family horizon is overcast, and the black dog keeps the gate of the family mansion. Better let it lie there asleep, if it will be content to remain so. It is not pleasant to have it there certainly, but it would be worse to rouse it into activity and a general yelping through the house. Sometimes, indeed, in a family given to tears and caresses, and easily excited feelings, a frank challenge as to reasons why is answered by a temporary storm, followed by a scene of effusion and *attendrissement*, and the black dog is not wakened, but banished, by the rousing he has got. This is a method that can be tried when you have perfect knowledge and command of your material; else it is dangerous, and nine times out of ten would be an unsuccessful experiment. It is nearly always unsuccessful with husbands and wives, who often sulk, but rarely for causes needing explanation.

A sleeping dog of another kind, which it would be well if women would always leave at rest, is the potential passion of a man who is a cherished friend, but an impossible lover. Certain slow-going men are able to maintain a strong but strictly platonic attachment for certain women. This is all very well so long as the woman minds what she is about; for the passionless attachment of a man depends mainly on her desire to keep things in their present place, and on her power of holding to the line to be observed. If she oversteps this line, if she wakens up that sleeping dog of passion, it is all over with him and platonism. What was once a pleasant truth would now be a burning satire, for friendship routed by love can never take service under its old banner again. And yet this is what women are continually doing. They are always complaining that men are not there friends, and that they are only selfish and self-seeking in their relations with them; yet no sooner do they possess a man friend, who is nothing else, than they try their utmost to convert him into a lover, and are nto well pleased if they do not succeed; which might by chance sometimes happen, like any other rare occurrence, but not often. And yet success ruins everything. It takes away the friend, and does not give an available lover; it destroys the existing good, and substitutes natter.

Just as easy is it to rouse the sleeping dogs of hatred, of jealousy, of envy. You have a tepid, well-controlled dislike to some one; and you know that he knows it. For feelings are eloquent, even when dumb, and express themselves in a thousand ways independent of words. You do not care much about your dislike,—you do not nurse it and feed it in any way, and are rather content than not to let it lie dormant and so far harmless. But your unloved friend cannot let well alone. He will be always treading on your corns and touching you on the raw. That unlucky speculation you made; the election you lost; the decision that was given against you, with costs,—whenever you see him he is sure to introduce some topic that rubs you the wrong way, till at last the sleeping dog gets fairly roused, and what was merely a well-ordered dislike bursts out into a frantic and ungovernable hatred. Young people are much given to this kind of thing. There is an impish tendency in most girls, and in all boys, that makes teazing a matter of exquisite delight to them. If they know of any sleeping dog that an elder carries about under his cloak, they arenever so happy as when they are arousing it to activity, though their own backs may get bitten in the fray. Let a youngster into the secret of a weakness, a sore, or a passion, and if he can resist the temptation of torturing you as the result of his knowledge he may lay claim to a virtue almost unknown in boyish morals. But they sometimes pay pretty dearly for their fun. More than one lifelong dislike, culminating in a disastrous codicil or total omission from the body of the will, has been the return-blow for a course of boyish teasings which a testy old uncle or huffish maiden aunt has had to undergo. Even fathers and mothers have human and personal feelings in excess of their instincts, and they, no more than any one else, like to be put through their paces by the impish vivacity of youth, and made to dance according to the piping of an irreverent lad or saucy girl. If they have dogs, they don't want their children to pry into their kennels and whip them out at their pleasure, and those who do most will naturally get worst off in the great division of family love. "Let sleeping dogs lie," certainly as a rule for private life. Historically the saying does not hold good. For if the great leaders of thought and reform had not roused up the sleeping dogs of their day, and made them give tongue for all after ages to hear, we should be but poorly off at this present time. Many of our liberties have been got only by diligently prodding up that very sleepy dog, the public, till he has been forced to show his teeth, and every school boy's history is full of instances of how much has been done, all the world over and in every age, by the like means. Sometimes the prodded dog flies at the wrong throat on the other side, as we have had a few notable instances of late; and then it would have been wiser to have left him quietly sleeping in the shade, whether at Mentana or elsewhere; to rouse for rending being a poor amusement at the best, and an eminently unprofitable use of leather.

Conversation teaches more than meditation.

EARTHQUAKES.

Their Volcanic Origin and their Function in Nature—The Earth in a Continual State of Perturbation.

The late earthquake which shook the western coast of South America lacks no incident of calamity or touch of the terrible to render complete the afflictive picture of utter horror and elemental wrack.

None of the more direful manifestations of nature's energies—tempest, whirlwind, thunder or flood—is so calculated to affright the imagination as are these throes of the planet upon which we live; and perhaps there is for this (apart from the appalling results that ofttimes attend these phenomena), a reason in the very nature of the human mind. It has often been noted that the *unexpected* is a main element in the horrible. Now, there is no conviction more deep-seated than that, instinctively entertained by mankind, of the firm-based, solid structure of the earth. When, therefore, it comes to pass that its stout-ribbed, immobile fabric is seen to quake and shiver, and the surface on which we mortals so securely tread, treacherously to yield like the unstable sea, the sudden shock given to our firm faith cannot but confound the reason, and awaken a deep dismay. Even when the tremor is harmless it is alarming, but the dread is immeasurably increased when there occurs one of the greater convulsive travailings of nature, such as that which last month overwhelmed the sea-side cities of Peru, Ecuador and Chili.

It is a tragic tale, commingled of all horrors, that comes up to us from that unhappy land. We hear of scores of cities overturned, burying tens of thousands of the inhabitants beneath their ruins, and then deluged by the swollen and angry sea; we are told of the affrighted populations fleeing from present wrath, without food or shelter, to the mountains; of the whole coast for several thousand miles shaken with horrible commotions; of direful subterranean vomitings; of mephitic vapors filling all the air; of violent volcanic eruptions; while to complete the picture of horrors we have the vision of the yawning earth rendering up its old-time burial places, and disclosing the ghastly files of antique dead.

Well, where the uninstructed mind leaves off, fatigued at the thought of so much calamity and puzzled to reconcile such scourges with the conception of a benevolent Creator, Science appears, laboriously studies these strange phenomena in terrestrial physics, succeeds at length in connecting them with the general cosmic plan, and—last triumph of divining power—boldly proclaims that the earthquake itself, desolating as are sometimes its effects, is but a fresh illustration of the great law of compensation, but an incident in a vast system of action to which we owe the very ground we stand upon, and the very land we inhabit.

It is a matter of observation that everywhere around the coast line of every continent, the sea is constantly at work, warring against the land, crumbling away its edges, grinding it to powder, and carrying the detritus away and spreading it out over its own bottom. This process is slow, but it goes on *forever*, and the result is that in time (that is, in the secular time in which geology works) the structure of continents is entirely worn away, and new ones are formed out of the ruins of the former ones. It is quite certain that our present land was formerly the bed of the sea, and that continental masses once reared their forms where now rolls the "deep and dark blue ocean." Now, rightly estimating this mighty power of the aqueous agents which incessantly labor to reduce the inequalities of the earth's surface to a level, it is easy to see that, if they went on unopposed, they would at length "clear away and spread over the bed of the ocean all our present existing continents and islands," and, indeed, they have been at work long enough to have, if unopposed, produced this very result.

It is the earthquake and the volcano which place themselves in opposition to this destructive tendency; so that we may regard the igneous agents as in constant antagonism to the aqueous agents—the latter laboring incessantly to obliterate the land, while the former are equally active in restoring it. What are these igneous agents, and what is their source?

Now, though geology does not say that there may not be a solid central mass in the interior of the earth—"kept solid in spite of the heat by the enormous pressure"—it does say that an immense range of terrestrial phenomena compels us to conclude that beneath the crust of the earth there is a sea of liquid fire, on which the continents and the land underneath the oceans are floating. This central fire is not only incandescent matter, but it is matter in a state of energefic elasticity, continually reacting upon the structure of the earth, and making itself felt more or less palpably—sometimes producing violent undulatory motions, and at other times breaking through the crust, and vomiting forth lava and the central fluid. The former of these commotions are styled earthquakes; the latter, volcanoes; so there is little doubt that they have a common origin, and, as has already been observed, it is their function to counteract the leveling effect of water, partly by heaping up new matter in certain localities, and partly by deepening one portion, and forcing out another, of the earth's envelope. It remains to see in what manner this is done.

In a paper as profound in its views as it is luminous in its statement, Sir John Herschell has indicated the philosophy of these divulsions and upheavals, and we cannot do better here than epitomize his statement. The land, as has been seen, is perpetually wearing down, and the materials are being carried out to sea—thinning toward the land, and thickening over all the bed of the sea. What must happen? If the continents be lightened, they will rise; if the bed of the sea receive additional weight, it will sink. It is impossible but that this increase of pressure in some places, and relief in others, must be very unequal in their bearings; so that at some place or other this solid floating crust must be brought into a state of strain, and if there be a weak or soft place, a crack will at last take place. When this happens, down goes the land on the heavy side, and up on the light side. This is exactly what happens in earthquakes. We should naturally expect that such cracks and outbreaks would occur along those lines where the relief of pressure is the greatest, and also its increase on the seaside; that is to say, along or in the neighborhood of the sea-coast, where the destruction of the land is going on with the most activity. Now, it is a remarkable fact in the history of volcanoes that there is hardly an instance of any *active* volcano at any considerable distance from the sea-coast, while it is to be observed that the favorite sporting places of earthquakes are the regions covered by the great chains of volcanic cones.

That earthquakes operate to raise the land-masses is not a mere matter of speculation, but a fact of repeated observation. In 1822, in a single night (Nov. 10), the whole coast line of Chili, for a hundred miles about Valparaiso, with the mighty chain of the Andes, was hoisted at one shock from two to seven feet above its former level, leaving the beach *below* the old low-water mark high and dry. In 1819, in an earthquake in India, in the district of Cutch, bordering on the Indus, a tract of country more than fifty miles long and sixteen broad, was suddenly raised ten feet above its former level. And again, in 1538, in the convulsion which threw up the Monte Nuevo, the whole coast of Pozzuoli, near Naples, was raised twenty feet above its former level, and remains so permanently upheaved to this day. There are hundreds of the like instances on record, and no doubt when we come to get full scientific accounts of the late convulsion, it will be found that parts of the coast of South America have been raised above their former level.

Such is the way in which earthquakes do their work, and they are *always* at work. According to Humboldt, there is not a day in which the earth is not shaken by these commotions; so that the state of perpetual movement is the normal condition of the surface of our globe, and if we had apparatus sufficiently sensitive we should doubtless detect this constant movement.

Why the working of the mechanism of our planet is attended with so much evil is a mystery beyond philosophy; but we know that these tremendous convulsions are a part, and in a large sense even a beneficent part of the general scheme—that, in the fine language of Lyell, "the earthquake itself, although so often the source of death and terror to the inhabitants of the globe, visiting in succession every zone, and filling the earth with monuments of ruin and disorder, is nevertheless the agent of a consertive principle above all others essential to the stability of the system."

These actions and re-actions incessantly proceed. They have made the world what it is. Modern geology has banished the old notion of sudden cataclysms—of a time when nature

> "Wanton'd in her prime and played at will
> Her virgin fancies."

For the causes now at work are adequate to account for all cosmic changes; and the earthquake is an illustration of agencies which have given the form to our globe, which now continue to modify it, and which, in the future, are certain to subject its huge rondure to new transformations in the cycles of unending change.

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The assured in this Company are not personally liable as in Mutual Companies, which have the power of assessing their membere or of reducing the sums insured, in case of deficiency.

CLERGYMEN, insuring in this Company, are allowed a Discount of TWENTY PER CENT. on first year's premium, and a libera commission will be given on all Insurances influenced by them.

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Family Reading.

By the Sea.

Backward and forward, under the moon,
Swings the tide in its old-time way;
Never too late, and never too soon;
And evening and morning make the day.

Backward and forward, over the sand,
And over the rocks, to fall and flow;
And this wave has touched a dead man's hand,
And that one has seen a face we know.

They have sped the good ship on her way,
Or buried her deep from love and light;
But here, as they sink at our feet to-day,
Ah, who shall distinguish their voices aright?

From their separate burdens of hope and fear
Are blended now in one solemn tone,
And only this song of the waves I hear,
"For ever and ever His will is done."

Backward and forward, to and fro,
Swings our life in its weary way;
Now at its ebb, and now at its flow:
And evening and morning make the day.

Sorrow and comfort, peace and strife,
Pain and rejoicing, its moments know;
How from the discords of such a life
Shall the clear music flow?

Yet to the ear of God it swells,
And to the blessed round the throne,
Sweeter than chime of vesper bells,
"For ever and ever His will is done."

His Yoke is Easy.

The yoke of repentance, subjection, and duty must be worn by every disciple, and though it is hard to bend the neck to it, and yield the stubborn will to Christ, yet, after the yoke has been taken, it is neither a degradation nor a burden. The difficult and humiliating part of religion comes first, and lies in the incipient struggle. When that is over, all is peace, rest, sweetness, growth, enjoyment. One may almost certainly decide whether a religion is true or false by asking the question, is it easy or is it difficult. Religions that are burdened with ceremonies, hampered with traditions, which enjoin masses and sacrifices, fasts, vigils, and penances, are all of human origin, and not of Christ. His yoke is easy. The hard religions, like the Papacy and the countless devices of Paganism, are of the devil. And so are all those ascetic features which have been engrafted upon the various forms of Christianity. Christ indeed requires great activity and energy of service, but these things are not hard. He requires prayer, meditation and watchfulness—but these are delightful. He enjoins upon His disciples a firm opposition to all the foes of righteousness, but in this warfare they have every advantage, invulnerable armor, powerful allies, a glorious Leader. He demands self-denial and conformity to His will—but these are so sweet and comforting to the Christian as to involve but little cross bearing. The roughnesses of religion come of non-conformity to Christ. The discontented intellects who are discussing metaphysics, quarreling with the doctrines, and stumbling over theological dogmas, are far from Christ, and this precisely is their trouble. They need to go to Him, and they never will find rest until they do. Those gloomy Christians who go mourning all their days, filling the air with woful lamentations, are guilty of misrepresenting religion, and do continually contradict its beautiful truths and principles. They have just enough of piety to awaken remorse for sin, but not enough to give them the peace of justification. They are living below their privileges, and are only half broken to the yoke. His commandments are not grievous. His service is no slavery. He shall find his life who loseth it; and whosoever forsaketh all that he hath for Christ's sake, shall receive an hundred-fold recompense in this world, and in the world to come life everlasting.

How simple a thing is the religion of Jesus! It is level with the capacity of a child, and requires no strenuous effort to reach it. Wayfaring men, though fools, need not err therein. It is as reasonable as it is simple; precisely adapted to bring rest to the weary, and peace to the broken in heart. A joyous religion it is, also. It offers redemption from all the real evils of the universe. It removes the fear which hath torment, strengthens the weak, assures the timid, calms the anxious, soothes the irritated, extracts the sting of death which is sin, and fills the soul with love, serenity, courage, hope, and confidence in God. —*Congregationalist.*

Perpetual Presence of Christ.

A Christian should make his Savior a perpetual companion—everywhere, and on every day of the week. Christ offers to walk with him in every day's journey of life. What companionship so enlivening and so purifying as His; who else can make our hearts so burn within us by the way?

Christ's presence with believers is one of the best preventives from sin; one of the best stimulators to duty. Jesus is "made unto us sanctification" as well as redemption. That is—his is a spirit of holiness. And when we live in hourly communion with Jesus it has a tendency to make us holy.

The sense of Christ's immediate presence is a perpetual check upon our lusts—a perpetual spur to our self-indolence. Are we provoked to cutting words or irritating retorts? One look from the gentle, all-forgiving Jesus should be enough to seal the lip and to smooth the ruffled brow. Are we ever tempted to keen bargains and overreaching in business? Selfishness says, "All is fair—others do it—it is the custom of our trade." But what will the pure and holy Jesus say?

How will our account books look to Him when He "audits" them? And so on, all through the calendar of duties and the circle of daily temptations. With my Savior beside me, how will I dare to play the coward, or the cheat, or the trifler, or the sensualist, or the trickster?

Nowhere will Christ's presence be more cheering and sustaining than in the weariness of a sick room, or under the silent shadows of a great bereavement. "Christ comes to me in the watches of the night," said the bed-ridden saint, Halyurton: "He draws aside the curtains and says: It is I; be of good cheer; be not afraid. Here I lie pained with pain; without strength, and yet strong." And when the last farewells have been spoken through the sobs of the dying hour, this never failing Friend will sweetly whisper, "Fear not, I am with thee. Where I am ye shall be also. Having loved my own, I will love them unto the end."—*Cuyler.*

A Mother's Reward.

A gentleman was once visiting a cottage, where the mother of the family was a true and earnest Christian. During the conversation he remarked how happy she must be to see every one of her children (and there were eight of them) so early brought to the Savior's feet, and following Him so closely in their daily lives; and he inquired whether she had adopted any peculiar method in their religious instruction. The poor woman replied that she had only done what every Christian mother ought to do; but on her visitor pressing her still further, she continued with much humility:

"I think I may say I *never* fed my infant children without praying in my heart that God would give me grace to nourish them as inheritors of the kingdom of heaven. Whilst I was dressing them in the morning, I used to beseech my Heavenly Father to clothe them with the robe of Christ's righteousness; when I prepared their meals, I asked God to feed their souls with the true bread from heaven, and to give them to drink of that living water, which springeth up to life everlasting; when I took them to the Lord's house, I prayed to Him to sanctify them, and make them temples of the Holy Ghost; when they left my side for school, I followed them with my eyes, praying that their lives might be like the path of the just, which shineth more and more unto the perfect day; and in the evening, when the hour of rest arrived, I used in silence to ask their Heavenly Father to bless them, and keep them safely in his everlasting arms."

And truly this mother was rewarded for her patient waiting upon God, richly and fully rewarded.

O that more mothers would remember the infinite and awful influences they possess for weal or woe! —*Southern Churchman.*

Gnarled Lives.

It is a solemn thing to grow out of youth and not be a Christian. It is a solemn thing for a young man to grow up into manhood and not be a Christian. It is a solemn thing for parents to wait for their children to get into the trough of the sea before they attempt to bring them to the Lord Jesus Christ. It is a solemn thing to abandon a child to hope and chance, and promise, when all growth beyond youth is wrong growth. I buy an old place of a careless man, and find that the grape trellises have been neglected until the vines have gone in and out, and twisted themselves around the trellis. I look at it for awhile, and say to my gardener:—"See here; which is the cheapest, to take that vine up and burn it, and plant a new vine there, or undertake to trim this up and give it a new start, and endeavor to train it right?" He would say that it was about "six of one, and half a dozen of the other." On the whole it is better to plant a new root, than to seek to change the old vine. Is not this true in regard to a great many men? To undertake to untwist and unlock those gnarled branches which are twisted around their life, is it not taking the very root out of them? How many are here who know this from experience! Conceive yourself as being again in the state of a child, and your whole life as conforming to the wish of your Father who is in heaven; what a mighty change would that be!—*Beecher.*

Truth-slaughter.—Our civil law recognizes degrees in crime. If a reckless driver on the street, or a careless pilot on a vessel, causes a loss of life, he is not hung like the man who waylays his neighbor and maliciously takes his life, but he is held guilty of manslaughter in a lower degree, and is punished therefor.

There are many moral offenses which are committed, even by very good men, the guilt of which is not fully perceived, because it is only in a lower degree. A man borrows money and neglects to return it. He runs in debt without any certainty that he will be able to pay. Often thus, even by those who are deliberately dishonest, others are defrauded. Now, these persons would not steal directly—they would not pick a pocket, but they are guilty of dishonesty in the second or third degree.

Perhaps you ask a minister how large a congregation he has. He does not like to have it thought he is a man of no account, and his answer gives about double the real size. He does not intend to lie—he merely "stretches" the truth. So men will often make promises which they are not sure to fulfill. They would not be guilty of direct *lying*, but we fear they might be convicted of *truth-slaughter* in the second degree.—*St. Louis Record.*

A Slight Mistake.—In a New Hampshire town there lived an ignorant, irreligious, worthless family, Ransom by name, no member of which had been seen inside a church within the "memory of the oldest inhabitant." The village pastor, after years of failure, had at length almost "persuaded" two of the younger scions to promise attendance for one Sabbath; but the fear that they would be the subject of some personal remarks still deterred them. They were in great terror lest they should be publicly upbraided for their misdoings, and called to account for their wickedness.

After much exertion their fears were quieted, and on the following Sunday the eyes of the good pastor's congregation were astonished at the unwonted presence of the aforesaid Ransoms. All went well until the reading of the second hymn, which was the familiar "Blow ye the trumpet blow," etc. Imagine the effect when, at the end of the line "Return ye *ransom'd* sinners home," the elder of our heroes seized his hat, and, with long strides towards the door, shouted,

"Come along home, Bill, I know'd they'd be flinging at us if we came here!"

Gambling. Let every young man avoid all sorts of gambling as he would poison. A poor man or a boy should not even allow himself to toss up even for half a penny; for this is a beginning of a habit of gambling, and this ruinous crime comes on by

low degrees. Whilst a man is minding his work e is playing the best game, and he is sure to win. A gambler never makes any good use of his money, ven if he should win. He only gambles the more, nd he is often reduced to beggary and despair; he often tempted to commit crimes for which his life forfeited to his country; or, perhaps, he puts an nd, himself, to his miserable existence. If a gamler loses, he injures himself; if he wins, he injures companion or a friend. And could any honest an enjoy money gained in such a way?

Young Folks.

A Picture.

Sitting there in the old barn door,
One, two, three;
Gay Queen Bess, with her golden hair,
Meek-eyed Allie, and handsome Clare;
And o'er all, the sunbeams ling'ring there,
What prettier sight can there be?

They are weary; tired of play.
Strange though it may be;
Tired of romping o'er fragrant hay,
With chasing butterflies all the day,
With climbing to look at the nest that lay
High in the apple tree.

Hark! they're telling tales of fairy-land,
Wondrous and strange;
Of bright-eyed maidens, and stern, old kings;
Of tiny beings, with gossamer wings,
Of jewels, and diamonds, and all such things
O'er which childish fancies range.

And now they are building castles of air,
One by one.
Grand and beautiful; towering high!
Filling with rapture each beaming eye;
Yet ready *at only a breath*, to fly,
Quick to be gone.

I can hear the laugh and the merry sound
Of their happy play;
I can see them running to and fro,
And the sunbeams come, and the sunbeams go,
But on no prettier sight have they rested, I know,
Than this, to-day.

Yet call not these life's happiest days,
When they are gone;
For *all* life is happy, if lived aright,
Thus childhood and manhood shall *both* be bright,
And shine each day with a fairer light,
As the years roll on.

But sometimes, far off in the years to come,
When childhood is o'er,
They'll look back to this picture with pleasure I know,
And their hearts will thrill with a warmer glow,
Caught from the sunbeams that come and go,
On the rough, worn floor.

Little Nellie's Red Nose.

Nellie Muller was a bright, quick little body, of out eight years old, but in spite of her many good ualities, she was often in disgrace for being careless nd inconsiderate. Her mother required that the ursery where the children breakfasted should be pt clean and neat, and many a punishment was incted upon Nellie for staining the carpet, or spoilg the clean table-cloth. A more thoughtless little rite never lived, and neither reproof nor whipping emed to make any impression upon her. Her exse, like some other children I have known, was alays, "O, I forgot!" or "I never thought!" The ursery walls were literally covered with the prints her greasy fingers. The table-cloth near her seat as daubed with spots both small and great. Her tle books were torn and dirty; and as for her esses, a new one was soon so stained and ragged, at her father declared she ought to wear nothing t sheet iron.

Last spring, the nursery was newly papered and rpeted, and the mother, calling her children toether, said: "Now listen, all of you, to what I say. hoever gets the first three spots on the new cart, will receive a mark that will not soon be forgotn. Do you hear, Helen?" Nellie looked very ave, for her mother never called her *Helen* except nen she was very much in earnest. So she replied Yes, dear mamma, I will certainly be very care-l." But, alas! alas! before the week had passed, ree large, dark spots were visible on the pretty green carpet. Mrs. Muller questioned her children closely, and found that Nellie, as usual, was the culprit. She did not scold the little girl, but only said, very quietly, "You remember what I told you!" The next morning, when the children met in the nursery, a shout of laughter arose, at which Nellie looked astonished. "What is the matter?" she cried, "I don't see anything to laugh at!"

"Look in the glass! look in the glass!" was all they could say for laughter. Nellie looked, and started back frightened, for on the end of her nose was a spot red as sealing-wax, and rub as hard as she would it could not be removed. She cried bitterly, and her mother said: "The spots on the carpet look quite as badly as that on your nose. One is as great a blemish as the other. You must keep your nose red for three days, as a lesson and punishment to you. You cannot get it off yourself, for it is painted in oil-colors!"

Nellie was much ashamed, and cried until she was quite tired. At the end of the three days the spot disappeared from her nose, but the effect produced by it was lasting. She learned to be a careful and orderly child, if at times she grew negligent, her mother had only to say warmly, "Remember your red nose!"—*Lewiston Journal.*

Bread and Milk.

One morning Johnny (for that was his real name) came to the breakfast table and boldly said he would not eat bread and milk that morning.

"Very well, Johnny," said his mother quietly, and without raising her voice, "I'll set it on this high shelf. You can run off to school."

This run was along a good piece of road, and then a short time through a wood, which gave John ample time to call up his temper and to strengthen his desire not to give in.

Accordingly, on his return, he was all ready to assert the dignity of boyhood, and when he drew up to the table and saw the bread and milk set before him, he felt nerved to any wicked course, and decided not to give in.

"Very well, Johnny," was the mother's calm remark, "I'll set it on the high shelf till you want it;" and a firm wave of the hand sent him from the table, and in due time he was bidden by an authority he could not resist, to run off to school.

That run was not so spirited as the morning run had been. He felt "dreadfully hollow," and had no relish for his usual sport of pretending to be chased by a bear, climbing, in fancied terror, a tree, running out on its branches, and dropping to the ground, only to gain another tree and act the same feat.

On the contrary, he felt as if he would give up. He knew his mother never would, and admitted to himself that he should be glad of that bowl of bread and milk; and when he came dragging home at night, and the bowl was lifted down from the high shelf, without a word of threatening or reproach, he pretty well understood the force of calm and firm authority.

Feeling well assured that he never would eat anything else until he had swallowed that oft-presented and oft-refused bread and milk, he just took to it as quietly as it was offered, and ate it. And after that he never set up his will in defiance of his mother's. I saw the tears of fond love gather in his eyes as he said:

"My mother was a woman of good judgment, and I love to think how she made me obey her."

It is such mothers whom their sons delight to honor."—*Child's Guest.*

The Sky.

What is the blue sky, so grandly arched above our heads? The ancient Greeks supposed it to be a solid substance, spread above the earth at an immense height, in which the sun, moon, and stars were set like diamonds in a ring. The upper surface was laid with gold—the pavement of the gods.

In pagan countries somewhat similar notions still prevail. A converted heathen said to his missionary teacher that he thought the sun, moon, and stars were holes in the solid sky, through which came streaming down to earth the brightness and glory of the heavenly world.

But, in reality, the sky is nothing more than the *air we breathe.* Instead of the solid arch, towering so many thousands of miles above us, where our childish fancy placed it, the blue sky is nothing but the color of the ocean of air, in which we live and move. And, as to its distance from us, it is all *within three or four miles.* For travellers, who go upon high mountain-tops, tell us that they no longer see any blue sky above them there, where the air is so thin that they pant for breath, but only the *blackness* of empty space.

But it may be asked, why do we not see the blue color of the air when we look up to the ceiling of our rooms? Why do we not have a blue sky in the house as well as out of doors? The answer is that some substances, of which air is one, do not show their colors except *in the mass.* Take a piece of glass, pour upon it a single drop of ink; now press another piece of glass upon the ink, and hold them both, pressed together, up to the light. Scarcely any color of the ink can be seen.

The poet says:

"'Tis distance lends enchantment to the view,
And robes the mountain with its azure hue."

But Philosopy, that great enemy to Poetry, steps up and tells us that it is *not* the *mountain's blue robe* which we see, but only the *air*, which, like a misty curtain, hangs between us and the mountain.—*Our Boys and Girls.*

Emma Gray.

Emma Gray, on her way to school, passed a little boy whose hand was through the railing of a gentle man's front garden, trying to pick a beautiful flower.

"Oh, little boy," said Emma, kindly, "are you not taking that without leave?"

"Nobody sees me," answered the little boy.

"Somebody sees you from the blue sky," said Emma. "God says we must not take what does not belong to us, without leave, and you will grieve him if you do so."

The little boy looked up into her face as she spoke.

"Shall I?" said he; "then I won't." He drew back his hand and went away.

One way of doing good is to prevent others from doing wrong. A gentle word of reproof or persuasion would save many a one from sin.—*N. Y. Observer.*

THE LITTLE DRAWER.—"Where did you get your orderly habits?" I asked of a lady who never had to waste a moment in hunting for things out of their place.

"When I was four years old," she answered, "mother gave me a little drawer to put my clothes in. 'Make it your business, my dear child,' she said, 'to keep that drawer neat and tidy. Let me never find it in disorder.'

"Once she sent for me to come home from a party of little girls, in order to put away a pair of stockings carelessly left on the floor; and I used sometimes to think mother was hard on me; but now I see I owe my good habits to the care I was made to take of that little drawer when I was four years old."

You see how early habits are formed. It is never too soon to begin a good one.—*The Child's Paper.*

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News Summary.

PACIFIC COAST ITEMS.

People have nearly recovered from the fright occasioned by the earthquake of last week, although less severe shocks have been experienced nearly every day since. The work of repairing damaged buildings is being rapidly effected, superfluous and dangerous cornices are being removed, and there seems to be a general confidence that we shall have no more severe shocks for several years. Full particulars from various parts of the State show that at Haywood and San Leandro the most severe shocks were experienced. A view of the ruins in these places, while it has created in our minds a feeling of thankfulness that San Francisco has escaped with so little damage, suggests at the same time a fearful picture of the loss of life and property that would result from an equally severe earthquake in our city. At Haywood the loss is estimated at $225,000, the brick and adobe buildings being completely destroyed, and all other buildings damaged and moved from their foundations. The inhabitants spent several nights out of doors in tents and hay-stacks, fearing to return to their houses. It is to be hoped that our citizens will be impelled by the recent disaster to exercise greater care in the choice of suitable building materials and secure foundations.

The political campaign, with its attendant excitement, will have terminated before our next issue. Concerning the general result of the contest there would seem to be little doubt, but in our own State each party seems to have sufficient hope of victory to call forth its best efforts. Political enthusiasm in our city shows itself by torchlight processions in this campaign, both parties having made splendid efforts in this direction. The demonstration of the Union party on Tuesday evening was a brilliant affair in respect to the number, character, aud enthusiasm of those who took part in it. The Democrats will make another demonstration before the election. The unprovoked assault of the roughs on the procession of Tuesday shows the existence of a spirit in our midst which causes indignation in the minds of all good citizens, and which may lead to more serious results on election day, if the greatest precautions are not used. A large number of men who can be depended upon should be employed as special police officers to insure quiet and prevent any riotous demonstrations at the polls.

The musical instrument in the Congregational church in Portland, Oregon, lately got out of order and a gentleman was ordered to take it to his establishment for repairs. Being a stranger in town, he sent to the Methodist church and carried away the large new organ which has just been obtained for that denomination. The organ naturally was missed, and much excitement was created among the Methodist brethren, who at last put the matter in the hands of the police. In the meantime arrangements must be made for music, and one of the deacons called on the gentleman who made the mistake to see what could be done, and in his establishment, to his great surprise, found the lost organ. The matter was explained, and, according to the *Oregonian*, much amusement resulted from the affair.

The Republican members of the Oregon Legislature, being in the minority, have resigned *en masse*, and their resignations have been accepted, leaving the Democratic majority powerless to transact any business—even to adjourn *sine die* —for want of a quorum. Not a very sensible proceeding, it must be confessed.

A large quantity of a new kind of fuel in a mineral state has been found in Dacotah near the railroad line. The scientific name, according to the *Frontier Index*, is sage-brush-greasewood-petroleum-saturated alkali-speckled-bituminous earth.

A new paper, the *Echo*, has made its appearance in Olympia, W. T. This makes five papers published in that town. We doubt if any place in the world of equal size can boast of so many.

A very interesting session of the Teachers' Institute of San Joaquin County has been held in Stockton during the past week.

The grading is about completed on the San Jose and Gilroy Railroad. The work of laying the track has been commenced.

An agricultural paper is to be published in Oregon by the State Agricultural Society. It will be called the *Willamette Farmer*.

The potato crop in Washington Territory is short.

There are over 80 logging camps on Puget Sound, giving employment to more than 1,000 men and 7 steamboats.

There is said to be plenty of wild honey in the hills of Alameda County.

TELEGRAPHIC.

Eastern.—Rev. Dr. McCosh has arrived at Princeton, where he was welcomed with enthusiasm, and was inaugurated President of the College on the 27th....20,000 naturalization papers have been issued in Chicago....Gen. Fairchild died in Milwaukie from wounds received in the battle of Shiloh....A line of steamers is projected between New York and Florence for the fruit trade....500 workmen in the woolen mills in Philadelphia are on a strike against a reduction of wages....On the 27th the Union Pacific Railroad laid 7½ miles of track, passing the advanced stakes of the Central Pacific.

Southern.—Colored troops have been distributed in various parts of the South. The Democrats disclaim any intention of interfering with the acts of suffrage....The murder of a negro in Charleston has caused great excitement....A prominent officer reports that the rebels in Northern Texas are organizing regiments to drive out Federal troops....Disguised persons recently entered the jail at Carrollton, and shot two negroes....A destructive fire destroyed 9 buildings at Gretna, opposite New Orleans; during the conflagration a fight took place between the whites and negroes. There is a prospect of further trouble. The Governor has issued a proclamation forbidding all demonstrations and processions till after election. 200 special police officers have been sworn in.

Political.—Gov. Seymour is actively engaged in stumping Pennsylvania....The *National Intelligencer* predicts the defeat of Seymour and Blair....The President has written a letter to Gov. Seymour cheering him up and approving his course in taking the stump....The official returns make the Republican majority in Indiana 1,059....Proceedings have been commenced to contest the election in Philadelphia....The Republicans have carried Western Virginia by a majority of from 2,000 to 3,000....The President has written a financial letter to Gen. Ewing....The National Republican Committee have issued a proclamation warning the people against the attempts of the Democrats to gain votes by a pretended change of policy and principle....The official majority in Ohio is 17,312....Horace Greeley vacates the nomination for Congress and becomes candidate for Register.

Foreign.—The Queen of Madagascar has made a present to our Government of valuable silk articles and silver plate.....All the ports of Panama are declared closed....Volunteer companies are forming and offering their services to the Captain-General of Cuba....Prince Napoleon writes to Gen. Prim, advocating the claims of the Duke of Aosta to the Spanish throne....It is stated that Ferdinand has declined the crown of Spain....An arrangement has been made between minister Johnson and Lord Stanly to refer the Alabama claims to a commission of 8 persons appointed by Great Britain and 8 appointed by the United States, disputed questions of International law to be decided by the Emperor of Russia....A treaty has been concluded between Madagascar and the United States, securing Religious liberty and free commerce....A Swedish Polar Expedition has returned having penetrated to the 82d degree.

SPECIAL NOTICE.

Agents

Wanted in every town to canvass for the "Sabbath at Home," the only Illustrated Religious Magazine published in America.

It contains sketches in Biography, History, and Natural Science, and employs the ablest pens and best artists in giving interest to the study of the Bible.

It has Stories and Illustrated Bible Recreations for the young, and it is in a large measure a Young People's Magazine Price, $2 00 a year. $20 00 worth of books or $10 00 in cash given for twenty subscribers. Also seven *extra cash premiums*, the highest being $50 00 for the largest club for 1869.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.

Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

After one of the most warmly contested campaigns, Gen. Grant has been elected President of our nation. The issues before the people were very distinct, and the decision should be accepted by all parties with the spirit of submission to the will of the majority which must ever be the ground of safety in a Republic. The successful party will have a difficult task, if the expectations of those who have supported it are fulfilled, however faithful its leading men may be. Yet the country is by no means in the condition which the heat of excitement has represented, and we have no sympathy with extremists on either side, who are just now so busy with their predictions. The strain upon the frame-work of the government from which we had most to fear has passed, and if party feeling will now subside and all will rally to the maintenance of the nation's honor and the promotion of the nation's prosperity, we have no dangers which may not be safely encountered. Sensible, patriotic, true men will take this view of the result, and experience proves that we adapt ourselves to circumstances with a facility that is as promising as it is remarkable. The calm which always follows such a tempest as has prevailed will have a favorable influence on the people, and as a large portion even of his opponents believe we shall have an honest man for our President, never having been distinguished as a partizan, we believe he will seek the welfare of all classes, and pray that he be blessed in all lawful endeavors.

Debate upon the questions involved in the differences between the High and Low Church parties in the Episcopal Church, is not likely to end without practical results. The censure imposed on some clergymen only incites others to action that must in like manner be condemned, and those who do not feel willing to be thus restricted by the prevailing power in the Church are seeking a place of more freedom in belief and practice. Thus far, however, the opposition has been that of individuals only, but a recent number of the *Protestant Churchman*, the chief organ of the evangelical party, intimates that there will soon be a more formidable movement by which the Episcopal Church must be divided. That paper contains a recommendation that a "call be issued at once for a General Council of all the evangelical members of our Communion," the object of which shall be to effect certain radical changes in the Prayer-Book and Polity, and to provide for a new organization. The language is sufficiently positive to be comprehended by those who have been the most unwilling to believe any such results possible. The appointment of a Committee on Liturgical Revision is advocated "whose duty it shall be thoroughly to expurgate the Prayer-Book of every Romanizing germ," &c., and a Committee on Canons and Church Relations, "who may invite all friends of Evangelical Faith, whether in the Church or out of it, to unite with us in the formation of the Reformed Protestant Episcopal Church of these United States." It is proposed that this Council invite the Evangelical Bishops to head the movement, but in case of their refusal to do so, it is declared that "truth should be above order," and therefore the end must be reached without the aid of Bishops. This is revolutionary indeed. It is resisted, and declared to be schismatic by the majority, and some of the papers even ridicule the purpose to carry out the proposition, but the fact has been manifest for years that there is schism in the Body, and this open rupture cannot be long prevented.

Difficulties of many kinds arise when practical union between Christian denominations is discussed, and in the opinion of some, these are likely to prevent what all seem to desire. The very crystalization and growth of the separate organizations render both absorption and assimilation unnatural. The interests which gradually attach to each body become too important to be abandoned. The preferences and prejudices which serve as bonds in the case of multitudes, are too strong to be easily put aside. Hence, what is beautiful and desirable in theory is regarded of doubtful expediency, and given up, even though it be with much sincere regret. These facts are instructive in reference to the manner in which missions among the heathen should be conducted and the form which churches of converts should assume. There is no reason why sectarianism should have any place in these churches. There is every reason why it should be carefully excluded. In many of the missionary fields this is felt to be true. At a missionary conference in India, attended by English churchmen, American and Scotch Presbyterians, and American Methodists, an "Indian Catholic Church" was strongly advocated, by which was meant the union of all evangelical mission churches on the simplest gospel basis. Dr. McLeod, who has been examining the missions of the established Church of Scotland in that country, urges the importance of this union, "that a common, undivided Christianity may be built up among the heathen." We may hope that the spirit thus exhibited will become universal in missionary work, and that partisan feeling and church bigotry may never be known in lands that are to become Christian.

A National Christian convention is to be held in the city of New York on the 17th of this month. The call is signed by officers of the American Christian Commission, and by nearly a hundred of our most influential Christian men, of various denominations. Coming from such a source, the design of the convention may be inferred, in part at least, and it will be approved by a large portion of those who desire the more rapid evangelization of our country. The American Christian Commission has been engaged since the war, in efforts of many kinds for the general religious benefit of our people. Under their direction, the district conventions have been held in many of the States, of which extended accounts have been given in the papers. They have had agents, or representatives working in several large cities, in connection with effective local organizations, for the good of the neglected thousands there congregated. They have printed documents in large numbers for the instruction and encouragement of those who desire to do more, but are at a loss how to do it wisely and successfully. In short, their office has been to stimulate, and aid all Christians in the duty of preaching the gospel to every creature. Undoubtedly, it is hoped that this National Convention will give opportunity for more general agency in the same direction, and that by conference and prayer, and the blessed effect of manifested fellowship and communication, still more can be accomplished than has been yet attempted. We trust there will be a large and enthusiastic convention of earnest men, and that streams may issue from it that shall make glad all portions of our beloved land.

The power for good of a single man could have no better illustration than is furnished by Mr. Spurgeon, of London. He has more than ordinary ability, yet there are many men in England of more ability than he. His own heroic, persistant purpose, with remarkable common sense, and knowledge of human nature, and devotion to the Master, has rendered him not only the most noted preacher in England, but one of the most useful men in the world. As pastor of an immense congregation he has great power, yet his agencies outside of his church are even more effective and extensive in their influence than he could possibly exercise as a pastor. His College has several hundred students, from America, and Germany and Austria, as well as Great Britain; 155 young men have been educated for the ministry in it; 39 new churches have been formed through its means, and 22 chapels have been erected, and 11 additional churches are in process of formation. He does much, also, for the youth of London, and much for the poor. His direct influence is felt almost every where, in that mighty center, and indirectly he makes himself felt over the globe. His career should be studied by all who desire to be greatly useful, whatever may be their sphere. His success should inspire all with zeal and hope, wherever they may labor.

By permission of the Mayor, preaching in the open air had been maintained in several places in New York, with very favorable results, when sud-

denly it was prohibited. Upon inquiring, it was ascertained that the Mayor was absent from the city, and the authorities had forbidden these gatherings for worship, on the plea that disturbance had been threatened if they were continued. There was no complaint that the meetings were disorderly, or that the public peace or comfort were at all affected by them. But it was distinctly stated that these threats were from Romanists, who were determined that such meetings should not be held, and the authorities were unwilling to risk the results should a mob undertake to break them up. Upon the return of the Mayor, application was again made for his permission to hold out-door services, and it was granted, then suddenly revoked, as if some influence had been brought to bear on him which he felt himself not at liberty to resist. When the Romish pageants by which the whole Christian population of New York and Brooklyn were disturbed throughout two entire Sabbaths, a few months ago, are remembered, and the real insolence is recalled with which remonstrance was treated by the papers that justified the displays, these threats that violence will break up peaceable gatherings of Protestants for the worship of God, unless they are prohibited by the city government, are not of slight import. They indicate a power behind the throne that should be watched. Political meetings in the streets, meetings of any general character not religious, meetings ostensibly religious that offend multitudes, are to be permitted, and may be justified in language severe and positive; but meetings for the quiet and reverential contemplation of God's word, and prayer and praise, must not be tolerated, because a mob of those who do not favor such exercises may make an attack npon the citizens so engaged. It is time for Protestants to protest against such injustice, and to insist on their rights, as they are expected, and willing to grant to others the same privilege.

Religious Intelligence.

PACIFIC COAST.

Calvary Church.—The purchasers of the building and lot on Bush Street, allowing the recent earthquake to affect somewhat unfavorably their ideas of the future greatness of San Francisco, and the probable value of property therein, concluded to throw up the trade and forfeit the $1,000 which had been paid over to bind the bargain. Thus having the property thrown back on their hands, the Trustees had no difficulty in finding purchasers who, believing the prosperity of our city to be earthquake-proof, were willing to take the property at the same price for which it was previously sold. The Society will therefore receive $81,000.

The old church proves not to have been seriously injured by the earthquake, as it was at first reported, while the new building on Union Square, on which work is rapidly progressing, received no damage, except the falling of a few bricks from the top of the walls.

Methodist.—A correspondent of the *Cal. Christian Advocate* writes as follows concerning the M. E. Church in Austin, Nev.:

The M. E. church is a noble brick structure of modern style, erected at a cost of some $50,000 currency. It seems extravagant for this isolated region, but witnesses the faith of the people in the future of their city. The condition of the Society is hopeful, the Sabbath School large and full of interest. The absence of two-thirds of the number in the White Pine District, just opened, renders active operations almost impracticable, To conduct the regular service is about all we can hope to do, till winter drives in the outgoing population.

Lincoln.—A correspondent of the *Evangel*, writing from Lincoln, says that the Congregationalists have there a large brick church. Divine service is held every Sabbath by Rev. J. N. Hubbard. The congregation averages 40; 30 children attend the Sabbath School. They have had no Baptist meetings since last year, when Rev. J. Brooks, of Nicolaus, preached once a month. A large school-house has been completed, and a school with 50 scholars has been started.

A correspondent of the *Pacific Christian Advocate*, writing from La Grande, Oregon, says:

While Bro. Driver was with us we protracted a meeting over two Sabbaths, resulting in several conversions and sixteen accessions to the Church. The good people raised $75 for the Bible cause, and presented a purse of $60 to the Bible Agent. They have also subscribed $350 for repairing the church, and have painted, carpeted, and nearly furnished a comfortable parsonage. We feel much encouraged.

Salem.—The Cumberland Presbyterians are making preparations to build a church in this city. The regular meeting of their Presbytery was recently held there.

There are nine Sunday Schools in Salem, with 794 pupils.

Santa Clara.—The Sunday School for Chinese which has recently been opened, seems to be very successful. About 30 pupils attend the meetings. They take a great interest and are rapidly learning to read. Such schools should be started at once in other towns.

Alameda.—The Trustees of the First Presbyterian Church in Alameda have been authorized to mortgage the property of the Church for a sum not exceeding $2,000, that sum to be applied to the payment of the debts of the Church.

Sacramento.—The corner-stone of the new Congregational church was laid on Saturday last without any special ceremony. Various documents were placed in the stone, including papers containing full accounts of the late earthquake.

The *Victoria Colonist* mentions the laying of the foundations of a new M. E. church in that city.

EASTERN.

Presbyterianism in Boston.—A correspondent of the *Northwestern Presbyterian* gives the following account of the progress of our Church in the "Hub:"

In the City of Boston there are now six Presbyterian churches, all founded since 1846. Three of these are United Presbyterian churches, one Reformed Presbyterian and two Old School Presbyterian churches. All of these churches now have settled pastors. One of the Old School churches is in East Boston, on Meridian Street, of which the Rev. M. A. Depue is pastor. The other is the First Presbyterian church in Boston, corner of Beech Street and Harrison Avenue, over which the Rev. James B. Dunn, a young Scotch minister of much promise, has just been installed pastor.

The installation of a Presbyterian pastor under favorable auspices in the city of Boston, is an event worthy of being noted. It is only within a short period that any serious attempts have been made to organize Old School Presbyterian churches in this modern Athens. Up to within a recent date, New England soil has been regarded as almost the exclusive home of Congregationalism. Outside of New England it was scarcely supposed Congregationalism could live, and within those limits any attempt to plant Presbyterianism, was regarded as an intrusion.

An important change has taken place in both these respects in recent years. Now Congregationalism is shooting out in all directions, and Presbyterianism is taking root in the strongholds of Congregationalism. This is as it should be. The one branch of the church will supplement the other in many communities. In Boston there are many from Great Britain, the Canadas and the Middle States, who were brought up Presbyterians, and will not feel at home in other communions. The Congregationalists of New England are scattered broadcast over the land. Let them carry with them their churches and their schools. There is ample room for all. Wherever a band of Presbyterians are to be found, there let them have a church of their own faith and order. Let all these Evangelical bands rival each other only in faith, Christian zeal and good works.

The Churches and the Paper Mills.—A correspondent makes a suggestion which deserves consideration. It is, that our benevolent societies spend quite too much of the money of the churches in printing and distributing broadcast, bulky pamphlet reports, circulars, and other literature of the sort. The evil is, in the first place, that these "documents" absorb very considerable sums which might otherwise be more wisely bestowed for the promotion of the cause to which they have been contributed by the hard-working Christians from whose charity they have come; and in the second place, that as our correspondent judges—in nine cases out of ten, they are never read, and so, in toil, cost, and postage, fall utterly abortive and wastefully to the ground. It may well be questioned whether, in most cases, this is not a true view. There can be no doubt that among the utter lumber of every pastor's library may nearly always be found heaps of these "documents" whose leaves have never been turned, if ever cut. It is not too much to say that tons of such unread pamphlets might be gathered to-day in New England by any paper merchant who should take the trouble to drive his cart from parsonage to parsonage within its bounds. The printing press wearied itself with them, and the binder sweat, and the mails groaned, and the churches paid the bills under the head of "expenses," and that was all the good it did.—*Louisville Commonwealth.*

Hartford Seminary.—The editor of the *Advance* writes as follows concerning this Institution, showing perhaps in his remarks his own theological tendencies:

Of course, we visited the theological seminary, which is accommodated partly in the ancient Wadsworth mansion, hired for the purpose, and partly in a building near by, which has been purchased for dormitories and boarding house. The term is just opening, and the prospect is that the students will number about twenty-five. Drs. Vermilye, Thompson and Bodwell compose the faculty, and there is some probability that Dr. Schaff may be induced to take the chair of history. The students have labored with marked advantage to themselves and others in the churches and missions schools of the city. The institution represents the Old School type of New England theology, which must not be confounded, however, with Presbyterian Old School theology of the Princeton type, which is a much more aggravated form of the disease. The students that are fearful of Andover and New Haven will here find shelter and be made happy, while any undue preponderance of old-fashioned theology in the Seminary will be balanced by the varied pastorial instruction in the surrounding pulpits.

A Rich Church.—After completing a large Catholic Church at Atchison, Kansas, the contractors say that they have discovered that every brick in the building contains a quantity offine gold. An analysis of samples of the brick confirms the fact, and thus inadvertently an edifice has been erected, more costly in its material than the famous temple of the Jews.

Chicago.—Of Protestant Evangelical churches there are about one hundred, of which twelve are Methodist, ten New School and eight Old School Presbyterian; and yet the population gains on the churches. The ministers are worthy of the large and intelligent congregations to which they minister. The Congregationalists and Old School Presbyterians have each a Theological Seminary, with fine buildings and liberal endowments. The Methodists have the North-Western University, with a productive fund of $200,000, besides ample buildings, and also the Garret Biblical Institute. The Baptists have the Douglas University, an honor to the city and the denomination. These institutions are taking rank with older ones in the East, and prove the wisdom of their patrons in locating them there.—*Correspondent of United Presbyterian.*

Evangelization of the French Population of Chicago.—M. Placide Bondreau, a young Frenchman from St. Ann, a student in our Theological Seminary, preaches every Sabbath to as many of his fellow countrymen as he may be able to collect in a hall on Randolph street for that purpose. An average attendance of about fifty is secured. Mr. Bondreau is a young man of considerable promise, earnest and faithful in his efforts for the salvation of his people. It is the day of small things with his work. With t he blessing of God upon his labors, the seed sown by this young brother may bring forth much precious fruit in due season. We beg in behalf of this work the earnest prayer of God's people.—*Chicago Presbyterian.*

Synod of Iowa.—This Synod convened in Cedar Rapids on the evening of the 1st of October. The Parsons Collegiate Institute, under the care of our enterprising New School brethern, is located in this place. Our church is at present without a pastor. In the absence of the last Moderator, the Synod was opened with a sermon by the Rev. J. Armstrong. There were twenty-eight ministers present, out of fifty-eight that should have been there, and twenty-four Ruling Elders from our one hundred churches. One cause of so many of our missionary bretheren being absent was doubtless their empty pockets, resulting from the empty treasury of our Board of Missions.—*N. W. Presbyterian.*

Long Island.—A correspondent writing from Huntington says:

At the regular meeting of the Long Island Presbytery, held in this village this week, Rev. Samuel T. Carter was installed pastor of the First Presbyterian church of this village. The church has been very fortunate in securing so talented, agreeable and efficient a pastor. Rev. Theodore S. Wynkoop, pastor of the Second Presbyterian church of this village, is about to resign his pastorate to accept an appointment as missionary to India. This will be a very great loss to the place.

Revival in Virginia.—There is a revival of religion going on in Danville, Virginia, in the Methodist Church, and over an hundred persons have professed conversion. The revival is not confined to one congregation, but members of all the congregations are subjects of it. The ministers of the Methodist, Baptist, and Presbyterian churches are working together, in perfect harmony, and doing everything, as far as human instrumentality is concerned, in bringing sinners under the influence of the gospel.

Synod of Wisconsin.—The Synod of Wisconsin met in the church in Portage, October, 9th, at 7½ P. M., and was opened with a sermon by the Moderator, Rev. J. M. Buchanan, D. D., from Pro. iv. 17. Rev. Baker Johnson, of Oxford, was elected Moderator, and Rev. T. G. Smith, of Fond du Lac, temporary Clerk. Rev. William Spear, D. D., and Rev. W. E. Schenck, D. D., of Philadelphia, were present and addressed the Synod in relation to the Boards of the church.—*N. W. Presbyterian.*

Rev. Wm. A. Niles, D.D., of Corning, N. Y., has a call to the First Presbyterian church of St. Louis, successor of Rev. Dr. Nelson.—*Commonwealth.*

The Rev. William A. P. Martin, missionary of the Presbyterian Board in Pekin, China, and Professor in the new University established by the Chinese Emperor in that city, has been in Philadelphia during the past week. Dr. Martin returned from China by way of California, and proposes to return by way of Russia and Siberia, thus girdling the world in his homeward journey, and the return. His address for the present will be New Haven, Connecticut.—*Presbyterian.*

Domestic Missions.—The Board of Domestic Missions, at their late meeting, resolved to defer the election of a Secretary for the present. Dr. Musgrave, says the *Presbyterian*, is discharging the duties of the office with great energy and efficiency, and with the blessing of God, we hope that a few months will see the Board extricated from its embarrassments, and ready to enlarge its operations.

New Mexico.—The Presbytery of Richland, ordained, on the 22d of September, Mr. J. M. Robberts, of the last class of the Western Theological Seminary, and asked the appointment by the Roard of Foreign Missions as a missionary to the Navajoe Indians in New Mexico. According to the order of last General Assembly, a new Presbytery will be formed in New Mexico very soon.

Congregational Singing.—The New England church of his city, having tried congregational singing with a precentor, have swung to the other extreme of a salaried choir, one of the finest—artistically speaking—of any in the city. Meanwhile the First Church find good praise and growing satisfaction in congregational singing led by a volunteer choir.—*Chicago Advance.*

Gains.—The Baltimore *Episcopal Methodist* speaks of great gains to the Southern Church on the eastern shore of Maryland. "The Kent Circuit" was organized at the late Baltimore Conference with three appointments. It now numbers fifteen. In Kent and Queen Anne's many of the most influential men, with their families, have united with our Church.

Mr. Richard C. Morse, one of the founders, and for thirty-five years an editor of the *N. Y. Observer*, died in Germany, September 25d, in his 79th year. Mr. Morse was graduated at Yale College, in 1812, studied theology with Dr. Dwight, and was licensed to preach the Gospel.

A Fine Building.—A new Methodist church is being built on Arch Street, Philadelphia, of pure white marble, 75 feet wide by 138 long, with a spire 230 feet high. When completed it will be one of the most elegant edifices in the United States.

The Rev. J. S. McConnell, from the United Presbyterian Presbytery of Chicago, has been received into the New-school church, and the Presbytery of Chicago.

The Presbytery of Wilmington, N. C., expresses preference for the "Standards," while adopting the plan for the Joint Committee.—*Pittsburg Banner.*

The Rev. Dr. Thomas A. Stockton, for many years chaplain of the House of Representatives, died in Philadelphia, on Friday, Oct. 9th.

There are sixty thousand members of Baptist churches in Missouri.

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Careful provision is made for thorough and extensive courses of study in English, Mathematics, Natural Science, and the Ancient and Modern Languages. A special course is also provided for those who are preparing for a commercial life.

In addition to these courses there is a daily military inspection and drill, together with vocal and light gymnastic exercises, under the instruction of a teacher. Every student is required to attend the military and gymnastic exercises, as a means of physical training.

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Correspondence.

Letter from Humboldt County—II.

THE COUNTY AGRICULTURAL FAIR.

The fair of the Humboldt County Agricultural Society held at this place during the first week in October was well attended, and seemed to give general satisfaction. The building erected for the accommodation of the fair, a neat and convenient structure, was filled with a great variety of articles, the most of them of home production, the display, as a whole, being highly creditable to the industry and inventive talent of the country. A variety of improved agricultural implements were on exhibition, some of them evincing much ingenuity on the part of the inventors, and promising to be of great practical value. Robert Gardner, a resident of this county, formerly of San Francisco, has just left for the latter place, taking with him the model of a potato-digging machine, a contrivance of his own, and which he is about taking measures to have patented. It is calculated that this machine will dig from six to eight acres of potatoes per day, thus doing the work of twenty-five or thirty men. Should it prove a success, as there is every reason to suppose it may, it will be of great service in this region, where potato-digging constitutes an important item of labor.

AGRICULTURAL PRODUCTS, PROPERTY VALUES, POPULATION, ETC.

A tolerably correct notion of the natural capacities and productive energies of the county may be gathered from the report of the County Assessor for the year extending from January 1st, 1867, to January 1st, 1868, recently published. On the first day of January last there were 28,438 acres of land inclosed in the county, of which 12,127 were under cultivation. During the year 1867 there were 1,342 acres planted to wheat, which yielded 32,314 bushels, being at the rate of nearly 25 bushels to the acre, while 387 acres of barley gave 16,254 bushels, being at the rate of nearly 45 bushels to the acre, and 3,698 acres of oats gave 165,472 bushels, being also at the rate of nearly 45 bushels to the acre. 315 acres of Indian corn yielded 7,555 bushels; 7 acres of buckwheat 155 bushels; 703 acres of peas, 30,034 bushels, and 1,360 acres of potatoes 382,100 bushels. There were 44,515 pounds of butter, 1,600 pounds of cheese, 2,515 pounds of wool, and 4,220 pounds of honey produced in the county. 287 tons of hay were cut from 1,369 acres. Besides potatoes, many other vegetables and considerable quantities of fruit were raised.

The number of fruit trees in the county was as follows: 33,586 apple, 540 peach, 1,222 pear, 2,626 plum, 1,014 cherry, and 71 apricot trees, besides many berry bushes of different varieties, and a few hundred grape vines.

The live stock in the county consists of 5,671 horses, 742 mules, 14,813 neat cattle, of which number ever 6,000 are cows, 1,125 sheep, and 7,352 hogs, with a large quantity of poultry.

Humboldt contains at the present time 10 saw-mills, 7 of which are run by steam and 3 by water, the whole turning out about 20,500,000 feet of lumber the present year; nearly 1,000 shingles being also made in the county. There are three grist-mills, which will make during the year about 2,000 barrels of flour and a couple of hundred barrels of corn-meal.

The real estate in the county is, at the present time, valued at $338,790, and the improvements on the same at $202,865; besides town lots with improvements $254,175; personal property, $847,015; making a total valuation of property in the county of $1,644,845.

The increase in the value of property the present year has been larger than during any former year, being confined mostly to real estate. Considerable additions have been also made to the population, which is now estimated at 4,500, of whom about 1,400 are registered voters.

LAND ENCLOSED, LUMBER INTEREST, HARBORS ON THE COAST, ETC.

During the past eighteen months there has been a large quantity of land inclosed, making the present amount nearly double that indicated in the Assessor's Report. Fencing here is cheap, being made wholly of the redwood everywhere so abundant and easily gotten out. Besides the lumber and shingles mentioned, immense quantities of railroad ties, shakes, posts, rails, etc., are split from the redwood, which, in addition to its lightness and durability, rives with such facility that ordinary fence rails can be got out with the axe alone. Much of this redwood grows to such a size that many of the logs were formerly left, being too large for the saw-mills. These are now being split and the pieces sent to the mills in manageable size for the saws. As the trees are being cut away near the margin of the bay and along the banks of the sloughs and streams, tramways are laid down, extending back to the timber, and on these the logs are brought to points whence they can be floated to the mills, the most of which are situated on tide water either about the bay, or on the little coves and inlets formed by streams entering the ocean, of which there are many along the Mendocino and Humboldt coast.

On reaching tide-water, the logs are caught by booms and thus retained till required for use, when they are floated to an inclined platform reaching from the mill to the water, and hauled up and placed on the saw carriage by steam power. Every thing in this lumbering business is reduced to the utmost system, nothing that can economize human labor or lighten its burdens having been neglected. Hence it is the force of hands and teams employed seems so small, considering the vast shipments of lumber made from these counties. It would be thought that the heavy drafts made on this region for lumber supplies during the past eighteen years would have left considerable sections of the country cleared of timber; but such is the gigantic character of the forests here that the inroads yet made upon them are scarcely perceptible. The principal of these little creeks and coves beginning with Humbolt Bay, not belonging to the above category, and going south, are Eel River, Bear River, Mattole River, Spilter Cove, Bear Harbor, Long Valley, Pudding Creek, Noyo Casper Creek, Rio Grande, Albion River, Navaro River, Mill Creek, Elk Creek, Garcia Creek, Puenta Arenas, Inallalla, Fisherman's Bay, Fish's Mills, Timber Cove and Fort Ross—the last three being in Sonoma County. Besides these places (nearly all accurately laid down on Bancroft's recent and most excellent map of California) there are many other small inlets and bites along this part of the coast where vessels find shelter from all but southerly winds; and where, although there are not as yet any saw mills or settlements, both will no doubt shortly make their appearance, as the timber at these points is always abundant, and generally some good agricultural land to be obtained. They will all in time become places of importance, as shipping points for farming produce and lumber. During strong southerly and southwesterly winds vessels frequenting many of these places of shelter are now obliged to put out to sea. With a breakwater constructed at some of them, safe anchorage could at all times be had, while by dredging away the sand, small craft could pass over the bars formed at the mouths of others, finding the most complete protection inside.

THE OIL REGION AND EXPLORATIONS.

The oil excitement inaugurated here in 1864, and kept up so persistently for several years, in Mattole region, has at length subsided; the explorations and boring, some of them carried to a depth of nearly a thousand feet, having failed to reach any very abundant, or at least permanent deposits. There are those who still affect to have faith in the oleaginous wealth of Humboldt; and it is not unlikely that these researches may at some future time be renewed. That they would be, were the prices of petroleum to experience any material advance in the San Francisco market, seems highly probable, as the surface indications in the above locality are every way encouraging, and in one instance a considerable flow of oil was obtained by one of the companies boring there. The Mattole oil as found in its natural state is limpid and volatile, resembling in this respect that of the East, and being much more valuable for the purposes of distillation than the dark and viscid petroleum of the southern counties. H.

Eureka, October 25th, 1867.

Our Intercourse with Japan.

About 1545, a Portuguese adventurer, in company with some Chinese, was driven by foul weather into one of the Japan Islands, kindly treated and hospitably sent back. Missionaries soon followed, and St. Francis Xavier visited Japan in 1549, dying soon after on the Chinese coast. It happened, unfortunately, that at that time Portugal was united to Spain, and Tacko Same, at that time regarded by the Japanese as the greatest character in their history, having unfortunately inquired of a Spanish traveler how it was that his king had managed to possess himself of half the world, was indiscreetly answered, "He sends priests to win the people; his troops then are sent to join the native Christians, and the conquest is easy." This answer, it is said, produced a great impression, and, in 1587, an edict was issued for the banishment of the missionaries. Ten years later it is said that twenty-three missionaries were put to death in one day, and a few years later many of the Japanese converts were killed, their churches and schools destroyed, and their faith declared infamous and rebellious. In 1639, the Portuguese were finally expelled, and their trade transferred to the Dutch, who had been and were considered their enemies, but under many restrictions. Nor were these difficulties removed for more than two hundred years. In 1857, however, a new treaty was negotiated at Simoda, between the United States Government and the Japanese, by Mr. Townsend Harris, and in the following year the same gentleman succeeded in reaching Yeddo, and concluding a still more favorable treaty; and in August of the same year, the Earl of Elgin, a British Ambassador, concluded a treaty between Great Britain and Japan. About this time, however, the reigning Tycoon died of epilepsy, at the age of thirty-six, succeeded by a young man of great intelligence and liberality. The civil war in this country has, since 1861, done much to prevent the extension of commercial and social intercourse between the Japanese and the citizens of the United States, which might have been expected. No doubt, now, with our line of steamers from San Francisco and the Sandwich Islands, our country will have natural advantages over all others in the way of trade, social intercourse, and knowledge of the habits, customs and opinions of the natives. Indeed, it would seem as if Japan were to form a natural connecting link between the old world and the new. In point

of population, the country is variously estimated to contain from 15,000,000 to 50,000,000 of inhabitants. The manners and customs, especially of the ladies, are declared to be most refined, and the men of the higher grades of society carry the point of honor to a degree of refinement unknown elsewhere. Indeed, a recent English writer well says, "they carry notions of honor to the verge of fanaticism. They are haughty, vindictive and licentious. But brawlers, backbiters and braggarts are held in the most supreme contempt, and they are open-hearted, hospitable and faithful as friends to death." St. Francis Xavier declared, three hundred years ago, that in virtue and probity they surpassed all nations he had ever seen. The agriculture of the Japanese is conducted with skill and diligence; hardly a foot of ground is left uncultivated to the tops of the mountains; manure is carefully collected, and used in the production of abundant harvests. They dwarf trees and enlarge all vegetable productions with great care and success. Manufactures are carried to a perfection that must surpass those of the other parts of the world. They lacquer in wood with great skill, and imitate not only the goods of Eastern nations, but Colt's revolvers and Sharp's rifles. Steam engines are built at Nagasaki, and a screw steamer has been successfully navigated to Yeddo in nine days, entirely by native engineers and seamen. The Japanese are not good surgeons, because their religious prejudices prevent free dissection, but as physicians they have much that they can teach us, and are deficient in many points in which they can learn from us, so that there is beyond doubt the basis for much profitable interchange of knowledge.—*Philadelphia Ledger.*

In Rome there are 288 Protestants, and 1372 Romish priests.

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OPINIONS OF THE PRESS.

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THE OCCIDENT.

SAN FRANCISCO, SATURDAY, NOVEMBER 7, 1868.

THE GULF FIXED BETWEEN GOD AND THE WICKED.

Since there can be no harmony of purpose and act between God and selfish men, such men cannot desire to be perpetually in His presence. They wish to be unmolested in the attainment of their ends, and all they ask of God is that He will not prevent them. They find that even contact and association with one so radically opposed to them gives them uneasiness and a kind of dread. This is not because He is God, but because of the contrast between them. We are annoyed by constant intercourse with men, with whom we are conscious we have nothing in common, especially if our opposite characters and designs frequently and inevitably come up for comparison; and more especially if we feel that such comparison exhibits our inferiority.

The Greeks demanded not merely that Aristides be ostracised, because he was just, and they were not, but that the ostracism become banishment from the country, because they could not endure to meet one so unlike themselves. When men represent the character of God and interpret His word, and explain His conduct, so that these may comport, or at least not conflict, with their own views and wishes, they think they could endure communion with Him; though, even then, this would give them no special pleasure. They think they could endure a kind of co-operation with Him, though they would prefer to be relieved of such a necessity. But when a revelation of God as He is places Him in direct opposition to them in character and purpose, they would drive Him out of the range of their living, were this possible; but this being beyond their power, they eagerly separate themselves from His presence.

Much more does this become true, when in the working out of His designs, He is often obliged to crush and destroy what they anxiously strive to promote. Impenitent men, conscious that their wills are not subject to God's will, uncomfortable when even for a little season they feel constrained for any cause to regard with some show of interest what He makes the great object of all worthy living, yet trying to make themselves believe that they could be happy with God for their eternal associate, and ruler, and model, neither do justice to their own nature nor to His, in such a thought. The ceaseless conflict between selfishness and God would make Heaven intolerable, would render His throne a source of evil, not of good; would change those who bow before it and adore, into enemies, and transform the very smiles of His face upon those who really worship and serve, into an occasion of hate. There will be no need of an arbitrary judicial banishment from His presence; and if it is uttered, as the final sentence, it will be hailed as release from what is loathed, and, could there be complete separation, it would be unspeakable relief. The prayer of the soul throughout eternity, if it be not in fellowship with God, will be for escape from Him; a prayer never to be answered, for the misery of opposition to Him, of insubordination to His will, of selfishness ever raging and exacting, yet never satisfied, will be the chief misery of the lost. The presence of Him who ought to be welcomed, and served, and loved, in this sense, will add to their torment, because the necessary separation will be all the more felt—a separation in heart, in feelings, in wishes, in aims, in life, marked by that great gulf fixed between the abode of the selfish and the home of the blest.

The demand, therefore, that we become like God, if we would be happy and finally dwell with Him, is a demand of our nature no less than of His word. There can be no peace, no comfort, in the ever-changing scenes of this life, often so sadly in conflict with our selfish desires, without resignation and faith. There can be no hope of future good and eternal bliss in the presence of the Lord, and in the service we may render, unless we are in submission to His will, and ready to feel that all interests are to be determined according as they relate to His glory. Self must be dethroned. God must be exalted. Faith must be in full exercise. The lower must be sacrificed, the higher must be sought. Then murmurs will not increase the gloom of the trouble unavoidable in a state of probation, and light will be thrown forward on the state we must soon enter. At any cost, we must bend all our wishes and plans into submission to God's, and with His friendship and the promise of His support, we can cheerfully wait for what He may ordain. The greatest evil is, in affection and in spirit, to be separate from God. The greatest good is, by the blood of Jesus, and the attraction and purification of the Holy Ghost, to be brought nigh to Him, and feel that we are His children and heirs.

PRAYER FOR OUR RULERS.

The voice of the people has been uttered, and the men are chosen who are to fill the chief offices of our government for the next four years. Every good citizen, whether his own preference is gratified in the election or not, will now begin to inquire how he may contribute to the highest success of an administration that must have momentous relations to the future history of the nation. Some can do this by their counsel, and there will be need of counsel the most wise, and liberal, and far-seeing. Some can do it by action in the various subordinate offices they may occupy, and there will be need of harmonious and efficient execution of those measures which a just apprehension of our national state shall suggest. Some can do it by affording the support which comes from wealth and influence when enlisted for the public good. But *all* can do it by accepting the result with the spirit of genuine loyalty, and praying to God for His guidance in our national affairs, and His blessing upon those who must administer them. If the men elected are those whom we believe most likely to meet the exigencies of our condition with wisdom and fidelity, we should pray that they may not be turned aside from the purpose to do all in their power for the best good of the people, and the greatest prosperity of the country. If they are those whom we would not have chosen, and whom we believe to represent sentiments that will be dangerous when they are made practical, we should pray that they may be enlightened and moved by Him who knows what is the true policy to be adopted, and that they may be willing to accept this as their own.

The feeling is not uncommon, even among patriotic and good men, that when our rulers do not pursue a course which we approve, we may omit to pray for them. They seem to think that prayer for them in some degree sanctions their acts, and aids them in their designs. While they please us in their conduct, we should not cease to implore the favor of Heaven upon them. But when they do what we regard as wrong, we should leave them out of our supplications before the Throne of Grace. It is possible that the evils of some Presidential administrations have been increased and protracted for just this reason. That men are wrong, whatever stations they occupy, renders them the more proper subjects of prayer that they may become right, and this is especially true if their wrong course is certain to affect the welfare of others, or great public interests. There are difficulties to be encountered during the term of office of those men just now elected which should engage the sympathy of every lover of his country on their behalf. There are questions to be settled which must tax the wisdom, and patience, and principle of men in high station, as have no others perhaps since the formation of our government. We must not be mere observers, curious or anxious to see how these difficulties will be met, and these questions disposed of. A measure of responsibility for the result rests with every citizen, and Christians may become a mighty power in the land by their habitual and earnest prayers. With an abiding conviction of our individual duty in this respect, and a solemn purpose that we will never intermit it, let us bear the men who are to represent our nation as its public officers before the God of our fathers for His constant benediction, and all the people will rejoice in the answer to our prayers.

Baptist Authorities.

I now adduce the testimony of Baptist authorities as to the meaning of baptize.

I quote from Bunyan in his narration of what befel the pilgrims in the Interpreter's house:

In the morning they arose with the sun and prepared for their departure, but the Interpreter would have them tarry awhile, for, said he, you must orderly go from hence. Then said he to the damsel who first opened to them, take them and have them into the garden to the bath, and there wash them clean from the soil which they have gathered by traveling. Then Innocence the damsel, took them and led them into the garden, and brought them to the bath. So she told them that there they must wash and be clean, for so her master would have women to do that called at his house as they were going on pilgrimage. Then they went in and washed, they and the boys, and all, and they came out of their bath, wet and sweet and clean, but also much enlivened and strengthened in their joints. So when they came in they looked fairer a deal than when they went ont to the washing.

"Then he called for the seal wherewith they used to be sealed that were washed in his bath."

The term Baptism is not used here, because that would not be consistent with the allegorical style, but the washing and cleaning, and the seal, and the fairness, beauty and 'bath of sanctification' in the order of the Interpreter's house, all point directly to the ordinance of Baptism, and show that in the mind of Bunyan, Baptism meant the washing of regeneration, and was indicative of that spiritual cleansing which we claim to be the significance of the word.

Spurgeon, another distinguished light of the Baptist denomination, is quite as explicit in respect to the spiritual significance of Baptism. In his sermon on Baptismal Regeneration, he says, "In Scripture I find this: 'Arise and be baptized and wash away thy sins, calling on the name of the Lord.' I find as much as this elsewhere. I know that Believer's Baptism itself does not wash away sin, yet it is so the outward sign and emblem of it to the believer,

that the thing visible may be described as the thing signified. Just as our Saviour said, 'This is my body,' when it was not his body but bread, yet inasmuch as it represented his body, it was fair and right, according to the usage of language to say, 'Take, eat, this is my body.' And so inasmuch as baptism to the believer representeth the washing of sins—it may be called the washing of sin—not that it is so, but it is to saved souls the outward symbol and representation of what is done by the power of the Holy Spirit in the man who believes in Christ."

"The Gospel regards all men as sinners, needing not only forgiveness, but also the purifying of their hearts from sin. This purity of heart produced by the Holy Spirit's influences and a reception of Christ as the crucified and risen Saviour, is emblematically signified by the ordinance of Baptism in the purifying element of water. As the body is made clean by water, so the soul is cleansed by divine grace, and what is inwardly performed, is thus outwardly expressed by this significant emblem."—*Prof. Ripley.*

"This clause states a result of the Baptism in language derived from the nature of the ordinance. It answers to the passage in Acts 2: 38, *i.e.:* submit to the rite in order to be forgiven. In both passages Baptism is represented as having this importance or efficacy because it is the sign of the repentance and faith which are the conditions of salvation."—*Prof. Hackett.*

Professor Hackett has lately been appointed one of the final revisors of the Bible Union.

Alexander Campbell, one of the translators of the Bible Union, writes thus of Baptism:

"The water of baptism then formally washes away our sins. The blood of Christ really washes away our sins. Paul's sins were really pardoned, when he believed, yet he had no solemn pledge of the fact, no formal acquittal, no formal purgation of his sins, until he washed them away in the water of Baptism."

Dr. Judson, one of the ablest, most devout, and most successful missionaries of modern times, who may justly be said with his family, to be the crown of the glory of the Baptist church of the present century, in translating *Baptizo* into Burmese, found, as we may suppose, no word in the language to express the Christian idea of Baptize, therefore he formed a word for the purpose, taking the Burmese term signifying to dip; he gave it a prefix and a suffix, that it might thus be set apart in the language forever, to signify a sacred, holy dipping, peculiar to the Christian religion. If Dr. Judson's authority is of any weight with Baptists, it settles two things for them; first, that a heathen tongue does not furnish a proper term to set forth a sacrament of Christ's church. Second, that there is something more in Baptism than the mere mode of its ministration, to wit: its spiritual significance as a Christian ordinance.

Having thus shown by evidence, which it seems to me must be satisfactory, that Baptist divines, and the Baptist Church in the main, hold to the spiritual meaning and significance of Baptise and Baptism, I shall next proceed to show the position of the Bible Union.

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A committee of the late Fair of the Mechanics' Institute of San Francisco, to which the work had been referred, speak thus:

"Your committee have examined Mr. Hyatt's Treatise on the Culture of the Grape, and believe it to be the BEST HAND-BOOK published on that subject for California vine culturists, and for which they recommend a Special Premium."

The California State Agricultural Fair, of 1867, awarded a Diploma to the author of this work, and also the San Joaquin Valley Agricultural Fair, at the same season.

OPINIONS OF THE PRESS.

The following are brief extracts fron some of the elaborate notices of this work:

The San Francisco *Daily Evening Bulletin* says:—"The book contains a choice collection of the best foreign and native varieties of the grape cultivation in California especially, as well as at the East. The many excellent works on Grape Culture in the Atlantic States are of little or no value in California, where an entirely different system and practice are necessary in vine growing and wine-making. This Hand-Book is intended to supply this deficiency. The author has taken great pains to investigate this subject, and to aid in the improvement of viniculture in California. Its appearence is timely, and it can hardly fail to meet a large and ready sale. It is attractively printed and elegantly bound."

Sacramento Union—"Hyatt's Hand-Book of Grape Culture is a California production that will probably meet a common want. The author takes the experience of the most noted vine-growers in the State as the warrant for his conclusions and suggestions, turns to account the recorded results of experiments made by the pioneers of this branch of industry, and in addition to giving full and minute instructions in regard to the planting of vineyards and the manufacture of wines, presents statistics which will enable the beginner to calculate the probable profits of successful grape culture."

The *Mountain Democrat*, whose editor, Hon. D. W. Gelwicks, s the present State Printer of California, speaks thus:

"HYATT'S GRAPE CULTURE.—We have received from the publishers, H. H. Bancroft & Co., San Francisco, a copy of this interesting and valuable work—a work greatly needed on this coast, and which every grape-grower should purchase. We sent it to a gentleman well known in this community, for his examination—a gentleman familiar with the subject, and largely engaged in the culture of the grape. He gives it the following cordial endorsement, and his endorsement ought to secure it a large sale:

'The limited time in which to examine Hyatt's Grape Culture, published by H. H. Bancroft & Co., San Francisco, has been sufficient, however, to satisfy me that it is a work which every grape-grower should have. No matter how well fortified we may be in our own experience and theory, we must acknowledge that we may adopt many of the author's ideas and suggestions with profit. The merit of the work certainly bespeaks for it a ready sale.

Respectfully, CHAS. P. JACKSON.'"

The Golden Era: * * * "With this book in his hand, the intelligent agriculturist can engage in the business of grape culture with almost the same chance of success as one who has bought his knowledge by expensive experience. * * * The practical information contained in the book would cost many hundred dollars to obtain in any other way. We predict for it a ready and rapid sale."

S. F. Daily Dramatic Chronicle: "The book is emphatically a California production, being written by T. HART HYATT, of this city, editor of the *Rural Home Journal*, and bearing the imprint, San Francisco: H. H. Bancroft & Co. It contains a large amount of valuable information, and should be in the possession of every vine-grower and wine manufacturer in the State. The usefulness of the volume, and its convenience for reference, are very much enhanced by a full and carefully prepared index."

S. F. Mining and Scientific Press: * * * "The book professes to be a complete manual, with instructions for the management of the grape and the manufacture of wine, and is especially designed for California. * * * The book contains a considerable amount of valuable information which is not generally found in such treatises."

S. F. Daily Times: * * * "The author seems to have exhausted his subject, particularly as it relates to viniculture in this State, and as the grape interest is just beginning to attract attention which is soon to become paramount among farmers, we regard the publication of the work as most opportune. No ranchman should be without it."

N. Y. Daily Tribune: "The author brings the result of many years' experience in foreign countries to the preparation of his work, and from his observations in climates similar to that of California, arrives at the conclusion that California is singularly favorable to the culture of the grape, and to all semi-tropical fruits, and that it will hereafter be distinguished as the land of the vine, the fig, the orange, the olive and the palm. His volume forms a capital, if not a complete manual, on the care of a vineyard, and it is enriched with much industrial information connected with the subject."

Lacon (Ind.) Home Journal: "This work is most *apropos*. It comes just as thousands, without any practical knowledge of the business, having planted vineyards, find themselves destitute of that information their intelligent care demands. All over the country this interest is growing, and probably the time is not distant when America will produce more, if not better, wines than any country in the world. The author, MR. THOMAS HART HYATT, is an enthusiast on the subject upon which he writes so pleasantly, and his book embodies just what every grape-grower would like to know—what every one must know, to cultivate the vine successfully."

Colman's Rural World, St. Louis: * * * "We merely want to introduce a new and interesting treatise on this subject to our readers, from the far-off shores of the Pacific—the Golden State of California. Its author is T. HART HYATT, editor of the California *Rural Home Journal*. He has had a large experience and observation in California and in the Old World. His style is entertaining, his directions clear, plain, and practical."

Rural New Yorker: * * * "Although most valuable to the California viniculturist, yet it helps to widen our knowledge of the vine."

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Current Literature.

Plain Thoughts on the Art of Living.

No men have better opportunity to judge of success than those whose calling brings them into contact with all kinds of persons, in every variety of circumstances, as pastors of churches. If they fail in other respects, they are most heartily to be blamed if they fail to gain some knowledge of human nature in the course of years, and some wisdom as to the best means for acquiring what is of real worth. This is understood by those to whom they minister, and therefore there is no one to whom they go so naturally, or with so much confidence, when they need advice, as to their pastor, and he becomes a kind of oracle oftentimes, for the young and the old. The published thoughts upon practical subjects, or upon life in general, in the form of lectures, essays, and books, with which clergymen have favored the people, are among the most valuable to be found in print, for their common sense, their adaptation to the actual wants of men, and their ability to bring them the help they need. The volume now before us is not an exception in this respect. Rev. Washington Gladden, its author, is pastor of a church in North Adams, Mass., and these "Plain Thoughts," were just addressed to the young of his own congregation, then published in a series of newspaper articles, and now given to more extended perusal in a book. The subjects discussed are thoroughly practical, and they are presented in language often more direct and forcible than elegant, yet so as to make an impression often by the very manner of statement. The author does not seem to be ambitious of distinction, but anxious to be useful, and he has not failed. Manifestly a keen observer, and able to reach correct conclusions from the premises furnished by facts, he gives us these in the remarks and suggestions, and counsels which compose the work. While it is designed particularly for the young, those of any age will find much in it that will serve them. Boston: Ticknor & Fields. San Francisco: H. H. Bancroft & Co.

History of the New School.

Dr. Samuel J. Baird has availed himself of the posture of affairs in the Presbyterian Church respecting the union of its principal branches, to add another volume to the list already existing, upon the history of the Disruption in 1838. The book is published by Claxton, Remsen & Haffelfinger, of Philadelphia, and its appearance is pleasing, yet so far as we can judge from a casual review of its contents, it adds little to the information that was before so abundant, except the sentiments and commentaries of the author. As he is thoroughly Old School, and entirely opposed to the union contemplated, it is natural that he should be quite positive in the expression of his views since he deems one "inexcusable, who, in circumstances of peculiar emergency, should disregard and ignore the lessons of his own experience, lest they should interfere with the dictates of the moment's impulses and interests." The conclusion he announces, as the result of his study and observation, is that "there is a fundamental and irreconcilable difference of principle between the two bodies, on the subject of liberty of doctrinal divergence from the standards;" and the question he propounds for the Old School to determine, is, "whether we are prepared to ignore all the past, surrender the principles on which our Church has heretofore stood, furl the banner of testimony which she has borne, and enter into covenant to abandon the precious doctrines of grace to the mercy of every theological empiric who may fancy that his 'free inquiries' have found a new and better way." When all the facts connected with the origin and progress of the proposition before the Church are considered, and all the solemn declarations of men able to speak on the points respecting the doctrines in debate, are remembered, and all the arguments by which our greatest and best men in both branches have been honored and moved, are reviewed, it must be confessed that such an authoritative and absolute statement sounds a little too emphatic. Men are willing to read and weigh history, but they will claim the privilege of judging whether present circumstances and facts shall have any influence upon their decisions. The question of reunion is a living, practical question. It relates to the present and the future, rather than to the past, though the past should have a bearing upon it. So far as Dr, Baird has contributed to the *knowledge* of our members upon the points involved, his book will be accepted as useful and well-timed.

Sold by A. Roman & Co.

A. Roman & Co. have received a beautiful edition of Willis's Sacred Poems published by Clark & Maynard, of New York. These poems are so well known that nothing need be said in their praise. In addition to the very tasteful manner in which they are collected in this volume, it contains an interesting biographical sketch of the author, and several illustrations by some of the most eminent artists. With all his fastidiousness on this point, Mr. Willis himself would be satisfied with the casket in which those productions he was wont to regard as his gems are here presented to the world.

What Makes Me Grow? is the title of a book also sold by A. Roman & Co. and published by Appleton & Co. which is full of matter that will please and instruct children. It is very practical, yet very entertaining, and after it is finished, the young reader will be sorry that there is no more, and his parents and friends will join in the hope that an author who has succeeded so well in communicating useful knowledge may be inclined to give them more books of a like spirit and design.

The Little Corporal for November comes to us in an enlarged and improved form. This is a publication which is always welcomed by the young folks. Chicago. Alfred L. Sewell.

Literary Items.

Books for Boys.

If I visit my bookseller's at this beautiful season of the year I probably find his counter covered with gayly-bound volumes, red, blue and green, which I at once recognize as books for the young. Further examination establishes the fact that the majority of them are stories for boys. Why girls should be so inadequately provided for in this respect is no business of mine. I suppose it is considered by their monitors that the offscourings of the circulating libraries are good enough for them. But I rejoice over the activity which is displayed in ministering to the literary tastes of boys.

In our day we were not so well off. A boy's library was thought to be very complete if it contained "Robinson Crusoe," "Sandford and Merton," and Edgeworth's Tales, with one of a class of smaller stories, which have since been buried in oblivion. Most of these were very like one another in plot. The chief *dramatis personæ* were three—a preternaturally wise and just schoolmaster, with spectacles, who dealt largely in useful information, and precepts savoring of the classics rather than Christianity, a young fiend in human shape, whom we may call Master Badboy, and a stainless angel of the same dimensions, who serves as hero. This model Master Goodboy is represented as passing triumphantly through all sorts of temptations, and as rebuking his wicked companion in most edifying and grammatical language. Master Badboy, not profiting thereby, is held up to the moral indignation of the reader, and finally comes to grief, being discovered by the sapient preceptor in some heinous naughtiness, whereupon he either repents or is visited with poetic and scholastic justice, according to the taste of the writer and his or her opinions on the subject of corporal punishment.

Boys used to read this sort of thing with a certain delight, just as they would read the story of "Puss in Boots;" never for one moment supposing, however, that the characters were meant for human beings like themselves, or that the warnings and examples held up by the author had any connection with their own daily life. At least I can remember no such effect produced on me, and in my youth I was a by no means unfrequent votary of this muse. We didn't often meet with Master Badboy at school, still seldomer with Master Goodboy; and though our master wore spectacles, he talked very much like an ordinary mortal, and used to flog us without making any grand speeches, or quoting any Latin whatever. So we did not believe much in our story-books, but knowing no better, we took what we got, and were thankful.

What a change from all this state of things was "Tom Brown's School Days!" Then probably, for the first time, English boys saw themselves described as they were. The former tales were written as truthfully and naturally as if a distinguished lady author had sat down to give us an account of the man in the moon; this was as if the man in the moon had taken the trouble to write an autobiography of himself.—*A Book about Boys.*

La Lanterne.

The last number of the *Lanterne* consists entirely of extracts from the political writings of the Emperor, Napoleon III—of course those passages which have a liberal tendency being selected. It was to have been published in France, but no one would take the hazard of printing it; so M. Rochefort is enabled to say that the works of the Emperor cannot be published in the Emperor's own dominions. This is very smart, but it is also very silly. Isolated extracts may be made to serve any purpose, and the Emperor may fairly object to having his writings mangled, garbled, and twisted, to serve designs for which they were never intended. But if a Frenchman can only be epigrammatic and mischievous, for what else does he care? This fatal preference of epigram to discussion is one of the reasons why France never progresses in reform, but swings blindly from revolution to reaction, and from reaction to revolution again. What is to be hoped from such such tactics as those of M. Rochefort? Authority is irritated without being convinced, and retaliates; M. Rochefort buzzes and stings again; and not a single step is taken towards the elucidation of any political principle, the removal of any difficulty, or the amelioration of any wrong.—*London Review.*

A Wealthy Author.—John Ruskin, the decidedly eccentric, though brilliant critic of art and literature, differs from most of his brethren of the brush and pen in that he has an ample fortune—estimated at $3,000,000—the income of which he employs in the most benevolent manner. He has an elegant residence, with gardens attached, in one of the suburbs of London, and he has stocked it with a most admirable collection of objects of *vertu* and gems of art. Among other things he possesses a wonderful collection of crystals. A gentleman who has visited him says, however, that among his varied collections there is no curiosity so great as Ruskin himself. The entire time of a confidential secretary is employed in responding to the many calls upon his large philanthropy.

Libraries.—The public libraries of France contain 6,233,000 volumes—nearly 5,000,000 more than those of Great Britain; but the private collections in the latter country far exceed those in the former.

Hints to Writers.—Perfect your manuscript; there are a few mistakes which are so common, even among educated writers and speakers, as to deserve special notice. One is the frequent use of a dash, longer or shorter, in place of the proper punctuation mark,—comma, semicolon, or period. Whenever uncertain what the mark should be, some writers who ought to know better, and to do better, seem to cut the gordian knot to their own satisfaction by a stroke of the pen, presuming that the printer will not only do his own work, but perfect a slovenly and incomplete manuscript. There is also the equally pernicious practice of making a letter that will pass either for a capital or not, when the writer himself does not know which he ought to use.

English and American Journalism.—The impersonal system of English journalism is, unquestionably, the best for the interest of the journal, while the personal responsibility of the writer in France is the better system for the journalist; but the mixed system which prevails here, where each journal has a well-known and responsible chief, while his assistants are mostly unknown, is, on the whole, the better system for the public—and the interests of the public are of paramount importance.

The *Pall Mall Gazette*, referring to a recent article in *The London Saturday Review*, says: "Like other productions from the same mint, every line of it conveys the impression that if the author's opinion upon the creation had been asked on the first Sabbath, he would probably have said, "Well, it is not so very bad considering."

The *N. Y. Times* has a new-word mania, and proposes to say "it has been cabled," instead of "it has been telegraphed over the Atlantic cable," and to use "photogram" for "photograph," and "stereogram" for "stereoscopic view."

A German philologist, at Jena, predicts that in five centuries the English will be the universal language.

Educational.

Earthquakes and Self-Culture.

An event like a great earthquake in a crowded city makes its own impression upon the memory. With the steel of fear for ourselves, or the diamond of sympathy for others, it leaves a record of itself upon our minds which is absolutely ineffaceable. But, here is a hint of mental discipline. Have we, indeed, in this, an event which is sure to return itself to our recollections? Then, let us see to it that it does not return empty-handed. Let us insure its bringing with it a troop of brighter and more fruitful reminiscences than its own barren self. The solitude-loving raven would probably, in any event, have hovered over the retreat of the prophet Elijah; but, by the blessing of God, his visits were clothed with a ministry of nourishment and consolation. Let us be, after the same manner, merciful and improving to ourselves. This raven memory of the earthquake, let us bend its talons to the service of restoring to us, when it must itself return, tender and instructive memories of home, friendship, the house of God, the city, and passing historical events. The home circle of his youth—how good a reminiscence is this for a young man to associate with any memory which is likely to recur to him! And none is more easily associated with an event like an earthquake. With only the least possible pains, a young person can teach himself, or a parent can teach his children, to rivet firmly to this more inevitable recollection, sweeter ones of the constitution of the family circle—of such a brother, as an infant—of another, as an abecedarian—of some loved and faithful servant—of father and mother in their prime—or of those humble inmates of the household named Carlo or Pussie. All of these are easily made one with the memory of the earthquake by a few deliberate presentments to the mind of how each was affected by that event; where each one was; what each one did, or failed to do. So with the wider circle of friendship. A little pains only, is wanting to transform this otherwise boding memory into a carrier dove, under whose wing as it revisits us we shall find sweet pictures of those other family circles which are interlinked with ours in love. So with our church and civic surroundings, and contemporaneous events. The memory is like an arch—its burden is its strength. To associate inextricably with some assured matter of recollection, other important and interesting matters, is not only to provide future pleasure, but to employ a wise means of mental invigoration. In the old libraries we find parchment pages where the original writing has been half erased and other matters written over. Thus monkish legends have been found on the same page with classic elegance and Scripture truth. Let us see to it that the page of memory, which records a passing event of mystery and death, and which on this account, is so likely to fall open before our eyes of its own accord, shall bring back to us at the same time, pleasant recollections of matters related to us as worshippers in God's temples, as citizens, and as actors in, and spectators of, passing history.

C. R. C.

A Smart Pupil.—The late Prince Albert once paid a visit to a school, and the teacher made one of the classes go through what is termed in the phraseology of pedagogues an object lesson. "Now, can you tell me anything about heat?" was one of the questions. A bright little man held forth his hand, as much as to say he could. "Well, now, my boy," said the teacher, "what do you know?" "Heat expands," said the boy, in the jerky style of delivery characteristic of his years. "Heat expands—cold contracts." The teacher looked at the Prince for approval; the Prince bowed his head, and smiled approbation. The teacher, eager for more such smiles, went on. "Very good," he said, "now give me an example." "In Summer the days are long; in Winter the days are short.

Personal.

The following are the City and County officers elected in San Francisco on the 3d: Chief of Police, P. Crowley. Tax Collector, Alexander Austin. Auditor, Col. Thos. H. Holt. Superintendent of Streets, Col. M. C. Smith. City and County Attorney, J. M. Nogues. Public Administrator, J. Benjamin. Fire Commissioner, Samuel Rainey, Jr. Supervisors, P. H. Canavan, Edward Flaherty, Monroe Ashbury, Richard Ring, A. J. Shrader. School Directors, E. H. Coe, J. M. Burnett, J. F. Meagher, Dr. J. D. P. Stillman, Wm. H. Knight, Wm. Shew, Edgar Briggs, H. F. Williams, R. H. Sinton, Dr. W. C. Angell.

Rev. O. W. Whitaker, Rector of St. Paul's Church, Virginia City, has been elected by the Episcopal Convention now in session in New York, Missionary Bishop of Nevada and Arizona. This is in every respect a good choice.

Mr. F. I. Angier, editor of the *London and China Express*, a paper published in London in connection with the arrival and departure of the Asiatic steamers, passed through our city last week on his way to China.

Rev. Dr. Hendrickson of the Second Baptist Church, was forced to leave the pulpit during the services on the morning of Sunday, Oct. 24th, by a severe attack of Rheumatism. He will take a short vacation.

Baron Von Koschkill, a distinguished mining engineer from Russia, is examining the mines of Nevada and California, under orders from the Russian Government.

Rev. J. A. Burlingame, a brother of Hon. Anson P. Burlingame, died recently at Sonoma, where he had been stationed by the Conference at its last session.

Rev. A. Fairbairn having been absent from home for two weeks, found on his return to Tomales that a valuable horse had been stolen from his pasture.

Rev. Dr. Wadsworth, of Calvary Church, who has resumed his pastoral duties after a short rest, baptized six infants last Sunday morning.

The editor of the *Salt Lake Reporter* is said to have received 3 anonymous letters ordering him to leave the Territory under the pain of death.

The arrival of Rev. Dr. Mooar from the East, and Rev. Eli Corwin from Honolulu, is announced in the *Pacific*.

The editor of the *Stockton Gazette* marched in a Republican procession on Saturday night. The result of a wager.

Rev. A. Parker lectured at Nevada on last Sunday evening, on "The Dangers and Duties of our Times."

Mr. R. F. Perkins, formerly postmaster of San Francisco, died on board the steamer on the passage to Panama.

Senator Williams of Oregon, has arrived in this city, and will sail for the East on the next steamer.

Rev. Dr. Rounds of Oregon, recently received a very severe injury by falling down stairs.

Rev. Mr. Francis, a Baptist minister, is on his way to California overland, from the East.

Governor Seymour of British Columbia, is seriously ill at Victoria.

Religious Books.

A great variety of works in all departments of Religious Literature, such as Devotional Books, Bible Dictionaries, Sermons, Religious History, and Biography, Annotations, Commentaries, etc., published by the

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Practical and Scientific.

AGRICULTURAL.

Waste in Feeding.

One of the elements of success in trade lies in the careful attention to details, the stoppage of leaks, the boldness for large adventures linked to the careful mastery of minor things. In this respect agriculturists are an age behind business men. It is easy to be penny-wise in a small way, but that is different from the broad-sighted economy referred to. If one could get at the figures of actual destruction in the injudicious waste so common in the feeding of domestic animals—the amount would surprise the reader. Hay is trampled in the mud, oats are sprinkled around almost every feeding-place, corn in the cob is thrown to pigs. Commenting on one feature of this fact, a writer in the *New York Times* says:

"It is an expensive system of management to feed whole grain to any kind of animals. All kinds of cereal grain are provided with a tough hull, or skin, which the digestive powers of most animals will not dissolve; consequently, if the skin is not broken before the grain enters the stomach, the kernels will usually pass off with the droppings, without affording the beasts that swallow the grain any more nourishment than fragments of wood of equal size. During the month of August last the writer procured a quantity of horse manure for top-dressing strawberry plants, and in a few days after the mulch was spread around the plants, the unbroken kernels of oats vegetated, so that the entire surface of the ground appeared as green as a lawn. This fact showed conclusively that much of the grain had never afforded the beasts that swallowed it any nourishment at all. Young horses, having sound and sharp teeth, will sometimes crush every kernel. But old horses, with poor teeth, frequently swallow half of their mess of oats without breaking the skin of the kernel. When mills are at a distance, and people will persist in feeding hard whole grain, it will always be found advantageous to soak the grain at least about twenty-four hours before using it. Suppose, for example, a drayman is accustomed to feed to his horses eight quarts of corn and oats at each feeding, say three times a day. Let the grain be put in a pail and covered with warm water every time the animals are fed. Warm water is preferable to cold, because the latter in cold weather will soften the grain but little.

"Those who study economy and the comfort of their horses may rest assured that it will pay well for all trouble to immerse the grain before feeding. Horses while eating should be provided with easy-fitting feed-bags, such as are made by saddlers. It is no saving whatever to allow a horse to eat oats out of a box, or from the top of a barrel, scattering his much needed feed hither and thither, while the price of such waste would in a very short time more than cover the cost of a sail-cloth or leather feeding-bag."

Preserving Fruit in Bottles.

An esteemed correspondent, who has tried various plans, sends us the following as the one found to be attended with the best success. This, of course, is intended for ordinary bottles with corks. Where some of the many patent jars are used, the sealing process is unnecessary:

"Put the fruit in bottles and add one-eighth of its weight of sugar. Place the bottles, completely filled, in a boiler, with a board or other material, in the bottom, to prevent the heat breaking them. Fill the boiler with cold water nearly to the top of the bottles and heat it to boiling. Dip the corks in melted sealing-wax and drive them into the bottles. Tie the corks down with wire or twine, and then seal the corked bottles by turning the necks down twice into the melted sealing-wax. When sealed, place them again in the boiler, and boil a short time. Put them in a cool place until wanted for use. The necks of the bottles must be heated in water before the corks can be drawn. The first boiling expands and expels most of the air from the bottle, coagulates the albuminous parts of the fruit, and retards its fermenting tendencies. The second boiling, after the bottles have been corked and sealed, renders the free oxygen contained in the small quantity of inclosed air inert; the oxygen unites under the influence of heat with the organic matter, it is wholly converted into carbonic acid, and cannot act further in causing decomposition. To make the wax to seal the bottles, melt together one pound of resin, four ounces of beeswax, and three ounces of tallow."—*Congregationalist.*

Weight of Cattle by Measurement.

Many experiments have been made by graziers and dealers in cattle to ascertain the net weight of cattle by measurement. Rules have been given and tables constructed of the results obtained. At best, these are but approximations, and the measure of correctness will depend much upon a practical acquaintance with the form and prominent points of the animals to be measured. Something will depend, too, on the breed, size, mode of fattening, the time the process has been going on, and the character of the feed supplied. The following method comes as near a correct result as any known:

Measure carefully with a tape-line from the top of the shoulder to where the tail is attached to the back; this will give the length. For the girth, measure immediately behind the shoulders and fore-legs. Multiply half the girth by itself in feet, then multiply this product by the length, and the product will give the net weight in stones of eight pounds. For example: with an ox or cow 5 feet in length and 7 feet in girth, the calculation will be as follows:

Multiply half the girth bp itself in feet	3.5
	3.5
	12.25
Multiply by length in feet	5
Weight in stones	61.22

This multiplied by eight, the pounds in a stone, or rather half a stone, and the result will be 490 pounds net.—*Rural New Yorker.*

Borrowing Tools.—Of all the nuisances attached to a neighborhood, there is none more annoying than that of a borrower. I happen to live where I have two or more of the agreeables, and this morning, wanting my hedge-shears to prune a little piece of hedge, on looking for them where they ought to have been, they were not there. On asking my good wife if she knew aught of the missing property, she replied:

"Why, yes; Mr. C. came the other day when you were gone, and I could not refuse him, although I told him you did not like to lend, because every day almost you want them to use; but he said he guessed he'd take them, and when he got through with them, perhaps he'd bring them back."

Another day I wanted my little plow to plow out a few rods of currants, but looking in the shed for it, I found no plow.

"Oh!" says my man, "Captain ——'s man came here yesterday while you were gone, and although I told him you gave me orders not to lend, he said he was told to get it any how, for they wanted it to use."—*Rural New Yorker.*

Trimming Tomato Vines.—A correspondent of the *Highland News* says:

Keep your vines trimmed to not more than three or four strands. A little attention will enable you to do this in a way that will throw the strength of the plant into the fruit. Fruit-bearing branches never put out immediately over the leaf. Just now, when the tomato is in blossom, this can easily be observed. The branches which put out directly over the leaves or strands of vines should be pinched out with the thumb and finger, except three or four you wish to train up; you can have the fruit greatly improved in both quality and quantity. Ten plants occupying about twenty square feet, will in this way yield an abundance for a family of six persons. Your correspondent does not claim to have originated this mode of cultivation; he first saw it tried, and then tried it himself, very much to his satisfaction. Last summer and autumn his "table tomatoes" were not only his delight, but the wonder of his neighbors.

Sweet Tomato Pickle.—Slice one gallon of green tomatoes, and put a handful of salt to each layer of tomatoes. Let them stand twelve hours, then drain off the liquor, and add to them two green peppers, and from two to four onions sliced. Take two quarts of strong cider vinegar, a little more than one-half pint of molasses, and two tablespoonsful of whole mustard, a teaspoonful of allspice, same of cloves, and heat until it begins to boil. Then put in tomatoes, onions, and peppers, and let them boil ten minutes. Pour them into a stone jar and seal tight, and put them into a cool place for a fortnight, after which they will be ready for use, and will keep a year without scalding.—*N. Y. Presbyterian.*

Napoleon's stables cost $80,000 a year.

WEEKLY MARKET REPORT.

Wednesday, November 4, 1868.

Flour—Sales of 1,000 bbls Extra and Superfine, in lots, to the city trade, private. We quote jobbing rates for city brands as follows: Superfine, in sks, ℔ 196 lbs, $5@$5 25; Extra, in sks, $6@6 25.

Wheat—Sales of 4,300 choice shipping, private; 15,000 sks do, prior to arrival, private; 2,000 sks do, $1 75; 500 sks choice Santa Clara, $1 80; 250 sks do, $1 80. We quote good to choice shipping, $1 70@1 75 ℔ 100 lbs.

Barley—200 sks feed, $2 15; 200 sks do, $2 10; 500 sks brewing, $2 30. Feed qualities are in light request, at prices ranging from $3 12½@2 20; brewing, $2 25@2 35 ℔ 100 lbs.

Oats—Sales of 200 sks common, $1 60; 300 sks fair, $1 75; 200 sks good, $1 90. The range of the market is $1 60@2 ℔ 100 lbs, latter an extreme figure.

Potatoes—Market continues depressed and inquiry light. Sales of 500 sks Humboldt, $1 75; 400 sks Bodega, 75c @80c; and 50 sks Carolina, at $1 12½ ℔ 100 lbs.

Onions—Are scarce at a slight advance. Sales of 100 sks Silver Skins, private; quotable at about $1 80 ℔ 100 lbs.

Beans—We quote jobbing rates for first quality as follows: Bayo, 3½@3¾; Butter, 4@4½c; small White, 3½@3¾c; Pink, 2¾@3c; Red, 2¾c ℔ lb.

Rye—The stock is well concentrated in the hands of speculators, who are holding for high figures. The nominal quotations from wharf are $2 10@2 20 ℔ 100 lbs.

Buckwheat—The market is entirely nominal at about $1 75 ℔ 100 lbs.

Corn—New crop Yellow is selling at about $1 80 for large and $2 ℔ 100 lbs for small.

Mustard Seed—Choice California Black still commands 4c, inferior qualities 3@3½c; English White, 5@5½c ℔ lb.

Flax Seed.—75 sks choice, 4c ℔ lb, which is the price paid by the mill.

Bran—Sales of 100 tons, in three lots, $21@22 ℔ ton.

Middlings—The nominal range for fair is $35@40, though $37 50 is considered a good price; feed descriptions $28@ $34 ℔ ton.

Oil Cake Meal—The mill continues to ask $30 ℔ ton.

Hops—New crop California are quotable at about 25c ℔ lb.

Hay—Sale of 175 bales fair, $11; quotable at $10@14 ℔ ton.

Dairy Products—Strictly choice California fresh roll Butter is quoted at 55@57½c; good to choice do, 60@65c; California pickled, 40@45c; fancy lots do, 47½c; California Cheese is jobbing at 17@19c, and Eastern at 18c ℔ lb. Eggs are scarce and firm at an advance; quotable at 70@75c ℔ dozen.

Provisions—Bacon is jobbing at 14@14½c for California smoked; Oregon do, 14@14½; California Hams, 16@17c; Oregon do, 17@18c; California Lard, 13@13½c, and 14c ℔ lb for small tins.

Poultry—Live Turkeys are quoted at 16@17c ℔ lb; Hens $6 50@7; Roosters, large size, $6@6 50; Spring Chickens, $4@5; Quail, $1 25 ℔ dozen; Geese, $2@$2 25 ℔ pair; Venison, 8@9c ℔ lb.

Wool—Sales for the week, by two of the leading receiving houses amount to 170,000 lbs. The demand continues active, the various lots finding buyers immediately upon arrival. No change in prices; good to choice shipping grades are quoted at 16½@18c; fancy lots, long staple, 18½c; burry, 11½ @13½c ℔ lb.

Hides—Sales since last Wednesday of 1,800 California dry at 14@15c. We quote salted at 7c ℔ lb.

Tallow—Sales for the week to a single purchaser of 40,000 lbs good Beef at 8c; market variously quoted at 7¾@ 8¼c ℔ lb.

San Francisco Cattle Market.

The market presents no features worthy of remark.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7@8c ℔ lb.
do 2d do 6@7c ℔ lb.

Veal—Ranges from 6 to 10c ℔ lb.

Mutton—Is steady at 6@6½c ℔ lb.

Lamb—Has declined to 7@8c ℔ lb.

Pork—Undressed, 4½@5½c; dressed, 6½@7c ℔ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

ALL'S NOT GOLD THAT GLITTERS.—Not long since a green looking Vermonter walked into the store of Dr. C. T. Jackson, the chemist, and addressed him as follows:

"Dr. Jackson, I suppose?"

"Yes, sir."

"Are you alone?"

"Yes, sir."

"May I lock the door?"

He did so, and having looked behind the sofa and satisfied himself that no one else was in the room, he placed a large bundle done up in a yellow bandana, on the table and opened it.

"There, Doctor, look at that."

"Well," said the doctor, "I see it."

"What do you call that, Doctor?"

"I call it iron pyrites."

"What!" exclaimed the man, "isn't that stuff gold?"

"No," said the Doctor, "it's good for nothing," and putting some over the fire in a shovel it evaporated up the chimney.

"Well," said the fellow, with a woe-begone look, "there's a widder woman up in our town has a whole hill full of that, *and I've been and married her!*"

A BIG OFFER.—We understand that D. E. Buel, as agent of an English company, has offered to purchase one-half or the whole of the Golconda Mine, at the rate of $60,000 for half or $120,000 for the whole, and there is a strong prospect that the sale will be closed. The Golconda now gives promise of being one of the best mines in the State, and in the hands of a wealthy company of English capitalists, would yield enormous sums of silver. There is already enough ore in sight to yield immense sums of bullion, but the mill now at work is too small to make any impression upon it.—*Humboldt Register.*

IMPERIAL EMPIRE.—The shaft is now down 1,025 feet, and timbered to within five feet of the bottom. Very hard rock is now encountered, so hard that Giant powder is used in the blasting, and found to be very effectual indeed, very satisfactory progress being made. At the depth of 1,100 feet a new station will probably be opened for a drift west to the ledge. At 1,500 feet, the shaft, sinking perpendicularly, will cut the ledge itself, in case the present known 'dip' or inclination of the ledge eastward is maintained.—*Virginia Safeguard.*

BATTLE MOUNTAIN DISTRICT.—It affords us much pleasure to be able to announce that the Battle Mountain mill, is a perfect success. Ten tons of very inferior ore were first run through the mill in order to get the batteries, pans and machinery in good condition for work, which, when cleaned up gave $500, or at the rate of $50 to the ton. The company is now working 50 tons, which will yield at the rate of $200 to the ton, or $10,000 for the whole. There are large quantities of this class of ore in the mine.—*Humboldt Register.*

NEW DISCOVERY.—William Sims, a well known miner, of this county, struck a vein of quartz near the Ferguson Mine, on the main fork of the Merced River, exceeding in richness anything that has lately been discovered. Here is another instance where a deserving man has been rewarded for years of toil.

Hite & Co., at Hite's Cove, after a run of three weeks, cleaned up the snug sum of $20,000.—*Mariposa Mail.*

MEDICAL.

What Shall we Drink?

The following extract are from the October number of *Hall's Journal of Health*, which is considered good authority on all subjects relating to the preservation of health:

COLD WATER.

Cold water, swallowed during the progress of digestion, instantly arrests it, and the process is not resumed, until the water has been there long enough to be warmed from the temperature at which it was drank, to that of the stomach; or from some forty degrees, to a hundred: to accomplish this, the heat must be abstracted from the general system, chilling it. Strong, robust persons may not feel this, but if a man in feeble health drink cold water at a meal, at all largely, he rises from the table chilly, and soon has fever, while the stomach being kept that much longer at work in digesting the food, loses its vigor, the digestion is imperfect, and the food becomes impure, thus lying at the foundation of disease. The inevitable inference from these facts is, that

COLD WATER IS INJURIOUS TO HEALTH,

if taken at meals. Injurious to the most robust, if taken largely, and to persons in feeble health, if taken at all, beyond a few swallows at a meal.

I therefore set it down, as a clearly established fact, that a glass or more of cold water, drank habitually at meals, or soon after, is a pernicious practice, even to the most healthy.

Injury is done in another manner; water, or any other fluid, dilutes the gastric juice, and thus weakens its power to dissolve the food. The amount of gastric juice is not lessened, but its power is diminished by its dilution. The finger will be scalded by dipping it into a vessel of boiling water; but if an equal amount of cold water is added, it may be thrust in with impunity, although there is as much heat in the mass as before; but it is more diffused.

Any kind of fluid taken largely at a meal, or soon after, is positively injurious to health.

A standing item of advice to my patients is—Take but half a glass of water at a single meal, or a single cup of weak coffee or tea, never increasing the strength or quantity, and drink nothing within an hour after eating.

If cold drinks are injurious at meals, cold food is for the same reason also injurious; thus it is, that some of the most terrible forms of disease are brought on by persistence in eating cold food, exclusively, especially in winter time.

WARM DRINKS.

If cold fluids are injurious at meal, we naturally conclude that warm fluids, in moderation, are beneficial, and rightly so.

It then follows, that, if we drink anything at meals, it should be first warmed.

We may safely admit, that the universal custom of a country is founded on common sense, common sense being the teachings of experience. Common consent, and the experience of the civilized world is, that a cup of good hot coffee for breakfast, and a cup of good hot tea for supper is "wholesome." If a person is prejudiced against "store tea and coffee," then any of our common garden herbs may be substituted, as balm, sage, sassafras, and the like; it is the warmth that comes first in importance, and there must be the taste of something palatable in it, or the stomach will loathe it. I am well aware that some persons consider tea and coffee poisonous, as did an enthusiastic young "theological" at New Brunswick, a few years ago, and demonstrated it, as he thought, to the old Domine, then in his eighty-sixth year, and still an efficient laborer in the vineyard. "It may be a poison as you say," replied the old veteran, as the sly mischief twinkled out of the corner of his eye, "but it must be a very slow poison, for I have taken it regularly night and morning for these eighty years, and am, as you see, not dead yet." The same has been said of Dr. Johnson.

But how comes it that so many sensible people believe that tea and coffee are poisonous? Just as they have come to the adoption of any other fallacy. Somebody who had nothing else to do, imagined it, then hunted up facts and parts of facts to prove it; and what with adding a little to one fact, and suppressing from another, a really plausible case was made out, to every reader or hearer, who had rather admit a statement, than take the trouble thoroughly to sift its truth, and there are many such.

COFEEE A SUSTENANT.

"Once upon a time," not very long ago, a party of men left Salt Lake City for St. Louis, with the United States mail, to be delivered at Independence or "*St. Joe.*" It was winter. They found the prairies covered with snow, and finally their "*animals*" perished with hunger; at this stage the six men found themselves utterly destitute of food; the game had taken to the woods, there were no rivers, the ground was covered with snow, they were still hundreds of miles from their journey's end, while the bleak winter winds whistling across the wide prairies in unobstructed fury, froze them sometimes almost to the heart's core. All, absolutely all they had to subsist upon under these desperate circumstances, was snow water and a quantity of green coffee; this they burned and boiled in snow water, and upon it travelled for six days, until they reached a place of help. These are the bare facts of the case, as reported to government, and demonstrate that coffee, alone, is a sustenant, as well as a stimulant, that it contains the elements of nutrition, consequently it is not a mere stimulant, and all that has been said of "mere stimulants," is not applicable to it. Coffee then being of itself nutritious, capable of sustaining life for days at a time, under circumstances of severe cold and the labor of travelling on foot, and it being customary to use it with cream and sugar, which are themselves concentrated nutrients, and withal, being drank hot, the conclusion appears to us legitimate as one of Euclid's corollaries, that coffee as generally used in this country is a valuable, nutritious, healthful, and comfortable item.

PREPARTION OF TEA AND COFFEE.

Having said so much about a cup of tea and coffee, it is proper to say something of its preparation. Individuals and nations have their preferences, but some things must be laid down as of universal application:

The first cup of coffee is the best. The last cup of tea is the best. Never take more than one cup at a meal. Never increase the strength.

THE TIME TO DRINK TEA

is at supper, when the lightest meal of the day is taken; for, by its exhilarating effects, it destroys the sense of hunger, and enables a person to go to sleep without having much in the stomach to keep it working all night, and so prevent sound, refreshing sleep.

TO MAKE A CUP OF TEA.

The teapot itself should be as perfectly plain and even in shape, inside and out, as possible; it will thus throw off less heat, and consequently keep hot longer, and be more easily kept thoroughly clean. A level teaspoon for one cup.

When the pot is perfectly clean, and dry, put the dry tea in and stand it before the fire for at least ten minutes; then pour on the boiling rain or soft water, let it stand five minutes, and it is ready for use; then put your sugar and milk in the tea cup, and pour the tea upon it.

TO MAKE A CUP OF COFFEE.

As soon as the coffee is parched, scarcely brown, grind as much as you will want to use for that time; put it in the coffee-pot, and pour on boiling water; stir, place it on the fire, bring it to a boil; as soon as four or five bubbles appear, take it off the fire, pour out a tea-cupful and return it, then set the pot down for one minute, next pour gently over it a tea-cup of cold water, let it stand another minute to allow the heavy cold water to sink to the bottom and carry the grounds with it, then put your usual amount of sugar in your coffee-cup, and as much boiling milk as you desire, then fill it from the coffee-pot.

A SUBSTITUTE FOR COFFEE.

From chemical analysis it appears that the seeds of the asparagus when dried, parched and ground, make a full flavored coffee, but little inferior to Mocha, containing in common with tea and coffee, the principle called taurine. Dry the asparagus berries well, after being thoroughly ripened, then rub them on a sieve, thus the seeds are readily separated.

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SAN FRANCISCO.

General Selections.

Savings Banks.

The following are extracts from an article by O. B. Bunce in the last number of *Hours at Home*:

The steady accumulation of the funds in Savings Banks has now resulted in an aggregate so large and so important as a financial power, that it is attracting the attention of politicians, financiers, and adventurers. In England government has cast its eye upon it, and taken measures to derive such advantages from it as it may, by constituting itself a vast Savings Bank, with a branch in every village post-office, and at almost every corner in the larger towns.

The American banks have not as yet encountered any such formidable rival, but schemes are beginning to be rife seeking to divert the vast savings fund into other hands and other channels. It is claimed that Savings Banks are too conservative, too negative and too obstructive. As their funds are the savings of the poor it is asserted that they should be employed solely for the benefit of the poor. Some propose "building funds" whereby the bank deposits should be employed in erecting cottages at low cost and low rental; others suggest "business associations," by which the found may be used as capital, in conducting manufacturing and mercantile enterprises, with hopeful brilliant results, of course. The projectors of these schemes, as well as all bank depositors, should understand a practical and universal business axiom, that absolute security and low interest are two elements which cannot be put asunder. As in the Savings Bank funds are garnered up the hearts and hopes of thousands of people—the widown's mite, the hope of old age, the dependence for sickness, the security against want, infirmity or misfortune—it should be guarded and fortified by every legitimate means against the schemes of hopeful visionaries or reckless adventurers.

It is a noticeable fact that the depositors in Savings Banks are commonly the poorest paid of the laboring classes. It may be stated, with approximate truth, that the savings of people are in inverse ratio to their earnings. While your well-paid mechanic or clerk spends all he gets, the shop-boy, working-girl, porter, and half-paid artisan, will manage to squeeze out of their scanty means a little sum for at least a monthly visit to the Savings Bank. Some almost wealthy depositors are found where least expected. The Irish servant girls are naturally fond of Savings Bank accounts, and the second largest institution in the country, holding some sixteen millions of dollars on deposit, is mainly supported by this class. This is the New York Bleecker street Bank. The largest bank is the Bowery Savings Bank, also of New York, which has seventeen millions in its possession.

It would be surprising and interesting to take one's stand at the counter of one of the larger banks and watch the tide of depositors as it flows to and fro. Many of them you will suspect as beggars, but put not your trust in appearance. Bent, worn, trembling old women will totter up to the counter, draw from mysterious recesses in their tattered clothing their paper-wrapped and tied roll of bills with which to swell their already liberal bank account. The rag-picker whom you see enter, who is up daily by daylight with hook and bags and dog-cart, turning over dust-heaps, fishing for bones and rags in refuse barrels, and for cinders among ash-piles, has, the bank-officer will whisper you, her round $3,000 in the bank. This lad, scarcely fifteen, who polishes boots at the corners, and whom you might suppose was depending upon his next dime for his dinner, has $1,400 to his credit. This old woman who sits near the bank all day by her peanut and apple stand, and whose scant pennies were wont to excite your pity so keenly, keeps her double bank account and will die worth her thousands. These, of course, are the surprising examples of comparative wealth where the extreme of poverty is only looked for; but the instances of people, who manage out of small earnings to accumulate large savings, are very numerous. Among the the better class of laborers there is much less providence, and the importance of habits of saving, the necessity of preparing for illness, infirmity, or misfortune, and the advantages that may arise from accumulating a small capital, must be impressed upon that very class who are not only best able to save, but whose intelligence should render such instructions unnecessarw.

To impress this lesson upon the public mind the English banks circulate to a large extent tracts and pamphlets bearing upon the subject. Our own banks have not employed this machinery so extensively, but there is a neat little *brochure* insued by the "Citizens, Savings Bank" of New York, which is somewhat unique in its character. Besides its reports and annual statements, it contains a collection of "Illustrated facts and incidents," which very happily exhibit the value of Savings Banks, and the saving grace of habits of economy; also a string of maxims that have the old Poor Richard stamp; some rhyming proverbs; a number of interesting tables showing how "mony mickles mak' a muckle;" and finally an exciting sale with the title of "The Two Friends; or How to Live.'

The story in question is not solely sentimental, but points the arguments for saving with success. Here is one illustration it gives of a certain method of getting rich, which, while it would require a philosopher of a transcendent gift for calculation to practise it, yet exhibits what slow and regular accumulation will do. It is a story told by the heroine's father of a friend who got independently rich by keeping a Savings Bank account. "I'll tell you how it was," he would say: "Alden was a smart young fellow, and got a good salary as a clerk in a wholesale house down town. At the age of eighteen he opened his bank account, and at twenty began putting in the bank five dollars each week. 'I've made my calculations,' said he, 'and I've found that by putting five dollars a week in the bank regularly, at fifty years of age I shall be rich sure—worth about $24,000—that is, if I let the interest accumulate all the while. As soon as it get up to $5,000 I shall invest the amount on a safe bond and mortgage, at seven per cent., and deposit the interest in the bank. When another $5,000 is reached—it takes thirteen years at five dollars a week with accumulating interest, to get $5,000—invest that in the same way. Now if I get into business I may succeed and I may fail—but this bank plan is a sure way of getting rich, and I mean to try it." And he did try it; and when he was a little over fifty years of age, he had about $25,000 in the bank and in bonds and mortgages, every dollar of it accumulated by that plan." To this mathematical romance the hero replies by explaining "that the great bulk of his $25,000 was made by interest on his deposits. Five dollars a week for thirty years only amounts to $7,800, but with interest compounded every six months, as is done in the bank, it would become $21,400—the clear profit being $13,600." This mode of acquiring wealth, which only exacts prudence and patience, and exempts the depositor from all the risks and vexations of trade, is commended to those whose philosophy can digest it.

The spirit of economy has been so eloquently defended, its influence upon character and its importance to the general welfare have been so frequently illustrated, that it would seem unnecessary to dwell upon it here. The services that the Savings Banks render in encouraging the spirit and in providing opportunity for its display, can scarcely be measured. "No other institutions," says the Hon. James Cook, Superintendent of the New York Bank Department, "operate so directly upon the interest and welfare of our citizens, none so silently and uniformly afford relief to thousands from the ills that flesh is heir to. Is it too much to say that they are the great benevolent institutions of the age?"

Worship—Congregational Singing.

The *Christian Intelligencer* presents the following sensible views on a subject which deserves the special attention of Christians:

A more important subject than this cannot possibly engage the attention of the church. The forms and mode of worship are a part of church order second to none other. We believe that the Church of the present day is, in one material respect, in a transition state. In this remark we have regard not so much to forms of prayer, or to a litany, as to forms of praise which are properly liturgical. In this respect there is great need of reform, which shall consist, not in the introduction of novelties, but in a reinstatement of the ancient manner of praise. We long for the congregational singing of the early, the mediæval and the reformation periods. The system of choir-singing has seen its best days. As a substitute for congregational praise, it is an abuse which must be abated; as a help to public worship, in which all who come to wait on the Lord shall be encouraged to engage, it may profitably retain its place. In order to have congregational singing that really deserves the name, we must go back to the choral style. Many of the tunes which are the most popular among the songs of Zion, are good, and are altogether too valuable to be discarded, but many others are sheer *lilts*, without the first requisites of pure melody, and without the shadow of a claim to musical science. They are the surest means of vitiating religious æsthetics which can be devised, and they must be put out of the way.

Prayer is for saint and sinner, and a litany is by no means an impediment to edification, although the exclusion of free prayer would be. The Lord's prayer is the earliest as it is the best Christian litany, and our Reformed Church has, therefore, properly introduced it into every formula for the administration of the ordinances of public worship; but praise is emphatically that part of the worship which belongs to the Lord's people. "Whoso offereth praise glorifieth me," and without faith it is impossible to please God. None but the ransomed of the Lord can understand his praise, and therefore praise survives all other acts of worship. It consitutes the very life of the beatific vision. The song of the redeemed is ever new, and the ecstacy of that great choral multitude who chant the anthems of the heavenly order may be known, but can never be portrayed in words.

The effect of congregational chanting can only be appreciated by those who have made trial of it. It is easier to teacha congregation to chant or intone the Psalms than to sing any one of our ordinary hymn-tunes, because chants are ordinarily sung in unison, and the cadences are soon acquired by a little attention to the accent. Imagine the effect of a thousand voices lifted up in praising God in the use of one of the old Gregorian chants. Compare it with the spasmodic, ofttimes asthmatic, wheezing, flat and sleepy performance of an imperfectly drilled quartette; or contrast it with the best of the attempts which choirs may make to supplement the praise of God, or supply the lack of melody in the congregation, and a single experiment will settle the question for all time. *The exclusion of Christians from their share in public worship is a grievance.* In prayer, according to our form, the congregation is passive, or at least silent, but in praise the people are presumed to be active. "*Let the people praise thee, O God. Yea, let all the people praise thee!*" This expresses what we would impress upon every man who has a heart to praise, and a mouth and tongue to sing.

Moral Men.

J. B. Ford & Co., of New York, are publishing each week the sermons of Henry Ward Beecher. These sermons are published by the consent and authorization of Mr. Beecher, and the low price at which they are sold puts them within the reach of all. We make the following extract from the first number, which appeared on September 26th:

A moral man, as distinguished from a Christian man, is one who is negative. A Christian is one who is positive. A Christian is a fruit-bearer. A moral man is a vine that does not bear fruit. But then, it bears everything else—good leaves, a good, strong stem, a healthy root, everything that is good and nice in it, except the fruit. A Christian man is one that developes graces into postivity. He acts out of himself and upon others. A moral man is like an empty bottle, well corked, so that no defilement can get into it, so that it may be kept pure

within. Pure? And what is the use of a bottle that is pure, if it is empty and corked up? A moral man, I repeat, is negative. He does *not* swear, and he does *not* steal, and he does *not* murder, and he does *not* get drunk, and his whole life is *not*. His law is, "Thou shalt *not*," and, "Thou shalt *not*," and, "Thou shalt *not*." He is *not* all over, and nothing more! He is not positive. There is no overtness to him.

Stakes are very good; but they are better made of dead wood than living. Moral men are stakes, put up for uses. There are no branches, and there is no shade to them. We can draw lines of demarkation by them; we can do a great many things with them; but these are lower uses, they are servile. Moral men are good, they are admirable, and are encouraged; not, however, for these lower uses which they serve, but in the hope that by and by, by pruning, by teaching, and by inspiration, they may be so trained that they shall bear fruit. He that lives through his whole life, concentrating upon himself all the bounties of God, and gives nothing to his fellow-men, is not a Christian, though he may be a very moral man.

Lastly, consider the wickedness of what seldom passes for a wicked life. I am not speaking of a life of vice and of sin, which is the diseased form of all wickedness—wickedness carried to its most morbid condition. But see how, all through life, men of repute, men of standing, men of influence, men that are praised while they live and are eulogized when they die, are men that are given to the lust of pride and vanity. They live inordinately for themselves. They do not actually do harm, it may be; but they are men who are full of ambition, all for themselves. They are like the oak that stands in the night to gather dew for itself, and then, if the wind in the morning shakes it, is willing to part with the few drops that it really cannot hold on to; and they call themselves benevolent! They are men that spead abroad gigantic arms, and gather the wealth of heaven—whatever God's bounty can give them—meaning it all for themselves; and a few accidental drops of kindness here and there give them some claim to generosity and benevolence. But where are the channels into which their life flows? Where are the uses that these great forces, concentring in them, subserve? They live for pride, for vanity—the meanest of all feelings when it is in excess—and for self. They live for everything but others. Now and then a stray benefaction alleviates their conscience; now and then a *douceur*, as it were, they give to the Lord, that he may not bring accusation against them; but the vast mine which they work from day to day; the wide-sweeping net by which they drag the depths of the wondrous ocean; the vast harvest-field which they reap—these are all for self. Revengeful, jealous, full of rivalries and competitions, and full of injuries to other men in thought or in deed, or in both, they live through life, and are at length mourned over as being men that had some flaws, but that, after all, were very excellent men.

Ah! when a man is dead, and you are sure that he is out of the way, you can afford to praise him. It is when men are living that we are not so charitable about it. I have not the least particle of prejudice against the thistles that were on my place last year. It is those that are there now that I do not like. The nettles that I remember when I was a boy I am very charitable toward; but the nettles that were in my hands last week I do not feel so about. When I look at the *stramonium* that is swelling on the bloated ground, when I look at the thistles and the various noisome pestilent weeds that spring up from the dunghill, and see how rank they are, filling the air with vapor, and how they subsist on that which belongs to nutritious plants, how I abhor them!

Increase of Suicide.

Recently an article appeared in a French review, prepared by a celebrated statistician, containing appalling facts, which are thus summed up by the *New York Tribune:*

Suicide is on the increase, steadily, alarmingly. The real number and the real increase, annually of suicides is probably greater than would appear from official records. Many deaths recorded as accidental, should doubtless be set to the intentional account. Parents and friends willingly conceal what official recorders find no call to scrutinize too narrowly. From 1827 to 1866 in France, the increase of suicide has been annually from fifty-four to 134 cases. The whole number in the first five years from 1827 inclusive, was annually 1739; in 1866 it amounted to 5,119! The increase in the interval is 148 per cent.; the increase of population in the same interval is a fraction under twenty per cent. The increase is much more, and proportionately much more with men than with women. The test applied by countries and by the million of inhabitants, shows one hundred and twenty-three for Prussia, one hundred and ten for France, sixty-nine for England, forty-three for Austria, thirty-two for the United States. Doubtless the greater accuracy in respect of the nature of deaths, which is observed in the mortuary records of Prussia and France, partly account for the comparatively small suicidal cipher set against Austria and the United States. But an auxiliary explanation will offer itself presently. The most suicidal people are the Danes and those of the North German States. The test of sex shows, in fourteen States, of which more or less perfect statistics are at hand, thirty females to one hundred males; that of age shows an increase by years till the age of sixty to seventy, the term being later with men than with women. The test by seasons shows for suicides, as for crimes committed on persons, and for attacks of insanity, an augmentation in Summer over the Winter months. The means of suicide are, in the order of their frequency of use: Strangulation and drowning, firearms and cutting or thrusting instruments, poison. Poison and drowning are the favorite means with females. It is notable here again, in respect of seasons, that drowning is much rarer in Winter than in Summer. The avoidance of pain at the first blush is instinctive even with the secker of death. Women yield oftenest to moral influences, love, jealousy, domestic troubles, excited sentiments of any kind; men to material trials, poverty, business losses, drunkenness and debauchery. Note that these last two causes figure very slightly as causes of female suicide. In Denmark one-third of the male, and but one-fifteenth of the female suicides are attributable to drunkenness. Cities furnish an enormously disproportionate number of volunteers of death. The seventh part of all French suicides are committed in Paris. The proportion of Berlin to all Prussia and of Copenhagen to all Denmark is still greater. Fewer married than single people, but fewer maids and bachelors than widows and widowers; fewer agriculturists than mechanics and merchants; still fewer of these last than members of the liberal professions, and yet fewer of these than of the remaining non-professional population [of France especially, where the number of the military, bureaucacy, domestic and other employed classes, is enormously greater, notably of the male sex than in some other countries], the proportion of the agricultural to the non-professional class being, in 100,000 individuals, as nine to fifty-nine; fewer Jews than Christians; fewer Catholics than Protestants, die by their own hand.

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Family Reading.

October.

The summer rose is dead;
The sad leaves withered,
Strew ankle deep the pathway to our tread.
Dry grasses mat the plain,
And drifts of blossoms slain;
And day and night the wind is like a pain.

No nightingale to sing
In green bough, listening,
Through balmy twilight hushes of the spring.
No thrush, no oriole
In music to out-roll
The little golden raptures of his soul.

O royal summer-reign!
When will you come again,
Bringing the happy birds across the main?
O blossoms! when renew
Your pretty garbs, and woo
Your waiting, wild-bee lovers back to you.

For lo, my heart is numb;
For lo, my heart is dumb—
Is silent till the birds and blossoms come!
A flower that lieth cold
Under the wintry mold,
Waiting the warm spring breathing to unfold.

O swallow! all too slow
Over the waves you go,
Dipping your light wings in their sparkling flow,
Over the golden sea,
O swallow! flying free,
Fly swiftly with the summer back to me.

—*Overland Monthly.*

Two Kinds of Cant.

"I do hate *cant*, that's a fact," said Smith,
As, returning home from labor,
He talked of conference-meetings with Brown,
His fellow-workman and neighbor.
"Just what do you mean?" said Brown, his hand
On the arm of the other laying;
"Why, what we hear in the lecture-room,
When brethren are speaking and praying:
A always asks for a hearing ear;
B begs for a holy boldness;
C comes on the bended knees of his soul,
Confessing the church's coldness;
D deplores his deadness"—"Enough, friend Smith,
There's truth in all you are saying;
But what are you doing to bring about
A change in this style of praying?"
"I doing! pray what would you have *me* do?
Don't you know, without my repeating,
I never speak in a public way?
Of course I can't pray in meeting."
"You *can't* friend Smith,—did I hear aright?
It may be the Master in Heaven
Finds *your* sort of *cant* more offensive to Him,
And harder to be forgiven." —*Congregationalist.*

Gaiety in the Home.

Gaiety is indispensable to childhood. I doubt whether it can be dispensed with in after life. There is an innocent craving for it even in old age. God has scattered flowers upon our fallen earth, and sent us the songs of birds. Why should we turn away from them? Why should mirth and hearty laughter scandalize us?

If many of us do not love our homes, the reason is far, far from inexplicable. To tell the truth, I have but a poor opinion of homes where laughter and merriment, and jokes and puns, nay, even absurdities, are unknown. Measure the heartlessness of that confession of Fontenelle, "for the last half century I have neither wept nor laughed." The two best things in life, those which prove that we have a heart and an imagination, as well as a brain, were lost to the man whose universe was academies and drawing-rooms. We are quite aware that there is a forced gaiety and a forced laughter, than which nothing is more sad; and that this spirit may become chronic, to the annihilation of every serious thought. It would be difficult to choose between Fontenelle, who never laughed, and the man who is always laughing—difficult to say which of the two had sunk the lowest.

Without seriousness family life would hardly deserve the name. There is nothing so serious as life; nothing so serious as happiness, duty, responsibility, the education of children, personal education. Is there anything so serious as our sins, our repentance, our prayers? any task more serious than the charge of souls that we love?

But in proportion as seriousness is genuine, cheerfulness will be so too. There will be the "time to laugh, and the time to weep." Solomon tells us that the "wisdom of a man maketh his faith to shine, and his countenance is no more sad." This is the magic of wisdom; it is when the heart is turned towards God that the countenance is joyous and beneficent.

A hearty laugh is one of the best and rarest of things; gaiety is the privilege of the simple-minded; it is one of the surest symptoms of moral health; though of course this a rule by no means without exceptions. *Ennui* must not be classed among the virtues; we must not give way to morose and languid moods. I know houses where there is a perpetual sighing over the evils of humanity, past, present, and to come; after the evils come the faults and after the faults the errors, till the melancholy catalogue is gone through; but that does not prevent it from being resumed on the morrow. There are complaints, political, religious, moral, artistic, and literary, always in abundance.

I remember once visiting a neighbor who was extremely deaf; every one made it a duty to contribute something for his amusement; the speaking trumpet was passed from hand to hand; and what were the themes that passed through it but the sorrows and calamities of the neighborhood!—how one poor gentleman had broken his leg; how some poor lady had taken the small-pox, and another had lost a child. The most communicative added details of the faults and mistakes of government, the fears entertained as to the harvests, the failure of sundry attempts to do good; and the unfortunate listener lifted up his eyes to Heaven and sighed piteously; but when the evening had ended, every one congratulated himself on having helped to amuse him for an hour.

If I were asked for a recipe for cheerfulness, I would say: Humbly enjoy the good gifts of God, love those around you tenderly, realize that amiability is a binding virtue, and that we are bound to diffuse joy around us in our homes. But there is just one more item in my prescription: we must be willing to unbend, even to stoop to a little harmless folly. A love for animals will encourage this; the very presence of these true but unassuming friends will do our hearts good. We may talk nonsense to them; they introduce an element of intellectual repose. Dogs, horses, cats, poultry, are so many contributors to the gaiety and simplicity of our daily life. We cannot enjoy them without loving them. I am not going to enter into the ranks of those who contend that they have souls; still I hope my reader holds in equal abhorrence with myself the systems of Descartes and Malebranche, which would make them out to be mere machines. We have but to contemplate the dog that follows us, watches us, shares our fatigues and perils voluntarily, either to sink at our side, or perhaps to follow us to the grave and die there—to reply to the theory of mere mechanism. Animals are, in some sort, members of the family. They are the friends of young and old, and young and old alike enjoy and benefit by their gleeful, irrational society.—*Count De Gasparin.*

The Biography of Many a Man.

"I am writing a play," said an intimate friend to us one day, two years ago; "I'd like you to hear it—you have had some experience in literary matters."

We found the play in an unsettled condition; but so far as it was in a form to be heard, it was very interesting and sufficiently witty. Its writer had undoubted talent.

"How comes on the play?" we asked, as we met our friend four weeks from that time.

"Pretty well; but, by the way, come around to my room this afternoon; I have a plan to talk over."

The play was not brought out that afternoon. Its writer talked *medicine* to us an hour or two. He had learned of a remarkable root, grown in the East Indies and very scarce, but a certain cure for rheumatism and consumption, scarlet fever and sore throat. One man in England, an M. D., had introduced it there. He knew its secret, and would probably sell it to him at a small figure. He intended to start for England directly. "When do you get away?" we asked, not many weeks after this.

"Away!—where?"

"To England."

"Oh, yes—I'm not going just now; by the way—I've got a plan. When I was in Cuba, I saw how this sugar business was conducted—do you know there are *immense* profits in it? I have a friend who sails between here and the Island. I'm going to get him to buy some sugar for me, and I'll get a little corner store—live cheaply, you know—and in less than two years."

We wished him success with his new plan, and have not met him since. We received a letter from him, however, not many weeks ago. He was living in a little country town where he had gone for his health, and was studying for the ministry. This reminded us of the fact that years ago he prepared himself for the ministry of another denomination. He actually went to Europe to finish his education, gave up the idea, returned to this country and went into the navy. He afterwards engaged in business pursuits for a few years, and then took up literature; then came the various plans which we have noticed, and now a friend informs us last week that he had given up the ministry again, and is about to go on a farm and *raise honey!*

This reads like a fiction or a burlesque; every word of it is literally true, and the man to whom it refers will read this article. He has talents which are admired by every friend he has ever had. He might make a fine name in literature. He would succeed in business; he would make an excellent minister. He is an exceedingly agreeable companion. His life, however, will be an absolute and total failure, simply because he has no continuity of purpose. He cannot control his judgment and his taste. He tires of everything as soon as the novelty is lost. How many of our young readers are encouraging this same restless uncertainty of character.—*N. Y. Mail.*

Think of the Poor.

How much of true religion is connected with the poor! Christ seems to have taken them under His special charge. His gospel was preached to the poor, and this was one of the signs which He sent to John the Baptist in prison. With His own blessed hands He fed the poor by a creative act, having compassion on them when they fainted. His miracles, we have reason to think, were, in a majority of instances, wrought upon the poor, and "the common people heard him gladly." The Apostles of Jerusalem were anxious that Paul should remember the poor. And when Christ shall sit on His throne of judgment, He will make inquisition concerning all we have done, or failed to do, in regard to the hungry, the naked, the stranger, the prisoner, and the sick, and will regard us as having done, or failed to do, all this to Himself.

There are powerful motives to make us think of the poor. When it is well with us, we should remember them; when we hear the storm beating upon our habitations, and yet are secure, sheltered, warmed, fed, sitting over our books, or among our children, we should think of the poor; when God has sent us some large or unexpected gains, we should think of the poor. If at any time, for a short period, we are made to experience cold, or pinching want, or hunger, or repulses from the proud, let us consider it an occasion for sympathizing with thousands who are suffering something of this all their lives.

Reader, have you made this a part of your religion, or divine service, "to visit the fatherless and widows?" Or is this part of your Christian character still defective?—*Milwaukie Church Register.*

Sociability.

Hawthorne, in his diary, makes record of a day wherein he resolved to speak to no human soul. He went to the village, got his mail at the post-office, returned, and triumphantly records the fact that he spoke to no man. Is it any wonder that, with all his genius, Hawthorne was melancholy and essentially an unhappy man? How much wiser and better the opposite course. Think of how much happi

ness you convey to others by kindly notice and a cheerful conversation. Think how much sunshine such sociability lets back into your own soul! Who does not feel more cheerful and contented for receiving a polite bow, a genial "good morning," a hearty shake of the hand? Who does not make himself the happier by these little expressions of fellow-feeling and good will? Silence and a stiff, unbending reserve are essentially selfish and essentially vulgar. The generous and polite man has a pleasant recognition and a cheerful word for all he meets. He scatters sunbeams wherever he goes. He paves the path of others with smiles. He makes society seem genial, and the world delightful, to those who else would find them cold, selfish, and forlorn. And what he gives is but a tithe of what he receives. Be sociable, then, wherever you go, and wrap your lightest words in tones that are sweet, and a spirit that is genial.—*Presbyterian.*

Young Folks.

The Forsaken Cage.

"Oh! why do you weep, little maiden,
Sitting there all alone?"
"Alas! I weep, dear lady,
Because my bird has flown;
I gave him food and water;
I fostered him with care;
I housed him in the gilded cage,
Now hanging empty there.

I did not love the flowers,
I cared not for the trees,
Nor for the green and dancing leaves,
That ripple in the breeze,
For my birdie made me happy,
He sang to me all day;
But now alas! he has taken wing,
And flown to the woods away."

"I pity you, little maiden,
But I see no reason why,
Because your bird has flown away,
You are sitting there to cry.
I will tell you a simple story,
About a beautiful child,
With sunny hair and waving curls,
And eyes so blue and mild.

She was an only daughter,
Her mother's darling too;
As dear to her heart, my little girl,
As your birdie was to you.
But an angel came and wrapped her,
In a beautiful robe of white,
And her soul went out from its prison,
As the bird from its cage last night.

Then the mother, sad and lonely,
Sat down to weep, and pray,
That God would send the treasure back
The angels took away.
But she heard a whisper softly,
Steal into her inmost heart,
And tell her, that He who created all,
Should share of her love a part.

Then she knew why her little daughter,
Was taken so soon away.
She had loved her with a *selfish* love,
And made her 'an idol of clay.'"

The tears of the little maiden,
Came trembling to her eyes,
As the lady said, "Such losses teach
A lesson we should prize:
The cage of the bird is empty,
But here are the blooming flowers;
There is something left for the empty heart,
To sweeten its saddest hours." N.

The Children at the Seaside.

In August, grandma and the children went to the seaside, for a visit, and there Will found many new and curious things to examine and talk about. Polly collected pretty shells and sea-weed; Will shot peeps and gulls, studied ships and light-houses; and both splashed, scrambled, and frolicked till they were as stout, lively, and brown as the little fisher-children of the bay.

Gradma used to sit in a comfortable cranny of the rocks, knitting or reading, while the young folks played; and when they grew tired of climbing about, they brought their new-found treasures to her and rested, while she told stories about them.

"I've got a live snail. I picked him off a rock, and wanted to see his horns; but he shut himself up in a great hurry, and I can't make him come out," said Will, tapping at the little brown door which Mr. Snail had shut in his face.

"Put him in that pool of water, and let him alone; then he will pop his head out, and you can watch him at your ease," said grandma, moving Polly's fleet of clam-shells to make room for the snail.

"Has he got any eyes? How does he walk? Can't he ever take his shell off?" asked Will, lying down on the warm rock, to enjoy his luncheon as luxuriously as possible.

"Yes; he has eyes at the end of his two longest horns. They look like two black dots; but they are regular eyes, and the snail can move them to and fro, or draw them out of sight, as it likes. Under the two smaller horns is its mouth; and though it seems too soft to bite anything, yet it has eight teeth, and chews leaves, and even bites off its own shell with them."

"Is it true that they can mend their shells? I trod on one once, and father said the snail would mend it if I let it be," said Polly, who was making paper sailors to man her pretty white boats.

"They have a slimy substance which hardens when exposed to the air, and with this they mend their broken shells. Even when they seemed crushed to pieces, they can repair the damage, though you can see the places which they mend, for the new shell is fresher than the old; so, the little patches show. They can't grow an entirely fresh shell, however, for the experiment was tried, and failed. Swammerdon carefully took off a shell, and hoped the snail would make a new one. The poor thing tried, but died of cold before it was half done."

"Are these little ones the baby-snails?" asked Will, fishing up some tiny white shells from the pool.

"I think so. The old ones lay eggs as big as small peas, and put them under a clod of earth, or in some cool, moist place. From these eggs are hatched little snails, with their houses all ready on their backs. That sort is the garden-snail. I don't know about the sea-snails, but fancy they are a good deal alike. This kind do harm among the plants, spoiling fruit and young leaves. Another sort are large, and used to be eaten in Rome. They had *snaileries*, called *Cochlearia*, where these creatures were kept, and fed on bran and wine, and when fat enough, boiled or fried, and considered great delicacies."

"Don't believe I should like the slimy things. I'm afraid my big one is dead; it don't stir," said Will, poking the snail, who appeared to have shut up his house for the season.

"Don't be impatient; he'll come when he is ready. No fear of his being dead; for snails can bear a good deal, if all the stories are true. My old book gives two anecdotes, which may interest you. One is of a man, who kept some snails for fifteen years, and then gave them to his little son to play with, supposing that of course the creatures were dead long ago. The boy put them in a basin of water, and left them there. Next day, he came running to tell his father that the shells were walking about the sides of the bowl. M. Simon could not believe it; but, as they lived in the city, he knew the boy could not have found any other snails; and, strange as it seemed, there were the old ones promenading round the basin, as lively as possible, after fifteen years' nap. They were kept and shown as great curiosities; and if the tale was true, they certainly *were* remarkable snails."

"Another person was making a shell-tower for an ornament; and finding her pretty pebbles and sea-shells gave out, she went into the garden, and got a handful of snails. In order to kill them before sticking them on the tower, she poured boiling water over them, and set the bowl away with her other things, to be ready to finish the work next day. But, when she went to the place in the morning, instead of being dead, the snails were out of the basin, sticking all about the table, some examining the tower, and others actually eating the paste that they were to be stuck on with. Having a kind heart, the lady picked them all up, and carried them back to the garden, finishing her work with less pretty shells, rather than be cruel enough to boil the poor snails over again."

"Tell about the little seal we saw down on the wharf. The man keeps him in a great cask, and feeds him with fish; and he's very funny, with no ears, and big eyes, and only two flippers, or feet. I poked him, and he made a queer noise, and dived out of sight. But presently, he popped his head up, and winked at us, and wiggled his nose, as if he wanted more fish. I asked the man lots of questions; but he only said he caught little Jack in the bay."

As Polly stopped for breath, grandma replied, "The common seal is called the sea-calf, and inhabits all the European seas. They are very large, some of them, with round heads, pretty black eyes, and no visible ears. The front legs are very short, and the back ones are only used in swimming, being close to the tail. They live on fish; in summer, going on shore a good deal, but taking to the sea in winter. They swim and dive very swiftly, and are hunted for their skins and oil. The Greenlanders could hardly get on without them, they are so useful in many ways. The flesh serves for food; the fat makes oil for lamps, fires, and cooking; the fibers of the sinews are used for thread; the skins for carpets, clothes, tents, and boat-coverings; and of the bones they make tools of all sorts."

"How do they hunt them?" asked Will, with his mouth full.

"The men go at night to the caves where the seals live in great numbers. Armed with torches, they row in as far as they can, and getting into good places, begin to shout all at once. This wakes and frightens the seals, who rush out as fast as they can, and in the confusion are easily killed by striking them on the nose, where a slight blow soon finishes them."

"The Ursine seals live in the neighborhood of Kamtchatka. They are very large and fierce, and fight bravely before they can be taken. They live in families, and are very affectionate. The cubs are as playful as puppies, and have mock fights; while the parents look on with pleasure, caressing those who win. They make a loud noise when angry; low like a cow, when happy; and wail dismally if sick or wounded. Some kinds are easily tamed, and will learn to love and follow a master, like dogs. I saw one once who went creeping about the house when it liked to get out of its tub. It would kiss its keeper with a funny little smack, sigh and shed tears when he left it, and play several tricks if ordered. It fell ill, and its pretty eyes were very pathetic as they followed us about, seeming to ask help. We could do nothing for it, and it died; but my friend kept its skin, which was as soft as velvet."

"I shall enjoy seeing Jack more than ever, now I know something about him. I'm afraid he's home-sick, for he sighs and looks as if he wanted his mother. I shall ask the man to let him go; and if he won't, I'll get papa to buy Jack, and then we'll let him swim away."

Will was so interested in Polly's plan about the seal, that he forgot to look at his snail, till grandma told him the little gentleman was out; and there he was, sure enough, moving his horns about, and creeping slowly toward a clam-shell, as if anxious to get aboard, and sail home to his native pool.—*Merry's Museum.*

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NEWS SUMMARY.

PACIFIC COAST ITEMS.

THE election is at last over, and the results are known with a tolerable degree of certainty. All are not satisfied with these results, but all will be glad that the excitement of a political campaign is over, for it is certain that there are other important matters which deserve a share of public attention. During the next 4 years it is to be hoped that our country will have so far recovered from the troubles caused by the late war, that in the next campaign there will be no occasion for the bitter partizan feeling that has characterized that through which we have just passed.

It is probable that California has gone for Grant by a small majority. The Republicans have carried Nevada by a majority of several thousand. In Oregon the result is still doubtful, but it is thought the Democrats have carried the State.

As far as heard from, the Republicans have elected their candidates for Congress in the 2d and 3d Districts, and the Democrats have carried the 1st District.

In San Francisco the Democrats have elected their candidates by a majority of about 1,500, except the Chief of Police, 3 supervisors and 4 school directors;

It is said that the election in some of the wards will be contested, on the ground that it was carried by fraudulent voting.

The election in the city passed off without disturbance.

A MAN who is called the "earthquake seer of San Jose," predicted four months ago that during the autumn there would be a heavier shock of earthquake than had ever been experienced in California. This man has invented an "earthquake register," from which he obtained the "data" for his prediction.

A scientific gentleman proposes an apparatus by which the news of the approach of an earthquake may be forwarded to our city over the various lines of telegraph, and our citizens be warned by the ringing of a bell to abandon dangerous places. He proposes to accomplish all this without the intervention of telegraphic operators, the undulation of the earth starting the dispatch over the wires.

On Wednesday evening at about nine o'clock was felt a severe shock of earthquake in this city. It was the heaviest that has been experienced since that of the 21st ult. No damage was done.

HOPS grow wild all over Arizona, and there is considerable demand for them among our people; yet nobody has undertaken to raise them as a crop. In California hop-raising pays well, and we see no good reason why it should not be a profitable business here. They have never sold for less than thirty cents per pound, gold, and it is said that, when the plants are two years old, an acre of them will yield over 800 pounds.

Arizona beats the world as a mast-producing country. Persons from the country tell us that this year there is more mast than ever before. Thousands of swine could be fattened here, and yet there are not more than 500 or 600 of them in this county. What a pity to see so much hog-feed going to waste!—*Arizona Miner.*

THE new town of Argenti, to which the railroad is now completed, is situated about eight miles east of the mouth of Reese River, therefore is 338 miles east of Sacramento. As yet, however, passengers are carried no further than Wadsworth, for the reason that there are no houses at Argenti for the accommodation of travelers—it is as yet a town without a public house. Public houses will soon be opened, when passengers will be carried through to the town, saving 200 miles of stage travel. It is expected that Argenti will be the big town of all that region, as it is there that the new Austin road will strike the railroad. The site of the town was selected 8 miles beyond the mouth of Reese River, for the reason that from that point a better road to Austin could be built.—*Virginia Enterprise.*

THE *National* says that the view from Osborne Hill, an eminence a few miles southeast of Grass Valley, is one of the grandest in the State and is said by those who know, to have no superior in Europe. The Downieville Buttes, the snow-capped Sierras, the whole breadth of the Sacramento Valley, the blue summits of the Coast Range, the Marysville Buttes, Mount Diablo, and the village of Grass Valley, are among the objects of interest to be seen from this point.

THE *Oregonian*, after a careful consideration of the advantages of situation, climate, productiveness of surrounding country, etc., comes to the conclusion that Portland is destined to become a large city.

THE *Pacific Christian Advocate* says that limestone of good quality has been found on Butte Creek a few miles above Oregon City. Lime of excellent quality manufactured at that place can be delivered in Portland at $2 50 per barrel.

WITHIN a distance of four miles from Gilroy there is said to be more than 200 acres of tobacco, from which a yield of 300,000 pounds is expected.

A NEW stage road, which will save a hundred miles of travel, is being built from Silver City, Idaho, to the Pacific Railroad.

FIVE hundred horses have been sent to California this season, from Oregon, and sold at great profit.

TELEGRAPHIC.

EASTERN.—The Department of Agriculture, in its report for October upon the condition of the crops, says the promise of early summer has not been realized. The increase in the total quantity of wheat over last year will be only 3 per cent.

SOUTHERN—Murders and outrages by the Ku-Klux Clan are reported in various parts of the South just before the election....A Republican meeting was broken up in Greene Co., Alabama, by a mob headed by one of the Seymour electors. ....Another meeting was broken up at Tuscalo, Alabama. ....No serious riots are reported on election day. In New Orleans the Democrats held possession of the polls and the Republicans did not attempt to vote. A fight between the negroes and whites took place at the polls in Savannah, Ga.

RELIGIOUS.—The American Missionary Association commenced its annual session at Springfield, Mass., on the 29th. The present indebtedness of the Society is $80,726. The Society owns property in excess of its debts to the amount of $500,000....The Massachusetts Baptist State Convention met on the 29th and voted in favor of close communion.... Six missionaries left Boston on the 30th for foreign fields of labor. An interesting meeting was held in the missionary rooms on the occasion.

PERSONAL.—J. W. Simonton has commenced a libel suit against the *New York Tribune*....Gen. Rosecrans contradicts the report that he will not go to Mexico....Secretary Seward has been making political speeches in New York. It is impossible to tell on which side he speaks....Justice Chase declared his intention not to vote for President.

THE ELECTION—The following States have gone for Grant and Colfax: All the New England States, Pennsylvania, Illinois, Ohio, Indiana, Missouri, Kansas, all the Northwestern States, Western Virginia, Tennessee, and South Carolina. The other Southern States have probably gone for Seymour and Blair, although the returns are not yet complete. New York and New Jersey are still doubtful—probably for Seymour....The New York Legislature has a Republican majority....Gen. Butler is re-elected to Congress.

POLITICAL.—Many arrests were made in New York previous to the election, on charges of fraud in issuing naturalization papers....The work of contesting the Philadelphia elections is being carried forward in the courts....The total number of registered voters in New York City is 169,070, in Brooklyn, 69,307....In Minnesota the negro suffrage amendment to the Constitution is adopted by a small majority.... There was no unusual disturbance at the polls in any of the Eastern cities.

FOREIGN.—From Panama and Central America come somewhat mixed rumors of revolutions, hurricanes, tidal waves, floods, treaties of peace, etc....The revolutionists in Cuba are taking advantage of the state of affairs in Spain to make active efforts to free the island from Spanish rule.... Two expeditions to the North Pole are being prepared in Europe—one at Bremen, the other at Havre....Gen. Dulce has been appointed Governor-General of Cuba....Slight earthquake shocks have been lately felt in England....There seems to be danger of a revolution in Spain against the Provisional Government, by the working men.

NEW LODES.—The Colorado *Register* reports the discovery of some new lodes of very rich silver ore on the Platte, five miles below the forks on the South Park road.

Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

MARRIED.

In this city, Nov. 1st, by Rev. J. H. McMonagle, JOHN BURY and JENNIE MCCOMB, all of this city.

In San Ramon Valley, Oct. 18th, by Rev. H. R. Avery, at the residence of Mr. Joseph Wiley, THOMAS SCOTT and MISS ELLEN M. GLASS.

In Walnut Creek, Oct. 28th, by Rev. H. R. Avery, C. L. ISAAC and MISS MARY A. CLARK.

ALLEN'S ORIGINAL AND GENUINE

Nerve and Bone Liniment.

The Nerve and Bone Liniment was originated by Geo. M. Allen, in the year 1834, and has lived entirely on its own merits without the aid of advertisements; but owing to the many counterfeit and worthless articles called Nerve and Bone Liniment, now upon the market, has induced the proprietors to advertise it. Many certificates of leading citizens who have used and constantly keep it in their houses, as a great family remedy, could be added to the advertisement, but knowing the many virtues of Allen's Nerve and Bone Liniment, and that one application will satisfy any one of its beneficial effects, deem it unnecessary to bring the certificates before the public. Allen's Nerve and Bone Liniment does not effect a cure in a minute, but acts upon the Nerve and the Bone of the patient by its penetrating properties, when used according to the directions on each bottle, and gives new strength to the parts affected, and thus acts as an agent in helping nature to restore the diseased parts to health. It is also invaluable in all diseases of horses.

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.

Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

The meeting of the American Board in Norwich, Conn., must have been one long to be remembered by those who were present. It had been anticipated by many with a kind of dread, because of the great debt reported by the Secretaries towards the close of the year, which it was feared could not be removed from the meeting. But God mercifully opened the hearts of His people in a wonderful manner during the two months preceding the Anniversary, and $200,000 were contributed to the treasury within that time, so that a small balance was found in its favor, when the host of its friends assembled. What is to be noticed as particularly important in this collection is, that the sum was not given by a few wealthy men, in large amounts, under pressure of the exigency, but by the masses of the Church, who responded to the appeal with almost unprecedented liberality. Instances of self-denial on the part of the poor, of widows, of missionaries, of children, are mentioned, which exhibit the spirit of the primitive disciples, and reveal a basis for hope respecting progress, notwithstanding any temporary embarrassments, which cheers all friends of missions. The same efficient officers who have managed the affairs of the Board for years past are continued in their places, with Rev. Dr. Mark Hopkins as the President, and a glorious career seems to open before this mighty agency for good, which has ever been so abundantly blessed of God.

While some in Christian lands are declaring that missions among the heathen have been a failure, and several prominent religious papers have felt constrained to prove by statistics that this is not true, there are proofs from heathen nations themselves which confirm the statements of missionary societies. From time to time, those who have been converted give us their judgment on the subject, and others, though not converts, yet convinced of the worth of the religion of the Bible, publicly welcome its influence among them. Yet these might be supposed unable to come to a just conclusion, because of the limited range of their observation. Testimony as satisfactory, therefore, though of a different kind, is furnished in the fact that in several stations the missions are liberally aided by the foreign residents, who see the good they are effecting. The English residents in India, men who are avowedly there only for a season, and for the purpose of money-making, contribute no less than $100,000 each year to missions, and, in addition, give time and labor to increase the ability for usefulness, and to diminish the embarrassments, of those who conduct these missions. They are able to judge, and they do not believe missions to be a failure.

The number of Presbyteries in the Old School branch of the Church is 142. The constitutional requirement is that the Basis of Union which has been submitted to them for action shall be approved by three-fourths of these, or fail. More than one-fourth have already voted against the Basis, as submitted, and therefore there is no hope of its approval. It should be said, however, that most of those Presbyteries that have voted against it have resolved to overture the next Assembly that in case union can be accomplished by certain changes in the plan proposed, they will favor it and there need not be delay for a new vote. The New School Presbyteries are largely in favor of the Basis as it is, and it is not probable that any agreement will be completed at present. We confess to much grief that the announcement must be made.

The Unitarians of this country have a Constitution, it seems, and rely somewhat for their efficiency upon the general organization which it establishes. Yet it is difficult to see of what value it can really be to them, if we are to judge of its vigor from the recent action of their convention in New York. We have heard so much and read so much, about their liberal views touching the doctrines of the Bible, and the essential features of piety, that we are prepared for almost any announcement as a confession of their faith. But here is freedom, which we would suppose must herald rapid disintegration in the very structure which liberal views of doctrine and experience are expected to rear and support. The 9th Article of the Constitution was amended, so as to read as follows:

To secure the largest unity of the spirit, and the widest co-operation, it is hereby understood that all declarations of this Conference, including the preamble and constitution, are expressions only of its majority, committing in no degree those who object to them, and dependent wholly for their effect upon the consent they command on their own merits from the churches here represented, or belonging within the circle of our friendship.

This is sufficiently "broad," but what force have Constitutions that are thus subjected to the judgment of those who are to be governed by them? What organic life has a body, each member of which may decide for himself what is healthful and good.

The Presbyterian Convention held last year in Philadelphia, by resolution requested the several bodies whose delegates constituted that Convention, to appoint representatives who should meet in conference respecting a plan of union between all those Churches. The Assemblies of the Old and New School branches appointed each five persons to act as such a Committee of Conference, and all who remember the thrilling interest and delightful effect of the Convention by which it was suggested, have looked anxiously for the day when it should assemble. We very much hope the matter will not be suffered to go by default. In the present posture of the reunion question, as affecting the Old and New School bodies, a conference between those coming from the whole Presbyterian family might greatly aid the cause which was proved last year to be so near the hearts of most who bear this honored name.

We congratulate the public that a number of our leading journals, religious and secular, have felt called upon to rebuke the growing and heaven-provoking vice of profanity in this country. A sensible man finds it difficult to give any reason why so senseless a sin should have become so general, yet the fact causes his ears to tingle whenever he associates with his fellows. Men swear, and boys swear, and, shameful though it is, even women swear, in America, as nowhere else on the globe; and yet no one of all who are guilty of the crime can give even a decent excuse for such outrage of the feelings of those who are obliged to hear their blasphemy. Some seem to have formed such a habit of profanity, that they are not aware when they indulge in it, and many would be glad could they be free from its power. Possibly, the expression of public opinion on the subject, by the press and in ordinary intercourse, may induce those who regard themselves as respectable, to take some pains to be less offensive, at least, in the oaths they utter. Certainly, all who know the danger of God's wrath to be visited upon a people so regardless of His law and name, will strive to check and remove this terrible sin.

A few years ago a Bible could not be sold in the Turkish Empire. Now there are 300,000 copies in circulation among the Turks, and there are evidences that they are widely read, and having a marked effect on the religious sentiments of the people. The time is not far distant when even Mohammedan prejudice will yield to the power of God's Word, and everywhere it will come into competition with the Koran for popular acceptance.

The disposition to establish institutions of learning which shall be entirely under the influence of ecclesiastical bodies, appears to be more general in this country, than was true in former years. The reason given, when the Church thus undertakes to direct the education of her sons and daughters, is that it is impossible for them to obtain a Christian education unless this course is adopted. The Presbytery of Carlisle has resolved to raise $200,000 for the endowment of a "Female College of the highest order" within its bounds, and there has been an unexpected response from the people to this resolution. Other Presbyteries have in like manner announced the purpose to furnish schools of various grades, in which the children of the Church, and all others who value such a privilege, may be educated

under positive religious superintendence, and by those who are known to be instructors of the heart as well as of the intellect. It is not certain that such a separation from the great and small institutions of the land is wise, though the experiment will be studied well by all concerned. It is possible that responsibility respecting the continuance of all proper religious influence wherever minds are being trained cannot be renounced, because those who may exercise it prefer to sustain only Christian and denominational schools. No doubt there are localities and circumstances in which these should be established, and vigorously supported, but we are not prepared to advocate only these as worthy of the patronage of Christian men.

Religious Intelligence.

PACIFIC COAST.

Bible Society.—The 19th Anniversary meeting of the California Bible Society was held last Sunday evening at the Howard Presbyterian Church. There was a very large attendance of those who are interested in the distribution of the Word of God, which number includes, we hope, all good citizens. Interesting addresses were made by Rev. Mr. Bently, and by Rev. Drs. Scudder and Stone. The report of the operations of the Society during the past year was read by Rev. Fred. Buel, agent of the society, which report we publish as follows:

REPORT.

Receipts for the year: Rent, $4,346 50; donations, $2448 73; sales, $4,226 00; branch societies, $120 05; total, $11,141 28.

Expenditures for the year: Colporteur, 1,584 68; real estate, $803 69; interest, $2,416 00; American Bible Society, $5,320 00; freight, $761 58; depository, $175 00; printing, $205 60; total, $11,266 55. Balance, $125 27.

Number of Bibles sold: English, 2,943; foreign, 120; total, 3,063.

Number of Testaments sold: English, 5,135; foreign, 81; total, 5,216.

Number of Bibles donated: English, 253; foreign, 44; total. 297.

Number of Testaments donated: English, 559; foreign, 102; total, 661.

Whole number volumes disposed of 9,237.

The work performed by the California Bible Society, indicated by the number of volumes sold, and the number of volumes donated, has already been given in the tables read. Our work in canvassing the State now remains to be considered. We have at the present time four local agents employed, who go from house to house in different parts of the State, and who, during the past year, have labored in Solano, Lake, Mendocino, Marin, Humboldt, and San Bernardino counties, carrying to each family the Word of God. A work so essential to the well-being of the community, in a social, moral, and religious aspect, bespeaks, in itself, the commendation and support of every friend of his race. We do not now refer to it to dwell on its necessity, or to enlarge on its excellence, but to show that it is now being performed under the auspices and at the expense of the Society, and that, as servants of the Christian Church, in so doing, we have endeavored to fullfil the pledge we made at our last anniversary, to prosecute the work of canvass and supply as rapidly as our means would allow.

We are happy to be able to say that our work has been performed in some regions where the light of religious truth has been most needed; where preachers of the Word have been scarce, and opportunities of public worship infrequent; where, from the very circumstances of the case, the written Word has been precious beyond the conception of those who are sometimes wearied with the number of Bibles about the house. The Bible has been carried to those who lost their copies crossing the plains, or who, perhaps, parted with them when war spread its devastation over the Southern States, or to households where a dissolute or profane parent would not provide the Scriptures for his family. Many such cases of destitution, as the reports of our local agents show, have been relieved by this Society, as they have performed their mission in the canvass of our State.

It is a satisfaction to report, also, that we have, during the past year, sent forth 1,000 Family Bibles. The sage and philosophical Franklin declared that the country would be safe when there was a Bible and newspaper in every household, and a public school in every district.

Robert Burns, in his "Cotter's Saturday Night," puts the big family Bible into the hands of the humble cottager, and while the family docilely listen to the Word of Truth, and reverently bow in praise to God, cries,

> From scenes like these old Scotia's grandeur springs,
> Which makes her loved at home, revered abroad;
> Princes and Lords are but the breath of Kings;
> An honest man 's the noblest work of God.

A greater and better than either has taught us in his farewell address to his countrymen, that the pillars of our public civil liberty rest on the foundation of virtue and morality, and it is vain to expect these to prevail without religion. But why multiply individual authorities? Two *nations* who have walked together generously on the fore-front of the world's progress in civil liberty, in civilization, in the moral wealth of their homes, and the material wealth of the people; who have been as pre-eminent in arts and in arms, in literature and science, as in virtue and religion, owe their superiority to the inestimable inheritance of the same common Bible, which, by the good providence of God was vouchsafed to the English-speaking people through the ripe scholarship and devout and conscientious labors of the learned men who translated for us His Word, under the appointment of King James the First of England.

This canvass, so auspiciously commenced in this State, we intend to carry forward as the means shall be afforded us, until, as agents for the performance of the Church's mission, which is to give the Word of God to the people (for such a duty is laid upon us by the ascending Savior), until, as almoners of their bounty, (for such a privilege is granted to them—to help along the progress of God's truth through the world by the means God has given them) duty had privilege thus working together for us, the Church thus putting the ability into our hands, we shall be able to carry the Word of God through every neighborhood, and into every household within the bounds of our State.

Such a consummation so earnestly to be wished for, the future prosperity of the State, and the temporal well-being of the people, is dependent in a great measure for its early completion on the donations of benevolent people, for in them, under God, is our strength for this work.

Said a colored preacher lately: "I am not learned, and I cannot use many words, therefore I must keep very near to God and the Cross of Christ," and now in this matter I wish to despise and contemn all affluence of verbiage, and, getting behind the Book, say, brethren and friends, the work is to carry the Bible to the people of this State. Patriots! our political salvation depends on the prevalence of the virtue and morality among the people which this Book teaches. Christians! your religion, with its comfort in this life, and hope for eternity, is the fruit of divine truth. Sow the seed, then, broadcast over the land.

Turning from the circle of our labors to the wider scope of the parent society, we are impressed with the importance of the field now spread before it. Three-quarters of the human race are now accessible and open to the entrance of God's truth in the various languages in which the Bible is published by American and British Bible Societies. To send one missionary to every million of the human race would require a thousand men and the expenditure of at least a million of dollars. A Bible containing all God's revealed truth to man can be furnished for one dollar. The same funds which would be required to send forth a thousand missionaries would send forth a million copies of the Scripture. We do not undervalue the living preacher, for the ministry is by God's appointment, but let the Word attend or precede the living minister; let the Word of Life, the fountain of living water, flow very swiftly in these channels, which in our day God has opened by His wonderful providence for its entrance into the nations.

The American Bible Society printed and sent forth from its publishing house during last year 12-00,000 copies of the Holy Scriptures. To do this work, it had twenty-two power presses in operation, which flung from their iron cylinders the sheets of seven copies of the Scriptures, each minute of working time. Nothing but the requisite want of the funds prevented the Society from sending forth double and treble the number. We have thought as we have stood beside the great engine which moves this whole machinery, that if this iron worker was instinct with life, and reason, if it had a brain to think, a hand to feel, and a mouth to speak, it would say, O, water! stint not your steam to supply my boilers; O, fireman! spare not your coals to keep the flames hot beneath my furnaces. I need all my strength, make these iron hands of mine very strong, make these iron fingers of mine very nimble, ten-fold more busy than they are; for, lo! the islands are waiting for the Law of God. Ethiopia is stretching out her hands to God; western and Central Asia are open to the gospel.

Fill my boilers, feed my furnaces, make my whole body strong and efficient, then when my work is multiplied ten-fold, I will say to the swift ships in which my brethren sail upon the great deep, "Go, ye swift-winged messenger, and bear the precious freight of God's word wide abroad among the nations of the earth.

To change the figure, so says the Parent Society, and cries to all Christian people, give us money, means and houses to multiply our labor and extend our work vigorously, for God has opened to us a very wide and effectual door for the proclamation of the Society.

From the report of our local agent, Rev. H. Richardson, we extract as follows: Number of families visited, 3,266; Destitute, 243; Supplied, 135; Bibles and Testaments sold, 1,060; Value, $1,645; Number of Bibles and Testaments donated, 500; Value, $246.

Our work is eminently broadcast, and missionary is its character. In not less than 15 languages, have I circulated the sacred leaves, since I have been in

this work, and that too, among men who had never had a Bible before, or if so, not for many years. In one family in Sonoma County, a lady acknowledged as she procured one of our largest Bibles, "that they had not had one in their house since they crossed the plains, ten years ago."

In another house near, by I found a Kentucky family of whom the father and mother and some of their twelve children were members of a church, who were very poor, though they had evidently seen better days. Destitute alike of Bibles and money I gave them one, causing the mother to shed many tears of joy and to say, "her husband would pay me something."

Of the donations made we trust *none* were made unworthily. It is worthy of consideration, that most of those who were destitute would, undoubtedly, have remained so for months, or years, or even for life, if they had not been thus *furnished at their very doors.*

Upon an average, I have found that it takes about three months to *thoroughly* canvass a county. According to this estimate, it would take one man more than *twelve years* to canvass the whole State,—two men more than *six*, and four men more than *three* years, and eight men more than *one year and a half.*

Shall we take twelve years to supply the State with the Bible? Before that time many of us will not be able to help in this work. Before many years shall pass away, multitudes who should have had the Bible, will be in their graves. We wish to do this work vigorously and immediately, but we must be aided by the friends of the Bible liberally of their substance before we can do it.

Religious Destitution on the Pacific Coast.—In the report of the remarks of Rev. Mr. Buckbee, at the recent meeting of the Bible Union in New York, the *N. Y. Times* says:

Mr. Buckbee spoke of the great religious destitution of the Pacific coast. As an instance, he stated that the number of Baptist churches in California is only about fifty, and only half of these are supplied with the stated preaching of the gospel. Not more than ten or twelve churches sustain their pastors in their work. Twenty-six counties embracing a population of 140,000 souls, and covering an area in square miles larger than all the States of New England, New York and New Jersey, have neither a Baptist preacher, nor a Baptist church.

Bible Union.—At the meeting above alluded to, Rev. Mr. Francis read a report in which he presented some statements which will perhaps surprise those Christians on this coast who are attached to the old Bible and do not think it destined to be supplanted by any denominational version. To some perhaps it will be news to hear that the discussion between the agents of the two Bible societies resulted so triumphantly for the Bible Union. The following are extracts from the report:

God has signally favored the Bible Union on the Pacific Coast. In April, 1867, a vigorous canvass was begun by the Secretary, Bro. Buckbee. The friends of truth everywhere came up nobly to our support. In a brief period the cause was presented before congregations of not less than five denominations. The secular press gave extended notices of the Union and commended the revision. Opposition was soon aroused. The agent of the American Bible Society in California and Oregon challenged him to public discussion, and attacked the Union in his own meeting. He promptly met them. Our defense was triumphant.

Y. M. C. A.—The new building of the Young Men's Christian Association, No. 232 Sutter Street, will be dedicated next Monday evening, the 16th inst., when the report of the Building Committee will be read, and the dedicatory address will be delivered by Rev. James Eells, D.D., with other interesting exercises.

At noon of Monday, from 12 to 2, the ladies propose to spread lunch, to raise funds to complete furnishing the Ladies' Parlor.

On Tuesday evening there will be a grand social reunion of the literary societies of the various churches. A fine programme of musical and literary exercises is presented. Supper will be furnished by the ladies.

Sunday School Anniversary.—The 13th Anniversary of the 2d Congregational Church Sunday School, was celebrated yesterday at the church on Taylor Street. The exercises took place after the usual morning review, and were largely attended. They commenced with a recitation of the commandments, by the children, after which the Pastor, Rev. J. A. Benton offered up a prayer. The Anniversary hymn was then sung, and after singing by the infant class, the Superintendent, Judge E. D. Sawyer, read his report and that of the Secretary. The children were then addressed by Noah Brooks, Esq., in an interesting manner. Subsequently the Pastor addressed the parents and teachers, and after several hymns had been sung and a collection taken up, the benediction was pronounced and the assembly separated well pleased with the exercises. The school has increased somewhat during the past year, and is in a prosperous condition.—*S. F. Times.*

List of Presbyterian Clergymen,

ON THE PACIFIC COAST, ALPHABETICALLY ARRANGED.

Rev. Jas. M. Alexander, N. S., San Leandro, Cal.
Rev. H. R. Avery, O. S., Walnut Creek, Cal.
Rev. B. B. Bonham, O. S., Sebastopol, Cal.
Rev. I. H. Brayton, N. S., Principal College School, Oakland, Cal.
Rev. W. W. Brier, N. S., Alvarado, Cal.
Rev. Fred. Buel, O. S., agent California Bible Society, 757 Market Street, San Francisco.
Rev. W. H. Cain, O. S., (Not preaching) San Francisco.
Rev. Charles Russell Clarke, O. S., Principal City Female Seminary, corner Mason and O'Farrell streets, San Francisco.
Rev. A. J. Compton, O. S., Watsonville, Cal.
Rev. Eli Corwin, N. S., Congregational Church, Oakland, Cal.
Rev. J. M. Dick, U. P., Eugene City, Oregon.
Rev. H. H. Dobbins, O. S., Sutter Creek, Cal.
Rev. Henry Durant, N. S., Professor College of California, Oakland, Cal.
Rev. John Edwards, O. S., Visalia, Cal.
Rev. James Eells, D.D., O. S., pastor First Church, Stockton Street; residence, corner Stockton and Clay Sts., San Francisco.
Rev. Ben. E. S. Ely, O. S., Stockton, Cal.
Rev. J. G. Fackler, O. S., pastor Central Church, Mission Street; residence, 121 Fifth Street, San Francisco.
Rev. A. Fairbairn, O. S., Bloomfield, Cal.
Rev. Frederick Fox, N. S., pastor Emanuel Church, corner Folsom and Seventeenth streets, San Francisco, Cal.
Rev. Thomas Frazer, O. S., Santa Rosa, Cal.
Rev. S. D. Gager, U. P., Eugene City, Oregon.
Rev. Ed. R. Geary, O. S., Calapooya, Oregon.
Rev. M. M. Gibson, U. P., residence 608 Pine Street, San Francisco.
Rev. L. Hamilton, N. S., Oakland, Cal.
Rev. J. R. Hammond, O. S., Placerville, Cal. Visiting in the East on account of ill health.
Rev. Joseph A. Hanna, O. S., Eugene City, Oregon.
Rev. Silas S. Harmon, N. S., San Buenaventura, Cal. Temporarily absent in the East.
Rev. Oliver Hemstreet, O. S., Ione City, Cal.
Rev. I. N. Hurd, N. S., pastor Westminster Church, Hayes Street, San Francisco, Cal.
Rev. S. G. Irvine, U. P., Albany, Oregon.
Rev. T. S. Kendall, U. P., Albany, Oregon.
Rev. N. B. Klink, O. S., Vallejo, Cal.
Rev. A. L. Lindsley, D.D., O. S., Portland, Oregon.
Rev. A. W. Loomis, O. S., Missionary among the Chinese, chapel and residence, cor. Sacramento and Stockton sts., San Francisco.
Rev. B. Lowe, O. S., 10 Martin's Block, San Francisco.
Rev. W. F. B. Lynch, N. S., Alvarado, Cal.
Rev. James H. Marr, O. S., Calvary Mission, San Francisco.
Rev. David McClure, N. S., Principal Oakland Academy, Oakland, Cal.
Rev. Robert McCullough, O. S., Yreka, Cal.
Rev. J. S. McDonald, O. S., Sacramento, Cal.
Rev. W. C. McKaig, D.D., N. S., Marysville, Cal.
Rev. James McLaughlin, N. S., Gilroy, Cal.
Rev. J. H. McMonagle, O. S., pastor Larkin St. Church, residence, 1312 Jackson St. San Francisco.
Rev. W. J. Monteith, O. S., Albany, Oregon.
Rev. Joshua Phelps, D.D., O. S., 38 Stanley Place, San Francisco.
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Rev. Robert Robe, O. S., Brownsville, Oregon.
Rev. Henry M. Scudder, D.D., N. S., pastor Howard Church, Mission Street. Residence, 1 Vernon Place, San Francisco.
Rev. John Sessions, D. D., N. S., Oakland, Cal.
Rev. Anthony Simpson, O. S., Corvallis, Oregon.
Rev. W. R. Sloan, Steilacoom, W. T.
Rev. Townsend E. Taylor, N. S., Virginia, Nevada.
Rev. James S. Todd, O. S., Arcata, Cal.
Rev. Lewis Thompson, O. S., Astoria, Oregon.
Rev. P. V. Veeder, O. S., Principal City College, corner Geary and Stockton streets. San Francisco.
Rev. Charles Wadsworth, D.D., O. S., pastor Calvary Church, Bush Street; residence, 920 Pine St. S. F.
Rev. E. B. Walsworth, D.D., N. S., President of the Female College of the Pacific, Oakland, Cal.
Rev. L. P. Webber, N. S., Santa Clara, Cal.
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Rev. Samuel Whiting, N. S., Mendocino, Cal.
Rev. A. F. White, N. S., Carson, Nev. Serving as State Geologist.
Rev. Geo. F. Whitworth, O. S., Seattle, W. T.
Rev. Ed. P. Willard, N. S., Columbia, Cal.
Rev. S. A. Willey, N. S., Vice President College of California, Oakland, Cal.
Rev. M. A. Williams, O. S., Jacksonville, Oregon.
Rev. S. Woodbridge, D.D., O. S., Benicia, Cal.
Rev. James Woods, O. S., Congregational Church, Antioch, Cal.
Rev. J. Worth, U. P., Brownsville, Oregon.
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Letter from New Jersey.

Newark, Oct. 21, 1868.

I remember when I left San Francisco for a short trip to "the States," you asked me to send an occasional letter to The Occident. As I am now on sacred ground, I cannot forbear sending you a few lines.

The First Presbyterian Church of this city was planted about two hundred years ago. The first minister was Rev. Abraham Pierson, who settled here October 1, 1667. The present church building, a noble stone edifice, was built more than one hundred years ago—built at a time when builders were honest and did honest work. The walls, built with stone from quarries within the city limits, are about five feet in thickness. It has been kept in excellent repair, and, from appearance, you would not think it had been erected more than a dozen years.

Here the sainted McWhorter preached and died. Here Griffin and Richards gave splendid proof of their ministry and of the power of the Gospel. Here, in this very building, the Synods of New York and New Jersey are now holding their annual sessions. They assembled at 3 o'clock on Tuesday afternoon. The introductory services were very able. Rev. Dr. Cox, the Nestor of the Synod, read the first chapter of the Epistle to the Ephesians. His exposition was eloquent and characteristic. In this respect no man in America is his equal. His prayer was very appropriate, full of unction, and, portions of it, eloquent and sublime.

The Rev. Burtis Megie, of Dover, the retiring Moderator, preached a very elaborate and interesting sermon from 2 Thess. iii: 1.

Rev. William W. Newell, D.D., of the Allen St. Church, New York, was elected Moderator.

Last evening a union prayer meeting was held by invitation of the Synod of New Jersey,(O. S.) now holding its sessions in this city, in the Third Presbyterian Church. It was presided over by the two Moderators, Rev. Drs. Newell and Reed,—the latter from Camden, N. J. Speeches were made by Rev. Samuel L. Howell, of Lawrenceville, N. J., Rev. Dr. Theodore L. Cuyler, of Brooklyn, Rev. Dr. Wheelan, of Poughkeepsie, and Rev. George Mott, of Newton, N. J. The spirit of the meetings was delightful. The glory of the Lord filled the house. Every heart was swayed by one impulse—the impulse of holy love.

This afternoon the two Synods met in the First Church, and united in celebrating the Sacrament of the Lord's Supper. The lower part of the large audience room was crowded. There could not have been less than 800 persons present. It was an imposing spectacle. The spirit of the previous evening seemed to pervade every heart. Even the long-winded speeches of one or two of the officiating clergymen could not abate the fraternal and holy feeling that glowed in every heart, sparkled in every eye, and beamed on every face. If this feeling becomes general, as it manifestly is becoming, the period is not far distant when the now segregated families of the Presbyterian Church in America will become organically one.

It was gratifying to meet again some of our former California clergymen at the Synod. Brother Brodt, now happily settled on 88th Street, New York, was there; so was Rev. W. W. Martin—in spirit and enthusiasm the youngest man in the Synod—though the frosty fingers of old Time have dallied with his locks for many a year past. He made an eloquent and telling speech on Home Missions.

Dr. Kendall, Commander-in-Chief of the Home Missionary Department, just returned from Europe, spoke in words of cheer. Dr. Hatfield followed in the same strain. A colored clergyman succeeded him, and, judging from the applause, his speech was the most interesting of the three.

Dr. Dulles, of Philadelphia, plead the cause of Church literature in a manner that showed that that interest is safe in his hands.

If Newark is an interesting place religiously, so it is in a material point of view. Its manufacturing interests are second to no city in the Union. It engages in manufactures of almost every description, and during the last seven years it has had work enough, and to spare, for all the operatives in the city. Every one in Newark seems to be busy. During my stay of four days I did not see an idle man, and I went into almost every part of the city.

I had the honor of being most hospitably entertained at the mansion, on Broad Street, of my old college mate, William A. Righter, Esq., and he kindly ordered his carriage and took me to see all the most interesting objects and localities of Newark. He showed me the "Washoe Tool Factory," in which he is a stockholder. There they make a new and improved style of pick, now very popular in the mining districts. The "eyes" are not made by welding, but are *punched;* just two strokes do the work. But I must not stop to particularize, or this letter will be too long.

There are here about thirty manufactories of jewelry, into one of which we entered and saw all manner of beautiful, curious, and costly workmanship.

There are here about forty tanneries. We called at one of them. The works of this one cover six acres of land. Four steam engines are kept in constant motion. To supply this single establishment for one year requires the killing of 330,000 sheep, 25,000 calves, 30,000 bullocks, and 4,000 deer.

We went into Fagan's Flouring Mill. It is *fourteen* stories high, has the capacity of turning out 2,000 barrels of flour per day, and is the largest establishment of the kind in the world.

From all I could see, prosperity smiles benignantly on Newark and her benevolent, industrious and most thrifty inhabitants.

S. S. H.

Impressions of Scotland.

In Scotland there is a greater distance and reserve between the minister and the people than with us. The Bible tells us that pastors are to be "esteemed very highly in love, for their work's sake." Doubtless this scriptural requirement is met there, but the esteem is more manifest than the love. Still this is by no means lacking, but it is a peculiarity of the national character not to be demonstrative in that line. The system of patronage that prevails so extensively, may also have something to do with it, as well as the fact that the minister is not directly dependent on his people for a support, but on some fund carefully placed out of the reach of their interference. One cannot help feeling that a little more confidence manifested in the people would receive a greater manifestation of affection for the pastor, but as it is, a country parishoner is much more likely to show his respect for the minister by uncovering at his approach, than by exercising a loving care for his comfort. In some of the remoter parishes the minister's wife is expected to keep a supply of simple remedies for invalids, and cordials for convalescents, and know how to use them. And in all times of trouble the manse is looked upon as a Bethesda, (House of Mercy) in reality, if not in name.

There is one form of benevolence which, if it had not its origin in Scotland, is carried out with great success in its large cities, and that is, providing food for the poorer classes, at cost. In Edinburgh there is a substantial building on George the Fourth Bridge, close to the Parliament House, called Miss Sinclair's Cooking Hall. (The Catherine Sinclair known among us as the author of "Hugh Kennedy;" "Profession not Principle.") Here in a large and very neat Hall, excellent soups, and other plain, nourishing kinds of food are served at at the low rates of a penny a plate, and other things in proportion. The house is several stories high, and the walls of the eating-room are adorned with very good pictures. Daily papers, too, are lying about within reach, and everything wears an aspect of neatness and comfort. The house is well patronized, and many who cannot dress well enough to sit down in the eating-room carry away the food they buy, to eat at home. Such are supplied at still cheaper rates, but nothing is given outright. Scotch pride prefers to pay for a cheap thing, rather than receive a more costly gift. In Glasgow, a practical philanthropist has established several of what he calls cooking depots, where, by purchasing at wholesale, and a good out-lay of brains in the general arrangements, he aims to make the charity a self-supporting one, and has, I believe, succeeded; but the lady who presides at the branch cooking depot, nearest the mass of misery and intemperance in High street already described, will tell you that very few of these degraded ones avail themselves of the excellent charity thus brought to their doors. The living ministry must go with these other modes of doing good, to give them their highest success.

There are a few Baptists, Methodists, and Episcopalians in Scotland, but the great mass of the people are Presbyterians. The Free Kirk is the most active and forth-putting of any of the branches of the Presbyterian Church. Within ten years from the Disruption it had expended more than £3,018,000, or, at present rates, about $20,000,000. But the acerbity of feeling manifested toward the Established Church is beginning to be unpopular, and even the fervor of its activity begins to tell against it; for some, growing tired of the constant demands for its various "schemes," as they are called, on removing their residence, quietly slip into the empty pews of the establishment, and so get evangelical preaching at a much cheaper rate, for, whether Established, Free, or U. P., the pulpits all preach the same Gospel, very much in the same way. Scotch sermons are doctrinal and instructive, rather than hortatory. You will scarcely hear one that does not present more or less directly the essence of the Gospel, and the people would not listen to discourses that did not make prominent the great distinctive truths of salvation through the redemption that is in Christ Jesus. A much larger proportion of the population is found in church on the Sabbath than with us, and the attendance is more regular and reliable. The quiet of the Sabbath, even in a large town, is much more noticeable than here, though there are not so many meetings during the week.

Our own Home Missionaries tell us they like to find Scotch Christians in their trying fields of labor.

"They are so reliable," they say, "we always know where to find them." At the funeral of a Scotch widow, in one of our western States, whose husband had died a few months before her, the officiating clergyman dwelt much on their "steadfastness of Christian character, having been so uniform and so reliable for a long course of years in unfavorable outward circumstances;" but it would have required the absence of this steadfastness to excite remark in Scotland. The child there is trained to walk in this way, and when he is old he does not depart from it. He is not coaxed to attend Sabbath School by "splendid" picnics, or equally "splendid" library books; but he is taught, from the first, that he owes a duty of obedience to God, and that it involves the crucifixion of an evil nature. Instead of being left to pass judgment on his teacher and the question-book that happens to be used at the moment, he is taught by his parents the shorter catechism, and all idea of "dryness" is lost sight of in the oft inculcated idea of "duty." This is to be done, "for it is right," and that is not to be done, "for it is wrong,"

and that is the end of it. The idea that he is to be holy in order to be happy is one he never learns either from, or in connection with, the catechism, much less the idea that holiness must be made consistent in some way with the greatest present happiness, or else give place to something else that is. So the Scotchman grows up in the habit of conscientious adherence to truth and duty. His piety is steadfast, because rooted in the truth, leavened with the sense of obligation, and above all brought into captivity to the obedience of Christ. It is just such piety that the world needs; and at this moment our own country especially needs it to stem the tide of worldliness, and hold fast to the truth as it is in Jesus.—*Rev. Dr. Laurie in Congregationalist.*

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"GET THEE BEHIND ME, SATAN."

The supremacy of grace, and the mighty power of God, are never more manifest than when Satan is compelled to promote the greater usefulness and higher attainments of those whom he designed to destroy. God keeps steadily in view the separation of the chaff from the wheat, the putting apart of the evil and the good, and it is a great gain when a clear line is drawn between them, by whatever agency. A symmetrical, complete Christian character is the highest good that can be attained by any series of influence, and God would be no longer true to His nature were He to seek less than perfection in every one of us. Yet it is often true that He employs Satan as a chief instrument in the accomplishment of this end. He did not tell Satan what He designed to effect in Job, and in Peter, by the very process which he hoped would give him advantage in their history, yet He did not intend that His servants should have no profit from so terrible an experience. He looked beyond the triumph of their adversary, as he should see their temporary overthrow, to the vigor, and increased devotion and zeal, of their recovered piety, and in this was found the reason for all they endured. Even Satan himself now saw in them a perfection of character he would not have hoped to destroy had he seen it before he began his arts, and in this found proof of the wisdom that by such means had accomplished so great a good. He hastened to the garden, when he had permission to make Peter his prey, if he could. He watched him with anxious delight as he saw that he was able to keep him afar off when Jesus was arrested and conducted into Jerusalem. He exulted with fiendish assurance of success when he heard him lie, and curse and swear, in the High Priest's palace. But how did he tremble when he beheld him weeping bitterly in the vestibule, and how was he obliged to confess God the victor when, in his chastened and humble life, his more beautiful and Christ-like character, his more consistent and affectionate words, even to the end of his days, he saw that the very fall, over which he had exulted, had been the means of the noblest spiritual culture and development! How did he learn that even *he* may be obliged by Jehovah to contribute to good, when he saw that ever after Peter thought of that dreadful experience in the palace, when he attempted to gain the mastery over him again, and was too strong for the arts that once so sadly conquered him.

In like manner does God design the process of assault and temptation and possible temporary failure through which He permits us to pass, in the midst of which we faint, it may be, to be of ultimate advantage, if we are His children. It is sad that it should have any such immediate effect as is so often manifest. It is mournful that when abundant grace is offered we should ever be made the captives of the Devil. But it is glorious that, if we are carried away by him for a time, not only shall we be recovered by our Almighty Lord, but we shall be wiser, holier, stronger, because of our experience. Self-conceit, self-reliance, and the love of sin in this way become purged out of us. The chaff is gone—the wheat remains; the dross is removed—the gold is left. Satan designs to make us his, or render us useless to Christ. God designs to make us more worthy Christians, and forces our great adversary to contribute largely to this end. Were God to abandon us, our case would be hopeless, but never while He is our ally. The vital question is, not whether we shall be beset, and beleaguered, and assailed, but whether we shall have grace sufficient. The greatest gain is, not in escape from the Devil's power, but in triumph over him, through the aid of Him who can make us conquerors, and this gain is possible to the weak as well as to the strong.

THE VALUE OF RESTRAINT.

It is not necessary that a man be a Christian to know the worth of what may restrain him from evil and aid him in the pursuit of good. Every one who knows the world and knows himself, will say that no folly equals his who allows himself to drift away from these influences by which he may be blessed. A cherished early training in the ways of virtue and piety is both a safeguard and a joy. It gathers around us an atmosphere which seems to repel whatever is noxious. It becomes a spring within us of satisfaction and peace. The memory of our childhood, blessed by a mother's prayers, guided by a father's godly counsels, made pure and sacred by the perpetual influence of a home from which evil was strictly excluded, of the church to which we went with reverent steps on the holy Sabbath, and were taught to regard it as the house of God; of the Sunday School, with all its hallowed associations; this memory dwelling in our hearts amidst the temptations and distractions of after years, how does it make us strong and happy! No one can tell his loss who removes himself from the power of such a means of good and courts opposing influences to bear upon his manhood. Many a man has left his home in the East and come here with his heart warm with the love of those whom he has left, his principles anchored, as he thinks, and confident that he shall not fall; and while these feelings continue, he is safe. But he has come into a new position; he has new surroundings, and little thinks of the temptations that will come upon him. An inviting territory opens before him, in which walk pleasure, wealth, success. Associates urge him to enter, and he inclines to yield, but his early instructions, the recollections of his home, hold him back, until he resolves that he will cut loose from these and rely upon himself, then enters the path that invites his feet. He has taken a long stride towards ruin when he is *willing* to trample upon the remembrances of the past, and attempt to break those ties which might hold him in the ways of safety, with the reckless assertion that he needs those restraints no longer. He begins, at once a wild and ungoverned career, and he has no guaranty as to its end, except that, unless he is restored again to the control of those influences he has discarded, he will perish.

Nor is the danger less to one who has been a professing Christian, but who now habitually neglects those means which all know to be essential to stability and progress in right ways, and which he himself has regarded in former times.

There are not a few among us who say that church-going and attention to religious duties, social and personal, are important to most people, who advise their families and friends to avail themselves of such helps, but *they* will not do so, and the inference is that they do not feel the need of these means of strength. There are even those who have been church members, and possibly active Christians elsewhere, ready for any call of duty, and useful in their places, who are not known here as Christians at all. They have fallen into darkness and doubt and sloth, they gradually neglect even the means of grace, and the melancholy tidings are borne to their former home, that they are doing nothing for Christ in California; that they have turned their backs on their holy cause, and are rapidly moving downward.

This repeated and sad experience proves that nothing but evil can come of contempt for the supports which weakness always needs, and disregard of duties which will make us strong. Their experience should force the conviction on these persons, that the laying aside of what they once attempted, the breaking away from the holy influence of church relations, has done them serious harm. They are neither as happy, nor as strong, as they were. They find more open doors to sin, and less restraints. They should cease such courting of evil, cease to be their own tempters, and without delay take advantage of all the influences God allows them, by which they may be helped in a Christian life. The history of individual declension and apostacy has erected most impressive beacons, to warn us of the danger to which they expose themselves, and perseverance in their course will only transform them into like monuments of folly. Every one should throw around himself all possible restraints from evil, and welcome all possible stimulants to good.

Position of the Bible Union.

I have been charged in this discussion with confusing the external mode with the internal significance of the ordinance. With submission, this is the very thing which I have not done. I have held that the *baptisma* of Paul (Eph. iv: 5,) and the *baptisma* of 1 Pet. iv: 21, is a term of exalted spiritual significance, which Christ has appointed to set forth an ordinance of His Church. I have shown this from the Scriptures; from the creeds of our churches, and from the carefully prepared statements of the lights of the Baptist Church, the latter of which may be summed up in the testimony of the New Hampshire Association:

"ART. XII.—*Of Baptism and the Lord's Supper.*—That Christian baptism is the immersion of a believer in water in the name of Father, Son, and Spirit; to show forth," etc.

We have here the distinct statement of this Association, and with them coincide, as I have shown in a previous article, the great divines of the Baptist Church, that Christian baptism consists of three essentials, of which immersion is but one.

While, as I shall now proceed to show, the scholars of the Bible Union restrict the meaning of the term baptism to immersion merely, making this wide and, as I conscientiously believe, fatal discrepancy between their views and the principles of the most distinguished scholars of the Baptist Church not only, but of the whole Christian world.

Dr. Conant, in a treatise on the meaning of the term *baptizo*, prepared for and published by the Bible Union, in connection with his translation of Matthew, he being one of the final revisors of the Union, and the scholar to whom, more than any one else, the new version owes its peculiar characteristics, thus officially speaks of *baptizo*:

"Among the several words all agreeing in the essential idea of total submergence by which baptism may be expressed in English, the word *immerse* has been selected for use in this revision as most nearly resembling the original word in the *extent* of its application."

The Rev. Charles Scovel, of London, has contributed to the Bible Union a lengthy article on *baptizo*, the intent of which may be expressed in the following extract:

"The original and proper meaning of *baptizo* was to immerse, In this sense it was uniformly employed by Christ and His Apostles. No other idea was attached to the word itself.

The Spirit intends, when using the word *baptizein*, to fix the thoughts of men on the act of immersion, and nothing else."

Dr. Judd says the conclusion is therefore legitimate, irresistible, inevitable, that the word used by Christ to signify that ordinance (baptism), signified immersion—*nothing less, and nothing more.*

Spencer H. Cone declares of Stovell: "He shows that *baptizein* means immerse—nothing more, and nothing less."

These extracts, which might be multiplied indefinitely, show plainly the stand taken by the scholars as to the meaning of *baptizo* as used in the New Testament. They are all taken from the documents of the Bible Union and published by authority.

"It is a common secular word used in the daily affairs of life to express the most familiar acts and conditions. It is not an ecclesiastical term. It is not a metaphysical term."—*Dr. Conant.*

Having demonstrated, from utterances of the scholars of the Bible Union, published officially, that in choosing immerse as the term in English which represents *baptizo* in Greek, they selected it as a "secular term," "having no ecclesiastical sense, no metaphysical sense," and that *baptizo* emphatically "means nothing more than immerse—nothing less," the enquirer is thereby at once transferred from the original *baptizo* of the New Testament to its English synonym, *immerse*, with the assurance that he will find the meaning of *baptizo* coming from the lips of Jesus Christ and the Apostles, in its perfect representative in English in immerse, up to "the extent of its application."

We are pleased to find this definiteness and positiveness of statement. If the word were to be taken in a religious sense, not "secular," we should consult commentaries. If it were "an ecclesiastical act," creeds. If it were "a metaphysical act," the mysteries of the Gospel. But being thus definitely and positively shut up to Webster, to Webster we will go, and find what our Savior meant when, as we have it in the new version, he said: "Go into all the world and preach the good news to every creature. He that believeth and is immersed, shall be saved, and he that believeth not shall be condemned."

We shall learn what our Savior meant when He appointed the ordinance of baptism or immersion for His people. I find in Webster the primary meaning of baptise to be: "To put under the water," and the idea of total submersion, which Dr. Conant holds to be the essential idea of *baptizein*, distinctly set forth in the English term immerse. But is total submergence the only idea contained in *baptizein* when used by our Savior? I appeal to the common sense of my readers. Is not subsequent emergence just as much a part and concomitant of baptism, by the very necessity of the case, as total submergence? But if immerse limit baptism in the extent of its application (see Dr. Conant), then I appeal to the dictionary; total submergence is indefinite and continuous.

If, as Dr. Conant alleges, immerse means totally submerging the subject, we must leave him in the condition of total submergence until, by further examination of the dictionary, we can find some authority for letting him out of the enveloping fluid. As we run our eye down through the meanings of immerse, we find nothing of the kind; not only so, but we find immersion to be the very opposite of the desired emersion. F. B.

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What Answer?

It is doubtful whether any one of the thousands who have heard Miss Anna E. Dickinson speak, and often have been thrilled by her manner, would expect her to write a book that could be as popular as her addresses. There are few whose eloquence of speech is so thoroughly nervous and the result of enthusiastic earnestness in the speaker, as is true of hers, who equal the expectations of their friends when they publish through the press the sentiments with the utterance of which they have greatly moved their hearers. Whitefield understood this when, in reply to his friends, who insisted that a sermon should be printed which he had delivered in the midst of a fearful storm, taking advantage as he could of the struggling elements to add to the effect of his words, that he would consent to its publication if they would paint the thunder and lightning with it.

We are not willing to say we are sorry that Miss Dickinson has written this book, "What Answer?" for there is much in the matter, and the manner in which it is presented, which deserves thought and praise. The design is to reveal, in the form of a story, the sentiments for which the author is distinguished respecting the wickedness of prejudice against the colored race in this country, and to show that when any proper feelings exist, this prejudice will yield to them. There are passages in the story that are intensely interesting, especially those in which some of the terrible scenes of the war are described. There are features of the principal characters which one is obliged to admire. Yet, there is nothing in the plot, or in the persons introduced that can claim remarkable merit. The book was written, we may believe, for the purpose of doing something to break down the barriers in the way of advance and elevation on the part of black men, and not with particular reference to style or rhetoric in its expressions. While it will be read by thousands who have listened to its author, they will all agree that her forte is not in the use of the pen. Published by Ticknor & Fields, Boston. Sold by H. H. Bancroft & Co.

Almost a Nun.

The Presbyterian Publication Committee has issued this book, with the announcement that it has peculiar value because its revelations are greatly needed, just at this time. The author is Mrs. Julia McNair Wright, who says of it in the Preface, that by it she hopes "to stir up many who are, unhappily, lukewarm Protestants, to an earnestness of zeal for that faith, pure and undefiled, for which the martyrs witnessed a good confession." The book commands interest from the beginning. Sometimes, the reader is inclined to ask for proof of what is said, although he may be ready to admit almost anything respecting such persons as are here described. But doubts are removed by the assurance of the writer, "that the story is composed almost entirely of *fact*. All the leading incidents are sober truths, and the characters are not children of fancy, but the people of to-day."

One great object of the author is to make known the folly of Protestant parents, who entrust the education of their children to Romish priests and sisters, and it is difficult to see how any one who reads this story can ever consent, for any consideration, to run such a risk. There is a farther design, however, bearing upon Romanism itself, and unless they wholly set aside the statements here made as unworthy of belief, the wish expressed in the introduction will be realized in the feelings of multitudes, "that the book may have a mission, to awaken a deeper sense of their responsibility in all Protestants, and to call them to protest in speech and practice against this worst form of idolatry,—idolatry subtle and fascinating, and working the works of darkness under the full blaze of revelation."

This volume is not at all like "Maria Monk," which created so much excitement years ago. It does not profess to tell what nuns are, and what they do, and what they suffer; but calls attention to the means by which it is hoped that our daughters may be made nuns, and the danger that these may be successful.

Danger from Impure Vaccine Virus.

THE PACIFIC MEDICAL AND SURGICAL JOURNAL for November has been received from the publishers, Bancroft & Co. Beside a large amount of matter designed for the use of the Medical Profession, it contains many articles of interest to the unprofessional reader in which the meaning of the writer is not obscured by an excessive use of technical expressions. In view of the fact that the small-pox is still raging in our midst and the necessity of precautionary measures still urgent, the following extract from an editorial article will be read with interest:

During the present variolous epidemic, a number of persons have suffered severely from extensive inflammation of the arm, with sloughing in some instances, consequent on vaccination. It is told on the street that one individual lost an arm from this cause, amputation having been deemed necessary. The popular inference is that the virus employed was contaminated with the poison of some other disease; and physicians are called on to avoid risk by taking the matter directly from the cow. That vaccine matter may be impure, and may generate disease, is admitted; but we regard such results as rare. In all probability, the cases reported are not of this kind, but owe their severity to the condition of the patient and not to the quality of the virus. The same epidemic influence which enables small-pox to break through its ordinary limits and assume a severe and malignant type, affects alike the character of the kine-pock and renders it in many cases severe and even malignant. Within the range of our observation, a large proportion of adults who have been re-vaccinated lately, suffered more pain and inflammation of the arm than belong to genuine vaccine disease. For the first week the vaccination pursues the course of the genuine cow-pock; but after that, erysipelatous inflammation invades the arm, and fever often supervenes. Persons are often prevented from using the arm for several days. This occurs when the virus employed is known to be pure. So, the scratch of a pin will induce serious results, when the individual, from some hidden cause, is in a condition incapable of resisting injury.

After the experience of a lifetime, we have more confidence in the lymph or the crust from the arm of a healthy child, which has passed through the regular stages of perfect variola vaccina, under our own observation, than we have in the virus from any other source whatever. We have no belief in the deterioration of the cow-pock by transmission. The description given by Jenner still applies perfectly. In fact, the vaccine vesicle, in its course from stage to stage, is a striking and really a beautiful phenomenon, not to be mistaken for anything else. If care be taken to procure matter from a healthy child, having the affection for the first time, and in whom it has passed through the several stages in a regular manner, our conviction is that nothing better can be done in the premises.

There is another mode of poisoning by vaccine virus which is worthy of mention. When the crust is mixed with water and kept on hand for use, as is sometimes done, it soon decomposes, and develops an active poison. We have seen violent inflammation and sloughing produced in this way. The moral is—do not use vaccine virus after it has been mixed for an hour or two.

THE VOICE MY SOUL HEARD, is the name of a little poem of some merit, written by W. A. Kendall, neatly printed, published in an attractive form, and for sale by H. H. Bancroft & Company. The VOICE speaks

> "To those who delve, and those who strive,
> Who scheme, and covet, and deprive;
> Who pile on dollars, dollars still,
> By plausible subtleties of ill;
> Whose sole ambition to acquire
> What passes neither lower nor higher;
> Whose object, aim, and all is pelf,
> Ignoring any nobler self."

From its utterances we select the following:

> "Since baubles please ye, baubles take,
> And to your likings idols make;
> For gems with flaws and metals base
> Barter the soul's eternal grace;
> Amass the pride-inflating dust
> That moth doth dim and damp doth rust;
> Glitter a temporal day, then hence,
> Forsaken by Omnipotence.
>
> Yet would I warn, that ye may see
> Your folly's huge enormity;
> And yet again what will endure
> I proffer, and ye may secure:
> O, that ye were not blind, and would
> Strive for the Everlasting Good!
> Value the wealth of changeless worth,
> And not be usurers of the Earth."

With this poem is published another, entitled TWO PATHS, which we give to our readers in another department.

PUTNAM'S MAGAZINE is received from Bancroft & Co., and THE OVERLAND MONTHLY from A. Roman & Co. The November numbers of these periodicals contain the usual amount and variety of interesting and instructive matter, selections from which will be found in another department.

PERIODICALS RECEIVED:

CHRISTIAN WORK, for October. London: S. W. Partridge & Co.

RURAL SOUTHERNER, for October. Atlanta, Ga.: Miller & Bailey.

THE NEW CHURCH MONTHLY. Philadelphia: Congregational Union.

Educational.

Photograph Education.

Visiting a pleasant family recently, we saw the father employ a leisure moment in teaching his boy a lesson out of a photograph album. The youngster was required to give the name of the kinsman, or friend represented, as the father displayed the picture. The device possesses high educational merits. It tends to cultivate the love of kindred—an affection not only beautiful and valuable in itself, but the true seed and beginning of broader sentiments of friendship and philanthropy. "A lively recognition of the bonds of blood, whether of those closer ones which unite us to that which by best right we term our family, or those wider ones which knit us to the whole human family, is the true source out of which all genuine love and affection must spring." These are the words of Trench, as he points out the common origin of the words *kinship* and *kindness*. At the same time it is only too apparent why the sense of kinship needs special cultivation here in California. Artificial production must be resorted to, since nature is unpropitious. Surrounded in our old homes by representations of every shade of human relationship, the love of kindred needed culture little more than a tamarind in the wilds of Panama; but

in California even aunts and uncles are a rarity and grandfathers a positive myth. But the device in question promotes the education of the head as well as the heart. "Memory is that activity which finds for every general conception or thought the appropriate word, and recognizes in every word the conception it contains." So much is the memory exercised in reproducing words when images are presented, and images when words are given, that the above is the very definition of this faculty given by Rauch in his *Psychology*. But even if we object to this as an exhaustive description of the power in question, we cannot but allow that the recollection of words (or names) when images (or faces) present themselves, is one of its functions which ranks among the foremost in importance. It is a means of power.

The writer has seen Henry Clay, after a sociable evening with a large company—all newly introduced to him—dismiss each at least with a "good evening," whose all-captivating power was obviously doubled by the circumstance that it was rounded off with a sonorous utterance of the individual's own proper and unmistakable "Smith," or "Brown." But a better plea for the memory of name is found in the circumstance that it is a means of benevolence. There is a degree of respect for an individual expressed by the memory and mention of his name, that awakens positive pleasure in his heart. Is the pleasure a small one? Sir Humphrey Davy shall furnish an answer to any objection of this nature. "Life is made up, not of great sacrifices or duties, but of little things, in which smiles, and kindnesses, and small obligations, given habitually, are what win and preserve the heart, and give comfort." But we may go even a step further: we may say that the power of readily connecting names with faces is a source of comfort and even virtue to the possessor. Only the last day, probably, will disclose the magnitude of that world of discomfort and peccadillo which the inability to recall names on important occasions has heaped together, grain by grain, in the experiences of miserable men. And the inventiveness wasted by wretched spirits in eluding detection in this kind of forgetfulness, on meeting persons whom they *ought* to remember, would undoubtedly, if turned into other channels, long ago have constructed for us a safe and beautiful flying machine; some apparatus for arresting in October, and then utilizing during the remainder of the year, the wasted energy of earthquakes; or even some form of civil government which should gather in days of war and change of administration, the surplus patriotism of public men and spread it over the days of peace and relaxation of popular vigilance, as a guard to the interests of the nation. C. R. C.

Personal.

Hon. J. Mott Smith, *Chargè d'Affaires* for the Hawaiian Government at Washington, arrived in this city by the Montana. His mission is respecting the reciprocity treaty.

Rev. G. A. Easton, assistant Rector of Grace Church, preached his final sermon on Sunday last. He will take charge of the Episcopal church at Santa Clara.

Mr. Geo. W. Crane, a prominent citizen of Monterey County, died at San Juan on the 2d inst.

Hon. Geo. C. Gorham sailed for the East, by the steamer of the 6th.

Gen. Geo. B. McClellan was elected President of the University of California, at a meeting of the Regents held on Tuesday. Gen. McClellan received 12 votes; Rev. H. Stebbins of San Francisco, 5; Prof. Henry of the Smithsonian Institute, 1; F. L. Olmstead of New York, 1. The President elect has been notified by telegraph of his election. It is greatly to be hoped that he will decline the honor.

Mr. H. H. Bancroft and family returned to San Francisco by the last steamer, after an absence in the Eastern States and Europe, of over two years and a half.

Mr. J. B. Davis, formerly editor of the Healdsburg *Standard*, was shot in a quarrel by Mr. J. B. Fitch, the present editor, on the 4th.

Rev. S. S. Harmon, who has been spending a few months in the East, writes us that he shall return to California in about six weeks.

Mr. and Mrs. Thompson celebrated their golden wedding at Mrs. Blake's Seminary in Oakland, on the 5th inst.

Ex-Gov. Low has tendered his resignation as member of the Board of Regents of the State University.

Mr. Albert S. Evans, local editor of the *Alta*, is making an exploring tour through Nevada and Utah.

Wm. P. Moffatt, Esq., a prominent lawyer of this city, died on Wednesday last.

Rev. Mr. Buckbee will return to this coast about the 1st of January.

CAN IT BE POSSIBLE THAT OVER FIVE MILLION BOTtles of PLANTATION BITTERS have been sold during the past year? It is almost incredible, nevertheless it is absolutely true, and is the most convincing proof of their wonderful medicinal and health-restoring qualities. Every family should be supplied with these Bitters, at whatever cost or trouble it may be to obtain them. Be careful that you get the genuine, and that you are not imposed upon by a spurious article.

Zion's Herald, Vol. XLVI.

THIS OLDEST OF CHURCH PAPERS STILL AIMS TO lead the column of the religious press. Its principles are Christ and His Gospel faithfully applied to the renewal of every human heart, and of the human race in all the life of God. It advocates Christian doctrine as preached in all ages by the evangelical church. It supports Prohibition as the chief duty of every State to its own citizens. It opposes Caste, and urges the liberty, equality and fraternity of all men. It seeks to spread Scripture Holiness in all its entire nature and work over all the land.

The editor in chief, Rev. Gilbert Haven, has few equals and no superior, as a brilliant writer and successful editor.

It has five editors, and not less than fifty contributors. Among these are the best newspaper writers: Abel Stevens, Theodore L. Cuyler, Theodore Tilton, Daniel D. Whedon, editor of *The Methodist Quarterly*, Nehemiah Adams, author of "Agnes," "Catherine," etc., Misses Warner, author of "Wide, Wide World," etc., Phebe Cary, E. O. Haven, President of Michigan University, "Warrington," J. D. Fulton, James Redpath, C. C. Hazewell, F. D. Huntington, Bishop Thompson, "Willy Wisp," B. K. Pierce, Lucy Larcom, Phebe Palmer, Judge Bond, etc.

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AGRICULTURAL.

Farmers' Clubs.

We seriously believe one of the best means of improving agriculture in any farming community, is the formation of and properly conducting a farmers' club. And just now is an appropriate time for commencing the work. Will not you who read this, supposing you to be a farmer, call the attention of ten or twenty of your neighbor farmers to this subject, have a meeting appointed at your house, or at the school house, or any suitable place, and at this meeting organize a club? Don't have much formality. A simple constitution is sufficient. This was once recommended: "We agree to meet once a week to talk over our farming affairs." It will be well, however, to have a name, elect a President and Secretary, and appoint a regular time and place for the meetings. Where the club is small, it is well to meet at the residence of the members, when time allows, during the day, so as to examine the practice of each. Select some practical question, appoint some one to open the discussion, either in writing or orally, and let each member give his views on the subject. Discourage fine speeches, or essays, and encourage practical talks.

Let the Secretary briefly record the views of the talkers for future reference. It will give your club importance, please the members, and benefit other farmers if those reports are published, and every sensible agricultural paper will be glad to receive brief reports of useful discussions.

Such a club will awaken interest, and incite reading and reflection and bring out much practical and valuable information. No one farmer knows so much about any branch of his business that he cannot learn something from others. The social effects of frequent meetings of neighbors will also be good. Try the experiment in your neighborhood this season.—*Northwestern Presbyterian.*

Agricultural Colleges.

With each succeeding year we expect better results from, and, on the part of the great mass of farmers, a better appreciation and more hearty support of the State Agricultural Colleges already in working order in a number of states. Doubtless mistakes have been made and will continue to be made in their management, but we cannot doubt that they will do much good.

The oldest College of the kind in successful operation in the West is that at Lansing, Michigan. It is filled with students to the utmost capacity of its buildings, over 300 applicants being rejected this college year. Additional buildings are urgently demanded. The Illinois Industrial University, at Campaign, has opened with fine prospects, notwithstanding unwise efforts to destroy confidence in its management. The Iowa Agricultural College at Ames, is opened this week. It has a fine building. The Wisconsin University has a Department of Agriculture, with an able Professor, a farm, etc. Cornell University, at Ithaca, N. Y., opened this month, and is reported as having 400 students. The Massachusetts Agricultural College is doing well. That in Pennsylvania, always unfortunate, seems to have failed for the present.—*Presbyterian.*

Do Sheep improve Pastures?—We are acquainted with a pasture near the sea coast, which many years ago was an exceedingly foul piece of land, abounding in a great variety of bushes, among which were the barberry and many climbing-plants; and so closely laced and intertwined by the wild rose that they formed an almost impenetrable jungle. Twenty years afterward we saw the same pasture with a flock of sheep on it, grazing upon a close, compact turf covered with short, sweet grasses, and without a weed or bush of any kind upon it.

"How has this reclamation been accomplished?" we inquired, as we stood looking upon it.

"By the sheep," said our informant.

"Without plowing or seeding?" we asked.

"Yes by the sheep alone," was the reply.

The pasture was quite uneven and rocky, but the sheep had exterminated every vestige of wild plants, and clothed the surface with rich perpetual herbage. —*New England Farmer.*

Weeds in Fence Corners.—One of the greatest nuisances in farming, is the way weeds are encouraged and protected in the crooks and vicinity of fences, from which places their seed is scattered over the surrounding lands. The extent to which seed is scattered by high wind, proves that the negligent farmer may annoy hundreds of others by failing to exterminate the foul herbage. Could the evils be concentrated on the farm which nurses the weeds, the consequences would be a proper punishment for his carelessness and criminality—for criminal is any man who nurtures nuisances that thus injure the surrounding farmers. The fellow who keeps a bulldog that annoys, if he does not bite the passing travelers, may be reached by the law that is powerless to repress the injury occasioned to his neighbors by the nurseries of foul weeds which are harbored about his premises, especially in the vicinity of his fences.—*National Examiner.*

Remedy for Sandcrack.—The editor of the Veterinary Department of the *Western Rural* gives the following directions for the treatment of the troublesome and very serious complaint in a horse's hoof, known as sandcrack:

Sandcracks vary much in depth and extent, and the same treatment is not applicable to every case. A horse with a sandcrack should be shod with a bar shoe, as that transfers some of the weight from the wall to the frog. The edges of the sandcrack should be trimmed with a sharp drawing-knife, the crack filled with tar, and then some strong cord or tape should be wound round so as to cover the hoof and exclude the dirt from the sandcrack. A little acetate of cantharides rubbed around the coronet once a week will increase the growth of horn.

Fried Patties.—Mince a little cold veal and ham, allowing one-third ham and two-thirds veal; add an egg, boiled hard and chopped, and a seasoning of pounded mace, salt, pepper, and lemon-peel; moisten with a little gravy and cream. Make a good puff-paste; roll rather thin and cut into round or square pieces; put the mince between two of them, pinch the edges to keep in the gravy, and fry a light brown. They may also be baked in pattypans; in that case, they should be brushed over with the yolk of an egg before they are put in the oven. To make a variety, oysters may be substituted for the ham. Fry the patties about fifteen minutes.

The first cast-iron plow in America, patented by Charles Newborn in 1797, has recently been presented to the New York State Agricultural Society by John Black, of Mt. Holly, N. J. The plow consists of share, land-side, sheath, and mould-board, and was all cast in one piece. The point was very soon broken and was never used afterward. The inventor spent about $30,000 in perfecting and introducing his plow, and failed. A good is certain to win its way in the end.

Salt and Ashes for Horses.—Those keeping horses should twice a week, throw in to each a handful of salt and ashes. Mix them by putting in three parts of salt to one of ashes. Horses relish this, and it will keep their hair soft and fine. It will also prevent bots, colic, etc. A little ground sulphur, mixed with salt and ashes, and given once in two or three weeks, is also beneficial. All domestic animals will be thus benefited.

If a farmer in Wisconsin plants a row of trees along the road, he is exempt from the road-tax. Whoever hurts one of the little ones is fined $5; and the State Horticultural Society offers a premium of $100 for the best ten acres of forest trees, and $50 for the second best.

To Keep Iron Utensils or Implements from Rust.—Wash and rub over them a mixture of lard and turpentine. The paint-pot and brush should be kept and used by every farmer. All wood-work ought to be kept constantly well painted, especially the wood-work of wagons, plows, etc.

Beef Cake.—Pound some beef that is underdone with a little fat bacon or ham; season with pepper, salt, and a little shalot; mix them well, and make into small cakes three inches long, and half as wide and thick; fry them a little brown, and serve them in a good thick gravy.

How to Make Milk Biscuit.—Take four pounds of flour and butter rolled well; mix it with milk; add a little salt.

WEEKLY MARKET REPORT.

Wednesday, November 11, 1868.

Flour—Sales of 500 bbls Commercial (Oregon) Extra, full figure. This is a new brand in this market, and is said to compare favorably with the best Oregon descriptions. Sales of 1,000 bbls Superfine, interior brands, private. We quote jobbing rates for city brands as follows: Superfine, in sks, ₱ 196 lbs, $5@$5 25; Extra, in sks, $6@6 25.

Wheat—Sales of 516 sks good shipping, , $1 72½; 500 sks choice, $1 75; 2,000 sks do, in lots, $1 75; 10,000 sks do, prior to arrival, private. We quote the market quiet at $1 70@1 75 for good to choice shipping. At the close, 800 sks choice, $1 75 ₱ 100 lbs.

Barley—Very little doing, and quotations remain at $2 05@2 15 for feed, and $2 20@2 30 for brewing. Sale of 200 sks brewing, $2 20 ₱ 100 lbs.

Oats—Sales of 2,000 sks California in one lot, private; 1,000 sks Oregon, in lots, private. We quote California at $1 60@2, and Oregon $1 90@2 05 ₱ 100 lbs, outside figures for very choice.

Potatoes—Sales of 200 sks Tomales, 65c; 350 sks do, 60c; 1,000 sks do, 50c; 500 sks Bodega, 65c; 400 sks Monterey, 62½@75c. The arrival of the *Pacific* last evening, with 7,000 sks Humboldt, has completely upset the market for this description, and though the nominal range is given at 80c@$1, it would be difficult to place any considerable quantity even at the inside price. Carolina are a shade better, having sold on the wharf this morning at $1 20@1 25 ₱ 100 lbs.

Onions—Yellow range from $1 75 to $2 ₱ 100 lbs.

Beans—Sale of 400 sks assorted, private, We quote jobbing rates for first quality as follows: Bayo, 3¼@3¾; Butter, 4@4½c; small White, 3½@3¾c; Pink, 2¾@3c; Red, 2¾c ₱ lb.

Rye—Is firm, under speculative control, with $2 80 bid and $2 ₱ 100 lbs.

Buckwheat—Sale of 50 sks choice, $2 ₱ 100 lbs.

Corn—The deliveries of late have been free, causing prices for Yellow to settle to $1 75@1 80 ₱ 100 lbs.

Mustard Seed—There is no difficulty in getting 4c for choice California Black, while inferior qualities are slow of sale at 3½@3¾c; English White, 5@5¼c ₱ lb.

Flax Seed.—The mill continues to pay 4c ₱ lb for choice.

Bran—Sales of 100 tons, in lots, $21@22 ₱ ton.

Middlings—Fine are nominal at $35@40, and feed $28@$34 ₱ ton.

Oil Cake Meal—The mill continues to ask $30 ₱ ton.

Hops—The nominal range of the market is 25@32½ ₱ lb.

Hay—Sales of three cargoes, amounting to 85 tons at $10@$14 ₱ ton.

Dairy Products—California fresh roll Butter has advanced to 65@75c; California pickled, 45@50c, outside figure for extremely choice; Cheese is jobbing at 18@19c for both California and Eastern; Clear Lake, 20c ₱ lb. Sales for the week reach 20,000 lbs, within the range. Eggs have advanced to 80c for California and 55c for Oregon.

Provisions—Bacon is jobbing at 14@14½c for California smoked; Oregon do, 14@14½; California Hams, 16½@17c; Oregon do, 17@18c; California Lard, 13@13½c, and 14c ₱ lb for small tins.

Poultry—Live Turkeys are quoted at 16@17c, and dressed do 18@20c ₱ lb; Hens and Roosters, $6@6 50; Spring Chickens, $4@5; Ducks, $4@5; Quail, $1 12½@1 55 ₱ dozen; Geese, $2@$2 25 ₱ pair; Venison, 8@9c ₱ lb.

Wool—Sales for the week, by two of the leading receiving houses amount to 400,000 lbs, at 16½@18c for fair to choice shipping grades; small lots of extra choice, 19½c; burry, 11½@13½c ₱ lb.

Hides—Sales since last Wednesday of 2,500 California dry at 14@15c. We quote salted at 7c ₱ lb.

Tallow—Sales for the week to a single purchaser of over 30,000 lbs good Beef at 8c, though the nominal range of the market is 7¾@8¼c ₱ lb.

San Francisco Cattle Market.

The market exhibits a generally improved tone, consequent upon the advent of cooler weather.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7½@8½c ₱ lb.
do 2d do 6½@7½c ₱ lb.

Veal—Quotable at 9@11c ₱ lb.

Mutton—Is steady at 6@7c ₱ lb.

Lamb—Nominal 7@9c ₱ lb.

Pork—Undressed, 4@5c; dressed, 6½@7c ₱ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

Do the Metals Grow?

This is a question which has been discussed somewhat within the last year or two among the newspapers and writers of the mining States and Territories, and it is now pretty well settled that gold, silver, copper, and some other metals, as well as their matrices, are now in process of formation or deposition. Abandoned silver mines in Peru have been found rich in aborescent deposits of the metals on the walls of the galleries unused for many years.

In the Siberian copper mines, not only the carbonate known as melachite, but the metal itself, is deposited on the walls, roofs, and floors of the galleries.

In California there are several well authenticated instances of the formation of quartz, both in the crystalline and uncrystalline form, having been deposited since the mines were worked. A few weeks ago one of the owners in the Idaho Mine at Rocky Bar related to us that, some months since they had occasion to explore one of the old galleries which had been unused for about two years, when, hanging upon and adhering to the under side of one of the timbers, as also upon the wall of the mine, was found a quantity of quartz crystals in a state of formation by the dripping of water that percolated through the granite walls. The crystals were soft, and through the carelessness of a workman in handling them, were unfortunately destroyed.

If the metal-bearing rocks are in a state of formation, the metals must likewise be formed with them. Some have gone so far as to believe that gold is being deposited in the streams and placers, and cite the fact that placers, after being cleaned, give good results for working again after the lapse of a few years; but that can more easily be explained by imperfect working the first time.—*Idaho Statesman.*

The Arizona Mine.—The new working level is completed and the track laid in a substantial and workmanlike manner. This tunnel will thoroughly ventilate and drain the mine and greatly facilitate the sending out of ore. The ledge is apparently well defined, and varies in width from four to six feet between the upper and lower tunnels, while the ore is regularly distributed through the vein and improves in quality as depth is gained. That this ledge will be permanent and lasting in its supply of pay ore there can now be no doubt, as the developments already made show it to be of sufficient strength to hold its own in any formation that may be encountered or met with in its course downward. —*Humboldt Register.*

Sweetwater.—A correspondent of the *Virginia Enterprise* says:

I am in the Sweetwater mines working like a tiger. I am taking out some of the richest rock that the earth ever produced. This country is going to make another California. We have the richest mines and the finest rock I have ever seen. There is but one mill here as yet, and this is not capable of crushing a twentieth part of the custom rock that is every day brought to the mill. There are two other mills on the way here from Chicago, Illinois, which will arrive in the course of 20 days, when we hope to have lively times.

Rich Quartz.—The Bavarian ledge, located on Rush Creek, and owned by Peter Coon, is one of the richest specimen ledges in this locality. A candle box full of specimens literally flaked with gold, has been taken out, and nearly a ton of first grade rock is ready for crushing. Peter is one of the most fortunate Coons we know of.—*Nevada Transcript.*

The Jim Mine.—For some time past workmen have been engaged in running a tunnel in the Jim mine near Eureka, and a short time since they struck a splendid five feet ledge. The quartz is said to be the best ever seen in the District.—*Nevada Transcript.*

Graniteville Mines.—We had the pleasure of conversing briefly with E. W. Nash, of this town, who had just come down from Eureka Mining District. He says that prospecting there is very brisk, and all the ledges show fine prospects. The Mutual Company have a large ledge, and last week made a crushing of forty tons of rock, which yielded about $38 per ton. The Birchville Company is crushing some splendid looking quartz. The Jim Crack Mine is being opened by a San Francisco company, and in sinking on the ledge, rock has been taken out which has paid $20 per ton.—*Grass Valley Union.*

Rich Ore.—Eight tons of ore, from the Stockwell and Little Rose, White Pine, were recently worked in Austin, yielding $450 per ton.—*Grass Valley National.*

PRACTICAL HINTS.

How to Use a Watch.

A watch should be regularly wound up as nearly at the same hour as possible. Always have a key with a good pipe, or square, and one that fits properly on the square of your watch: for if it does not fit good and firm, it will be apt to slip, often breaking either the chain, the ratchet, or the click. While being wound, the watch should be held steadily in one hand, so as to have no circular motion. It is better to keep a watch continually going, than to lay it by and wind it occasionally. The going of the watch keeps the oil in a limpid state, and the watch keeps its regulation better.

Be particular never to trifle with a good watch, or use it as a toy, but as a piece of delicate and complicated mechanism, requiring great care.

Before winding or setting your watch, it is advisable to see that the key and the inside of the pipe contain no dirt or dust that may get on the winding or setting square, and from thence to the wheels or escapement.

When a watch is hung up, it should be perfectly at rest. If hung on a round hook without further support, the motion of the balance will generate a pendulous motion of the watch, and will cause much variation in the time.

Should a watch stop, see if the hands rub on the dial, and are free from each other; if they are caught together, you may free them yourself by taking the point of a small knife blade and disengaging them.

Frequently after a watch has had a new glass put in, it will stop; that is through the glass being too flat, and touching either on the centre pinion, or by pressing on the hands. In that case, blame the person who put the glass in, and let him put another in. If anything is the matter with your watch which you cannot discover immediately, do not try to put it in order yourself, and meddle with the works, but show it at once to a good watchmaker. Watches should be opened as little as possible, merely to wind, set, or regulate them.

Should a watch get wet by falling in the water, or otherwise, if you are not near a watchmaker, as soon as possible open it, and pour in some oil—any kind will do in an emergency, but olive oil is the best; as soon after as convenient, place it in the hands of a watchmaker, and if attended to in time, the whole movement, or at least many parts, may be saved.

In setting your watch to time, always set it with the key on the square; never do it by pushing the hands, as in most cases you would break or bend them. Many persons think it injures a watch to set it back; it is a mistaken idea, as a watch will not be injured by it unless the pinion which carries the hand turns hard, in which case it would injure it as much to turn it forward as to set it back; and recourse must be had to a watchmaker.

Peculiar care should be taken to keep the works of a watch clean, even though perfectly free from dust; they ought to be taken to pieces and cleaned when the oil has become dry, as, without this precaution, the best watch would be spoiled. It is good watches that will continue to go, until friction and wear prevent their going any longer; they are the most liable to be neglected. Watches, under ordinary circumstances, should be cleaned every second or third year at the farthest.

To Purify a Sink.—In hot weather it is almost impossible to prevent sinks becoming foul, unless some chemical preparation is used. One pound of copperas dissolved in four gallons of water, poured over a sink three or four times, will completely destroy the offensive odor. As a disinfecting agent to scatter around premises affected with any unpleasant odor, nothing is better than a mixture of four parts ground plaster of Paris, to one part of fine charcoal, by weight.

To Subdue Mosquitoes.—It is said that by saturating a small piece of cotton cloth with the commonest whiskey or alcohol and hanging it over the pillows of the bed, our readers may rest in comparative peace, for mosquitoes cannot endure the fumes of intoxicating fluids.

Another Remedy.—To get rid of mosquitoes, the *New York Sun* says: "Take of gum camphor a piece almost one-third the size of an egg, and evaporate it by placing in a tin vessel and holding it over a lamp or candle, taking care it does not ignite. The smoke will soon fill the room and expel the mosquitoes."

FACTS FOR THE CURIOUS.

Pins—How they are Made.

The pin-machine is one of the closest approaches that mechanics have made to the dexterity of the human hand. A small machine, about the height and size of a ladies' sewing machine, only stronger, stands before you. On the back side a light belt descends from the long shaft at the ceiling that drives all the machines, ranged in rows on the floor. On the left side of our machine hangs, on a peg, a small reel of wire, that has been straightened by running through a compound system of small rollers.

This wire descends and the end of it enters the machine. This is the food consumed by this snappish, voracious little dwarf. He pulls it in and bites it off by inches, incessantly, one hundred and forty bites to a minute. Just as he seizes each bite, a saucy little hammer, with a concave face, hits the end of the wire three taps and "upsets" it to a head, while he grips it in a counter-sunk hole between his teeth. With an outward thrust of his tongue, he then lays the pin sideways in a little groove across the rim of a small wheel that slowly revolves just under his nose. By the external pressure of a stationary hoop these pins roll in their places as they are carried under two series of small files, three in each. These files grow finer toward the end of the series. They lie at a slight inclination on the points of the pins, and by a series of cams, levers, and springs, are made to play "like lightning." Thus, the pins are pointed and dropped in a little shower into a box. Twenty-eight pounds of pins is a day's work for one of these jerking little automatons. Forty machines on this floor make five hundred and sixty pounds of pins daily. These are then polished. Two very intelligent machines reject every crooked pin, even the slightest irregularity of form being detected.

Another automaton assorts half a dozen lengths in as many different boxes, all at once and unerringly, when a careless operator has mixed the contents of boxes from various machines.

Lastly, a perfect genius of a machine hangs the pin by the head in an inclined platform through as many "slots" as there are pins in a row on the papers. These slots converge into the exact space spanning the length of a row. Under them runs the strip of pin paper. A hand-like part of the machine catches one pin from each of the slots as it falls, and by one movement sticks them all through two corrugated ridges in the paper, from which they are to be picked by taper fingers in boudoirs, and all sorts of human fingers in all sorts of circumstances. Thus you have its genesis:

> "Tall and slender, straight and thin,
> Pretty, little, useful pin.

N. Y. Post.

General Selections.

Two Paths.

Let him whose soul is quick with thought,
Who walks aloof with high desire,
And glimpses through the smoke has caught
Of the ethereal inner fire,
Still keep the elevated way
Where he discerns the most of day.

Let him whose soul is dull and blind,
Who plods the slums of grosser sense,
And pierces not the earthy rind
To the sublimer recompense,
Still keep the lower path, nor sigh
To grope his way along the high.

For unto him of vision keen,
The lower path is base and void,
And all its 'broidery of green
Is mould, of dust and damp alloyed;
And all the flowers of praise that blow,
Exhale but odors vile and low.

And unto him of vision weak,
The upper path is bare and cold,
No interests to his nature speak,
No radiant promises unfold;
Nor does he hear the dulcet Voice
That bids the lofty soul rejoice.

To each the other's gold is dross,
Insane to each the other's greed;
Each counts the other's gain as loss,
And wise is each in his own creed:
Nor both are false, nor both are true,
And one will come to bane and rue.

—*W. A. Kendall.*

Concerning the late Earthquake.

The earthquake of the 21st still claims a large share of the public attention, and the frequent recurrence of lighter shocks following in its train, tends to make this subject essentially a live one. We make the following extracts from an article written by Dr. J. D. B. Stillman, for the *Overland Monthly:*

There is something so mysterious in the nature and origin of that physical force that convulses the earth, and in a few moments buries thousands of human beings amidst the ruins of their proudest fabrics, that the slightest display of its power appalls the stoutest heart. In vain we invoke philosophy to our aid: reason accepts the postulate that "what has been may be again," and the earthquake is a matter of fact after which philosophy gropes in obscurity unable to say to the mighty commotion, "Thus far shalt thou go, but no farther, and here shall thy proud waves be stayed."

Yet can science do something to check the wild revels of the imagination, confine it within the bounds of probability, and deduce such laws as will best serve to protect us from the destructive effects of force that we cannot control. Terrible as the earthquake is sometimes, at long intervals of time and space, it is not half so terrible in effects as are the fears that are needlessly engendered in those regions subject to it. These are not to be allayed by treating the subject with lightness and denying its facts, but by squarely meeting them, and from a careful consideration of their phenomena, learning to guard the people from disastrous consequences in the future. He who could contemplate the event of the 21st of October, 1868, with any other than emotions of profoundest awe, is either a brute or a fool.

It is assumed what few will now be disposed to deny, that *California is an earthquake country.* The lessons of history must not be forgotten, though avarice cries "hush!" and the artisan plasters from our sight the "deep scarred woe." Our State archives inform us that the Mission of San Juan Bautista, on the road from San Jose to Monterey, was destroyed by an earthquake in the month of October, 1800; that there were six or seven shocks in one day; that there was not a single habitation, although built with double walls not shattered from roof to foundation.

In the year 1808 a succession of earthquakes, continuing from the 21st of June to the 17th of July, were felt at the Presidio of San Francisco, some of which were so severe that, as was stated in the official report, the only limit to their destructive effects was the want of materials to destroy. In the year 1812 the Mission church at San Diego was thrown down, and six years afterward that at Santa Clara was also destroyed by earthquakes; and now the old church at San Jose, whose quaint walls have been an object of curiosity to the English-speaking race since their advent in California, and which has outlived all those who saw it rise, has fallen into ruin. The history of Upper California since its first settlement by Europeans, covers less than a century, and during that time there have been innumerable shocks of greater or less severity. Long intervals of rest have been followed by severe shocks.

Is it wise to willfully shut our eyes to these facts, from fear that the prospect of damage will check the rise in real estate, and that the credit of the State will suffer? The credit of a community, like that of an individual, is based upon its character for integrity. Let us deal with this matter as rationally as the people of Sacramento did after the great flood of 1861, and put ourselves beyond the reach of any possible danger from a disaster that sooner or later is certain to overtake us if we disregard the late lessons.

Whatever may be the true theory of its origin, there can be no dispute about the effects of the earthquake, or the manner in which these effects are produced. The knowledge of them may be gained in their proper place. There are some facts of practical importance that we should all know: that the primary shock, of which we have no warning (either through the barometer, thermometer, or magnet, any more than through our eyes or nose) is, when from great depth, followed by secondary waves at right angles to it, like the waves when a stone is thrown into the water, and which are often more destructive to buildings than the normal shock.

It is also known that the most destructive effects are felt on soil of low elasticity, as clay and alluvium, and least on firmest rock. The earthquake at Lisbon, in the space of a few minutes, destroyed sixty thousand lives in that portion of the city built upon the tertiary formations; *but not a building was injured on the secondary limestone, or basalt.*

Other things being equal, the shock would be more severe on the alluvial formation around the bay than on the rocky ground. These are the localities where subsidence is more apt to occur; over that part of the town where ships anchored twenty years ago, they may anchor again! Where the marble quay at Lisbon stood on the first morning of November, 1755, a line of a hundred fathoms failed to reach it forever afterwards.

However, it has been asserted by high authority in geological science that there is no evidence of permanent upheaval or subsidence anywhere on the coast of California during our present geological era; and it is said by Mallet that an earthquake however great, is incapable of producing any permanent elevation or depression of land whatever, (unless as secondary effects.)

All severe shocks are followed for a longer or shorter time by lighter ones, though generally their force is insufficient to cause much damage. In a few instances a second shock has been nearly as serious as the first. Such was the case in the Neapolitan earthquake of 1857, when many people were buried in the ruins of walls from which they had fled an hour before.

The security of a building depends less upon its height than upon the mode and material of its construction. In the Neapolitan city of Potenza, a building twenty-four feet square at the base and one hundred feet in height, was uninjured, "without even a fissure, or a tile disturbed," while at its side the cathedral, built of similar material, was fissured from base to summit, and unsafe to enter.

Were the earth-wave as slow in its transit as a sea-wave, and a building were to follow it as a ship, in its entirety, the higher the building the greater would be the danger of its fall; but such is not the case—the velocity of a wave has a direct relation to the elasticity of the medium through which it is transmitted, and the effect is to give an undulatory motion to that structure.

It is plain, therefore, that tall buildings may be built of brick, when the material is good, that will be perfectly safe, if the opposite walls are well anchored together, and are none the less safe for being tall. It is doubtful whether walls covering a considerable extent of ground can be built sufficiently strong of brick or stone to ride an earth-wave such as passed under this city in the late earthquake, without breaking; those into the construction of which iron entered to a considerable extent, even when built upon made land, are uninjured.

The well-built wooden buildings with balloon frames, the usual style of construction in California, may be considered perfectly safe from the severest shock ever yet experienced; but they should not be mounted upon stilts as most wooden buildings are. The chief danger to these has risen from the faulty mode of constructing the chimneys; owing to the greater inertia of brick than of the light wooden structure by which they are surrounded, they are very generally broken off at the roof. This danger can be entirely obviated by a galvanized iron chimney-top, secured by flanges to the roof boards or rafters, and lined with thin bricks continuous with the chimney below, to guard the iron from the erosive effects of acids generated by the combustion of fuel.

It is certain that entire safety may be assured to life and property on solid ground by proper attention to the construction of buildings, though we should have earthquakes as severe as are recorded; and it is as certain that all improperly tyed walls, of poor mortar and as poor bricks, will be tumbled down to the peril of human life, as that earthquakes will recur, as they have occurred in the past. Especially should all walls with fronts veneered with stone be immediately taken down. It is mean and cowardly to patch up these structures and plaster up the broken chimneys, trusting that the shock that will hurl them to the dust will not come in your time, or until you have sold the property. The terror inspired by an earthquake is measured by the lives that are lost; and if a falling wall or chimney should invariably come upon the head of the owner, it would be a sad thing, but it would be infinitely sadder that the blameless should be stricken down by so unnecessary and reckless a cause.

Religious Insanity.

Putnam's Magazine for November contains an essay entitled "Who of us are Insane?" in which the author attempts to show that insanity in its various modifications, is prevalent to a much greater extent than is commonly supposed, and that to its influence should be attributed many phenomena which generally cause no suspicion of its existence. Our readers will be interested in the following extracts:

Religious mania is a very requent and harrassing manifestation of cerebral disease, and one which requires the largest tact and patience in its management. Not a little of the extraordinary self-sacrifice and voluntary renunciation of the common enjoyments and aspirations of existence, so often exemplified under both the true and false religions, is due to disease of the brain, which is brought on by over-exercise, and over-excitement of the religious nature. This form of insanity is so familiar that it is hardly necessary for me to cite instances that illustrate it. It is met with in India, amid the darkness of Paganism, among the Mohammedans, as well as in all Christian countries both Catholic and Protestant. It appears among all nations who have any distinct idea of a God and a future state, but is especially liable to visit those who are possessed of a deep and earnest and absorbing religious nature that is wrought upon by trials and the influence of a partial or one-sided mental training.

Among the symptoms of religious monomania are the constant fear of the wrath of an offended God, and a disposition to perform extraordinary acts of self-mortification, extravagant dread of approaching death, and a painful consciousness of sin and unworthiness that can find no consolation in the Divine promise of mercy, persistent and wasting melancholy, and constant temptations to commit suicide. Some have a directly opposite experience, and are subject to agreeable and inspiring hallucinations. They imagine themselves in heaven, in direct communion with God. They declare that they are divinely commissioned to proclaim His will to men,

and go forth to found sects and reform the universe. They experience the most extravagant and ecstatic joy, break forth into rapturous songs or ejaculations in the midst of public assemblies, and by gestures, dances, physical contortions, recklessly violate the customs of society and public decorum. Sometimes religious lunatics are possessed with the idea that they should not only mortify their own flesh, but, so far as possible, should persecute to the bitter end all who differ from them in matters of faith. There is no doubt that the cruelty of the religious wars and persecutions of the world has oftentimes been greatly intensified by the insanity of those who were engaged in them.

Some of the most successful founders of religious sects were more or less insane. Francis d'Assisi, Loyola, and Mahomet, and some of the founders of our modern religious orders and denominations, exhibited very suspicious symptoms of cerebral disease. The rise and spread of Spiritualism and Mormonism have been attended with a very painful increase of religious insanity among all those classes who were influenced by these creeds, or who were drawn into the discussions which they called forth. There are about us, in every walk of life, persons who, in matter of religion, are unable to think a rational thought or speak a rational word, and yet, on all other subjects, uniformly show themselves to be perfectly sane and true. It would be hard to conceive of a severer form of earthly misery than is experienced by some of the religiously insane. A gentleman who was at one time under my observation used to depict the horrors of his spiritual condition in language that was at once graphic and appalling. He was harassed, as the religiously insane often are, with fearful doubts and skepticism in regard to the truth of inspiration, the destiny of man, and other dark problems of existence, and neither the advice and sympathy of his friends, nor his own honest efforts, seemed to afford him any ray of hope or joy. He would represent himself as "hanging by one arm over the verge of a precipice, that his strength was gradually failing, and that he must soon fall and be dashed to pieces;" as "surrounded on every side by a cordon of raging fires that were rapidly closing in upon him, and from which there could be no escape." But all this time he was pursuing his regular duties, and not even his intimate friends suspected him of insanity. By my advice he took an interval of rest; but before a year had elapsed it was found necessary to send him to an asylum.

INSANITY IN ITS RELATION TO CRIME.

This subject is too wide for discussion in an essay like this, but I may say in general, that the insanity which leads to the commission of crime is to be adjudged by precisely the same standard as any other manifestation of cerebral disorder. There are certain limits of criminality that no one can overstep without rendering himself liable to the just suspicion of insanity. When men who have sustained even a tolerable reputation in community suddenly commit some hideous outrage at which professed scoundrels would revolt, or execute some great fraud that is certain to be detected, or attempt any sort of crime that is repugnant to the general average of criminals, or from which they cannot reap any advantage, it is pertinent to inquire whether they may not be the victim of some type or degree of disease of the brain. Each individual case must, however, be studied by itself, and both judges and juries should be enlightened by the testimony of competent and reliable experts. The time is certainly not far distant when some of the judicial decisions of the past and present will be regarded as barbarous. There are sometimes arraigned before our courts unfortunate prisoners whose execution by the arm of law would be a greater crime than that for which they were convicted. We have no more right to take the life of a lunatic whose disease has allowed him to violate the laws of society, than we have to enter an asylum and drag its inmates to execution. The fault in such cases, if there be any, is with society itself, so far as it allows unrestricted and unwatched liberty to citizens of dangerous tendencies. It must be confessed, however, that many of the dangerous classes give no evidences of mental disease until they shock community by some terrific fraud or outrage, and therefore cannot in all cases be successfully guarded against. This fact is, perhaps, the weightest of all arguments in favor of the substitution of imprisonment for hanging in all capital offences. In cases where, in spite of unprejudiced care and the skill of experts, a lunatic may have been condemned to suffer punishment, a course of imprisonment might give opportunity for a full understanding of the culprit's mental condition, and the subsequent exercise of executive clemency.

If it be objected, as it may be by some, that the views here advocated would, if logically followed out, lead to the acquittal of many of our criminals, I can only give the familiar reply, that the worst use a man can be put to is to hang him. Confinement is a sure punishment for the really guilty, and a safe probation for the insane. It should be considered, however, that those who are affected with cerebral disease are oftentimes, and to a certain extent, responsible for their condition. When a man commits crime under the influence of ardent spirits, we hold him responsible for getting thus intoxicated. Insanity is likewise preventible in many instances, and those who from carelessness or wickedness allow themselves to fall into it, are to that degree responsible for the crime they subsequently commit. But the same can be said of all the diseases from which we suffer, and yet it is the recognized custom of our civilization to treat all cases of sickness—even those which directly result from vice and crime—with as much care and attention as if they were produced by causes entirely beyond the patient's control. The institutions of humanity teach us that any other course would be un-christian and brutal.

The Use of Political Excitements.

The *Dramatic Review*, a paper which often displays much originality in its articles, discourses as follows on the benefits to be derived from the excitement of a political campaign:

Without the agitation of storms, tides, and currents, the ocean would become stagnant. By such means its elementary particles are kept in motion and transferred from one portion to another, imparting qualities which go far perhaps in sustaining the life of the myriad residents therein. It has become common with some to deprecate our frequent political excitements. They seem to keep the people in disturbance and commotion, and to breed riot and ill feeling. Yet, with all their concomitant evils, we think the condition in the public mind brought about by them better than that of total apathy. The man who shouts for Grant and Colfax, or Seymour and Blair, may know nothing more of the nature of the questions involved in this contest than that he is deeply interested in the election of one or the other of the above mentioned candidates. Yet this zeal leads him more or less out of the all-absorbing interest of self. The very spirit of antagonism prompts him to deeds of comparative liberality. In the excitement of a political campaign many a dollar is expended which could not have been drawn out by any other means. This does a little in wearing away the thick crust of human selfishness. According to their ability, minds are exercised in the discussion of these political questions. True, there is vituperation and abuse. Yet, to many, the folly of this course is made apparent and a warning given for its avoidance. Extreme one-sided views are held. By this, a useful hint is given to the more reflective, in the discussion of any question. The banding together of the people in parties for a common purpose, does establish a sort of brotherhood. The rank and file, at least, are not actuated by motives of pure selfishness. Doubtless the most ridiculous views are held by the ignorant and wrong-headed of either party. Yet it is only by opinion warring and clashing with opinion, that the truth is finally wrought out.

We believe that in all these frequently recurring political agitations the people as a whole are gradually traveling up to higher and more liberal views of life and all therein involved. If there be political corruption it is being more and more exposed. Evils dragged to light are evils half cured. The contempt naturally felt for a total lack of principle may not expend itself wholly on the object pointed out. There comes to all, in some degree, the desire of maintaining self-respect. It may be hardly acknowledged, but so sure as we feel scorn for the turpitude of another, so sure is there lodged in our own heart, the germ of a desire to escape the inward consequences of this turpitude. Political excitements, we think, are productive of the following beneficial results:

First. The agitation of political questions stirs up the general mind to increased thought and reflection.

Second. Topics involving the interests of all in the community beget public spirit.

Third. The crimination and recrimination consequent on party warfare, and the consequent exposure of evil, bring such evil into increased contempt, and is one step towards its removal.

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D. Hewes,

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A man who does preaching for very small pay:
Who is young, learned, and brilliant, with graces endowed
For pleasing the critics and drawing a crowd—
Wanted this way!

No more ado!
Be off with the old love and on with the new;
The way must be cleared for the in-coming man,
And the present incumbent must shift as he can.
No more ado!

Send him away!
No matter how meanly ye stinted his pay—
How grudgingly gave when the reckoning came,
A sum that should crimson your face with shame—
Send him away!

Hustle him out!
He has wasted his life in your service, no doubt;
Has sown his best years in an ungenial soil;
And this is the reaping that follows his toil—
Hustle him out!

Set him aside!
What though, with his blessing, he gave you your bride;
On the brow of your children the chrism he laid;
And, when you were smitten, wept over your dead—
Set him aside!

Yes, turn him off!
Make duty a by-word and honor a scoff;
Turn your back on the past when these memories wake,
And tread on his heart strings, nor heed if they break;
Yes, turn him off!

Yet, one moment stay!
Those years of self-sacrifice, what shall repay?
What guerdon a life-long devotion receive?
For love so unstinted, what boon will you give?
One moment stay!

Ye may well blush for shame!
When gratitude comes to be merely a name—
When childish pursuit of the gay and the new
Can make you cast off the tried and the true—
Ye may well blush for shame!

The Death of Summer.

By the lengthening twilight hours,
By the chill and fragrant showers,
By the flow'rets pale and faded;
By the leaves with russet shaded;
By the gray and colored morn;
By the drooping ears of corn;
By the meadows overspread
With the spider's wavy thread;
By the soft and shadowy sky;
By the thousand tears that lie
Every weeping bough beneath—
Summer, we perceive thy death!
Summer, all thy charms are past;
Summer, thou art wasting fast;
Scarcely one of all thy roses
On thy faded brow reposes.
Thrush and nightingale have long
Ceased to woo thee with their song;
And, on every lonely height,
Swallows gather for their flight;
While the wild wind's dreary tone,
Sweeping through the valleys lone,
Sadly sighs, with mournful breath,
Requiems for sweet Summer's death.

—*Chambers' Journal.*

The Unseen Precipice.

I recollect one member of Congress, said Governor Briggs, in one of his speeches, who was rallying me about our Congressional Temperance Society:

"Briggs," he used to say, "I am going to join your temperance society as soon as my demijohn is empty."

But just before it became empty he always filled it again. At one time, toward the close of the session, he said to me:

"I am going to sign the pledge when I get home; I am in earnest," continued he; "my demijohn is nearly empty, and I am not going to fill it again."

He spoke with such an air of seriousness as I had not before observed, and it impressed me. I asked what it meant—what had changed his feelings.

"Why," said he, "I had, a short time since, a visit from my brother, who stated to me a fact that more deeply impressed and affected me than anything I recollect to have heard upon the subject, in any temperance speech I ever heard or read. In my neighborhood is a gentleman of my acquaintance, well educated, who once had some property, but is now reduced—poor! He has a beautiful and lovely wife—a lady of cultivation and refinement—and a most charming daughter.

"This gentleman had become decidedly intemperate in his habits, and had fully alarmed his friends in regard to him. At one time, when a number of his former associates were together, they counseled as to what could be done for him. Finally one of them said to him:

"'Why don't you send your daughter away to a certain distinguished school?' which he named.

"'Oh, I cannot,' said he; 'it is out of the question. I am not able to bear the expense. Poor girl, I wish I could.'

"'Well,' said his friend, 'if you will sign the temperance pledge, I will be at all the expense of her attending school for one year.'

"'What does this mean?' said he. 'Do you think me in danger of becoming a drunkard?'

"'No matter about that now,' said his friend; 'but I will do as I said.'

"'And I,' said another, 'will pay the rent of your farm a year, if you sign the pledge.'

"'Well, these offers are liberal—but what do you mean? Do you think me in danger of becoming a drunkard? What can it mean? But, gentlemen, in view of your liberality, I will make an offer. I will sign if you will.'

"This was a proposition they had not considered, and were not very well prepared to meet; but for his sake they said they would, and did sign, and he with them.

"And now for the first time the truth flashed into his mind, and he saw his condition, and sat down, bathed in tears.

"'Now,' said he, 'gentlemen, you must go and communicate these facts to my wife—poor woman! I know she will be glad to hear it, but I cannot tell her.'

"Two of them started for that purpose. The lady met them at the door, pale and trembling.

"'What is the matter?' she inquired. What is the matter with my husband?'

"They bade her dismiss her fears, assuring her that they had come to bring her tidings of her husband—but good tidings, such as she would be glad to hear.

"'Your husband has signed the temperance pledge; yea, signed in good faith.'

"The joyous news nearly overcame her; she trembled with excitement; wept freely, and clasping her hands devotionally, she looked up to heaven and thanked God for the happy change.

"'Now,' said she, I have a husband as he once was, in the happy days of our early love.'

"But this was not what moved me. There was in the same vicinity another gentleman—a generous, noble soul, married young, married well, into a charming family, and the flower of it. His wine-drinking habits had aroused the fears of his friends, and one day, when several were together, one said to another:

"'Let us sign the pledge.'

"'I will if you will,' said one to another, till all had agreed to it, and the thing was done.

"This gentleman thought it rather a small business, and felt a little sensitive about revealing to his wife what he had done; but on returning home, he said to her:

"'Mary, my dear, I have done what I fear will displease you.'

"'Well, what is it?'

"'Why, I have actually signed the temperance pledge.'

"'Have you?'

"'Yes, I have, certainly.'

"Watching his manner as he replied, and reading in it sincerity, she entwined her arms around his neck, laid her head upon his bosom, and burst into tears. Her husband was deeply affected by this conduct of his wife, and said:

"Mary, don't weep; I did not know it would afflict you so, or I would not have done it. I will go and have my name taken off immediately.'

"'Take your name off!' said she. 'Oh, no; let it be there. I shall now have no more solicitude in reference to your becoming a drunkard. I shall spend no more wakeful midnight hours. I shall no more steep my pillow in tears.'

"Now, for the first time, the truth shone upon his mind, and he folded to his bosom his young and beautiful wife, and wept with her."—*Presbyterian Banner.*

Posture in Prayer.

A Sunday-school superintendent, a short time since, requested the members of the school to bow their heads in prayer, as an act of reverential propriety. So unaccustomed were those composing the school and congregation to any uniform attitude in time of prayer, that it became necessary to repeat the request. Now, the question arises, Was this a reasonable request? and what do the Scriptures teach on this subject?

In the 95th Psalm, 6th verse, we have these words: "Oh! come, let us worship and bow down; let us kneel before the Lord our Maker."

Again, 1 Kings viii. 22: "And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven." And in the 54th verse same chapter, it is recorded, "When Solomon had made an end of praying, he arose from before the altar of the Lord, from kneeling on his knees, with his hands spread up to heaven." There is, indeed, no intimation here of any change of the attitude of the congregation during the address of the people, and the utterance of this inimitable prayer of Israel's king: but immediately after it is written, "And when the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground, upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever." Daniel kneeled three times a day, and prayed and gave thanks. Of Jesus, in his agony, it is written, "He kneeled down and prayed." So of Stephen, Peter, and Paul, on different occasions.

Concerning those of Paul's company, when on his way to Jerusalem, it is recorded, "And we kneeled down on the shore, and prayed." A few instances only of standing in time of prayer are to be found. One is that of the Pharisee and publican. No instance of sitting in time of prayer is anywhere to be found. The prayer of Elijah, 1 Kings xviii. 42, has sometimes been referred to as an example of the sitting posture. The words are as follows: "And he cast himself down upon the earth, and put his face between his knees." This is really only another instance of kneeling. How can the words, in any way, be construed to prove the attitude of sitting?

Now, aside from what the word of God teaches, what is the conviction and practice of men when in fear or trouble? We answer, They uniformly kneel in prayer. Rarely an instance has been known of any one refusing to bow his knees before God in time of great fear and distress.

In view, therefore, of what the Scriptures teach, and in view of what are the honest convictions of men in time of trouble, a reverential attitude in prayer cannot be regarded as a matter of little importance. It is not pretended that the foregoing quotations from the Bible conclusively prove that kneeling is an essential and indispensible attitude to acceptable prayer. This is nowhere affirmed. Kneeling, we think, is the scriptural example; and nothing less can be inferred than that a reverential attitude is eminently proper in time of prayer, and that a superintendent of a Sabbath school cannot do otherwise than inculcate and insist upon such posture, and that uniformity adds to and is essential to the greatest propriety and reverence.—*Christian Banner.*

Interference with Young Folks.

Children come in for an enormous share of interference, which is not direction, nor discipline, but simple interference for its sake. There are mothers who meddle with every expression of individuality in their young people, quite irrespective of moral tendency, or whether the occasion is trivial or important. In the fancies, the pleasures, the minor details of dress in their children, there is always that intruding maternal finger, upsetting the arrangements

of the poor little pie as vigorously as if thrones and altars depended on the result. Not a game of croquet can be begun, nor a blue ribbon worn instead of a pink one, without maternal interference; so that the bloom is rubbed off every enjoyment, and life becomes reduced to a kind of goose-step, with mamma for the drill-sergeant prescribing the inches to be marked. Sisters, too, do a great deal of this kind of thing among each other; as all those who are intimate where there are large families of unmarried girls must have seen. The nudges, the warning looks, the deprecating "Amy's!" and "Hush Rose's!" by which some seek to act as house-hold police over the others, are patent to all who use their senses. In some houses the younger sisters seem to have been born chiefly as training grounds for the elders, whereon they may exercise their powers of interference; and a hard time they have of it. If Emma goes to her embroidery, Ellen tells her she ought to practice her singing; if Jane is reading, Mary commends sewing as a more profitable use of precious time; if Amy is at her easel, Ada wants to turn her round to the piano. It is quite the exception where four or five sisters leave each other free to do as each likes, and do not take to drilling and interference as part of the daily programme.—*The Saturday Review.*

Young Folks.

Dreaming.

He lies 'neath the spreading apple boughs,
My little brother Jim;
No care from the busy world around
Casts its shadow over him.
The golden sheen of his tangled curls
'Mid the clover blossoms gleams.
He is floating out, on the tide of sleep,
To the happy land of dreams.

Dozing there, with his bare, brown feet,
Kissed by the autumn sun;
I think of the brave and earnest path
Our little boy may run.
Toilsome and rough to the idle throng,
Who shrink from the summer heat;
Of noble toil for those who tread
With true and patient feet.

I know there are snares for heedless feet
In the luring haunts of sin,
There is fruit so fair to the passing gaze,
But ashes and dust within.
And I kiss the sleeper's trustful lips,
With a swift and silent prayer,
That the God of his childhood's love and faith,
Be his leader everywhere.

Thus, with never a pang of fear,
With never a throb of pain,
Never a thought of his loyal soul,
As tarnished by spot or stain,
I trace his path up the "royal road,"
Through a vista long and dim,
My childish hero, my gallant knight,
My little brother Jim. —*Little Corporal.*

Up.

The oak-tree boughs once touched the grass;
But every year they grew
A little farther from the ground,
And nearer toward the blue.

So live that you each year may be,
While time glides swiftly by,
A little farther from the earth,
And nearer to the sky. —*Our Boys and Girls.*

What Stella could not Bear.

Estelle Saxton was a very sweet looking little girl, if sparkling nut-brown eyes, dimpled cheeks, clear complexion, and glossy curls can make a sweet face. And if a ringing laugh, and light, buoyant step, show a happy heart, Estelle was happy.

But there was one thing Stella could not bear. And who of you can guess what it was? Some people cannot bear pain. But it was not that, for Stella was very brave. Her mother would tell you, with delight, that Stella would sit right down, in a dentist's chair, and have a tooth drawn, and not shed a tear. Some people cannot bear disappointment. But it was not that. When Stella was going to a charming pic-nic, and her basket of cakes, and sandwiches, and jelly tarts was snugly packed, and tucked in by a snowy napkin under the cover, and her white frock was ready, and just then a big black cloud, that had been creeping up slowly, covered the sun, and big drops plashed against the pane, no drops came to Stella's eyes to mock them. She just looked out a few minutes, in a very womanly way, and then took up her last magazine, and sat down contentedly to enjoy its stories.

What was it then, that Estelle could not bear? Ah, I shall have to tell you. For what is more terrible than a dentist's chair, or worse than a storm at a pic-nic? It was just this: Stella could not bear *sudden good fortune.*

Just as long as Stella's father was "tolerably well off," and Stella had all she really needed, without any care herself as to where it came from, she was a very nice sort of a little girl—kind and gentle at home and school; glad to please others, and very easily pleased herself. But, when it became known through the papers that fortunate Mr. Saxton had from a grand speculation, just been made the happy possessor of one hundred thousand dollars, then it was that little ten-year-old Stella showed that there was something she could not bear. I don't know in how *many* ways she showed it—how many unheard of things she wanted at once; how her mother was teased for this and that from morning till night. But I am going to tell you *one* way in which she showed it; and when you read about it, won't you just stop and think, you Mary, and you Susie, and Lucy, and Hatty, whether you ever saw any one who, like Stella could not bear sudden good fortune. I hope it is not you, though I should like to have you have the good fortune, especially if you bore it like Stella's parents, or even her brother Tom; for they went right along, just as if nothing had happened.

Stella had among her schoolmates a "very special friend." It was Viola Crystal. I don't know whether she was named Viola when she was born because her blue eyes told of the sweet, retiring blossom that was to unfold from the precious bud. But it had unfolded in rare beauty, and every one loved Viola. Every one but Dame Fortune. Viola never slept on a bed of roses. Her father died when she was only three years old, and her mother had struggled hard to live, apparently, as nicely as she did when he was living. Yet she did it; and Viola went to a good school, and played as well on the piano as Stella, and read much better, and found time to be very obliging to all around her. She and Stella had walked, and rode, and slept together. But now there came a change. She could hardly believe it, but Stella was growing cold towards her. She had not been to see her for weeks, and there was something in her manner which, although Viola could not define, made her still feel very unhappy.

Viola's dresses looked so very plain now to Stella! Her plain ruffles and linen bands were so different from Stella's soft, "real" lace! Her hat was not just in style; and altogether, she thought she would not ask her to the party her mother had planned for her coming birthday. It was curious, but Viola had heard nothing about the party until she trod upon its heels in this way. She thought, one very pleasant afternoon, as she sat alone in her little room, after school had closed, "Perhaps I am foolish, after all, about Stella. She hasn't really said or done anything that I can call unkind. I will go and see her to-night, and spend the evening, as I used to do." Stella received her at the door herself, as she rang the door bell; but although with a smile and pleasant word, there was evident embarrassment. Viola wore her plain, spotted, muslin frock, with no ornament but a blue bow at the throat; and Stella looked elegant in her rich plaided silk, and handsome bracelets, and chain. Viola hardly thought of this, as she stood looking at some new books in a handsome case, in Stella's room, a present from her father; when pretty soon the door bell rang, and in a moment Bridget came up to say to Miss Estelle that Gabrielle Easton was in the parlor. "I will be down directly," she said, with a sly look at Bridget, which Viola noticed, but did not understand. Then another ring at the door; and this time it was Grace Floy, a cousin of Viola's, and a friend of both. The third time the bell rang; and then Stella said,—

"You must come down to the parlor with me—won't you Viola?"

"Is any one else to be here? Did you expect Grace?" Viola asked, a little hurriedly, as she noted Stella's annoyed look, and was herself partially thrown off her guard.

"Yes, there are a few girls coming in to-night. I suppose I ought to go down now. Won't *you* go down?"

Viola managed to say, "No, I thank you;" and contrived to get out of the front door between the ringings of the bell, and stole softly up to her own room.

It was the fact of its being Stella's birthday that had induced Viola to make the visit; and as she drew from her pocket the little miniature of herself she had carried with her as a token of love—for they had long exchanged birthday gifts—she looked at it, and burst into tears. "I tried so hard to get it; after all!"

Poor Viola! She found there was one thing very hard for her to bear—*change in a friend.* It was a hard lesson to Viola. She never forgot it; but she stood firmer for the shock. She turned to truer friends for deeper love, and, above all, to the "Changeless One," where, indeed, all must go for the surest, sweetest, most perfect peace.—*Our Boys and Girls.*

What Trying Did.

"Children, I want each of you to bring a new scholar to the school with you next Sunday," said the Superintendent of a Sunday-school to his scholars one day.

"I *can't* get any new scholars," said several of the children to themselves.

"I'll *try* what I can do," was the whispered response of a few others.

One of the latter class went home to his father and said:

"Father, will you go to the Sunday School with me?"

"I can't read, my son," replied the father, with a look of shame.

"Our teachers will teach you, dear father," answered the boy, with respect and feeling in his tones.

"Well, I'll go," said the father.

He went, learned to read, sought and found the Savior, and at length became a colporteur. Years passed on, and that man established *four hundred Sunday Schools*, into which *thirty-five thousand* children were gathered.

Thus you see what trying did. That boy's effort was like a tiny rill, which soon swells into a brook, and at length becomes a river. His efforts, by God's grace, saved his father; and his father, being saved, led thirty-five thousand children to the Sunday School.—*Rev. P. B. Power.*

The Brave Boy.

As two boys were on their way from school one day, in passing a corn-field, where were some plum trees full of fine, ripe fruit, Henry said to Thomas:

"Let us jump over and get some plums. Nobody will see us, and we can scud along through the tall corn and come out safe on the other side."

"I cannot do it," said Thomas; "it is wrong. I do not want plums if I have to steal them."

"You are a coward," said Henry; "I always knew you were a coward; and if you don't want any plums, you may go without them, but I shall have some very quick."

Just as Henry was climbing the fence, the owner of the field rose from the other side. On seeing him, Henry jumped back, and ran off as fast as his legs could carry him.

Thomas, who had no reason to be afraid, stood still. The owner, having heard the conversation, told Thomas to step over and help himself to as many plums as he wished.

The boy accepted the invitation, and very soon filled his pockets with the ripe fruit.

Which of these two boys was brave—the one who called the other a coward, but ran away himself, or the one who said that he was afraid to steal and stood his ground?

News Summary.

PACIFIC COAST ITEMS.

Railroad Items.—On the Central Pacific Railroad, rails are being laid by moonlight....A train on the Union Pacific road recently encountered a large band of elk, which followed the cars for several miles....The *Yreka Journal* says that the prospects are very favorable for the Northern Railroad to be extended northward soon, and the President has promised to build 150 miles next summer, which will bring it pretty close to Yreka....The railroad is completed between San Jose and Santa Clara, and the horse cars have commenced making their regular trips. The inferior cars now in use will be soon replaced by more convenient and elegant ones, which are being built in this city....Over 5 miles of the Los Angeles and San Pedro railroad have been completed....The Sacramento steamers now take freight for all points on the Central railroad....The cars are now running from Vallejo to Sacramento.....The railroad is now completed to Shoshone Point, about twelve miles above Argenta, and the work is being pushed with great vigor, as an abundant supply of iron has at last been obtained on the ground. ....The Suscol Branch Railroad has been incorporated, with the design to build a railroad from Suscol through Napa and Sonoma counties to some point on the Humboldt Railroad.

The town of Santa Cruz contains 47 stores, 3 hotels, 5 restaurants, one private boarding house, 27 saloons, 2 breweries, 2 livery stables, 3 temperance organizations, 2 lodges of Odd Fellows, one lodge of Masons, 6 churches, 2 public school houses, (in one district,) one seminary for young ladies, one foundry, one gas works, one barrel factory, 2 planing mills, 7 barber shops, 2 photograph galleries, 3 printing offices, one glue and soap factory, and one dancing academy, all within the town limits. The Public School library contains 300 volumes, and is valued at $335.—*Pajaronian.*

The beavers along the line of the Pacific Railroad seem disposed to do all in their power for the cause of civilization. The Laramie River is being dammed at different points to facilitate the work of procuring ties for the road, and after the workmen quit for the day, the beavers take their turn and work hard all night, repairing and extending the dam.

A writer in the *Overland* quotes Mallet to show that "an earthquake, however great, is incapable of producing any permanent elevation or depression of land, (unless as secondary effects)." How comforting must it be to the minds of our citizens, to feel that if they are ever submerged with their possessions beneath the waters of San Francisco Bay, it will be only "as a secondary effect!"

The *San Diego Union* says that active preparations are being made for the reception of the large number of whales which may be expected to pass that port some time in December. The whale captured in that region is of the species called "Devil Fish," and usually yields about 25 barrels of oil.

After many days' alternation of hope and fear in the ranks of the two political parties, it seems at last settled that the Republicans have gained a decided victory in California.

The Republicans are to have a grand torchlight procession to-night. The day for the demonstration on the other side has not, we believe, been settled.

The *Spectator* says that property in Placerville has depreciated *seven hundred per cent.* The *Chronicle* calls this "amazing arithmetic."

The Regents of the University have accepted the design for a three-story wooden building to cost $46,000.

The receipts of California flour and grain from July 1st to Nov. 1st, amount to 4,137,000 centals.

The first snow of the season fell on Mount Davidson, near Virginia City, last week.

The colored school in this city was re-opened last week.

The *Vallejo Chronicle* is now published as a daily.

TELEGRAPHIC.

Eastern.—A financial panic has prevailed in New York for the past week, but has been somewhat relieved by the action of the Secretary in re-issuing legal tender notes which have been redeemed, but not cancelled....The public debt is now $2,527,129,552 82....The President has accepted an additional 20 miles of the Central Pacific Railroad, making 370 miles east from the starting-point....The Surratt case is now ended.

Southern—The Governor of Florida has been impeached by a three-fourths vote of the Legislature. He will contest the case, not believing the Legislature to be a legally constituted body....2,000 stands of State arms were seized by unknown parties in Madison, Tenn., and destroyed....There is great danger of another collision between the whites and blacks in Savannah.

Personal.—Gen. Brooks succeeds Gen. Canby in the command at Washington....Gen. Canby takes command of the Department of Texas....Gov. Crawford, of Kentucky, has resigned....Gen. Dolce refuses the title of Duke offered him by the Provisional Government of Spain....Gen. Butler and John Morrissey are re-elected to Congress by large majorities....Gen Grant has gone to Washington. He declines the honor of a public reception.

Political.—Further returns from the elections in the East do not change the results as stated last week. Dispatches during the past week have consisted mostly of particulars respecting majorities in the several States, and of returns from Congressional Districts. Returns from the Southern States come in slowly. It is possible that the Republicans have carried one or two of them in addition to those already named, and they have elected several Congressmen in States carried by Democrats....Immense frauds in issuing naturalization papers are proved to have been committed in New York.

Foreign.—The Liberal party expect a majority of at least 100 in the new House of Commons....Many desertions from the Papal army are reported....9,000 soldiers are to be sent immediately from Spain to Cuba, to preserve order. ....There is a prospect of a new insurrection in Yucatan. ....The Spaniards in Mexico, generally favor the revolution in Spain....The Foreign papers generally regard Grant's election as a triumph of free government....The insurgents in Cuba favor annexation to the United States....The Italian minister will arrive in Mexico, soon.

SPECIAL NOTICE.

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THE OCCIDENT.

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609 Montgomery st., San Francisco.

CURRENT TOPICS.

In common with others, who are warmly devoted to the cause of education, we confess to entire misjudgment respecting the probable action of those gentlemen who are to control the State University. We erred because we thought it was to be a *State* University. We have been taught otherwise, and now understand that it is a party institution, in which party lines are most distinctly drawn at the very beginning, and in which politics is to be the presiding genius. General McClellan has been made President by a strictly party vote, and we should have regarded his election as equally unfortunate had he been elected by Republicans, as now that Democrats offer him the place. It is not the choice, but the spirit whose rule in the Board it so plainly indicates, which most affects us, and whether General McClellan accepts the position or not, it is not to be disguised that the Regents have lost the confidence of a large portion of the people, as being men devoted to the great trust committed to their hands. Perhaps they will recover it. We hope they will. Yet it is a serious calamity that an institution which commenced its life with such brilliant prospects should so soon have gathered a cloud over its future that might so easily have been avoided.

The Reformed Presbyterian Synod could hardly have expected that the summary expulsion of Mr. George H. Stuart and his suspension from the Church would be received with such universal condemnation, though, so far as we have observed, the papers of that denomination support the Synod in their action. A few weeks ago the venerable Dr. Duff, whose name has been known over the world for years past, wrote a long letter in which he most severely censures those who passed sentence upon a member in his absence, and without trial. And more recently a Presbytery of the Reformed Church in India passed resolutions that virtually declare separation from the jurisdiction of the Synod, while their course is justified. It is probable that such decided remonstrance from so many quarters may have effect to bring about a reconsideration of the case. Certainly, it would seem just that Mr. Stuart should have a hearing in his own defense, whether finally condemned or not.

Whatever may be the truth respecting the political result of the revolution in Spain, the prospect for general religious influence among the people has never been so cheering as now. The country is Papal, of course, and will be for years to come, but the power of priestcraft has been greatly diminished and there is opportunity to reach the masses with the truth. This is understood by those who are watching for all such changes in Europe, and they are making arrangements to do all in their power at once, for the evangelization of Spain. A union meeting was recently held, by the friends of the American Bible and Tract Societies, and the American and Foreign Christian Union, the object of which was to consider the best means for prosecuting this work. The feeling was general that there is an inviting field for colporteurs to circulate the Bible and Protestant literature, where until now it has been almost impossible to do this, and the purpose was expressed that there should be no delay. In England similar meetings have been held, and the probability of success seems to have awakened Christians everywhere to put forth some effort for a country, which has, by common consent, been left out of all calculations of Protestant progress.

It is proposed by some of the leaders in the Democratic party that the names of the defeated candidates be not introduced into the Electoral College, but that all the electors vote for Grant and Colfax. If a spirit of patriotism, or a disposition to bury party feeling, is the motive for this propostion, it may be welcomed as a cheering indication that we are about to come forth into better and brighter days. We most devoutly hope this may be true, and that the design of these men is not to embarrass the incoming administration by placing the President under a kind of obligation to those whose counsel he may afterward not feel at liberty to reject, if he believes it to be unwise. No time could be more appropriate for the exercise of those feelings which rise above all selfish and partisan considerations than this, in which great national interests are in jeopardy, and most difficult questions are to be settled. No sign of promise would be more cheering than the sincere union of all in the purpose that those upon whom Providence has laid the responsibility shall have the sympathy and, as far as possible, the co-operation, of their fellow-citizens in the attempt to harmonize and re-establish the disturbed elements of the Republic. We are willing to believe that prominent men of all parties are of this opinion, and that this has been the motive for the proposition to which we have alluded. Whether their counsel shall be accepted or not, let the spirit it may indicate become universal and the fears of many will be rapidly dispelled.

One marked effect of the late severe earthquake has been a change in the manner of building, both in the city and in the country. It had almost been forgotten that there is any danger from convulsions of the earth, and structures too frail even to withstand the winds, and often shaken by them to their foundations, were reared and dressed with ornaments, and accepted as homes and places of business, in all parts of the country. Those who still retained a wholesome memory of the past, and felt that the thing that has been is the thing that may be, were thought at least to be needlessly fearful; and the builders of plain, substantial, solid houses and blocks were regarded as old fogies, who were not up to the times in this new and fast country. Suddenly, old fogy ideas have become popular, and since the chief danger apprehended from earthquakes among us is that the buildings may not hold together, special pains are now taken to construct them so that they shall be as firm as possible. The teacher was not pleasant, but the lesson is most important.

The year 1868 will be memorable for some of the most remarkable natural phenomena of which there is any record. Storms and tornadoes in various portions of the world marked its earlier months; earthquakes and volcanic agitations that have been as fearful in some countries as any mentioned in history, and extended over a larger part of the earth than at any former time, have distinguished its middle months; and meteoric displays in the heavens, more brilliant than ever before observed and so general as to be reported in Europe and all parts of America, have thus far signalized its later months. What is yet to be, before the year shall end, cannot be foretold even by those who claim that they predicted these wonders, though they do not withhold their announcement of coming marvels. It is the part of philosophy to seek an explanation of the facts which have forced themselves upon our notice. It is the part of religion, reverently to bow before Him who so fearfully and grandly reveals His power in nature, and seek His favor. They should join hands in these respective offices, for religion is never more beautiful than when it is intelligent, and philosophy is never more worthy than when it is religious. These are not the times for skepticism, but for humble, yet earnest, deep-questioning faith.

The panic in New York in financial affairs, though not likely to extend now over the country, should warn us of the necessity that we become less reckless and extravagant in the use of money. That there will be a universal panic, and revulsions so wide-spread as to be dreadful in their effects, unless the habits of our people are radically changed, is only a question of time. Financial skill and expedients may put off the evil day. Devices however do not create gold, they only substitute something for it. In time, all that is bought, and used, or wasted, must be paid for. The substitutes must be exchanged for that substance which they represent, and then the superstructures of wealth based on these will come down with a crash. Such facts as have been furnished by Wall Street, during the last month, ought not to be without their wholesome influence over the land. Extravagance is likely to be more dangerous than any other evil, and our people will be wise if they check it while this is possible.

That the resources of the Pacific Coast are yet undeveloped could not be more clearly proved than

by the present excitement respecting the silver mines of White Pine. Undoubtedly many of the reports as to the amount of silver on the surface of the ground, and the ease with which it may be obtained by mining, are exaggerated. Yet there is no doubt that, notwithstanding all the prospecting of years through every accessible region, where it was supposed the precious metals could be found, there is a wide tract called by the general name of White Pine, in which almost unprecedented reward will come into the hands of those who search for the treasure that can scarcely be said to be hidden. Similar discoveries of other metals and minerals are often made in different parts of our territory, so that it has become almost literally true that nothing valuable that is furnished by any portion of the earth is wanting on the western slope of the Sierras. What is needed by us is a class of population sufficient for our broad surface; not of temporary residents, who will never be thorough, either in their explorations or their work, but of those who intend to remain in the country, and who will give time, and patience, and study to the work of revealing what may here be produced. This is true, even when the agricultural capacity of the country is considered, for none really comprehend yet what may be raised out of our soil in all its varieties, and new facts are made known every season which surprise all. Still more is it true respecting the universal products of the mountains. They are essentially undeveloped, and waiting to pour untold wealth into the hands of those who shall be able to unlock the storehouses.

Religious Intelligence.

PACIFIC COAST.

Y. M. C. A.—The new building of the Association, on Sutter Street, was formally dedicated on Monday evening, in the presence of as many friends and members as the Hall would accommodate. Rev. A. L. Stone, D.D., offered the dedicatory prayer, after which the Chairman of the Building Committee read his report. This report contained an account of the early efforts of the Association toward procuring a suitable lot and building, the many difficulties in the way, and the manner in which these difficulties have been met and at last overcome. The first movement looking directly to the erection of a building was the holding of a floral festival in 1859, which yielded $1,167. In 1861 a bequest in behalf of the building fund was made by Mr. Caleb Cameron. From that time until 1866, although efforts were made at different times, little progress was made, either in raising money, or courage to build without it, which, as is proved by the great rise in the value of real estate, would have been the wiser plan. The following extract from the report will be read with interest:

A committee was chosen to consider the expediency of purchasing a lot and the estimated cost of a building. That committee, consisting of James A. Banks, Charles Spencer (both since deceased) and the writer, met several times, and had under consideration the purchase of a lot opposite the present site of the Lick House, for the sum of $6,000. It was estimated that a building suited to the modest wants of the Association could be erected for a like sum. After much consultation, it was finally decided that the location, not being near enough to the centre of business, and out of the line of travel, was unsuited to our purpose. In the light of subsequent events how strange the decision! It was also considered poor financial policy to burden the Association with a debt of $12,000 against a credit of only $1,000. The time seemed inopportune and the risk too great of losing the whole under the weight of accumulated interest. It was deemed better policy to add to our funds from year to year, until a sufficient sum should be obtained to purchase what we wanted. In the meantime we should bend all our energies toward making the Association a *leading* institution in the community: foremost in *every* good work.

The writer records with shame that it was mainly owing to his opposition, for the reasons named, that this result was reached. He has lived to see the fallacy of former reasoning, and to learn by bitter experience that an association, like an individual, cannot be a power in a land without the means and appliances of power. The soul must have a body if it would walk a giant among men. This building, my brothers, is our material covering, our body, and it behooves us to show if there is a soul within, directing, animating and blessing, so that these walls may be made to speak for the honor and glory of God.

During the year 1866 the efforts of the Association were more successful, considerable money being raised by the expedient of raising the price of life-memberships from $25 to $100, and by giving a series of festivals in behalf of the cause. The lot on which the new building has been erected, was purchased on Jan. 23d, 1867, at a cost of $19,075.

A general description of the building has been given in The Occident. The total cost of the lot and building is stated to have been$80,375. The debt at the present time is $60,000, of which $45,000 is funded.

Rev. Jas. Eells, D.D., addressed the meeting after the reading of the report, and delivery of keys, &c., to the new President, and Rev. Dr. Stone pronounced the benediction.

A social reunion of the various Church Literary Societies took place at the Hall on Tuesday evening, which was an occasion of great pleasure to all present.

Episcopal Church in San Diego.—On the last steamer that arrived here from San Francisco, there came the Rev. Mr. Wilber, an Episcopal clergyman, for the purpose of organizing a church of his pursuasion here. Last Sabbath he preached a sermon in the Government Depot building. For a new place, his congregation on that occasion was a very large and respectable one. There were some 70 grown people present. Next Sunday there will be organized a Sabbath School for the "little folks" of the place. This will be a new feature here, being I believe, the first school of the kind ever organized in this place under Protestant auspices. Success to this, as well as all like enterprises. They are in the right direction, and do more for the permanent prosperity of a place than any other one thing that can be mentioned.—*Cor. S. F. Times.*

Bible Society.—The *Enterprise* says that the Storey County Bible Society is quietly but faithfully at work. They have established a depository at a store in Virginia City where Bibles and Testaments of all kinds can be obtained more cheaply than elsewhere. They have appointed Mrs. Stoutenburg as their colporteur, and she will very soon canvass the county for the sale of Bibles and Testaments.

The Third Annual Meeting of the California Prison Commission will be held in the Hall of the Young Men's Christian Association, on Sutter St., on Monday evening, the 23d inst, at 7½ o'clock. The Annual Report will be read by the Secretary, and short addresses may be expected from Rev. Dr. Lucky, Principal of the State Normal School, and Rev. Dr. Eells.

Change.—The Alamo *Presbyter*, the organ of the Cumberland Presbyterians on this coast, is to be removed to Stockton, after January 1st. It will also change its name, and appear as the *Pacific Observer*.

Portland.—The First Presbyterian church, under the care of Dr. Lindsley, seems to have started upon a new career of prosperity. By a recent effort the debt of $4,000 has been paid, and several hundred dollars have been raised for the purpose of repairing the church building.

Catholic.—The new Catholic church at Suisun, was dedicated on Sunday, 8th inst., by Archbishop Alemany, assisted by other priests.

EASTERN.

Inauguration of President McCosh.—The large attendance at Princeton on the day of Dr. McCosh's inauguration was a significant proof of the awakened interest felt in this venerable college. Numbers of distinguished and learned men from New York, Philadelphia, and other parts of the land were present. The First Presbyterian Church, in which the services were held, was filled to overflowing—the ladies filling the galleries, and the students, invited guests, and Trustees, with the Faculty of the college occupying the stage and the lower part of the church.

Governor Ward, the chief magistrate of the State of New Jersey, presided, and the Rev. Dr. Stearns, of Newark, New Jersey, Moderator of the General Assembly of the New School Presbyterian Church, opened the services with an invocation.

The address of welcome to Dr. McCosh, on behalf of the Board of Trustees, was made by the Rev. Charles Hodge, of Princeton; the address to the Alumni of the College by William C. Alexander, of New York City, and the response, in behalf of the Alumni, by ex-Governor Pollock, of Pennsylvania. The address of welcome, in behalf of the students was in Latin, and was delivered by J. Thomas Finley, of Alabama. All of these addresses were of unusual excellence and fitness.

The oath of allegiance to the Government of the United States and of New Jersey, and the oath of office, were administered to Dr. McCosh by the Hon. A. O. Zabriskie, LL.D., Chancellor of the State of New Jersey, after which the keys of the College, the charter, and a copy of the laws, were delivered to Dr. McCosh by the Rev. Dr. Maclean, the retiring President, with a few appropriate remarks.

Dr. McCosh then delivered his inaugural discourse, an elaborate and able discussion of the subject of "Academic Teaching in Europe," closing with a reference to the eminent position to which he had been called, and asking from the friends of the College the means for its sustentation and increased usefulness.

The concluding prayer was offered by the Rev. Dr. Musgrave, of Philadelphia, Moderator of the Assembly of the O. S. Pres. Church, the doxology sung, the Apostolic benediction pronounced by the Rev. Dr. Ferris, Chancellor of the University of New York, and the exercises of the day closed. In the evening, Dr. McCosh held a reception in the President's house, which was largely attended. The College buildings and grounds were illuminated, and were filled with promenaders. It was announced that Robert Bonner, of the New York *Ledger*, had given $10,000 to erect a gymnasium for the use of the students, and it was understood that two other liberal donations to the funds of the College had been made.

The welcome of Dr. McCosh was hearty and generous, and the best wishes of all go with him in his assumption of the high office to which he was thus inducted.—*Presbyterian.*

Synod of Kentucky.—The free conversation on the state of religion in the bounds of Synod revealed, with many causes of discouragement and many occasions of sorrow, not a few grounds of encouragement. The divisions and strifes of the past have created alienations which are not yet healed, and probably will not be for years to come. Bitterness of spirit has been engendered which is not yet allayed. Oppositions have yet to be encountered. Yet, in all these respects, the history of the past year shows signs of encouragement. The state of things in many of our congregations is better than it

was a year ago. The people of God in many places are brought nearer together; and a spirit of earnest longing is manifested among them for the return of God's Spirit in His quickening and reforming power. Nevertheless, the ways of Zion mourn; her desolations are grievous, and it behooves the children of faith to walk humbly before God, that He may return and visit us from on high.—*Western Presbyterian.*

How the Lutherans Decide Theological Questions.—One of the soundest and most learned Lutheran faculties now in the world is that of the University at Dorpat, in Russia. A few years ago the Synod of Iowa laid before this faculty certain questions in dispute in this country, requesting their judgment and opinion concerning them. Among the rest was one touching the relation of Chiliasm, and certain teachings about the Millenium and the Last Things, to the confessions of our Church, and to Lutheran doctrine in general. The learned professors of that University were so condescending as to take the points under careful consideration, and gave a long and able reply to each of them.—*Latheran.*

U. P. Church.—A new church edifice on Berkeley Street, Boston, Massachusetts, has been commenced by the Rev. Dr. Blaikie's Society. The First Church, Cincinnati, has given a call to the Rev. John Kinnear, of the Presbyterian Church, Ireland, now visiting this country. Mr. Wm. Getty, of Philadelphia, was nominated for Moderator of the Synod of New York, at its late session at Broadalbin. This was an unusual feature, to nominate a Ruling Elder for this office. He lacked but a few votes of being elected.—*United Presbyterian.*

Strength in Union.—The Oswego, N. Y., Congregational Association, at its meeting, Oct. 13th received a new church, that at West Monroe. This church was recently formed of members of a Presbyterian, a Methodist, and a Baptist church in the town, all which were pastorless and nearly spiritually dead. It is curious that, desiring to combine, they settled on Congregationalism. It was stated that before this movement there had not been a conversion in town for ten years.—*Independent.*

Baptist Home Missionary Society.—This society has received the past year $135,736, being $6,237 less than last year. This deficiency is in the freedmen's fund, which falls $12,000 short of last year. The society has sustained 331 missionaries, who have baptized during the year, 6,712 converts and gathered 11,519 members in the church. A larger number of colored theological students have received instruction than are collected in all the Baptist seminaries of the Northern States.—*Independent.*

First Sabbath in December.—A number of the Synods of our Church have joined in recommending the observance of the first Sabbath in December as a day of special prayer in behalf of missions, both foreign and domestic, and have directed pastors, and all persons supplying pulpits, to observe that day as a day for special instruction concerning the great enterprises of the Church, and the duty of all its members to assist in carrying out these enterprises.—*N. W. Pres.*

Resigned.—The Rev. Dr. W. L. Breckinridge has resigned the Presidency of Centre College, Ky., having accepted a call to the church at Pleasant Hill, Missouri. The Trustees of the college were reluctant to receive Dr. Breckinridge's resignation, but yielded to his own repeated wish to retire. Professor Ormond Beatty, Vice President of the college, will be the acting President until the vacancy is filled by the Board of Trustees.—*Presbyterian.*

Week of Prayer.—In prospect of the coming New Year, and mindful of the great blessings graciously vouchsafed by God in answer to the united supplications of His people, the Evangelical Alliance cordially renew their invitations to Christians throughout the world, to observe a Week of Prayer in January next.

Ordination in Missouri.—Ten young men were ordained at the late meeting of the Synod of Missouri, at Kansas City, by the Presbyterians of Kansas and Lexington, in one evening. Such an event was never before seen in the West, and its parallel has seldom, if ever, been seen in our whole land. The exercises were deeply interesting and solemn, and will not soon be forgotten by any who witnessed them.—*N. W. Presbyterian.*

Wilmington.—The Fifth Presbyterian Church was organized in Wilmington, Delaware, on Monday evening, October 19th. It starts with a membership of 97 persons, and a promise of nearly $10,000 from the Central Church.

Rev. Thomas Hill has resigned the Presidency of Harvard College, and his resignation has been accepted. Dr. A. P. Peabody has been chosen as his successor.

Call.—The congregation of the South Street Presbyterian church, Morristown, New Jersey, have called the Rev. Edward W. French, of Bergen.

Minnesota.—Nine new churches have been organized in the Synod of Minnesota during the last year, including three new Indian churches.

FOREIGN.

Council at Rome.—Private letters from authentic sources in Rome state that the bishops of the Greek, Armenian and Nestorian Churches are to be invited to attend the Œcumenical Council, and to take part in the discussions, but not in the voting. The reason for this is that the Catholic Church has always recognized the orders of these churches to be valid, although they are in schism. On the other hand, there never was any question of inviting the Anglican prelates to attend the Council, because the orders of that communion have always been deemed invalid, and both bishops and clergy looked upon as mere laymen. It is supposed that the government of Russia will do its utmost to prevent the bishops of the empire from attending the Council, for in that country, Erastianism, pure and simple, is the order of the day. The bishops of Greece proper will also very probably be prevented by Russian intrigue from attending; but from all parts of Turkey, Bulgaria, Asia Minor, Palestine and Syria, a great number of Greek prelates will proceed to Rome. In this connection it may be worth while to mention that Pius IX. has not abandoned all hope that the heretics may be brought back to the Roman Church. He is said by a cable dispatch to have addressed an Apostolic letter to all non-Catholic religious bodies announcing the Council and urging them to seize the occasion thus offered of joining the Church.—*Northwestern Presbyterian.*

Hinduism.—A striking proof that the influence of Hinduism is waning, was given at the late festival in honor of Juggernaut. The crowd of devotees, eager to draw the car, did not appear, and for a time it stood still. The next day the priests were enabled to move the car slowly, but no enthusiasm was manifested, and it was plain that the glory of Hinduism has departed.—*Congregationalist.*

The American Chapel in Paris.—Rev. Dr. Hedge writes from Paris that the preaching in that city in the English language—referring to that of Dr. Robinson, lately of Brooklyn—is very badly Calvinistic, and recommends that the Unitarians and Universalists here and in England unite in establishing regular services there. Dr. Chapin heartily approves the suggestion.—*Independent.*

The Wesleyans of Great Britain, last year, repaired and built 260 churches, at an expense of £289,822, or nearly $1,500,000 in gold. Seventy-eight of these new churches were built where formerly they had no church accommodations, thereby furnishing sittings for 22,139 persons.

Sound Doctrine at a Low Price.—An Englishman has opened an office for the manufacture and sale of sermons, "whereby every clergyman of the Church of England who subscribes to it can have it in his power to deliver a carefully-written, sound, orthodox sermon every Sabbath."

Formosa.—Serious difficulties have overtaken the Presbyterian mission in Formosa. A Chinese convert has been stoned to death, a native catechist is in prison, and a mission chapel has been destroyed. —*Independent.*

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From the Pacific Railroad.

Truckee, Cal., October, 1868.

This is a station on the Pacific Railroad, at the Eastern base of the Sierra Nevada mountains, and a short distance below the outlet of Donner Lake. Here the waters of Tahoe Lake unite with those of Donner forming Truckee River, a stream of surpassing clearness, beauty and grandeur of scenery. As it flows away eastward in its rapid course, to lose itself in the dry valleys of Nevada, a water power is afforded, sufficient to drive all the machinery needed in the region, for ages to come. Here dense forests composed of various species of pine, cover the long slopes of the Sierra Nevadas up to their very summit, and afford an inexhaustible supply of the choicest lumber. Without this immense supply of timber it is not easy to conceive how the western portion of the great Continental road could have stretched itself across the great basin towards Salt Lake. From the base of these mountains, stretching eastward for 2,000 miles, there is no timber adequate to Railroad and building purposes.

Forty-two steam saw mills have been erected in the vicinity of Truckee during the past season. These mills are now turning out about 2,000,000 feet of lumber daily, and for this purpose employ about 1,000 men. Connected with the railroad and other business, another 1,000 people are said to be here.

MY VISIT.

Our Committee of Church Extension on the Pacific, learning of the rapidly increasing interests at Truckee and also that the place had been visited by no minister of Christ, asked me, after our late meeting of Synod in San Francisco, to visit and explore the place, in view of sending a permanent missionary. One Sabbath has been spent and my visit has been one of much interest and apparent success. The place on the Sabbath was the most irregular and wicked camp that I have seen, the army not excepted. The 42 saw mills cease running on the Sabbath, and the 1,000 employés gather into the new town. Although the drinking places, billiard saloons and gambling holes are already quite numerous, yet they could not hold half who seemed desirous to enter; hence the street was also full of men engaged in all manner of foolish and blasphemous wickedness.

RELIGIOUS EXERCISES.

Arriving too late in the week to gain any intelligence, I learned on Sabbath morning that a few persons were making an effort to establish a Sabbath School. These were soon found and assisted, and at the hour for meeting, in addition to the few children present, I had a Bible class of twelve grown persons. Preached to these and some others after Sabbath School, and announced preaching again at eventide in a new school-house. At the hour the house was full.

After sermon, I stated to the audience the special object. Asked them whether, without any effort to have thrown in some healing leaven, they were content to have their new abode every Sabbath as this one, and finally invited all present who desired the coming of a missionary to rise. Every one in the house arose; one woman, in addition to rising, held up both her hands.

PUT HIM THROUGH.

Conversing with a group of those who had risen, yet none of them professors of religion, I said:

"Men, if a missionary comes, he may be a young man, fully furnished through study and seminary training, good and earnest; yet may this tremendous tide of worldliness and wickedness overwhelm him at first; and instead of making headway, he may be crowded into a corner, and perhaps sit down to weep over his supposed failure. Now, won't you rugged men remember this and help him?"

A stalwart lumberman, who seemed to comprehend the idea, replied, with great emphasis:

"Send on the young man, and we'll help to put him through!" A. M. Stewart.

The Heathen Among Us.—I. Our Opportunity to Convert them.

For more than two centuries, Jesuit priest and Protestant missionary have lived and labored in China, suffering, until lately, cruel persecution and martyrdom to convert the four hundred millions of its people from idol-worship to Christianity. Millions of money have been spent, and hundreds of noble lives sacrificed in that Empire, to make the tongue confess, and the knee bow at the name of Jesus. The faithful Christians of Europe and America have prayed earnestly, and contributed generously, that the heathen afar off might be converted. Their prayers and donations have not been altogether in vain. How many of us, as children and men, have had our hearts thrilled with the story of their superstition and idolatry, and have given something to the mission cause, in the earnest hope that, by God's blessing, it might be instrumental in winning a soul to Him.

It is no longer necessary to cross the ocean to preach the Gospel to the heathen. We have sixty-five thousand of them among us, and they worship hideous idols, and are as godless and superstitious in California as they were in Asia. They are among us. We see them every day. We buy of them, and they are our servants and laborers. We are in constant contact with them, and they with us. There are no unfriendly mandarins, or hostile rabble, to render it dangerous for us to approach them.

Verily, the heathen are at our door. Their souls knock, and God's command is upon us—open unto them. Shall we open wide the houses of God, and in His name bid them come in? We have not done it in the past; shall we do it now? Or shall we wrap ourselves in selfish sanctity, and let the heathen pass by? We are walking in light; they in darkness. We worship the ever-living God; they 30,000 *genii*, represented by millions of hideous images of wood and stone. We are enlightened in the only true knowledge of godliness; they are blindly ignorant. Will this always be so? God forbid, for our sakes, as well as for theirs. The gulf between us is indeed wide, but not impassable. If we will try, it can be bridged, and they brought over to us and numbered among the congregation of the Lord.

The vast number of godless heathen among us is a reproach to every Christian who makes no attempt to convert them. God has given us light, not to lock it up in our own souls, but to shed it abroad into all other souls about us. There is nothing so dark as the heathen mind. It will keep away from us if it can, for darkness flees before approaching light. We must go to the heathen, for he will not come to us, and give him the knowledge unto salvation which we have received.

If no Chinese heathen had ever been converted, still we should have reason to hope for success, nor should we be justified in thinking it useless to expend time, money, and labor in efforts for their conversion; but, as it is, we certainly have no excuse. There are 500,000 Catholic Christians in China, besides the Protestant converts, and their numbers are rapidly increasing. There are nearly 700 priests and Protestant missionaries striving zealously to bring the heathen of that great empire out of their darkness and idolatry, and we see that their labors have not been in vain. Surely, what has been accomplished there under greater difficulties than we can possibly encounter, is strong evidence of what we may do, if we will only try.

The difficulties of the work are not so great as many suppose. There is not one among the many thousand Chinese in our State, who would receive the missionary with disrespect, or refuse to listen to him. Wherever he goes, whomsoever he addresses, he may be sure of courteous treatment, and often a cordial reception. No house is closed to him. If he will enter, he may do so without fear. He may accost any one of our Chinese heathen without distrust.

Our opportunity is certainly great, and our responsibility is correspondingly serious. Let us be sure that God will hold us accountable for what we might do, if we would only attempt it. C.

Princeton College.

From the correspondence of the *Presbyterian* we take the following interesting account of the reception of Dr. McCosh, by the students, at Princeton:

Early in the morning of the 20th inst. it was rumored about Princeton that Dr. McCosh would be here during the day. Soon notices were up, throwing out all afternoon recitations, and ordering the students to meet at the depot at half-past three, to escort Dr. McCosh to his house, where it was said that he would give them a little talk. At three o'clock the depot became a centre of attraction, and by the time the half-hour was up, the student part of the population, both Professors and pupils, stood there waiting for the train. The college boys, in two lines, flanked the path.

When the Rev. Doctor came, Mr. Chapman, of the Senior Class, the marshal, proposed three cheers, which were given with a will. Then the Senior Class filed into column, the Professors of the College and Seminary came next, with Dr, Hodge and the President elect in their midst, and last, the three lower classes put on their hats and filed into line. Thus they walked quietly through the two streets to the house of the President elect, Dr. McCosh carrying his own bag, despite all who wished to help him. The house reached, the Seniors opened right and left, and stood with uncovered heads while the Professors passed through the porch. The rest of the line came into the yard, and at the same time the Professors disposed themselves about the middle of the porch on either side of the President elect. It was a sight long to be remembered. The bright young faces in the yard, the staid Professors on the porch, and at the front of the porch the sunny face of the Scotchman—a face combining sunlight with power, and gentleness with quickness—a face that you would like for a friend. The students, save for a little space just before Dr. McCosh, crowded close around to hear his first words. And by the way of a prelude, three cheers for him sounded out, followed by a tiger and a rocket, the last seeming to puzzle the worthy Doctor, who wondered when it would stop. All were on the tip-toe of eagerness. Dr. McCosh spoke somehow thus:

"I have of late had a great many farewells to say, many partings to make. I have bid good-bye to a dear country, and have left many relations and friends. You will easily understand that this has given me no little sadness. Now, however, this beautiful home and your hearty welcome cheer me greatly. To be received so warmly, goes far to make me feel at home, and I hope that the acquaintance so happily begun will be made closer and more intimate, and that as we know each other better, we shall like each other more.

"This place has not been of my seeking. You have called me here. I shall try to do my duty, and I hope to work here for you during the rest of my life. I have learned that the empire is moving westward. First a wave came and lifted me from Scotland across to Ireland; and now a huge wave has picked me up and rolled me clear across the Atlantic to Princeton, where I expect to stay as long as I shall live. Some sixteen years ago, when they sent for me to leave my native Scotland and go to Ireland, I felt some doubt as to whether or not I should be able to teach logic and metaphysics to the lively Irish boys. It turned out not to be so very hard after all. I was there sixteen years, and strove to make myself one of them—to enter into their feelings. Now I come to you with the same purpose. They said of me in Ireland that, though I still kept a little of the Scotch Doric, yet that the people really thought I was an Irishman. So here I shall try to enter warmly into your ways, and take part in your feelings. While I shall always keep some trace of my native Doric, and shall always be a Scotchman, yet I expect to be also an American. (Cheers.)

"For the last two weeks I have been on the ocean, and I tell you the Atlantic let me have a wild fortnight of it. The motion of the waters made many commotions without and within. (Laughter.) Hence I need a little rest. Moreover, I must not give you too long a lecture at first. I have a favor to beg from you. You know that next Tuesday I am to inflict on you an address, and I am afraid that it will go over the usual limit of lectures. The subject of University education is a broad one, and one to which I have given much attention, and to treat it fairly will take more than an hour. We need an hour and a bittock, as they say in Scotland; only I promise you that the bittock shall not be as long as the hour. In the meantime I beg of you a little rest, and on next Tuesday evening I wish every student to come to my house, and give me a shake of the hand. All are welcome, and may our friendship grow closer, and may we day by day like each other more. I do not know your ways here, but as they would do in my country, I propose three cheers for old Princeton."

They were given as the speaker waved his hat, and then he proposed three cheers for the Faculty, to which, of course, he did not yet belong. Those given, the speaker bowed and the students went off in high spirits, after three more ringing cheers for Dr. McCosh.

Every one was pleased with the new man. A game of foot-ball in the campus ended the afternoon for the students, while Dr. McCosh and the professors went into the house, and after a quiet greeting all around, the family were left to rest.

May the new home be full of joy, and second in thought only to the old home.

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THE PROVIDENCE OF GOD.

Men find no difficulty in understanding that God can do great things, but they think it detracts from His majesty to suppose that He does small things. It is worthy of infinite power and knowledge that worlds should be formed and guided, but unworthy that all that transpires in these worlds should be minutely arranged and ordered. In this sentiment appears the fact which is so often prominent in our attempts to define the attributes or acts of God, that we judge according to what would be true of men. The truth is, that to infinite powers there is nothing great or small; there is no limitation, as to matter, time or space, and within their boundless stretch is included the most inferior, as really as the most superior, object in the universe. It is hard for us to comprehend it, but it must be the same to God, to roll a planet in its path or to toss an atom in the sunbeam; to raise a tempest, and breathe the zephyr; to rock the solid earth beneath us, and to bend the grass which grows upon its surface; for what is infinite cannot know restrictions. Hence, the very terms by which we define God include the necessity that He make His providence universal.

There is something oppressive in the thought, yet it is the most glorious, and grand with which we can become familiar, that every being, every place, every act, every thought, every wish, every feeling, every influence, is known, is modified, is wrought into His own all-comprehending plan, by Him who looks not from point to point along the wonderful succession, but who has the whole present to His view at once, and to whom there is no succession. Penetrate the deepest recess of the primeval forest, and that leaf which is loosened from its stem and falls noiseless through the quiet air, is watched and directed by God. Send down your messenger to ocean's lowest depths, where no motion is ever felt, where no light has ever fallen, and bring up the tiny shell that may have lain there for ages, and it shall be God's witness that those countless myriads of existences which no other eye has ever seen, are cared for by Him. Wing your flight from star to star, till you reach the verge of occupied space, and though you may see no life, though you may hear no sound, though you may call and get no answer, if you find there a mote in the air, or a ray of light, it shall be proof that God is there; and that mote or ray of light is as truly within His guidance as are the suns and systems you have passed. This is not Pantheism. It does not identify the Deity with the universe, but reveals Him, distinct, ruling, displaying everywhere those attributes, and that conduct of affairs, which reason and revelation make necessary to God. So far from detracting from the majesty of Jehovah, this extent of His providence exalts Him more than any other manifestation. So far from being beneath the notice of the Great Ruler, that He takes direction of trivial matters is among the worthiest exhibitions of Divinity, and we are amazed at the sweep of that vision and rule, which is as sure to include the falling sparrow as the blazing world.

There is remarkable comfort for us in this truth amid the varied scenes of life, in which is mingled so much of trouble. There is comfort in its *general* influence, for since the trouble will be experienced, it is far more satisfactory to feel that though we may not see its uses, there is a wise and benevolent Being who orders all, than that all things occur without origin or object. But to the child of God, there is comfort greater than this, in the belief, the knowledge, that whatever may take place, his Father guides and orders, in all his lot. How sweet, and tender is the voice that comes to him from the cloud as he passes under it, compared with that which speaks of aimless, frigid fate! How unutterably precious is the assurance, though the heavens and earth may pass away, that keeps his soul in peace, "Fear not, for I will never leave thee, nor forsake thee!"

WITNESSES FOR GOD.

The glory of the Gospel is, that it has always had men who were willing to support its claims, and declare its nature, and obey its demands, at any cost. These have not all been alike, in ability or attainments or position, but they have been alike in their fidelity, and their testimony has been all needed, as one has confirmed another. There was need of men who could hold forth the Gospel system of truth, in opposition to the philosophy and false religion which were supported in its early history by the world's greatest minds. And there was need of those who could exhibit its wonderful spirit, under the persecutions of the world's most inhuman monsters. The arguments of Origen, and Athenasias, and Augustine; and the godly lives of thousands, whose representatives these leaders were, were mutually sustaining evidence in favor of Christianity. The mighty blows of Luther, and Zwingle, and Calvin; and the heroic devotion of humbler men, amid the tortures of the *Auto-de-Fé* and the Inquisition, alike contributed to the overthrow of the Hierarchy, and made a place for spiritual religion in the returning light of day, after the terrible night which had prevailed. The logic and eloquence of great men, and the earnestness and godly living of those in lower stations, are to be evermore united in support of the blessed Gospel, if amongst us it shall make advance against the multiplied and resolute foes it must encounter. Thus it is, that every sincere witness is important, wherever he may stand.

Think of the long line of true believers, winding through the centuries, the chief burden of whose life was to be witnesses for God. Yet, prominent among them all have been those patient, tearful, faithful ones, in obscure places, who have been true to duty. The Church has had a duty chiefly for their sake, and on account of their fidelity. The triumphs of the Gospel that have been the most powerful for its propagation, have been those the record of which is on altars, where consecrated souls have offered themselves to God. The testimony that none could gainsay has been that written on the tablets of men's character and acts, who were willing to serve anywhere, loved Jesus with a devotion which nothing could quench, loved His Kingdom with a fervor that thought not of their position in it, and obliged their fellows to feel that religion is a transforming, living, controlling power.

Position of the Bible Union.

Having shown, in a former article, that immerse, in order to represent the Scriptural idea of *baptizo*, must be taken in an accommodated sense, and one not known to the dictionaries, or to the *usus loquendi* of the English language, and that, by this license, the very principle of primitive meaning and literalism is yielded at the very outset by the scholars of the Bible Union, I now add, secondly, that the complex idea of immersion and emersion, essential to the Scripture idea of *baptizo* from the Baptist standpoint, though not found in immersion alone, was most perfectly represented in the homely Saxon term "dip," expressive, indeed, but not euphonious.

And thirdly, that so high authority as Dr. Carson was discarded in this rejection of dip for immerse; "for," says the latter, "my position is, that *baptizo* always signifies to *dip*, never expressing anything but mode." I proceed now to test the correctness of the scholars of the Union in giving us immerse as the synonym of *baptizo* by its use in this passage from the new version: "Arise, be immersed, and wash away thy sins, calling upon His name." (Acts 22: 16.)

It will be remembered that Prof. Hackett, thus comments on this passage: "Baptism is represented to have this importance or efficacy: to wash away sin;" while on the other hand, it is held by Dr. Conant and the Bible Union that immerse is used, in its ordinary secular sense—which we found to be to put under the water—to limit the extent of the application of *baptizo*. My purpose now is to inquire whether immerse, in its ordinary secular sense, expresses the idea of *baptizo* in this passage, even as set forth by Prof. Hackett and other Baptist scholars. The line of my inquiries will therefore run in this direction: Is there in the English word immerse, in its common secular meaning, anything which will represent to an ordinary English reader, the idea of cleansing or purification, which, according to Prof. Hackett, is found in *baptizo* in the passage under consideration.

Let us bear in mind, also, that this nature of the ordinance is no new power of the words *baptizo* and *baptismos*. Purification was in the superstitious washings of the Jews, for Jesus Christ found it there: "Now do ye Pharisees cleanse the outside of the cup and the platter," by their *baptismoi* of pots and brazen vessels. Paul found it in the ablutions of the Hebrews: "divers immersions, ordinances of the flesh;" or, as we learn in the 12th verse, "for the purity of the flesh." John, the forerunner, claimed it for his baptism: "I indeed immerse you in water unto repentance," while he proclaims the more efficacious baptism of Jesus: "He will immerse you in the Holy Spirit and fire, whose fan is in His hand; and He will thoroughly cleanse His threshing-floor." Now does the idea of cleansing and purification which attends the use of *baptizo* and its cognates, all the way through its use in the New Testament, whether applied to a Jewish superstition, a Hebrew rite, the baptism of John, or, according to Prof. Hackett, in the baptism of Paul, which, in the expressive terms used by him, is "the very nature of the ordinance," does, I inquire, the English word immerse, in its secular sense, which, according to Dr. Conant, limits the meaning of *baptizo* in the extent of its application, set forth to an English reader the idea of cleansing and purification which is signified by the original Greek *baptizo* and its cognates, as employed by the inspired writers And now, with the dictionaries before me, and with a general view of the use of the word by English writers and speakers, I affirm most decidedly that the idea of cleansing and purification does not belong to the English word immerse, the term selected by the scholars of the Bible Union as a synonym of the Greek *baptizo* in their translation of the New Testament. I invite my readers to the same sources of information which I have myself. Let them canvass Webster and Worcester, and the general scope of English literature, and they will find, as I have found, that there is no trace of any cleansing power about immerse in any one of its modifications. As

if the providence of God intended to forestall its ever being used to do service in the sanctuary, it never rises in ordinary use above this common idea of submergence, or aims to do anything refining or exalting. Having so much water at command to work with, it seems as if it might sometimes perform some cleansing work, but it does not. The ordinary speech of man rejects it for all such purposes, in the same way as it rejected its Latin parent. In a figurative use, we meet such expressions as these constantly: "immersed in the cares of this life;" "immersed in business;" "immersed in the filthy pool of politics." We do, indeed, say "immersed in studies," but I think no one says, "immersed in religion," because the idea of religion is not the idea of submergence and burial, but of activity and demonstrativeness.

A clergyman favorable to the new version might, indeed, with great propriety of language, beseech his congregation no longer to be immersed in the cares of this life, for in such phrase plead Bishops Taylor and Atterbury, and other great masters of the English tongue; but when he came to his application, and should add, in the words of the new version, "Repent, and be each of you immersed, upon the name of Jesus Christ," each of his hearers would feel the jar of the *non sequitur*, and be impressed with the conviction that there was a mistake somewhere; he might even notice the inconsistency of being immersed upon a name.

I then repeat my affirmation that when we come to apply immerse as a synonym of *baptizo*, and read, "Arise and be immersed, and wash away thy sins," if we give *baptizo* the sense of purification which Prof. Hackett gives it, there is nothing in the term immerse, in the restricted sense of Dr. Conant, which represents this idea to an English reader. Either Prof. Hackett must be incorrect in his statement that cleansing from sin is the nature of the baptismal ordinance, or, if he be correct, then the scholars of the Bible Union have failed to give to the English reader the idea of cleansing found in the original *baptizo*, in their restricted sense of the term immerse.

By this theory of Dr. Conant and the scholars of the Bible Union, that the scriptural term *baptizo* is limited in the extent of its application by the English "immerse in its secular sense," *baptizo* is stripped of all significance as an exponent of revealed mysteries, except so far as putting under the water is an ordinance of the Christian religion, nothing beyond that. When Paul, then, was baptized, or the eunuch by Philip, so far as the immersion was concerned, nothing more was done by *baptizo* than when Anacreon immersed Cupid (*baptizo*, in Greek) in a goblet of wine, all three were immersed in *baptizo*—nothing more, nothing less.

But will the Christian Church consent to see all sacredness of meaning stripped from the terms in which Jesus Christ and the Apostles instituted the ordinances of His Church, and baptism reduced to a mere physical operation. Strange and incongruous as it may seem, this is the scope and extent of the ordinance as hedged about and limited by the definition which the scholars of the Bible Union give to *baptizein*—"immerse in its secular use. It is not an ecclesiastical act. It is not a metaphysical act. "The moment the word goes beyond the mere physical operation of immersion, and has a religious sense, and signifies the mysteries of revelation, then it becomes ecclesiastical and metaphysical; but this is a license the scholars of the Bible Union have not yet asked for it.

But there are other evils more serious, on which I may not now dwell: 1st. That the idea of religious purification through the emblem of the cleansing element of water is lost in baptism.

2d. It no longer sets forth the cleansing efficacy of the blood of Jesus. F. B.

[NOTE.—By a typographical error last week, I was made to say, "I find in Webster the primary meaning of *baptize* to be, 'to put under the water.'" The word should have been *immerse*, instead of baptize.]

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Current Literature.

Alexander's Evidences of Christianity.

Our object in calling attention to this well known work is not that we may add anything to the favor with which it has been received since it was first issued by its venerable author, but that we may induce some to read it and buy it for their families, who may not have given much study to the subjects it discusses. It is often charged, and sometimes with too much truth, that Christians accept the Bible and their religion only because their fathers did so, and that very few can give an intelligent reason for their faith, or really answer the objections urged by infidels. Especially do young Christians neglect to study the real foundations of the Christian system, and become early rooted and grounded, not in a blind credulity, but in a thoroughly established belief of those truths which compose it. There should be more instruction respecting the actual proof that the Scriptures are the Word of God, and the canon of Scripture, and the general evidences of Christianity. The pulpit should make these themes more frequent, the Bible Class and Sunday School should have these as oft-repeated exercises, and in the family the compends of argument on these points which may be obtained, should be read aloud and discussed, and made matter for thought, till both parents and children become familiar with them. For these uses we know of no better book, though we wish this was more simple and direct in some parts, than Dr. Alexander's work, published by the Presbyterian Board, and we commend it to our readers, with the hope that our suggestion will not be vain.

The work of Bishop McIlvain, on the same subject, and with the same title, and "Hopkins' Instructor," and several others that might be mentioned, are good, and may be studied with great advantage, if they are more accessible, but we think Dr. Alexander's the best adapted to the object to be gained. Sold by H. H. Bancroft & Co.

Wind-wafted Seed.

This most excellent book, published by Carter & Brothers, of New York, is a collection from the writings of Dr. Norman Macleod and Dr. Thomas Guthrie, of Scotland. No more than this need be said to give assurance of its value, yet it would be difficult to gather, even from these distinguished men, a more beautiful and useful series of articles than we find in this volume. We might quote largely from it, to the pleasure of those who read, but have space only for the following extracts from a chapter entitled "Faith Getting in and Giving out:"

Faith in the Christian life is, as to its place and functions, like the heart in the animal economy. Alternately it draws in, and sends forth. It is continually receiving and continually giving. Because it must put forth energy, it must take in supply; and because it takes in supply, it is able to put forth energy. This heart within a living body is always busy beating. Its ceaseless activity is not play: it is work—necessary, productive labor. Every throb draws in the necessary life-blood at one side, and forces out at the other side an all-pervasive impulse to the farthest extremities of the frame. It is because it gives out much that it is obliged to take in much: and because it takes in much, that it can afford to give much away.

Thus Faith lives and labors in the vitals of the new creature. It is in the regeneration, the organ which draws in a constant supply of life, and gives out a constant supply of energy, The spiritual is like the material instrument in this, that it does not depend for healthful action on an accurate reflective knowledge of its own constitution and methods. As a heart may carry on vigorously all the functions of nature while its possessor scarcely knows that he has a heart; so a true disciple, a member of Christ's mystical body, may draw life in a great continuous volume from the Fountain-head on high, and send forth a man-loving, God-glorying stream of beneficent effort on the world, while he could not logically define, or even intellectually comprehend, the nature and operation of faith.

Hence it follows, that if a Christian is to any extent straitened in receiving supply, he will be proportionately straitened also in contributing effort. He who gets little, gives little. The less that a Christian enjoys of his Redeemer's forgiving love, the less he can bear or do in the trials or duties of life. Based upon this law of the kingdom is that apostolic precept, "Save thyself, and them that hear thee." It is he who obtains and retains faith's fast hold of Christ for his own steadfastness, that is able to stretch out a helping hand to a fainting, falling brother. In the same sense the Master introduced into the commission of the twelve, when He first sent them forth, the clause, "Freely ye have received, freely give." Where great faith opens its mouth wide, and receives a "plenteous redemption," there faithfulness labors unwearied, unceasing, in hearing and doing the will of God.

Faith works by love. Through faith from God his Savior, a believer's own heart is filled; then and thereby, through love, he exerts a beneficent influence on the world. Standing in the midst between God and his neighbor, a Christian—not himself a motive power, but only a receptive vessel—gets on the upper side, and so gives on the lower side. By faith he receives, and by love he labors; thus, his life on earth alternates, like the heart that is beating in his breast, until, with the heart's last throb, the life leaps over into a larger place—a life full, free, eternal.

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Fairy Tales from Gold Lands.—A. Roman & Co. published some time ago a little book with this title, written by May Wentworth. They have now published a "Second Series," of uniform appearance with the other, and with the books for children which we noticed lately in The Occident. The four volumes, taken together, form a beautiful set of California juvenile publications, and those who are seeking presents for their children, in the holidays, will be sure of what will please them if they buy these books.

The Freaks of Fortune.—This is the fourth of the serial stories that appeared in "Our Boys and Girls," written by that ever popular author among youth, Oliver Optic. The story was believed to be one of the best that Mr. Adams has written, when it was read in the Magazine, and it loses none of its interest now that Lee & Shepard, of Boston, have given it this more permanent form. Sold by H. H. Bancroft & Co.

LITERARY ITEMS.

A Dropped Letter.—A peculiar sensation is felt in dropping a letter, into the box of a Post office. One feels a sort of revulsion, as if a part of himself, as it were, had fallen into an unfathomable abyss, never to be recovered. This act strikes his heart like destiny, irreversible forever. If any error has occurred in the letter beyond correction; if any thing happens at the instant, which ought to make a change, there is no help for it. What is done is done, and past redemption. No repentance will avail. You would have something otherwise but it cannot be. It is too late. The missive has passed away; it is no longer yours, or subject to your alteration or control.

Frederic Hudson, so long the managing editor of the *New York Herald* is writing his recollections of journalism.

An Old Custom.—O couple of centuries ago it was the fashion for clergymen to write marginal notes to their sermons, to indicate what they might do in the pulpit besides preaching, and when it might be done. "Fall back in your seat," "Hem, hem," "Use your handkerchief," "Start up," "Shout," and "Cough here," are specimens of the physical relief ancient preachers allowed themselves, if certain old manuscript sermons may be regarded as authority.

The late Douglass Cooke, of the *Saturday Review*, left an estate worth $50,000. He commenced life as a poor boy, and accumulated the fortune by industry and the exercise of his sharp wits. No obituary notice has appeared in the *Review*, not even an announcement of Mr. Cooke's death, the managers being desirous of inducing the belief that no change has been made in the editorial conduct of the journal.

Perseverance Rewarded.—A conductor of a newspaper, speaking of a contemporary, says:

"He was formerly a member of Congress, but rose till he obtained a respectable position as editor—a noble example of perseverance under depressing circumstances."

The *Liberté* tells us that from the Amphictyonic League (1466, B. C.) to the treaty of Zurich, in 1859, not less than 8,697 treaties have been made, of which only *one* has been kept—the Methuen, between England and Portugal.

Let us go always beyond the duties marked out, and keep them within the pleasures permitted.

Educational.

Reforms in Education.

Many minor reforms in education may be pointed out, which, in the aggregate, would constitute a healthful revolution. One, in the theory of the art, as held by its professors. Let teachers at once drop the idea that their chief function is to convey knowledge, and adopt that of quickening and developing the faculties. Teachers are, properly, intellectual physicians and trainers, instead of stevedores and lightermen. Another, in public examinations. Let these be conducted, at least occasionally, in such a manner as to show the powers which the school aims to develop, instead of the branches which it pursues; with a programme of exercises compiled from the mental philosophy, instead of the cyclopedia. Another, in text-books. Let these cease to be constructed with a main eye to the presentation of the latest discoveries in the different sciences, but with an attention primarily to a presentation of the most elevating and developing aspects and facts of those sciences. Another, in apparatus. Let school apparatus be at once immensely augmented in quantity. Every box which the teacher can capture, let this be filled with objects themselves—with miniatures, or pictures; and then, let the whole be employed, in primary classes, and in illustration of life itself.

Another, in Mathematics. Let the quantity of mathematical study be reduced, but let its quality be improved by requiring the memorizing systematically of long lists of important and significant numbers like 1090 in science, and 1517 in history, and 1.3146 in mathematics. Another, and the most important of all, the study of Languages. Let the lexicon and the grammar change places in education. The former, now, is the book of reference, and the latter the book of study. Let this order be reversed, and the daily lesson in connection with reading, as well as the course introductory to reading, be assigned from the former, and the grammar used for reference. Let the terms of admission into college, and of advancement in public schools, be the mastery and familiar identification of a certain number of vocables,

and not of a certain number of paradigms, syntactical rules, or volumes. These are some of the separate reforms by the adoption of which educators may accomplish for themselves a quiet revolution in their art. And why hasten to accomplish it for themselves? Because the signs of the times portend a worse and an undiscriminating revolution to be forced upon them from without. C. R. C.

Personal.

REV. B. WISTAR MORRIS, of Germantown, Pa., has been elected Bishop of Oregon and Washington Territory. "This election," says the *Protestant Churchman*, "adds another vote to the dominant party in the House of Bishops."

MAYOR MCCOPPIN has vetoed the Resolution to rebuild the City Hall, which was taken down on account of damages by the earthquake.

REV. S. H. WILLEY, Vice President of the College of California, who has been dangerously ill for several weeks, is slowly recovering.

MR. JOHN P. BAILEY has been appointed Supervisor of National Revenue for Washington Territory, Montana, Idaho, and Oregon.

DR. J. A. VEACH, known in this State as a geologist, has been elected Professor of Chemistry in Willamette University, Oregon.

REV. THOMAS FRASER is spending a few weeks with the Presbyterian Church at Chico, preaching on the Sabbath at Wood's Hall.

CHIEF JUSTICE BEATTY, of the Supreme Court of Nevada, has resigned, and HON. B. C. WHITMAN appointed to take the position.

HON. W. H. RHODES lectured on Thursday evening at the Mercantile Library Hall, on the "Philosophy of Earthquakes."

GEN. O. H. LAGRANGE is spoken of as the man likely to be chosen to carry to Washington the electoral vote of California.

HON. ALFRED BARSTOW, Chairman of the Republican State Central Committee, was married at San Jose on the 11th.

MR. C. FINLEY, one of the pioneer citizens of Virginia City, Nev., has recently removed to Santa Barbara, Cal.

MR. A. S. GOULD, a pioneer citizen of California, arrived at Sacramento on the 13th, in 10 days from New York.

MR. R. R. MILLS has been elected President of the Trustees of the Good Templar's Home for Orphans.

CAPT. JOHN MCMULLAN, a prominent and respected citizen of Stockton, died on the 13th inst.

GEN. P. E. CONNOR has built and launched on the River Jordan a steamer to run on Salt Lake.

MAJOR NATHANIEL BOYCE has been commissioned Assistant Adjutant-General of California.

M. DE CAZOTTE, French Consul at San Francisco, arrived with his family on Monday.

MR. WILSON DUNLAP has been elected W. C. T. of the I. O, G. T., in Gold Hill, Nev.

REV. MR. LOOP, formerly of Santa Cruz, is permanently located at Los Angeles.

MR. E. B. WAITE is no longer connected with the *S. F. Times*.

BISHOP KIP has sailed from New York for California.

SENATOR CASSERLY has gone East.

PROF. JOHN LECONTE of Columbia, S. C., has been elected Professor of Physics in the University. Salary, $3,600.

REV. E. P. GRAY, Divinity Professor in St. Augustine College, Benicia, is expected soon to arrive from the East.

HOW often do you hear the complaint from mother and father, that their son or daughter is not well; that they have no appetite; that they feel languid; that their head aches; that they are growing thin and feeble, and that they have no life or energy left; that they are low-spirited, and perfectly incapacitated to participate in any pleasures, or perform any mental or physical duty. And the question is as often asked, what shall I do for them? or, what shall I give them? Our answer is, let them try PLANTATION BITTERS, moderately, three times a day, and, our word for it, they will recover.

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Zion's Herald, Vol. XLVI.

THIS OLDEST OF CHURCH PAPERS STILL AIMS TO lead the column of the religious press. Its principles are Christ and His Gospel faithfully applied to the renewal of every human heart, and of the human race in all the life of God. It advocates Christian doctrine as preached in all ages by the evangelical church. It supports Prohibition as the chief duty of every State to its own citizens. It opposes Caste, and urges the liberty, equality and fraternity of all men. It seeks to spread Scripture Holiness in all its entire nature and work over all the land.

The editor in chief, Rev. Gilbert Haven, has few equals and no superior, as a brilliant writer and successful editor.

It has five editors, and not less than fifty contributors. Among these are the best newspaper writers: Abel Stevens, Theodore L. Cuyler, Theodore Tilton, Daniel D. Whedon, editor of *The Methodist Quarterly*, Nehemiah Adams, author of "Agnes," "Catherine," etc., Misses Warner, author of "Wide, Wide World," etc., Phebe Cary, E. O. Haven, President of Michigan University, "Warrington," J. D. Fulton, James Redpath, C. C. Hazewell, F. D. Huntington, Bishop Thompson, "Willy Wisp," B. K. Pierce, Lucy Larcom, Phebe Palmer, Judge Bond, etc.

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Education for Farmers—Its Uses.

The farmer without an education for his calling, remains a sort of drudge wherever he is, and he stands no higher in society than a mere hand-worker ought to. Properly educated for his business, he elevates his profession and himself exactly in proportion to his intelligence and general culture. Facilities for agricultural education are greatly increasing over the whole country, and it would be well for farmer-boys to see if they cannot in some way take advantage of them, even if they can do no more than attend a single course of lectures. The advantages to be gained would be some information from books and from other sources, and finally, how to make knowledge available. The Agricultural Colleges of Michigan and Massachusetts, the Scientific schools of New Haven, Rutgers and Dartmouth Colleges, offer such facilities. The Cornell University, with its unrivaled advantages, the University of Kentucky, and several other institutions, open their doors to those who would base their agricultural practice upon a broader foundation than that of their own and their fathers' experience.

Our successful commercial men, merchants, manufacturers, bankers, brokers, shippers, etc., as soon as they acquire wealth which they do not need in business, immediately buy country seats, or farms, which they have worked under their direction, or upon shares, either for the sake of drawing articles of daily consumption fresh from the fountain of natural supply, or to be used as summer retreats from din and dust, or for the profit they hope to gain by the rise in the value of the land. Thus there is and will be an increasing demand for intelligent young farm managers to superintend with profit to the owner of these estates. Good salaries will be paid for educated brains, and this demand, as soon as it is felt upon the farm, will keep our agricultural colleges and lecture-rooms full of attentive pupils, who choose farming as their trade.—*American Agriculturist.*

Poultry on a Large Scale.—A very deceptive idea often prevails. A man has many branches of business, and finding one to pay handsomely, he abandons all and gets rich. This we often see. The farmer thinks he can do the same. His wife tells him she has made a hundred dollars from the poultry, and that the cost was "next to nothing;" and it is argued why may he not do as the general business man does, raise poultry exclusively, and on a large scale? We see this subject is being earnestly discussed by some of our contemporaries; and although it is not recommended as a certainty, the probabilities of poultry fortunes for any who may embark in the business is gravely discussed. In the first place, the farmer's fowls pay by the waste they consume. This waste is limited, and beyond that it is doubtful whether they do not "cost more than they come to." And then, again experience is against it; for we have known two experiments on a large scale—one of them by an exceedingly sharp calculator, who made over a million of dollars on a railroad contract, but who could not make one cent by any poultry contrivances of this kind. The true profits of farming come in from its mixed nature. One thing works with and helps pay for another; yet to a certain extent specialities pay. Every farmer may find some one thing in which he may excel his neighbor, and in this he may push himself considerably; but as to going into any thing exclusively, with a view to immense profit, it will be found that a common advice in marketing, "not to put all one's eggs into one basket," is good common sense.—*Philadelphia Press.*

The Farmer's Life.

Look once more at a finer spiritual result of the condition of the farmer's life. See what pains he wisely takes to secure a perfect fruit. How cautiously he imports and examines the stock; how sagaciously he grafts and buds; how he hides the tree from the frost and nurses it in the sun; how he ponders and studies the habits and diseases of that fruit; how he toils to surround himself with perfect trees, that he may walk in the garden of the Hesperides whenever he goes into his own orchard. At last he plucks the pear in triumph. It is the glory of the Fair. The dimensions of that fruit fly round the world by telegraph, over the land and under the sea. It is photographed, engraved, and described in a hundred horticultural papers and magazines; the mouth of the public waters for that pear, and it bears the name of the happy grower forever. Is that all? Is there nothing more? Look! Not yet has the farmer reaped all his harvest of success, nor tasted the finest flavor of his fruit. But when walking under the trees in the cool of the day, God meets him in the thoughts of his mind—for when a man thinks a lofty thought, it is as if God met him—and says to him:

"You are a tree in my garden of the world, and if you sought the sweet fruit of character and a noble life as carefully as you trim, and water, and bud to produce a pear, the world would be again what it was when I walked in Eden."

Then the farmer has learned the last lesson of his calling—that it is the manhood and moral development of the farmer himself, wrought out by perpetual contact with the beautiful processes of nature, which is the crop of lasting value that grows on his farm, a crop whose harvest is human happiness.—*George W. Curtis, in The American Farmer.*

Crops—When to Sell them.

On looking through our exchanges from all parts of the country, it is clear that in everything, except, perhaps, oats, we are to be blest with a great abundance. From the wheat of Canada to the cotton and sugar of the Gulf States, the best average results resounded. In view of these facts, it is as well that the farmer should take a calm view of the situation. The speculators have always two opposite ways of working. When it is generally known that the farm crops are short, they magnify the deficiency, and thus induce the farmers to hold on for very high prices, while they quietly sell out at a very considerable advance over cost to them. The farmer only finds out when too late to realize that there is more stock on hand than he has any idea of.

But when crops are fair, the rule is to overrate the abundance, and the farmer, becoming frightened, is induced to sell at once at whatever he can get, much to his disgust a few months later, when the rise takes place.

It is wise not to heed too much what we hear about these things, but take up with any good offer when we are ready to sell. As a general rule, it is better to sell when we have the crops in marketable condition, than to hold on. Even though prices rise, the loss by weevil, rats, mildew, fire, and the many other contingencies of delays, are often as much as the advance. At the best, the stock lies dead; whereas, if sold and converted into cash, the money could at least be made to bring interest until wanted for use. To a small capitalist particularly, it is best to sell out quickly. Money is often worth twenty per cent. to him. He can buy and sell stock, turning his money over frequently while he is waiting for the lottery of a rise; and he can realize to the fullest extent the Englishman's maxim that the "nimble sixpence is worth four slow shillings."—*Forney's Press.*

Pork Making.—There is some inquiry about how many pounds of pork one bushel of corn will make. I have experimented a great deal with different breeds of hogs, and the most satisfactory was the Chester County hogs.

On the 1st day of March, 1866, I put up two Chesters, one weighing one hundred and twenty pounds, the other ninety pounds—weight of both, two hundred and ten pounds. I weighed out three bushels of corn in the ear—seventy-five pounds per bushel. I was very careful that the pigs had all the water they wanted, and no corn was wasted. When they had eaten the three bushels of corn, they weighed two hundred and sixty pounds, making sixteen and two-thirds pounds of pork for each bushel of corn fed.

I have never fed cooked feed, and do not know the difference between the two modes of feeding. I am more convinced every day that the Chester hogs are the best breed of large hogs that I know of. I have had some experience with the Berkshire, Suffolk, China, Poland, Russian, and other breeds; they all have some good qualities, but I should prefer the Chester for all uses. I don't think that there is a white hog in the country that is not claimed as a thorough-bred Chester by the owner.—*Ill. Cor. American Stock Journal.*

Goats are pronounced profitable to farmers if for no other purpose than clearing the land of noxious weeds, which they will devour with avidity in all stages of their growth.

WEEKLY MARKET REPORT.

Wednesday, November 18, 1868.

Flour—1,000 bbls Extra, local brands, principally in jobbing lots, current rates; 400 bbls Orange Extra, private. Standard brands of Oregon Extra are jobbing at $5 62½@5 75. At the close, 550 bbls Benicia City XX, (new brand,) for New York, private. We quote city mills as follows: Superfine, in sks, ℔ 196 lbs, $4 75@5 00. Extra, sks, $5 75@6 00.

Wheat—The market exhibits a manifestly improved tone chiefly on account of the deferred rain—at least this is the ostensible reason assigned. Sales include 650 sks fair shipping, $1 70; 1.000 sks choice, $1 75; 3,000 sks do, for export, $1 74½; 1,700 sks do, for local milling, $1 80; 1,500 sks do do, $1 30; 150 sks inferior cost, $1 32½. At the close, 4,500 sks shipping, $1 75 ℔ 100 lbs.

Barley—Feed is quotable at $2 05@2 12½, and brewing, $2 15 ℔ 100 lbs.

Oats—Sales of 250 fair, $1 70; 300 sks do, $1 75; 600 sks good, $1 80; quotable, as to range, at $1 65@2 for California and $1 80@2 05 ℔ 100 lbs for Oregon.

Potatoes—Sales of 600 sks Bodega, off condition, 50@60c; 400 sks good do, 65c; quotable at 55@70c; 502 sks Humboldt, 95c; 640 sks do, $4; 500 sks do, 80c; quotable at 80c to $1 for merchantable qualities; Pigeon Point, 90c@$1; 100 sks Carolina, from wharf, $1 37½ ℔ 100 lbs.

Onions—No choice Yellow in first hands; quotable at $2 50 ℔ 100 lbs.

Beans—We quote jobbing rates for first quality as follows: Bayo, 3½@3¾; Butter, 4@4½c; small White, 3½@3¾c; Pink, 2¾@3c; Red, 2¾c ℔ lb.

Corn—Sale of 100 sks good Yellow, large size, $1 75 ℔ 100 lbs.

Rye—Quotable at $2 75@2 80; jobbing at $3 ℔ 100 lbs.

Buckwheat—No sales reported; quotable at $3 ℔ 100 pounds.

Mustard Seed—Choice California Red, 4c; inferior qualities, 3@3½c; 40 sks common, 3c; English White, 5@5¼c ℔ lb.

Flax Seed.—Sale of 250 sks medium, private; 78 sks choice, 4c ℔ lb.

Bran—Sale of 50 tons at $19 50; quotable at $19@20 ℔ ton.

Middlings—Sale of 50 tons feed, $27 50; quotable at $27@32; fine descriptions, $35@37 50 ℔ ton.

Dairy Products—California fresh roll Butter is variously quoted at 65@75c, bulk of transactions being at 70c@75c; California pickled, 45@55c, as extremes, the medium prices being 50@55c. Cheese is jobbing at 18@19c for California, and 17@19c ℔ lb for Eastern. Eggs 75@77½c ℔ doz.

Poultry—Of all kinds is abundant, and prices lower. Live Turkeys are quoted at 15@16c, and dressed do, 16@17c ℔ lb; Hens and Roosters, $6@6 50; Spring Chickens, $4@5; Ducks, $4@5; Quail, $1@1 12½ ℔ dozen; Geese, $10@13. Venison, 8@9c ℔ lb.

Provisions—Bacon is jobbing at 13½@14c for California smoked; Oregon do, 14@14½; California Hams, 16@16½c; Oregon do, 17@18c; California Lard, 13@13½c for ordinary packages, and 14c ℔ lb for small tins.

Oil Cake Meal—Demand quiet at $30 ℔ ton, from mill.

Hay—No transactions reported; market firm at $12@$16 ℔ ton, for fair to choice descriptions, with tendency to advance; farmers holding back on account of dry weather.

Hops—The nominal range for California new is 25@32½c ℔ lb, the latter figure being jobbing price.

Wool—Sales for the week ending last evening aggregate 146,200 lbs, at 17@18½c; two or three small lots very choice, long staple, brought 19c; burry, 12@14c ℔ lb. Market continues active and prices firm.

Hides—Sales since last Wednesday of 1,400 Dry at 14½@15½c for usual selections; 200 California salted, 7c; 500 Mexican dry, ex steamer, in lots, 13½c ℔ lb.

Tallow—Sales for the week, not before reported embrace 20,000 ℔s good Beef at 8c; occasionally small lots of very choice are sold at 8¼@8½ ℔ ℔.

San Francisco Cattle Market.

Supply abundant and demand active; quotations essentially the same as last Wednesday.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7½@8½c ℔ lb.
do 2d do 6½@7½c ℔ lb.

Veal—Quotable at 9@11c ℔ lb.

Mutton—Is steady at 6@7c ℔ lb.

Lamb—Nominal 7@9c ℔ lb.

Pork—Undressed, 4@5c; dressed, 6½@7c ℔ lb, outside figures for milk or grain fed.

MINING.

GOLD AND SILVER IN THE WORLD.—The *Bankers' Magazine* contains some interesting statistics of the production of gold and silver, and the amount at present supposed to be in use in the world.

From 1492 to 1848 it is estimated that the yield was equal to $8,300,000,000, of which only $2,621,100,000 was in gold, and $5,678,900,000 in silver. But the proportion of gold to silver has greatly changed in recent years; so that from 1854 to 1868 of $5,584,000,000 of the precious metals, $3,379,000,000 were in gold and only $2,194,000,000 in silver.

Of the gold produced between 1848 and 1868, America yielded nearly one-half; and the United States and Australia produced nearly four-fifths of the whole.

It is supposed that Europe and America possessed, in 1848, $6,000,000,000 of gold and silver, of which $1,900,000,000 were gold, and $4,100,000,000 silver. It is asserted that, owing to the enormous production of gold since 1847, after allowing for waste, destruction, use in manufactures, and export to Asia—for all losses, that is to say—the supply of gold in Europe and America is now $200,000,000 greater than that of silver.

MINING AT GRASS VALLEY.—The mines about Grass Valley are doing at least as well as usual, though election day broke in on regular industry. The new mill of the Idaho is running to the satisfaction of the owners. The North Star mine is paying largely. The Eureka mill keeps up its regular and enormous yield. Prospects at Union Hill are very encouraging. The John Bright mine, which has recently been opened near the old Ione, is paying well. Sixty-five loads, recently crushed, yielded $1,740. A ledge which has been lying unworked for several years, on Wolfe Creek, near Larimer's mill, is now yielding rock which will pay $40 to the ton. The winter promises, altogether, to be a busy season for our mines.—*Grass Valley Union.*

CONSUMPTION OF GOLD IN POTTERIES.—Nearly $50,000 worth of gold is annually consumed in the decoration of china and earthenware in England, by far the greater part of which is in the Staffordshire potteries, and the total amount used in decorating the pottery goods, and in gilding generally in England and France, is estimated to be 40,000 ounces. This is lost to the currency forever. To a large extent the gold is obtained in England, from the Bank of England, in the form of clipped sovereigns. The popular impression is that the light sovereigns go to the mint to be re-melted and re-coined, but a vast number of trades in England require standard gold for all sorts of purposes, and these regularly go to the bank to buy these cut sovereigns. —*Mining Journal.*

NEW PROCESS.—A miner in Inyo County is trying a new method of working ores. He puts the quartz, dry crushsd, into an iron cylinder, with a quantity of quicksilver. The cylinder is heated and made to revolve rapidly. The method works well with small quantities of ore.

HUMBOLDT COAL FIELDS.—Quite a large area of coal land has been located by coal prospectors at the place of the late discoveries. Some samples of the coal were sent to Sacramento, and the result of tests made were entirely satisfactory.—*Humboldt Register.*

WINNEMUCCA.—The first shipment of bullion from Winnemucca has been received in Virginia City. The *Safeguard* says that the prospects of miners in that section begin to look up.

A LUCKY FIND.—A handsome gold nugget, thickly veined and nearly one-half covered with gold, was found in the Lincoln Tunnel, Butte County. Its value was about $1,080.

ARIZONA EXTENSION.—The Arizona Extension boys have increased the force on their mines, and are now extracting from 8 to 10 tons of ore per day. —*Humboldt Register.*

NEW LODES.—The *Colorado Register* reports the discovery of some new lodes of very rich silver ore on the Platte, five miles below the forks, on the South Park road.

AUSTRALIA.—Quartz that yields $8 and $10 a ton gross, is estimated rich pay in Australia, and one and a half to two dollars a ton covers the average cost of mining.

RICH VEIN.—A quartz vein, which, for richness, bids fair to eclipse any lead yet prospected in Calaveras County, was discovered recently, near Railroad Flat.

NEW COUNTY.—The White Pine District of Lander County, Nevada, is to be formed into a new county.

USEFUL AND INTERESTING.

Sweets.

Lozenges are very simply made. The sugar paste is rolled out into thin sheets like pie-crust, the printing is done in carmine with a hand-stamp, and the lozenges then cut out with dies of the shape desired. What remains between them is reboiled for the next batch.

Gum drops are made of gum arabic and sugar, of which several hundred pounds are mixed in huge copper steam kettles, where they get a good boiling for a couple of hours. The mixture is then poured into small kettles, where it is colored and flavored, and then run out into sticks, or dropped in moulds, dried, and, in most gum sticks, crystalized on the outside. An imitation gum drop is made of five parts sugar and one starch. It is not so hard, and seems an improvement on the original. Of this sort are the large penny gum drops sold around the streets.

Coloring is a very simple matter. A great hue and cry is periodically made against candies because of the "horrible coloring," but the simple statement that a piece of red coloring matter the size of a gum drop will color five thousand pounds of candy, is sufficient to show the fallacy of such an idea. People may easily make themselves sick by eating either too much candy or too much pure sugar, but as to attributing the trouble to the coloring matter, this "poison" is so "slow" as to take longer than a life-time for its action. Carmine and cochineal are used for red, saffron for yellow, burnt sugar for dark brown, and this with carmine for orange color. These are all the colors in general use, except for decorating, wherein the ordinary water-color paints are used, but in such infinitesimal quantity as to produce no bad effect; the proportion being, we believe, considerably less than one-millionth.—*N. Y. Mail.*

HOW TO MAKE HARD SOAP.—The request in the February number of the *Agriculturist* for directions to make hard soap, has been answered by a generous pile of letters, for which our thanks are due. More than a dozen send the following; one sends a sample of the article, which is superior to much that is sold at the stores, and is quite cheaply made: Pour four gallons of cold water over six pounds of washing soda (sal soda) and three pounds of unslacked lime. Stir the mixture well, and let it settle until it is perfectly clear. It is better to let it stand all night, as it takes some time for the sediment to settle. When clear, strain the water, put six pounds of fat with it and boil for two hours, stirring it most of the time. If it does not seem thin enough, put another gallon of water on the grounds, stir and drain off, and add as is wanted to the boiling mixture. Its thickness can be tried by occasionally putting a little on a plate to cool. Stir in a handful of salt just before taking it off the fire. Have a tub ready soaked, to prevent the soap from sticking, pour it in, and let it settle until solid, when you will have from the above quantity of ingredients about forty pounds of nice white soap.

INTERESTING FACTS.—A legal stone is fourteen pounds in England, sixteen pounds in Holland. A fathom, six feet, is derived from the height of a full grown man. A hand, in horse measure, is four inches. An Irish mile is 2,240 yards; a Scotch mile is 1,984; a German, 1,806; a Turkish, 1,626. An acre is 1,840 yards, 1 foot, $3\frac{1}{2}$ inches, each way. A square mile, 1,760 yards each way, contains 640 acres. The human body consists of 240 bones, 9 kinds of articulations or joinings, 100 cartilages or ligaments, 400 muscles or tendons, and 100 nerves, besides blood, arteries, veins, etc. Potatoes planted below three feet do not vegetate; at one foot they grow thickest, and at two feet they are retarded two or three months. There are no solid rocks in the Arctic regions, owing to the severe frosts. The surface of the sea is estimated at 150,000,000 square miles, taking the whole surface of the globe at 190,000,000 square miles. Its greatest depth is supposed to be equal to the height of the highest mountain, of four miles.—*Scientific American.*

SOUND—ITS SPEED.—The moderate speed of sound in air is the cause of a number of curious facts which ignorant people might take for contradictions. For instance, if a row of soldiers form a circle and discharge their pieces all at the same time, the sound will be heard as a single discharge by a person occupying the centre of the circle. But if the observer stand at one end of the row, the simultaneous discharge of the men's pieces will be prolonged to a kind of roar. A company of soldiers marching to music along a road, cannot march to time together, for the notes do not reach those in front and those behind simultaneously.—*Scientific American.*

RHEUMATISM CURED BY LIGHTNING.—Some time ago in Fredericksburg during a great storm of lightning, thunder and rain, James Damson of that place, who was engaged in fixing a water spout, was severely stunned by lightning, and could not speak for eight or ten hours. Previous to the time he had been a great sufferer from rheumatism—prostrated in bed for a month at a time. It appears now he is free from the disease, and attributes it to the action of the electricity. We like the cure but do not feel inclined to try the remedy.—*Fredericksburg Herald.*

BRAZILIAN FIRE-ANTS—A STRANGE CUSTOM.—The fire-ants of Brazil are small, red insects, whose name is derived from their terrible bite, which produces the sensation of a coal of fire. Among some Amazonian tribes the Indian bridegroom is subjected to a curious test. On the day of his marriage, while the wedding festivities are going on, his hand is tied up in a paper bag filled with fire-ants. If he bears this torture smilingly, he is considered fit for the trials of matrimony.

HOW TO KEEP MEAT FRESH.—Simply immerse it in buttermilk. This will keep it for several days, when the milk should be changed, and fresh milk substituted. In this way beef, veal, etc., can be kept for several weeks, and it will be sweet and fresh as when first put in. Our butcher furnishes us with the receipt. The whole neighborhood is now saving its meat in this way. It is equally efficacious in the hottest weather.

THE screw-pile, for lighthouses, was invented to tether a cow that would pull up every stake to which she was tied. Its first important use was to moor a floating dock. Its inventor, Alexander Mitchell, died this summer. He was born in Dublin, Ireland, April 13th, 1780, and was blind from childhood.

THE ties of the Chicago and Quincy Railroad are all kyanized by immersion, for thirty hours, in carbolic acid, at 245°. They are, when so prepared, as black as charcoal, and believed to be practically indestructible.

CHEMISTS say that a single drop of iodine will impart color to seven thousand times its weight of water.

THE St. Louis (Mo.) artesian well, the deepest in the world, has reached a depth of 3,147 feet, and no water.

THE things to be desired for man in a healthy state are, that he should not see dreams, but realities; that he should not destroy life, but save it; and that he should be not rich, but content.

General Selections.

Fate.

"The sky is clouded, the rocks are bare;
The spray of the tempest is white in the air;
The winds are out with the waves at play,
And I shall not tempt the sea to-day."

"The trail is narrow, the wood is dim,
The panther clings to the arching limb;
And the lion's whelps are abroad at play,
And I shall not join in the chase to-day."

But the ship sailed safely over the sea,
And the hunters came home from the chase in glee;
And the town that was builded upon a rock
Was swallowed up in the earthquake shock.

—*Overland.*

Risking it.

This is the name of a short essay which we find in the last number of *Every Saturday*, taken from *Belgravia*, the following extracts from which are worthy of a place in our columns:

There is a sense in which all life is a risk. We live very much on trust; and probably quickened faculties would show us daily and hourly risks now undreamed of, hair-breadth 'scapes haunting the most guarded existence. The many enhale health in the country air, while one encounters a whiff of poison, sickens, and dies; thousands walk the streets safely, while one slips on the curb, and breaks his leg or back. What happens to the one might happen to hundreds. An accident of any kind always diffuses a sense of insecurity, the ground we tread on loses something of its stability, we experience a momentary qualm.

But it is impossible to avoid infinite forms of risks, and lives spent in the attempt are the most useless and miserable of all lives. There is an understanding in all occupied existencies that we must take our chance, that we must leave to custom and constituted authorities the guardianship, not only of the public health and well-being, but of our own, as far as it comes under their charge,—recognizing a class of risks which we cannot concern ourselves with but under the penalty of worse evils. In fact, we have no reason to suppose that, framed as we are, we should like the world any better without its uncertainties, and with all its risks avoidable by a strict system of precautions. Life too anxiously defended would be a burden. But our concern now is with two opposite classes of men to whom risks, as such, have a positive charm and relish; personal risks, we mean, for it is well understood that the risks of others constitute to multitudes their highest notion of pleasant excitement, the intensity of enjoyment rising with the imminence and peril of the hazard run for their diversion. The adventurous temper stands foremost as finding its stimulus in the whole scale of risks, from risks of comfort to risks of happiness or of life. It cares for no pleasure that fortune and fate have not a hand in, that does not stand out from some shadow of possible calamity.

"It may be that the gulfs will wash us down,
It may be we shall touch the Happy Isles."

Yet, in fact, the sluggish, passive temperament is more dependent on risks for its stimulus than the impetuous one; they furnish the utmost excitement compatible with the self-indulgence of its nature. It does not, it is true, seek them, but it lingers and waits till they come. Both sorts of people avow their resolve to run risks on a principle which is quite distinct from the resigned acceptance of risk as a condition inseparable from mortal life. They court it as a welcome stirrer of the blood.

There are times when *Laissez-aller* carries it with all of us. "I'll run the chance," "Let things take their course," "I'll risk it," are phrases not unfamiliar with the most prudent among us. Sometimes the feeling takes a pious form; we affect to recognize the Divinity that shapes our ends, declining the rough hewing which is man's appointed work. Sometimes it is mere weariness of a pains-taking course from which no brilliant results have come. Often it is jealousy of other people's success,—a success not, as we can see, earned by plan or forethought. Or it may be contempt of over-caution in others; if our friend won't stir out on the finest day without his umbrella, we face the threatening elements unprotected to show our bolder mettle. We have known it prompt to feats of conceited benevolence with no rational aim; what the wise man calls taking a dog by the ears, "which whoso doth," warns the commentator, "can scarce take care enough of his fingers."

Doubtless there is much in the constitution of things to justify that contempt of precaution which is the courage of some natures. It is a fact that things do often go on for an unaccountable length of time after a wise forethought has determined their career, and that in defiance of all calculation. The leaning wall is long before it falls. Those leaky barrels of gunpowder, which the men in charge knew to be leaky, went safe by a sort of miracle, till the transport of them became a pleasing excitement, infusing that spurious magnanimity which careless ignorance affects. There is in the indolent temper a disinclination to all processes of head or hand that may possibly turn out to have been thrown away, which greatly fosters the love of risk. Such a temper is pathetic over waste labor, which precaution must often seem to be. It must be granted that the provision against possible contingencies—possible but improbable—exercises a large share of the time and ingenuity of mankind. The most important and costly difference between good work and bad is not so much in finish as in the preliminary care to leave nothing to chance or luck. In detecting possible difficulties, and providing resolutely against remote hazards, a good artisan guards against dangers which another disposes of, if ordinarily conscientious, by the rule of ten to one—otherwise by the easier security, "as likely as not."

The passive lover of risks—the man who risks by not doing—however he may enjoy his snug hazards, is not as great a favorite with mankind as his more active brother. There is no dash in his successes, and his failures have a way of inconveniencing others more than himself, backed up as he is by phlegmatic endurance, and never willing to admit that anything signifies very much. Self-confidence, it is said, lies at the bottom of all great undertakings; the man who has faith in his luck, and pushes it to the utmost, will always pass for a hero; and this partly for want of discrimination in his admirers between his case and that of a runner of unavoidable risks. After working out a series or combination of probabilities, demanding the closest application of thought, all great enterprises must still depend upon fortuitous circumstances for a successful issue. All that the best general can do is to leave nothing to chance that brains and vigilance can master; when these have toiled their hardest, he must feel that the result is a toss-up. Nobody is fit to take a lead, or to have the well-being of others in his keeping, who leaves anything to chance which ought to be faced in all its bearings; yet, with many persons, a man who boldly trusts his luck, leaps in the dark, and wins, stands in the position of a great captain.

It was a trait thought worthy of perpetuating of an emperor that he would not duck before a cannon ball, because nobody ever heard of an emperor being killed by a cannon-ball; though there can be nothing really fine in losing the sense of manhood in the sense of rank and place.

The Dauphin whom De Quincy quotes as defying small-pox, because no Dauphin ever died of it, does not get the same credit, because, unfortunately, his confidence was shamed by the result.

All literature that is not distinctly didactic, and indeed much that is, encourages sympathy with rashness, which fiction can always bring off triumphant. Thus the hero of the German tale sells his soul to the devil, on the chance of finding some flaw in the agreement, and proves against all odds the better lawyer of the two. A brilliant youth of bold adventure is held up for admiration in much of the popular biography of our day, and the shattered manhood that succeeds it is kept out of sight; though the one follows the other by a natural consequence, for nothing so unhinges the character as a taste for running risks indulged for any time with impunity.

To make good use of life, one should have in youth the experience of advanced years, and in old age the vigor of youth.

MISCELLANEOUS.

Get Sleep Enough.

A young man in business must not fail to acknowledge one important mathematical fact:

He knows by experience about how many hours of sleep he needs to be as fresh one day as on the day preceeding, and he must acknowledge the fact that he cannot sit up late and rise early and get the requisite amount of sleep. There is a right mathematical obstacle to the accomplishment of such a feat. If he needs seven hours of sleep—as many young men do—or eight hours, as more young men do—he cannot get them between one and seven in the morning. If he insists on late hours, he must neglect either his sleep at night or his business in the morning.

Nearly every young man has sufficient mathematical acuteness at seven o'clock in the morning to appreciate the impossibility of taking one from seven and leaving eight. The question is whether or not he appreciates this impossibility in the evening when he is called upon to decide between a "jolly good time" and his bed.

One very frequent mistake is that lost sleep can be "made up." In the first place, whatever a young man may intend to do, he very seldom actually tries to "make up" for lost sleep. If he needs eight hours' sleep and gets but five, he usually makes up the lost three hours by sleeping about one hour longer than usual the next night. Or perhaps he depends on Sunday for balancing the week, and three hours extra sleep makes up for ten hours lost. In the second place one hour of regular sleep is worth, for purposes of recuperation, at least two hours "made up" slumber.

There is, practically, no such thing as "making up" lost sleep.

If a young man determines to dispense with three hours of his regular sleep, he must make up his mind to lose those three hours.

Every hour lost is a draft upon his physical and mental capital, his bodily vigor, his intellect. Now we would by no means say that a man should never draw upon his capital, but it is certainly very bad policy to do so frequently. Far better live upon that daily income of freshness and vigor which abundant and regular sleep insures.

We do not propose to preach a sermon on "healthy, wealthy, and wise." We simply protest against the idea that lost sleep can be "made up," and would remind our readers that however plausibly they may argue with themselves at 11 o'clock in the evening, figures will not lie for their accommodation in the morning.

The time at which temptation to keep late hours usually meets a young man is the early part of the evening, when he is still fresh and does not realize the necessity of sleep. At eight o'clock the theatres are opened. This is about the hour, too, that friends propose to "make a night of it," or to "have a good time." No need of sleep is felt, and nothing but memory suggests any disagreeable result of "a little fun." The question to be answered by the judgment at such a time is not so much a question of personal comfort as of health and vigor.—*New York Evening Mail.*

Velocipedes.

Something like a year ago I described the new mode of locomotion by velocipedes, and was probably laughed at for predicting that the days of the horse, except as a luxury for the table, were drawing to a close. Since then the velocipede has made its way up in the world. It has entered so completely into the everyday life of people, it has become so useful an element of conversation, that one wonders how the world did without it. Every family will soon have its velocipede. We are having races organized in every direction, the same as for horses and boats. Young men think nothing of running out to their country houses of a forenoon, at a distance of thirty or forty miles. The most expert make their twelve miles an hour, and at that rate we shall soon hear of velocipedes with cow-catchers.

We have also marine velocipedes. For a placid lake or river no more charming invention was ever

thought of. The first one may be seen on the lake of Enghein, twelve miles from Paris, and was constructed at St. Denis. Imagine two snow-shoes, so to speak, held together by iron rods at a yard's distance, and between these the propelling wheel, about a yard in diameter, with paddles eight inches long and four wide. Then behind and almost on a level with the top of the wheel—why would not a screw be easier to propel?—a saddle for the driver, and to the wheel on each side driving cranks for the feet, the wheel and seat covered with sheet iron to prevent wetting. Over the wheel is fixed a swivel-handle of iron for the hands, and to the ends of this handle the tillers for the two rudders.

With this simple machine, which is more difficult to upset than a boat, and which is always ready for use, since it requires no oars, or detached pieces, a man may outrun a boat, he may carry messages, go a fishing, or drive it for pleasure or exercise. It backs and turns with the slightest movement of the foot, and as the feet are always resting in place, there is no time lost, as in the lifting and adjusting of oars. The two perissoirs—we may as well make English sense of it at once—are six or eight inches in diameter, and made of mahogany about the thickness of book-binder's boards. This new invention is destined to a great success in all aquatic localities.—*"Malakoff," in N. Y. Times.*

A Practical Question.

If a man has the moral courage to establish a grocery store and exclude whiskey from the list of articles sold, how many are there in any community who will extend aid and assistance to sustain the worthy enterprise? It is a common saying, that a temperance grocery cannot live in any California town, and the indifference of Temperance and Religious people make the saying true.

If a man has moral conscience above the whisky trade, he rarely finds the manly principle appreciated or valued in the slightest degree by his neighbors. His competitor deals in whisky, and finds it profitable, and in consequence of the profit thus obtained, can sell other goods on more favorable terms, or keep a better stock or sell at lower figures, and the good people who bewail the ravages of rum, consult only their selfish interests, and starve the conscientious grocer, while the unscrupulous dealer grows rich. How many in any community of California have sought out the Temperance grocer and given him their patronage in preferance to aiding and sustaining the rumseller, who disguises his deadfall with an array of family groceries? We can answer in general terms, they are few.

Suppose, if you please, that there are one hundred families in the community who see and know the evil entailed upon mankind by the traffic in ardent spirits, is it not a burning shame that all these will permit the conscientious grocer to fail, because he will not sell rum, and the majority at least patronize his competitors, who care so little for the welfare of the community in which they live, that they will jeopardise its peace and welfare by selling strong drink. Our cause will languish until it rises above this dark reproach. Whoever believes the liquor traffic to be a curse owes it to his conscience to refuse it every direct or indirect support.—*Rescue.*

Curious Incident.—A Boston paper relates the following: "Many years ago, two brothers—Capt. Nathaniel Smith, of Gloucester, and Capt. Ammi R. Smith, of Ipswich—made many voyages in the European trade. It had so happened that while the one was at home the other would be abroad, and they had not seen each other for several years. One morning in the middle of the broad Atlantic, two ships sighted each other, one steering east and the other west, with a good breeze. The usual preparations were made for speaking, and upon ranging within hailing distance, the sails were thrown back, and there, trumpets in hand, stood the two brothers, face to face, each on his own quarter-deck. Affectionate greetings, with the tidings from abroad and the thrice welcome news from home, were exchanged, and after cordial wishes for each other's prosperity, the vessels filled away and stood upon their courses. They did not meet again, on sea or on shore for some years afterward.

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Giving full and specific directions as to where, how, and when, to plant and cultivate a vineyard.

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OPINIONS OF THE PRESS.

The following are brief extracts from some of the elaborate notices of this work:

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Sacramento Union—"Hyatt's Hand-Book of Grape Culture is a California production that will probably meet a common want. The author takes the experience of the most noted vine-growers in the State as the warrant for his conclusions and suggestions, turns to account the recorded results of experiments made by the pioneers of this branch of industry, and in addition to giving full and minute instructions in regard to the planting of vineyards and the manufacture of wines, presents statistics which will enable the beginner to calculate the probable profits of successful grape culture."

The *Mountain Democrat*, whose editor, Hon. D. W. Gelwicks, is the present State Printer of California, speaks thus:

"HYATT'S GRAPE CULTURE.—We have received from the publishers, H. H. Bancroft & Co., San Francisco, a copy of this interesting and valuable work—a work greatly needed on this coast, and which every grape-grower should purchase. We sent it to a gentleman well known in this community, for his examination—a gentleman familiar with the subject, and largely engaged in the culture of the grape. He gives it the following cordial endorsement, and his endorsement ought to secure it a large sale:

'The limited time in which to examine Hyatt's Grape Culture, published by H. H. Bancroft & Co., San Francisco, has been sufficient, however, to satisfy me that it is a work which every grape-grower should have. No matter how well fortified we may be in our own experience and theory, we must acknowledge that we may adopt many of the author's ideas and suggestions with profit. The merit of the work certainly bespeaks for it a ready sale.

Respectfully, CHAS. P. JACKSON.'"

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S. F. Daily Dramatic Chronicle: "The book is emphatically a California production, being written by T. Hart Hyatt, of this city, editor of the *Rural Home Journal*, and bearing the imprint, San Francisco: H. H. Bancroft & Co. It contains a large amount of valuable information, and should be in the possession of every vine-grower and wine manufacturer in the State. The usefulness of the volume, and its convenience for reference, are very much enhanced by a full and carefully prepared index."

S. F. Mining and Scientific Press: * * * "The book professes to be a complete manual, with instructions for the management of the grape and the manufacture of wine, and is especially designed for California. * * * The book contains a considerable amount of valuable information which is not generally found in such treatises."

S. F. Daily Times: * * * "The author seems to have exhausted his subject, particularly as it relates to viniculture in this State, and as the grape interest is just beginning to attract attention which is soon to become paramount among farmers, we regard the publication of the work as most opportune. No ranchman should be without it."

N. Y. Daily Tribune: "The author brings the result of many years' experience in foreign countries to the preparation of his work, and from his observations in climates similar to that of California, arrives at the conclusion that California is singularly favorable to the culture of the grape, and to all semi-tropical fruits, and that it will hereafter be distinguished as the land of the vine, the fig, the orange, the olive and the palm. His volume forms a capital, if not a complete manual, on the care of a vineyard, and it is enriched with much industrial information connected with the subject."

Lacon (Ind.) Home Journal: "This work is most *apropos*. It comes just as thousands, without any practical knowledge of the business, having planted vineyards, find themselves destitute of that information their intelligent care demands. All over the country this interest is growing, and probably the time is not distant when America will produce more, if not better, wines than any country in the world. The author, Mr. Thomas Hart Hyatt, is an enthusiast on the subject upon which he writes so pleasantly, and his book embodies just what every grape-grower would like to know—what every one must know, to cultivate the vine successfully."

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Rural New Yorker: * * * "Although most valuable to the California viniculturist, yet it helps to widen our knowledge of the vine."

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Family Reading.

Love of the Cross.

O Father! Let me bear the cross;
Make it my daily food,
Though with it Thou dost send the loss
Of every other good.

Take house and lands and earthly fame—
To all I am resigned;
But let me make one earnest claim:
Leave, leave the cross behind!

I know it costs me many tears,
But they are tears of bliss;
And moments there outweigh the years
Of selfish happiness.

The Cross is Love, to action given,
Love "seeking not its own;"
But finding truth and peace and heaven,
In good to others shown.

The Cross doth live in God's great life,
In Christ's dear heart doth shine;
And how without its pains and strife,
Shall God and Christ be mine?

—*Prof. T. C. Upham, D.D.*

The Old School House.

I remember it, just where it stood at the junction of the two roads, shaded by an old gnarled apple-tree, whose ripe, rich fruit was so highly prized by the little school children; I can see it all now, even to the little brook that ran foaming and fretting on its way, now in the shade, now flashing out in the bright sunshine, and so on for about half a mile, when it turned abruptly and fell over a little mound of rocks and emptied into the small pond, or by the more fanciful name of the school children, "Silver Lake." Again I see the old well with the ivy creeping all around it, and the old oaken bucket filled to the brim with clear, cold water, so much sweeter than could be found any place else. I see my old friend and ally, Millie, sitting by my side, with the long, black curls half shading the pretty perplexed look, as she bends still lower over the puzzling example.

Then when the hour of recess would come, how we would bound out of school, the boys making for the pond, that they might try and sail their miniature ships, and the girls making for the woods in which were hid their precious treasures. Millie and I had a house all to ourselves, and we would steal away from the others. The trees formed our roofing and the soft grass our carpet, and with a few pieces of broken crockery and one or two dolls, there were not two happier little girls in all the world. In that one hour we had morning, noon and night; breakfast and supper. The acorn formed our pretended food, and some of the bright, sparkling water mixed with a little dry earth so as to make it brown like chocolate, our pretended drink. I remember how surprised we would be, when the clear, silvery sounds of the bell broke in upon our playing. As the afternoon drew to a close, how eagerly we would watch for the slow slanting rays of the setting sun to strike through the little window, for then we knew our tasks for that day were done, and we had before us the pleasant walk home in the twilight. Sometimes we would take time for a hasty run to our little house, to see that all was right, before going home. This was generally on Saturday night, for this was in the old Puritan days, and we would as soon have thought of taking what did not belong to us, as to have gone there on Sunday.

And now I change from this bright picture, to the time of our parting. I was to leave the dear old place, and go to this great and populous city. The evening before I went, I remember that Millie and I stole down to the dear old school house for the last time, and sat down on the steps and tried to talk cheerfully of the time when we would visit each other; but in spite of all our efforts, the tears would come, and before we left, we had indulged in a good hearty cry. The quiet walk home I kept sacred in my memory, and now that I am threescore years and ten I have a strange fancy to visit the old place, although I know it would be sadly changed in all these years. Oh, those were happy, golden days in "The Old Red School House."—*Hall's Journal of Health.*

Cling Close to the Rock, Johnny!

A long train of cars, fourteen or fifteen in number, were, a few months since, passing over the Alleghany mountains, on their way eastward. They were crowded with passengers. As the iron horse snorted and rushed on, they began to feel that they had begun to descend, and needed no other power than the invisible power of gravitation, to send them down with terrific swiftness. Just as the passengers began to realize their situation, they came to a short curve, cut out of the solid rock—a wall of rock lying on each side. Suddenly the steam whistle screamed as if in agony, "Put on the brakes! put on the brakes!"

Up pressed the brakes, but with no apparent slackening of the cars. Every window opened, and every head that could be was thrust out to see what the danger was, and every one rose up in his place fearing instant destruction. What was the trouble?

Just as the engine began to turn in the curve, the engineer saw a little girl and her baby brother playing on the track. In a moment the cars would be on them. The shriek of the whistle startled the little girl, and every eye looking over could see them. Close to the rail, in the upright rock, was a little niche, out of which a piece of rock had been blasted. In an instant the baby was thrust into this niche, and as the cars came thundering by, the passengers, holding their breath, heard the clear voice of the little sister, on the other side of the cars, ring out,

"Cling close to the rock, Johnny! cling close to the rock!"

And the little creature snuggled in, and put his head as close to the rock as possible, while the heavy cars whirred past him. And many were the moist eyes that gazed, and many a silent thanksgiving went up to Heaven.

In a few hours the cars stopped at a station, where an old man and his son got out of the cars. He had come so far to part with his child, who was going to an eastern city to live, while the aged father was to turn back to his home. All the dangers that would harass the son seemed to crowd into the heart of the father, as he stood holding the hand of his boy—just now to part with him. He choked, and the tears filled his eyes, and all he could say was,

"Cling close to the Rock, my son!"

He wrung the hand of his child, and the passengers saw him standing alone, doubtless praying that his inexperienced son might "cling close to the Rock Christ Jesus!"—*Presbyterian.*

Resist Beginnings.

The trees of the forest held a solemn parliament, wherein they consulted of the innumerable wrongs which the axe had done them; therefore they enacted that no tree should hereafter lend the axe wood for a handle, "on pain of being cut down." The axe travels up and down the forest, begs wood of the cedar, oak, ash, elm, even to the poplar; not one would lend him a chip. At last he desired so much as would serve him to cut down the briars and bushes, alleging that those shrubs did suck away the juice of the ground, hinder the growth, and obscure the glory of the fair and goodly trees. Hereon they were content to afford him so much. When he had got his handle, he cut down themselves, too.

These be the subtle reaches of sin; give it but a little advantage on fair promise to remove thy troubles, and it will cut down thy soul, also. Therefore, resist the beginnings; trust it not in the least. Consider a sin, indeed it is, a crucifying of Christ; wilt thou say, I may crucify Christ a little? I may scourge his flesh, wound his side, pierce his heart a little. What man loves the Lord Jesus who would either say it or do it? Consider thy falling into sin: wilt thou say, I may break my neck a little? Consider it a casting thyself into unquenchable fire: wilt thou say, I may burn my soul and body a little? As suffering we think the least misery too great; so sinning let us think the least iniquity too great.—*Thos. Adams.*

Precious Moments.—That was a suggestive term which a contemporary applied to the six and a half minutes in which the great eclipse was visible in India. Precious moments, indeed. Astronomers traveled thousands of miles, spent months of time and thousands of dollars in preparation—all for the observations that could be made in that brief interval of darkness in midday. No money could have purchased the opportunities of those six minutes. Time is precious—sometimes. Who knows with what precious but quickly lost opportunities his *next* six minutes may be fraught to him?

The great eclipse suggests another apt simile, which we borrow: "If the sun be eclipsed for an hour, it attracts more attention than by its clear shining for a whole year. So of a good man's faults."—*Advance.*

We'll All Meet Again in the Morning.

Such was the exclamation of a dying child, as the red rays of the summer streamed through the casement: "Good-bye, papa, good bye! Mamma has come for me to-night. Don't cry, papa! we'll meet again in the morning!" It was as if an angel had spoken to that father, and his heart grew lighter under his burden; for something assured him that his little one had gone to Him who said: "Suffer little children to come unto me, for of such is the kingdom of heaven."

There is something cheerful to all who are in trouble in this: "We'll all meet again in the morning." It rouses up the fainting soul like a trumpet-blast, and frightens away forever the dark shades thronging the avenues of the outer life. Clouds may gather upon our path, disappointments gather around us like an army with banners; but all this cannot destroy the hope within us, if we have this motto upon our lips: "All will be right in the morning."

If you were to die to-night, would it be well with you in the morning?—*American Presbyterian.*

Business for Christ.

Many years ago, happening to be in South Wales, I made the acquaintance of a Welsh gentleman. He was then a landed proprietor, living in his mansion. He had been before carrying on an extensive business in a large town. By the death of a relative he had unexpectedly come into possession of this property. After considering whether he should retire from business, he made up his mind he should still continue to carry it on, though not for himself, but for Christ. I could not help being struck with the gleesomeness of a holy mind which lighted up his countenance when he said: "I never knew before what real happiness was. Formerly I wrought as a master to earn a livelihood for myself, but now I am carrying on the same work as diligently as if for myself, and even more so; but it is now for Christ, and every half-penny of profits is handed over to the treasury of the Lord, and I feel that the smile of my Saviour rests upon me." I think that is an example worthy of being imitated.—*Dr. Duff.*

That Word—Eternity.

A gentlewoman of this nation, having spent the whole afternoon and a great part of the evening at cards, in mirth and jollity, came home late at night, and finding her waiting-woman reading, she looked over her shoulder upon the book and said, "Poor melancholy soul, why dost thou sit here poring so long upon thy book?" That night she could not sleep, but lay sighing and weeping. Her servant asked her, once and again, what ailed her? At last she burst into tears and said: "Oh! it was one word that I cast my eye upon in that book that troubles me. There I saw the word Eternity. How happy were I if I were provided for Eternity!"—*Flavel.*

He Went Away Sorrowful.—The sorrow experienced was connected with going away from Christ. No one was ever made sorrowful by coming to Christ. Sooner shall the traveller, whose eyes have rested for days on the barren, burning sands of the desert, be made sorrowful by reaching the oasis with its refreshing waters, its green herbage, its oleanders and olives; sooner shall he who has been long an exile in foreign lands be made sorrowful by

approaching his native shores, and by crossing the threshhold of his home to find all his heart-treasures safe, than a guilty, wandering outcast, condemned sinner shall be made sorrowful by coming to Christ. Thousands have found peace and joy in believing. No one ever found sorrow.

Humility.—A farmer went with his son into a wheat field, to see if it was ready for the harvest. "See, father," exclaimed the boy, "how straight these stems hold up their heads. They must be the best ones. Those that hang their heads down, I am sure cannot be good for much."

The farmer plucked a stem of each kind, and said, "See here, foolish child! This stalk that stood so straight is light-headed, and almost good for nothing, while this that hung its head so modestly is full of the most beautiful grain."—*Presbyterian.*

Young Folks.

Somebody.

There's a meddlesome "Somebody" going about,
And playing his pranks, but we can't find him out;
He's up stairs and down stairs from morning till night,
And always in mischief, but never in sight.

The rogues I have read of in song or in tale
Are caught in the end, and conducted to jail;
But "Somebody's" tracks are all covered so well
He never has seen the inside of a cell.

Our young folks at home, at all seasons and times,
Are rehearsing the roll of "Somebody's" crimes;
Or, fast as their feet and their tongues can well run,
Come to tell the last deed the sly scamp has done.

"'Somebody' has taken my knife," one will say;
"'Somebody' has carried my pencil away;"
"'Somebody' has gone and thrown down all the blocks;"
"'Somebody' ate up all the cakes in the box."

It is "Somebody" breaks all the pictures and plates;
And hides the boys' sleds, and runs off with their skates,
And turns on the water, and tumbles the beds,
And steals all the pins, and melts all the dolls' heads.

One night a dull sound like the thump of a head,
Announced that one youngster was out of his bed;
And he said, half asleep, when asked what it meant.
"'Somebody' is pushing me out of the tent!"

Now if these high crimes of "Somebody" don't cease,
We must summon in the detective police;
And they in their wisdom, at once will make known,
The culprit belongs to no house but our own.

Then should it turn out, after all, to be true,
That our young folks themselves are "Somebody," too,
How queer it would look if we saw them all go
Marched off to the station house, six in a row.

—*Our Young Folks.*

Lost and Found.

Some years ago two boys, while playing upon a cliff near the sea, found a young sea bird which a dog was worrying. It would have been killed but for them. They drove away the dog, and carried the bird, which was nearly as large as a goose, safely home. There it was shut up in a coop, like the hens and chickens, and fed and kindly cared for. It soon became quite tame, and manifested constant affection for its little masters, who felt quite proud of their care; and thus weeks and months rolled on. In the fall of the year the bird became very tame, and the coop was occasionally opened and the prisoner permitted to go to the coast, near which the boys lived. But it came regularly home at night, receiving its supper along with the rest of the biddies, and crept to its nest to repose.

So the cold winter passed away and the spring came. One night the bird which had been cared for so well was missed. It did not come home. The next day and the next went by, and still the coop was empty. The fact was, the boys' bird had been coaxed away—I cannot really say into bad company; but it had joined a flock on its way north, and flown away with the rest. Presently the boys began to comprehend the difficulty., and, as a matter of course, they had to have a good cry about it. They had really learned to love their bird, and to part with it was, to them, a severe trial. That is all very natural, for kindness, no matter upon what creature bestowed, ever begets kindness, and to part with an object that we love is very painful.

Some of my readers will, no doubt, anticipate the end of my story, for many similar events are recorded.

One cold autumn day, as the boys were at play in their yard, they saw a flock of sea birds coming towards them. Nearer and nearer they came, until at last, to their infinite surprise, the whole flock settled upon the ground close at hand, and the largest waddled along towards them, quacking most curiously as she came.

It was the bird which had flown away in the spring, now returned with her young ones to claim hospitality for the winter! You may imagine, if you can the delight of the boys, and indeed that of their parents, at this instance of affection. Words cannot describe it. You may make up your mind that the flock was not turned adrift, though for a long time the young ones were pretty wild, and did not take to the boys as kindly as the mother did. Ah, well; they did not know them as well!—*Casket and Playmate.*

A Thorn in the Pillow.

How pleasant it is, when night comes, and we are weary, to lay our heads on a soft pillow and go to sleep.

But it often happens that our pillow contains a thorn! I have just read a paper about a child who found a thorn in her pillow, and it hurt her very much. Shall I tell you about it? Well, here is the story:

A little girl went to visit her grandmother, who lived at some distance from her mother and father's home. She seemed happy all day, for she had every thing to make her happy; but when her grandmother went to look at her after she was asleep, she saw tear-drops on her eye-lashes.

"Ah," said the old lady the next morning, "you were a little home-sick last night, my dear."

"O no, grandmother," Mabel replied, "I could never be home-sick here."

It was just so the next night, and the next. At length grandmother thought, as the child seemed troubled, that she would sit in the next room until she went to sleep. Presently, although Mabel was tucked up, she began to rustle the quilt, and shake her pillow, and her grandmother heard a little sob, so she went to her, and said:

"Mabel, my child, you have a thorn in your pillow; what is it?"

Then the little girl hid her face, and began to cry aloud. Her grandmother was very much troubled. At length Mabel answered:

"O, grandmother, when I am alone here, I cannot forget how I said, "I won't mother,' and I cannot unsay it; and mother is good and loves me so much, and—I was so naughty!"

And the tears streamed afresh down the child's cheeks. Here, then, was the thorn in her pillow, and she could not withdraw it. And so it will be, by and by, with the little boy who is selfish and unkind at home. When he is away among strangers, he will think of the home of his childhood, and the recollection of some unkind word or action will be a thorn in his pillow when he retires at night. And the little girl who does not care to help her mother now, will find a thorn in her pillow when that mother sleeps in the grave.—*Presbyterian.*

Effie's Confession.

"Oh, Laura, just see what I've done!"

Laura stopped running and came back to where Effie was standing and looking at a flower border.

"What's the matter?" asked she.

"Why I've broken one of these lovely lilies that father wanted to keep till Aunt Marian comes. As I was running past here I went too near this side of the path, and my dress caught and broke the stem."

"Oh, what a pity! What will your father say? Do you think he will scold?"

"I don't know. What shall I do about it?"

Laura thought a moment, and then said:

"I'll tell you! I've got a capital plan. Let's go and let Towser out of the house, and then come back here, and he will be sure to follow us, and then we can say he broke it."

"Why, Laura Graham, that would be telling a dreadful falsehood, and I won't do it."

"But what will you say if your father asks who did it?"

Effie looked at Laura and then at the broken lily. A bright thought seemed to strike her, and she said:

"I'm going right to father to tell him just how it was," and she walked off very fast, as if she were afraid her courage would give out, while Laura followed slowly.

They found Mr. Neville in the library, reading the newspaper, and Effie walked up to him and stood by his chair, waiting for him to look up. Presently he said:

"Well, Effie?"

Then she told him all about it, without trying to excuse herself. Her father waited for her to finish, then drawing her to him and kissing her, told her he had seen the whole from a window, and watched to see what she would do, and as she had been truthful and come and confessed her fault, he would gladly forgive her.

That night when Effie, as usual, read a chapter in the Bible before going to bed, she came to this verse:

"If we confess our sins, He is faithful and just to forgive us our sins."

She prayed that God, for Christ's sake, would pardon her sins, and make her one of His own children.—*Sunday School Visitor.*

I only Prayed for Him.

"Is it true, Arthur, that your father joined the Church last Sunday?" I said to a little boy whose father I had known was a drunkard.

"Yes, sir, and so did mother, and we are all so happy."

"Why, I thought he did not attend church, and used to spend Sabbath in the rum-shop."

"It is different now, sir. He has signed the pledge, and goes to church, and teaches in our Sunday School."

"How did this come about, Arthur? I knew you belonged to the Band of Hope, and went to school. What did you do for your father?"

"*I only prayed for him!* When father drank, he was so cross I was afraid to speak to him. One day, at our Band of hope meeting, the superintendent told us to ask every one we knew to sign the pledge, and if there were some we could not ask, then we should pray to God for them. So that night I wanted to ask father, but he was so cross. I, therefore, with Sarah and Gerty, before going to bed, prayed to God to get father to give up drinking and sign the pledge; and father gave up drink, and now with mother he has joined the Church. This was all I did; I only prayed for him."

Dear children, do any of your fathers, mothers, brothers, or friends drink, and do you want them to sign the plege? Then *pray* for them.—*The Banner.*

Being Useful.

"I really should like to be useful, and do good," said Earnest, a kind-hearted boy about seven years of age, as he stood thoughtfully looking out of the window. "But I don't see how I can. It is different with papa; when I am as old as he is, then I will do some good; but now I am too young."

"No, Earnest, do not say so," said some one who stood near and heard what he had just said. "There are many ways in which you may be useful, if you wish."

"Do tell me how: I should much like to know," said the boy.

"Well, then," answered his friend, "by being gentle and obedient, and by setting a good example to your companions: this is one way. Then, your brothers and sisters collect money for missions; could you not help them?"

Ernest resolved to do so, and began working heartily: and not long after had collected quite a large sum of money. Also, he does not forget to ask God to help him to be obedient.

Dear children, think about this: and ask yourselves, "Am I trying to be useful?" God never intends that anything which he has made should be useless.—*United Presbyterian.*

NEWS SUMMARY.

PACIFIC COAST ITEMS.

THE *Bulletin's* correspondent at White Pine says there are already three towns in the district, all containing about 2,000 inhabitants. These towns are called Hamilton, Shermantown, and Treasure City. The latter is the largest, and is situated on Treasure Hill, at an altitude of 8,000 feet. This writer confirms the accounts of the great wealth of the mines, but advises no one to go there until spring. The winters are very severe. The ground is already covered with snow.

THERE is not a public bar where intoxicating liquors are sold, on the stage road between Olympia and the Columbia River, a distance of over sixty miles. It is thought there is no other road of equal length with so much settlement through which it passes, and having the same amount of travel in the United States, of which the same can be said.

THE Board of Trustees of the Good Templars' Home for Orphans have decided to proceed immediately to the erection of a building, at an estimated cost of $20,000, It will be situated in Vallejo, where the Home has been endowed with 20 acres of fertile land.

A RAIN STORM of great severity was experienced on the coast of Mexico, lasting from the 16th to the 19th of October. Many towns and villages were washed away by the freshet, and the number of lives lost was very large.

THE British Government has conceded the points at issue concerning the San Juan business, by agreeing to withdraw from the occupancy of the island. This gives our Government control of Puget Sound and a fine harbor.

THE *Gazette* suggests that a good use for some of the money won by the citizens of Nevada on the late election, would be the purchase of a town clock, to be placed on the new school-house just completed.

THE unsold wheat crop of Napa is at the present time 16,000 tons, worth $560,000. The *Register* thinks that this accounts for the "plentiful lack" of money in circulation.

EGGS are scarce at $1 50 per dozen, in Virginia City.

THE schooner *Lulu*, said to be the finest vessel ever built on this coast, was launched at Port Madison, W. T., on the 13th inst.

SEVERAL of the papers in the State have been, as a contemporary terms it, "*ensmalled*" since the election.

ACCORDING to the number of votes polled at the late election, San Jose is the third city in the State.

A FORCE of 400 men will winter at the Summit, and try to keep the railroad free from snow.

THE 26th inst. has been appointed as Thanksgiving Day for California, by Gov. Haight.

FLAX-SEED to the amount of 20 tons has been raised on one ranch at Chico this season.

THE *Union* says that many Texan families are settling in San Diego County.

GRANT carried 26 and Seymour 24 counties in California.

THE new lighthouse at Cape Mendocino is completed.

THERE are 9 practicing physicians in Oakland.

TELEGRAPHIC.

EASTERN.—The financial panic in New York has partially passed away....The Wisconsin State Bank in Milwaukie, considered one of the soundest banks in the city, failed on the 10th inst....The cigar, shoe, and tobacco manufacturers in New York, are on a strike....There have been rumors of a filibustering expedition being fitted out in New York against Cuba. It was to be under the command of Gen. H. Hays, who denies, however, any connection with the affair. 6,500 men have been raised, and recruiting has ceased....A contract has been made in Boston, by the Turkish Government for 100 revolving guns....It is thought that the Broadway Railroad scheme will become a law, at the next session of the Legislature....The Womens' Rights Convention assembled in Boston on the 18th inst....Parties from Mexico are in Washington, trying to get a loan from the U. S. Government, on a mortgage of some of the Mexican States. ....The feud between the Erie and Central Railroad Companies has been revived.

SOUTHERN—Several of the leading men of South Carolina, including Wade Hampton, express their intention to accept the result of the election, and to support the Government, relying on the ballot to correct existing evils....The North Carolina Legislature met on the 16th....Rev. J. W. Rogers, a leader of ritualism in Tennessee, has declared himself a Roman Catholic....A claim of $27,000 has been made against the city of New Orleans for damages done in the late riots....Gov. Brownlow writes a message, congratulating the people upon the election of Grant, and the bountiful harvests....Gov. Clayton, of Arkansas, says that the State Government must be sustained, if necessary, by the bayonet.

PERSONAL.—Gen. Grant was offered a public reception by the Mayor and Aldermen of New York, but declined to receive it....Admiral Farragut is in New York....Prof. Goldwin Smith has arrived from England and entered upon his duties in Cornell University....Gen. Rosecrans and Gen. Longstreet have gone to Mexico....Mayor Hoffman of New York, has resigned....Ex-Gov. Todd of Ohio, died very suddenly on the 13th.

POLITICAL.—It is proposed to throw the Democratic electoral vote for Grant, thus making his election unanimous. Hon. A. H. Stevens is the originator of the scheme....Alabama has gone for Grant....The Kansas Senate is unanimously Republican....Negro suffrage is defeated in Missouri by 8,000 majority.

FOREIGN.—The peasants of Whalinca led by the Catholic clergy, have revolted against the Russian Commander. ....The Court of Common Pleas in London, has rendered a decision that the Common Law of England gives women a right to vote....The next Parliament will meet on Dec. 10th. ....The public sentiment in favor of a Republic seems to gain ground in Spain. The Pope refuses to recognize the new government....At a meeting of French Bishops and Cardinals in Rome, the proposition to allow marriage among the clergy, and to abolish the Latin liturgy, was favorably received....Nine-tenths of the drinking saloons in the Russian Empire are to be suppressed....The insurrection in Cuba is breaking up....Mt. Vesuvius is in violent eruption. ....Rossini, the great musical composer, died on the 14th. ....Russell and John Stuart Mill are defeated for Parliament.

Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

MARRIED.

In this city, Nov. 17, by Rev. J. G. Fackler, JOHN L. CHAMBLIN to ISABELLA P. CONWAY.

In this city, Nov. 15th, by Rev. Dr. Phelps, ANTHONY CREAMER to BELLE C. PARK.

In this city, Nov. 17, by Rev. Jas. Eells, D.D., WALLACE IVERSON to JENNIE E. GUNN.

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THE OCCIDENT.

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Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

At no time have the efforts for the removal from women of those disadvantages which have been continued for ages, in all countries, been more successful than within the past year. In England it is probable that they will have free access to all the facilities for education, general and professional, which may be enjoyed by men, and, from recent indications, it is not improbable that they may be permitted to vote before a long time. And in this country there has been manifest progress in the same direction. The President of the University of Michigan, in his annual report, takes bold ground in favor of the admission of women to all the privileges of that institution; and in several other universities, including the one about to begin its work in California, the question has become practical, and will probably be decided in favor of full liberty to those who have been excluded from these higher schools. The Trustees of the Boston Dental College, after thorough discussion, voted that females be allowed to graduate from that institution, and it seems to be popular to give them opportunity to test their equality with males, on all the arenas of scientific and practical life. We are glad to see signs of progress in the attempt to take away the restrictions that nature does not suggest, and to give women the widest range for improvement and usefulness. Those who entertain extreme views respecting their rights will be less likely to work evil, if they are permitted to possess what all may safely concede, and many interests may gain largely from the support of those who will thus be prepared for more extended service, and who are so generally on the side of right and truth.

Mormonism, though making loud protestations of zeal in maintaining its peculiarities, is believed by many to be more enfeebled than at any former time. A great number of those who have joined the saints in Utah declare that they have been deceived respecting the sentiments and practices that prevail among them, and some of these have abandoned their company. Others are already beginning to feel the disintegrating effect of business relations with the outside world, forced upon them by the railroad and the tide of inhabitants pouring within their bounds. The Elders, to be sure, have decided, in their annual conference, that no commerce be allowed with Gentiles, unless in case of absolute necessity; but they cannot wall out this tide by any resolutions, or prevent the people from availing themselves of the advantages thus brought within their reach. Brigham Young gave them some very good advice at this conference, in regard to conforming to the fashions and adopting the follies of those coming among them, but human nature is true to itself, whether seen in Mormon communities or elsewhere, and advice will not restrain the inclinations when strongly and constantly tempted. What will be the final consequence of the necessary change in their condition now that they are forced to come in contact with the world, cannot as yet be determined, though it has been said by some that they will probably break up at Salt Lake, and that Young, who is said to be worth several millions of dollars, will go to some other clime, where he can enjoy his wealth and indulge his peculiarities.

The breaking up and banishment of the order of Jesuits from Spain, in the new administration of affairs, is a fact but little less important than the change in the government itself. Immense domains, and property almost beyond value, and influence over the common people that was well-nigh absolute, have contributed to render the Jesuits a power in the land that must be conciliated, or banished. The attempt to conciliate them would have given them the opportunity to dictate in the new government. Hence, their entire overthrow was determined upon. If the attempt shall be successful, other nations, in which this Order has attained a feared and dangerous prominence, will be emboldened to adopt a like policy, and in this way, in addition to the many others which are becoming apparent, will the revolution in Spain be a blessing to mankind.

No living preacher on the other side of the Atlantic, unless it may be Mr. Spurgeon, has so warm a place in the respect and affection of American Christians as Dr. Guthrie. When it was announced last year that he would come to this country as one of the delegation from the Free Church of Scotland, thousands were delighted with the prospect of seeing one who had been preceded among us by so many beautiful and burning thoughts that had made us acquainted with him. But when his health was said to be unequal to the drafts of a sea-voyage, both himself and his American friends were sadly disappointed, and all supposed he would never attempt again to cross the ocean. In his farewell address to Dr. McCosh, however, he declares that he intends to come, if Providence is pleased to spare him a few years, even if he is obliged to remain on the hurricane deck of a ship for the whole voyage. The deep interest he expresses in this country will make him the more welcome here, and the frequent eloquent references he has made to our national difficulties, and prospects, during years past, will introduce him to all our people, while the Church will justly claim the special privilege of caring for so honored a servant of her Head. It is cheering to know that his health is gradually improving, and it is not improbable that he may be able to preach again with some regularity, greatly to the joy of the thousands in Scotland who have reason to bless God for so able and faithful a preacher of the Word.

It is said that conversions to the truth, and the purpose to proclaim and defend it, are much more frequent in the countries of Southern Europe than might be supposed by those who regard only the surface of things. Colporteurs, in their conversations with the people, are often surprised by most cordial welcome, and by evidences of intelligence and interest they did not expect. Such public presentation of the Gospel as is permitted is received by crowds of men who are willing to think, and anxious to hear, and it is much more difficult than formerly to confine even the common people within the limits of superstition and ignorance. These facts may in part account for a statement which has been read with the question, "How can it be?" by many who have not kept themselves informed repecting the condition of evangelical progress in those lands. This statement is, that sixty young men have offered themselves, with the best of recommendations, to be received as pupils in Protestant theology, from the northern part of Italy, while others, of piety and talents, are ready to follow their example. The process of undermining has been going on for years. Intelligence has gained a place among the common people. Light is producing its legitimate effects, and it will drive darkness away.

The President in his proclamation, appointing a day for national Thanksgiving, assigns this as one of the reasons why such a day should be observed, "we are permitted to hope that long protracted political and sectional dissensions are, at no distant day, to give place to returning harmony and fraternal affection throughout the Republic." Most happy results may speedily be expected, if the people of all parties and sections sincerely reciprocate this sentiment. The great need of the nation now, is the restoration of mutual confidence and love in its different parts. There must be a purpose to make our common country the bond of union. There must be a willingness to bury feelings, the exercise of which can only foment strife. Every consideration demands that in every State, "political and sectional dissensions give place to harmony and fraternal affection," and our Thanksgiving day just passed has had a blessed influence, if it has contributed throughout the Republic to a condition so greatly to be desired.

The triumph of the Liberal party in the elections in Great Britain will be attended by very important results. Those issues which have been so bitter and doubtful in the House of Commons will be settled in favor of the leaders who have been denounced by the aristocracy, and who were believed to be in a hopeless minority. The spirit of liberty, civil and ecclesiastical, will take fresh courage. The bonds between England and our nation will be multiplied.

The lovers of right, and of man, everywhere, will rejoice, and they will have occasion, in view of the present position of these two great nations, to hope much for the welfare of the race.

In anticipation of the General Council to be held next month in Rome, the Pope has addressed a letter to "all Protestants and other non-Catholics," in which he asserts their error in departing from the true faith, and invites them to return to the bosom of the Catholic Church. It is not probable that his invitation, though polite and cordial in its terms, will be very generally accepted; yet the fact that it has been issued has significance that should not be overlooked. It is a remarkable change that has illustration in arguments, and appeals, and invitations, in place of anathemas, and bulls, and excommunications. It is a new order of things when the Vatican sends forth persuasions, instead of thunders, and the letters of one who wears the tiara are accepted as the productions of an old man who can do no harm, when such letters were wont in other days to make kings tremble, and to hold the world in awe.

Surely, these last issues sound more like the gospel, and the entreaties of him who claims to be God's vicar are more appropriate than the threats that once had such power. Nothing in its history gives more certain proof that the world moves, than the changed position and altered tone of the Papal Church. We believe that much good will be accomplished by the Council soon to convene, and its approach should be the occasion not only of general concern respecting the themes which may be discussed, but of prayer that these discussions may result in decisions that shall mark Rome's advance. We will not go to the mountain, but we can pray that the mountain may come to us, though we may be obliged to wait long before it will traverse the whole distance.

Religious Intelligence.

PACIFIC COAST.

Church at Chico.—The Presbyterian Church of Chico has given a call to Rev. Alexander Fairbairn. It is believed that Bro. Fairbairn will accept this call. This Church is small, but composed of good working members. Ground for a church building has been donated by Gen. Bidwell.

The town is beautiful and growing, with a population of 2,000. The country in the vicinity is rich, and capable of supporting a large permanent population.

Bro. Fairbairn will find in Chico a field of unusual interest and great promise, affording ample scope and stimulus to all his energies. May God bless him and the people who have called him to be their pastor. T. F.

Prison Commission.—The exercises at the meeting of the Commission on Monday evening last, were of an interesting character, and consisted of introductory remarks by Gov. Haight, reading of a poem written by a prisoner, entitled the "Convict's Friend" and addressed to some one of the officers of the prision, addresses by Rev. Drs. Lucky and Eells, and report of the Superintendent. Notice was given of a project to furnish the prisoners with a thanksgiving dinner, which as we learn, has been carried out successfully.

Y. M. C. A.—A course of lectures is to be given at the hall of the Association in this city. The first of the course was given by Rev. Dr. Stone, on Tuesday evening, 24th.

An Association has just been organized in Marysville, which has favorable prospects for success.

The annual meeting of the Association in Stockton was held on Monday. Officers were elected for the ensuing year, and on Tuesday evening a public meeting was held at which several interesting addresses were delivered.

Thanksgiving.—The day was generally observed by the citizens of San Francisco. Services were held by nearly all the religious societies, including some of the Jewish and Catholic churches. The Congregationalists united and held a meeting in the Second Church, listening to a sermon by Rev. J. A. Benton. The Larkin Street and First Presbyterian societies held a union meeting with the Howard Presbyterian Church on Mission Street. Dr. Scudder preached a most eloquent and instructive sermon. Dr. Wadsworth preached at Calvary Church.

Methodist.—The ladies of the M. E. Church at Visalia have held a fair, from which $800 was realized for the completion of the new church.

The amount of $4,100 was subscribed at the close of the sermon on a recent Sabbath, for the payment of the debt of the Central Methodist Church in this city.

A festival given by the Methodist ladies at Petaluma yielded over $300.

Sacramento.—The Sabbath School connected with Grace Church held its 7th annual festival on last Sunday evening. The house was crowded and the occasion was in every respect a pleasant one, with the exception of an accident at the close, by which, the floor giving way, several persons were thrown into the cellar. No one was seriously injured.

Solano County.—The Solano Street Church at Suisun is being repaired. A parsonage is to be erected soon.

The new Congregational church at Rio Vista is progressing finely.

Church of the Advent.—The entertainment recently given for the benefit of the Sunday School connected with this church resulted in adding $250 to the school's funds.

Benevolent Society.—It is proposed to organize a society for the relief of the poor in Grass Valley.

EASTERN.

The Water Street Meetings.—The daily prayer-meeting commenced in August last is continued still, and promises to become even there a fixed institution. The interest in the meetings is not only sustained, but has been decidedly increased since the novelty of the dance-hall as a place of prayer passed away. More particularly has this been the case since the removal of the meetings from John Allen's, who seemed to be to many the object of attraction, to the dance-hall, 316 Water Street. There have never been less than 50, and more commonly from 80 to 100 men present during the hour. Earnestness in prayer has uniformly characterized the meeting, often a deep, wrestling spirit will prevail that God will bless the people of that neighborhood.—*Independent.*

Colored Presbyterians.—On Sunday afternoon, 11th inst., a Church—colored—was organized in Hope chapel, Utica, New York, consisting of 25 members. They adopted the Confession of Faith and Church Government of the Presbyterian Church. —*Presbyterian.*

Resignation.—At a special meeting of the First Presbytery of New York, on the 21st October, the Rev. Dr. James Harper and the Rev. Robert Armstrong resigned the pastorates which they have held so long, the former of the 7th Avenue Church, New York, and the latter of the First United Presbyterian Church, Newburg, New York.—*United Presbyterian.*

Gift.—Fifty acres of land, unencumbered by any condition, have been given to the Moravian church at New Dorp, Staten Island, by Commodore Vanderbilt. The burial vault of the family is in the grounds of this modest church.

Ordination.—Ten ordinations took place, two new Presbyteries were organized, and a new Synod planned at the late meetings of the Synod of Missouri and the Presbyteries composing it, at Kansas City.

Cincinnati.—A new Church called the Mt. Auburn Presbyterian, was organized on the 13th inst., with a membership of 68 persons, 5 of whom were elected elders.—*N. W. Presbyterian.*

Oldest.—It is said the Congregational Sabbath school of Bethlehem, Connecticut, is the oldest in this country, if not in the world, it having been organized in 1740.

Maine.—Of the 241 Orthodox Congregational churches in Maine, only 59 have pastors, and 79 have stated supplies.

MISSIONARY ITEMS.

West Africa.—Mr. Horton, in his "West African Countries and People," says:

"The Basle missionaries have completely renovated the aspect of the country, and the extreme savage and barbarous habits of the people, wherever they have labored; they have established the literature of the language, and made the rising generation to feel the beauty and pathos of their mother tongue when reduced to writing; they have introduced the cultivation of new plants in the country, and taught the people how to prepare them, some of which are now becoming staple articles of commerce—such as coffee, cocoa, Virginian and Kentucky tobacco. Besides teaching the people the value of agricultural pursuits, and affording them every opportunity of realizing the value of their produce, they teach the mechanical arts; they send out shoemakers, tailors, wheelwrights, carpenters, and coopers, to teach the people these useful employments, so that vast improvements are being made by the natives."

Methodist.—The General M. E. Missionary Committee appropriated $1,000,000 in 1866 for missionary purposes at home and abroad. For this year they appropriate but $850,000. While the large balance in the treasury in 1865 has been gradually consumed, the contributions have so far fallen off that, at the annual meeting in last November, they were in debt $178,525, and since then the debt has nearly doubled. Unless a grand rally is made during the next thirty days, the Board will close its next financial year with a debt of $350,000.—*Am. Presbyterian.*

Morocco.—The Empire of Morocco, though lying within sight of the mountains of Spain, skirted every year by thousands of Englishmen on their route to India, and receiving a constant influx of visitors, either for business or pleasure, contains not one preacher of the Christian faith, unless we except a small Romish monastery at Tangier, under the protection of the Spanish embassy. The Moors are a fine, manly race, devoted to their religion, and would, if converted, exert a mighty power for good in Africa.

Egypt.—The United Presbyterians are rejoicing over the prosperity of their work in Osiout, in Egypt. In this important town the Copts have split into parties favoring or opposing the Evangelical faith. Some native converts started an evening Bible-class, attended by quite a number of priests,

and two of the bishop's nephews, themselves priests. The opposition was great; but the leading members of the laity said that it was a laudable thing to study the Scriptures, and should be encouraged.—*Observer.*

THE REFORMED BOARD OF FOREIGN MISSIONS.—The statements of the Finance Committee of the Board shows that the treasury is indebted to the amount of $35,000; that on the 1st day of November drafts from the missions amounting to $7,000 will be due; on the 15th, $4,200, and on the 30th, $3,500, the total amount necessary to remove the debt and meet the expenses of the remainder of the year 1868 being about $50,000.—*Reformed Church Messenger.*

OHIO.—At a late meeting the Synod of Ohio adopted a plan and determined with a new energy and zeal to enter on the work of Home Missions within its own bounds. To carry out this plan the Synodical Committee of Missions have elected Rev. Alex. Scott, pastor of the church at Savannah, as general agent and missionary for the Synod. It is probable that he will accept.—*Presbyterian Banner.*

MEXICAN EVANGELICAL DIRECTORY.—This organization, as its name indicates, aims to give direction to the evangelical movement in the Mexican Republic. The central circle is in the City of Mexico, and holds a religious meeting every Sabbath, and aims at the establishment of a church, Sabbath-schools, theological seminary, and religious press, to circulate books, pamphlets, and papers.

A MISSIONARY NURSERY.—Near Basle, in Switzerland, is the Pilgrim Mission, where there are some sixty or seventy brethren receiving instruction in a three years' course of study, and fitting themselves for missionary work. Mission experience is gained in the sixty neighboring towns and villages. Manual labor is combined with mental pursuits.—*United Presbyterian.*

HOW MANY?—The Congregational and Presbyterian churches sustain one foreign missionary to about every 31 ministers and 3,000 members; while the Covenanters have one in foreign lands for every 60 members of their Church. In the same proportion, how many ought the Liberal Christians of America to sustain?—*Liberal Christian.*

FRENCH IN AMERICA.—The French population of New York alone is nearly fifty thousand; and yet there are but two French churches to accommodate them, one of which is Episcopalian. The French population of Chicago is somewhere about thirty or forty thousand; yet there is no French church in that great city.

PERSECUTION.—At one of the German missionary stations in South Africa, a fearful persecution is in progress. The heathen King of the province, becoming alarmed at the rapid advance and influence of Christianity among his subjects, ordered every Christian to be killed, wherever he might be found.—*N. W. Presbyterian.*

TOUNGOO.—Mr. Bunker, a Baptist missionary to the Karens in Toungoo, writes that there are 177 churches, with a membership of 5,372. He says that there are many Christian villages never yet visited by a white teacher. Seven Roman priests are now upon the ground, laboring among the heathen in the jungles.

FIRST MISSIONARY.—The first foreign missionary of the English Society for the Propagation of the Gospel was sent out in 1702 to the State of New Jersey. His name was George Keith, and he was a fellow-student of Bishop Burnet, in the University of Aberdeen.

THE Baptist churches in Sweden report during the last year 850 members by baptism. Nine new churches were formed, and the total number of Baptists was 7,478 in 191 churches.

SAILING OF MISSIONARIES.—The Rev. James W. Vandyke, a recent graduate of the Seminary at Princeton, New Jersey, with his wife sailed on the 9th ult., for Bangkok, Siam, to join the Siamese Mission of the Presbyterian church.—*N. W. Presbyterian.*

PROGRESS IN CHINA.—Bishop Williams of China, writes to the *Spirit of Missions*, New York, that the Emperor of China has issued an edict forbidding re-building of destroyed, and the repair of decayed temples, excepting the temples of Confucius.

REV. DR. KENDALL, Secretary of the Presbyterian Committee of Home Missions, has returned from his European visit.

AMONG the Choctaw Indians are sixteen Christian churches, 1,100 communicants, and 1,500 Sabbath School children.

AUSTRALIA.—The Moravian missionaries have penetrated 700 miles into the interior, among the aborigines.

THREE missionaries, Rev. E. M. Clark and wife and Mrs. Simons, have sailed from Boston for the East.

THE revolutionary movement in Bulgaria will unfavorably affect evangelistic labors.

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From Salt Lake Eastward.

New York, Oct. 31, 1868.

The journey from Salt Lake to the western terminus of the Union Pacific Railroad we found exceedingly tedious and not without danger. Passing out of the great valley, our route lay through Parley's, Weber, and Echo cañons. The Divine Architect has furnished man with an easy natural road by these connected valleys, upon which he can travel with safety through the mountains.

Brigham Young and Bishop Sharp have taken the contract to grade sixty miles of the railroad, and wherever we came in contact with their operations, the stage-road, formerly so good, was in a wretched condition. This was especially the case in Echo Cañon, where the valley is so narrow that there is scarcely room for the stream on one side and the road on the other. Our path was like that of a ship across a stormy sea; at one time we were mounting up towards the stars, at another descending suddenly in the direction of the earth's centre. Nearly every stage which had gone before us for the last ten days had overturned, in several instances severely injuring some of the passengers.

Fortunately, we escaped such a calamity, though we were repeatedly as near to the catastrophe as possible without actually experiencing it. The general appearance of the country is more inviting than to the west of Salt Lake. Land suitable for tillage and pasturage may be found, and here and there you see the log hut of the settler relieving the dreary solitude of the scene.

In the vicinity of Fort Bridger we saw a remarkable geological formation which gives character to the whole region, in the shape of elevated bluffs, with a flat and apparently decapitated surface, as if some mighty leveling process had taken place when everything was in a plastic state.

Beautiful mountain streams abound in the neighborhood of the Fort, which is pleasantly located in the midst of a wide and grassy plain. It was only the want of time which prevented us from paying our respects to the Chaplain of the post—Rev. Mr. Leavitt—who is the solitary representative of Presbyterianism in all that region. We learned from the soldiers that his labors were appreciated, and that he was accomplishing a good work.

At midnight of our second day out from Salt Lake we were startled by a shrill sound which rose above the din and rattle of the coach, and announced the proximity of the iron horse.

Without regret we bade farewell to the tardy wagon which had borne us along these many weary days and nights, and accepted the proffered seat in a commodious car.

Green River, at that time the terminus of the road, now far in the rear, is 189 miles from Salt Lake, and about 1,000 miles from Omaha, but, although we had not made more than a third of our journey, we felt that the remainder was comparatively an easy trip. It was here the telegraph operator told us that San Francisco had again been disturbed by earthquakes, with more disastrous consequences than ever before. We hoped these tidings might be exaggerated, and yet our apprehensions were henceforth in constant conflict with our hopes.

From the car windows we saw frequent flocks of antelope feeding in the distance. When within range the ready rifle of the passengers was brought into use, happily without wounding a single one.

At each of the stations little mud forts, with their limited garrisons, made known to us that we were passing through a region where there was danger from the savage.

Coal measures are also opened within a short distance of the road which promise a supply of fuel adequate to its utmost necessities. In this circumstance we discover a remarkable evidence of Divine forethought, for there is such a scarcity of wood along the entire line that, without some substitute, it would be almost impossible to make the enterprise successful. God has opened up a path in the desert, and made a highway for the nations through the waste places of the earth, and He shows to man where are concealed the treasures he had prepared to this end.

From Council Bluffs, on the banks of the turbid Missouri, to Chicago we passed through a rich and beautiful land, rapidly filling up with inhabitants and still in the infancy of its development.

At Chicago we spent our second Sabbath, attending on the ministry of Rev. R. Patterson, D.D., whose large and costly church was filled with an attentive congregation.

We noticed here a want which is too characteristic of our people, namely: an apparent neglect to attend upon the stranger. I saw several young men come in at the door and stand in the vestibule, then turn away and depart, because "no man cared for them." How easy it would be for two or more brethren to stand in the vestibule and welcome, with a cordial shake of the hand, those who turn aside to worship. How much good might be done in this way, and how little it would cost! This is a duty which should not be left to the sexton, it belongs to the officers of the church.

From Chicago, by an easy two days' journey, we reached well known friends and our childhood's home, grateful for the care and guidance of a faithful God, who brings us by a way we knew not, and is able to keep us even to the end. J. S. W.

The Heathen Among Us.—II. The Difficulties Encountered by the Missionary.

Having the heathen thus among us ready to be approached, why has so little been done? The answer to this question must be found in the peculiar nature and difficulties of the work, and the manner in which it has been conducted.

The conversion of the Chinese is perhaps more difficult than that of any other people, owing to the character of their education, and their almost blind reverence for the past. They have few theories about religion, and do not need any. It is quite enough for them to know that their ancestors, the sages of the felicitous times of 2,000 years ago, worshipped just as they do. To overthrow this religion you must weaken, and, to a great extent, destroy their veneration for the past. It cannot need any argument to convince any intelligent person of the extreme difficulty of this. Yet without it success is impossible.

Perhaps a more serious difficulty than even this, is found in their ancestral worship. From earliest childhood they are carefully instructed in this, and taught to regard it as of the greatest importance, and a most imperative duty. They occasionally worship their living parents, and erect tablets to those deceased, daily burning incense and kneeling before them. This custom must be given up, and the convert forced, in the estimation of his countrymen, to commit a crime equal to murder, before he ceases to be an idolater, and can be received into membership in a Christian Church. The Jesuits have cunningly surmounted this difficulty by allowing them to continue this worship, which they excuse by calling it a mere ceremony of respect in memory of their dead.

The pride of the Chinese is another serious obstacle. They yield in national and individual vanity to no people in the world. They believe that their Empire absorbs nearly all the territory of the habitable globe, and all outside of it are tributary barbarians. Their government, that of an irresponsible despotism, is in their estimation the freest and best. Their philoshophers and sages are the wisest, and their military heroes the bravest of mankind. They have the same ideas in reference to their language, manners and customs, and religious belief and observances. To adopt the ideas of Outside Barbarians is humiliating, beeause it is a confession of weakness or error. Yet this acknowledgement must be made by the convert.

Conversion of the Chinese almost denationalizes them. They lose the prejudices and bigotry characteristic of their people. Yet, even more than this, because it brings with it pain and disability hard to be borne. The convert is regarded by his people with much less respect than before, and is by many held in contempt, and refused recognition as a friend or equal, for his heinous crime of forsaking the cherished faith of their ancestors. In many things, he is made to feel keenly his altered relations with his countrymen. The Chinese Christian makes a greater sacrifice for his faith than is possible for us. It requires a hard struggle and earnest faith to do it.

These are but a few of the more prominent difficulties encountered by the missionary. There are many which could not be enumerated without pages of elaboration. But, great and numerous as they are, they never have discouraged, and will not now discourage, a zealous and faithful Christian minister. They only render more pressing the necessity for surmounting them. Great as they are, they have all been overcome in many thousands of instances, and the prayers of Chinese converts in China and California have brought God's blessing upon the true missionaries, who, in spite of obstacles, discouraging to faint-hearted men, persevere in their work, doing their duty, and leaving the issue with God. C.

Church Music in Philadelphia.

In your issue of October 15th, you notice that a Baptist church in this city is about giving up its choir and returning to the old plan of congregational singing—the people to worship God themselves, without depending on paid deputies. You further refer to one church where about $2,000 is paid for the music yearly.

I have had occasion lately to make some inquiry as to the amounts paid by leading churches in this city, and the result is a little startling. In three prominent Episcopal churches the sums paid respectively are about $3,500, $3,000, and $3,000. In what are regarded as leading churches in our own denomination, one pays about $2,300, another $2,000, and another $1,900, while two are content with the "low" cost of $1,400 and $1,150. These are irrespective of the first cost of the organ and annual repairs.

Abstractly, good music is better than bad. The old Quaker told some truth when, on being twitted for giving money towards buying an organ for a church where violins and flutes had been used, he said, "if they will worship God with a machine, I would like them to have a good one;" and a good choir can make more pleasing music than a congregation, singing as they often do, without a competent leader and knowledge of the tune. But things good in themselves may be acquired at such a cost and with the loss of so many other essentials, that it would be better to do without them, and be content

with an æsthetically inferior article, provided the real object is obtained.

According to our view, the real object in singing is to give audible expression to the emotions of praise and love of the worshippers.

Delegated worship is no worship at all. Its value is in the fact that it is done by the worshippers themselves. The question arises with serious import, whether the tendency that is developing itself in our churches to secure accomplished musicians to conduct the music, regardless of the expense or of the character of the performers, has not the effect of destroying a proper sense of the service in the minds of the congregation, and leading them to depend more upon the form than upon the substance. My own experience is that it does. As far as I can judge from conversation with others, I believe that they are equally affected. When they speak of the singing, it is not of the tenderness and devotion of the words so expressive of Christian feeling towards a God and Savior, but of the exquisite harmony and modulations of the voices—the taste and appropriateness of the accompaniment. The shell, not the kernel, is the absorbing theme.

The grand old Presbyterian Church with its memories and its future, cannot afford to lay aside this means of grace. The united voices of its people have gone up in acceptable worship to God from hillside and glen in persecution, and from the battle field in time of trial; and we need it in the fight of spiritual religion against ritualistic forms, which is raging at the present day.—*American Presbyterian.*

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San Francisco, Saturday, November 28, 1868.

THE WORTH OF MONEY.

There are some men who have little regard for anything except money. They graduate happiness, worth, life itself, according to the number of dollars they may possess, and they have no ambition but to get rich. Now, two things may be said to such men which, would they heed, they would be far more comfortable than they now are, and of far more use to the world. One is, that universal testimony proves that gold is a very poor medium through which to view what has most to do with our dignity and value as men, whether this life or the next be considered. It presents a true vision of this, as really as pieces of coin would block the sight, were they put in the place of the lenses in a telescope. Think of studying the great questions of philosophy and patriotism, through golden media; of making money your interpreter, when reading the Ten Commandments; of calculating the profit and loss as shown in your cash-book, when debating concerning the interests of your soul!

Accepted as a helper, money has marvelous ability to bless, but permitted to sit on the throne, it is one of the worst foes a man ever has. It obliges him to be limited in all worthy views, to reject all noble counsels, to cut the sinews of reform, to check the progress of religion, to dwarf the energies of the man, as to any grand, or good, or heavenly effort. This is the testimony of all touching its effect on any others than themselves.

The other thing which may be said is this: Those who have been the most distinguished, and done the most to bring them honor, as a rule, have at the beginning been poor. In the departments of state, of science, of professional life, of business, even, the eminent men have been those who began their career under the stimulating power of poverty, and, if they gained money as they advanced, found some channels through which a large part of it could flow forth upon the world. Yet it seems as true now as ever, though we may be thankful that God is teaching us some nobler lessons as the result of trouble, that many even decide whether a thing is right or wrong, according to its effect on their pecuniary interest. They may be honest, they may be earnest, but sometimes unconsciously they make their counting-rooms into laboratories, and their ledgers into crucibles, and their desire to succeed in business the furnace, and there they test political questions, and moral questions, and religious questions, so that the result, which seems perfectly just to them, shows very clearly to others the process by which it has been reached. The fact that they are sincere in their conclusions only proves how complete is the delusion under which they labor, and renders it more difficult to convince them that they are wrong.

But there are multitudes who are not sincere. They intend to make their own interest the test, they allow no other, and no issues are so vital to them as the per-cent of their income, or profits of their business. It need not be argued, that those who are thus controlled, must break the power of money over them, or fail entirely to attain what men should strive to possess. They are not fit to consider general questions. They cannot properly regard the rights of others, or their duty to God, and they never can, till they come forth from the narrow range of pure selfishness into the open ground of principle, considered in its abstract relations. God often employs strange methods to teach us that there are things worth more than money, and the truth becomes most beautiful when we really learn it. Integrity is worth more, honor is worth more, a clear conscience is worth more. And going out of ourselves, what shall we say of law, and right, and liberty, and religion? Will you weigh these against gold? Has gold any worth where these are not? Has business any security when these are disregarded? In any councils, private, social, political, is there any safety when the ruling elements, the power that will be obeyed, is money? We have no source of danger to our nation, that compares with this, which is at the base of most of our great national evils. There is no Moloch throughout our borders, on whose altars more amazing sacrifices of principle, and all dear and sacred interests, are piled, than upon those of Gold. There is necessity that in some way we be taught that duty and God will not always consent that their place be usurped.

If your pecuniary interest is standing between you and your serious regard for those great blessings for the race to which God is pledged; or, if this is preventing your attention to the welfare of your soul, be free from its power. For, rest assured, as God loves you, and will care for the eternal rather than the temporal, he will teach you in some way, that money thus valued is a curse, and that the sacrifice of all is a small price for the triumph of right, and personal salvation.

THE LITTLE THINGS OF LIFE.

Nothing will more surprise us at the last day than the long catalogue of those acts that have passed from our memory. We shall then learn, what we ought to bear in mind from day to day, that life is made up, for the most part, of little things. It is not that one does a few things that attract the notice of other men, but that in his everyday life he does his duty, which makes known his character. A man does not show his love for his wife by a splendid present once a year, and marked attention when in company, and running for a physician when she is sick, but by all the little acts of courtesy and kindness that may cheer their daily intercourse. You visit a picture gallery, and at first a few prominent features of the various paintings attract your notice. But as you study them carefully, you find it was not the bold dash of the brush, that made here a mountain and there a rock, which created the beauty of the landscape, but the thousand touches of the pencil, that have clothed the whole scene and made it true to nature. It is not the main outlines which form the charm of the portrait, but the delicate lines and shadows which distinguish the face.

You go to a concert-room and listen to a grand piece of music. It is not the high note of the trumpet, nor the bass of the trombone, or the emphatic strains of any instrument, that hold you entranced, but the blending of a multitude of tones, the sublime harmony of the high and the low, by the falling in of all the parts, themselves subordinate, yet making together all that you admire.

So there is no life of prominent parts alone. Life is the filling-up between these. Yet how few conduct themselves as if this were true. The way through which God will lead us, if we submit to His guidance, is one over which we must pass step by step. Every moment has its duty, every day its bearing on our life. Air castles rise before us in full form and beauty, in a moment, but real castles must be built, as stone after stone is laid in its place —the product of labor and expense for years. The Christian character is no air castle; it does not attain perfection at the will's command, but is erected slowly—the result of what is said, and felt, and done, from day to day. This is the difficult part of our religion. To do, now and then, a great thing; to give a large sum of money for the Church; to take a leading part in some important movement; to perform any act that men are disposed to praise, is not hard for those who have the ability thus to make themselves prominent. But to be a consistent, growing, everyday Christian is by no means easy, and many a man who is quoted widely as a noble exhibition of piety, would show a private and social history that would be a libel on religion—not because he resolves to neglect his minor duties, but because he finds it so difficult to do them. None should forget that the Lord's words are true respecting all of us: "He that is faithful in that which is least, is faithful also in much." It is not the warp of life which constitutes its substance, but the filling, the woof, and each one should be certain that this is of real worth.

Bible Union and Col. II: 12.

I quote from the new version, Col. ii: 12: "Being buried with Him (Christ) in the immersion, wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead." I may not dwell long on the doctrinal teachings of this passage. I think all will admit that we are buried with Christ in the immersion (Greek: *baptisma*), that we are raised with Him in the same, and this through the power of faith. I think, also, I am justified in saying that in this *baptisma* (immersion) is signified—see previous verse—the circumcision of our fleshly lusts, the putting off the body of sin, and our spiritual resurrection to a new life in Christ Jesus, all through the character of faith; that is, baptism (immersion) signifies death unto sin in Christ and resurrection to a new spiritual life. Such, I believe, is the view the text sustains and teaches now, in place of the deep spiritual significance of the term *baptisma*, representing to us one of the sublimest and most glorious of the mysteries of Christian revelation. We are restricted, by the scholars of the Bible Union to a mere physical operation; for, by their view of the meaning of *baptizein*—the root of the *baptisma* of the text—we are shut out from the association of any spiritual power with the term *baptisma*.

The materialism which is inseperable from the primitive meanings of *baptizo* and immerse, which they have so positively adopted as the spiritual sense, in its application to *baptizein*, shuts us up to the reception of *baptisma* in a secular and ordinary sense, with the express understanding that no ecclesiastical or metaphysical meaning must be allowed.

I believe there is nothing more prominent in the faith of the Baptist Church, or no article of their faith more cherished or dearer to them, than the deep spiritual significance of baptism or immersion in the truth which they find taught in this text and the parallel passages in Rom. vi: 4. I may say I think, with perfect correctness, that these texts go more into consideration, in the separation of the Baptist Church from others than the whole Scriptures beside. They find in immersion the grave in which the old man of sin is buried, and from which the new man arises to newness of life in Christ Jesus, and in this spiritual view of *baptisma*, and the deep Christian mystery signified by it, the Church in general fully coincides, while they do not follow out the mode to the letter. It is cruel, then, that our Bap-

tist brethren should be thus wounded in the house of their friends, and, as it were, by the side of their very altars; for their chiefest scholars, and such as represent the Bible Union, declare that there is in *baptizein*—the root of *baptisma*—only such meaning as is found in the English word immerse in its ordinary and secular use, with an emphatic denial of any power peculiar to the Church, or anything beyond that which is strictly physical: "Not an ecclesiastical act; not a metaphysical act."—*Dr. Conant.*

It is hardly possible that the Baptist Church, as a body, will sit quietly by and see their sanctuary despoiled of its sacred things, and the very Christian ordinance which they are accustomed—may I not say—to glory in, that it was understood and performed by them alone in its strictly Scriptural sense, is, after all, a mere physical operation, limited in the extent of its application by immerse, in its secular and ordinary sense, so that when they go down into the water and are immersed, thinking that in the immersion they signify death unto sin, and in the coming out of the water, newness of life, they have only performed a physical operation, without spiritual significance. The spirit (see Scovel, as quoted by ———, Bible Union), "fixing the thoughts on immerse; nothing more, nothing less."

I go beyond this. I do not believe the Baptist Church, as a body, will consent to see the Holy Scriptures thus mutilated and despoiled, and the fulness of the idea which they have been accustomed to receive and entertain in baptism as a term of spiritual significance, stricken out from the Word of God by this literalistic and modalistic theory of the Bible Union, but that many will adhere to the view of Dr. Judson as correct and Scriptural, when he saw, with all other Christian people, a spiritual meaning in *baptizo*, which was far deeper and more comprehensive than could be embraced in any literal immersion, and therefore compounded terms in the Burmese language and formed a new word, that it might represent to the Burmese reader a new idea and a principle hitherto unknown to them—one of divine revelation—in the sacred, holy dipping of the Christian religion, corresponding, in its spiritual significance, to the *baptisma* of the original Greek, and the baptism of the English tongue.

Should the Baptist Church of the present day, however, decide to adopt the views of the Bible Union, they must throw overboard Dr. Judson and his views, as unscriptural and void by the new light of Dr. Conant and his associates; for the views of the two are perfectly contradictory and unreconcilable, and hence, one or the other must contain vital error. If the position of Dr. Conant be correct, then Dr. Judson, in affixing a spiritual meaning to *baptizo*, has added to the Word of God ideas which do not belong to it. But, on the other hand, if Dr. Judson were correct, then the employment by Dr. Conant of immerse, with its strict limitation to its ordinary sense, was the divine word of the sacred mysteries of Christian revelation, and leaves an ordinance of Christ's Church, by the very terms with which they define *baptizein*, as barren of spiritual significance as the immersion of Cupid by Anacreon.

And here there must be a division. *Baptizo* and its cognates cannot be shut up to a strictly literal sense by express limitation, and still have a spiritual sense beside. It must be open to the perception of every one that *baptizo* cannot mean with Dr. Conant immersion in its secular sense, and emphatically nothing more, and still mean with Dr. Hackett cleansing from sin; with Dr. Ripley, purification from sin; with Spurgeon, washing of sin; and with Judson, a sacred, holy dipping. Those who hold to the spiritual significance of *baptizo*, as used by the sacred writers, will be satisfied with baptize in English, and Dr. Judson's new compounded word in Burmese, but those who hold to the simple classical meaning of *baptizo* in the New Testament will demand immerse in English, and in Burmese the mutilation of the term of Dr. Judson till it shall no longer signify, as he would have it, "a sacred, holy dipping," but "the dip, and nothing but dip," of Carson.

It may be a matter of surprise to the simple minded Burmese Christians that the term given them for their faith by the revered Judson should need to be dismembered by innovators, but the work of reform must go on. If baptize must be left out of the English Bible and a word signifying nothing but the secular idea of immersion put in, consistency will demand that the same process be applied to the Burmese version, and the sacred, holy dipping of Judson be reduced down till it shall also represent to the reader nothing but the secular idea which was found in the term before Dr. Judson compounded it with other terms to represent a Christian ordinance.

It is a mystery to me why this iron-banded literalism should be demanded for *baptizo*, when the principle is admitted, without dispute, that other words take, in the use of the sacred writers, a spiritual sense. Dr. Conant finds it in *euvangelion*, and from its literal sense of good news it grows to signify, with him, the Gospel, the whole power of Christian revelation. *Proskuneo*, in his view, rises from simple prostration to mean divine worship. *Pneuma*, as all who can open the lexicon will see, from its primitive idea of wind, lifts in dignity and spiritual significance up to mean the third person of the Trinity, and this principle, so universal in its application, if it does not certify, at least affords a strong presumption, that *baptizo* rises also from its primitive sense by the use of the sacred writers, and is employed by them to set forth truths which are peculiar to the system of Christian revelation. F. B.

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Current Literature.

The Unconscious Truth of the Four Gospels.

A book sometimes has a value beyond the mere truth it contains, or the direct influence of its contents. Indeed, its errors, if it has any, often become spurs to thought and investigation, and its wrong inferences suggest those which are correct. We have read the little work of W. H. Farness, of which the title is given above, published by J. B. Lippincott & Co., of Philadelphia, with the feeling that it is one of this class. The views of the author are in some cases vague and fanciful, and he gives some interpretations of Scripture, and explanations of fact, which we cannot accept. Yet his sentiments, when rejected, open the way for the truth more confirmed and beautiful than it seemed to us before, and his wrong interpretations seem only to make more clear what we are glad to receive as right. Moreover, there is much in the book which every thinking man will gladly welcome, as furnishing new light and stimulus in his study of the Gospel narrative respecting Jesus. It reminds us throughout of the books more than the world itself could contain, which John tells us might have been written, if the attempt had been made fully to illustrate the impression Jesus made upon His disciples by what He taught and what He was. The style of the author does not always bear criticism, and there is a want of definiteness sometimes in his propositions, and in his reasoning; yet his work has a charm that continues its influence to the end, and there will be a large balance of gain to every one who reads it. Here are some passages that present him as he appears throughout the book:

As I read the history of Jesus, He seemed to me, in a manner the most impressive, to have lived always from within, spontaneously, out of the unexampled fullness of his own being. It is in his wonderful personal force that I discern the divine presence and inspiration in Him. It is because he was always natural, human, that he impresses me with the conviction that the Highest was with him and in him just as it is with and in all Nature.

Jesus has all along been conceived of as if there were a divinity in him apart from his personality, something superadded and communicated to him from without, or, as if he always spoke and acted under an authority external to himself; whereas it is in the natural style or method of his thoughts, emotions, and whole bearing and conduct, in a word, in the man himself, that the Highest becomes visible. Extraordinary and original as he was, to speak, to do, and to be just as he spoke, did, and was, appears to have been as natural to him as his gait or his breathing. All flowed out spontaneously and irrepressibly from the very heart of him. This, I say, is a representation of him to which no justice has as yet been done. It has not been seen how much there is in the Gospels to warrant it. Indeed it has scarcely ever been remarked that he was original.

The time was, before I had studied the Gospels with special care, when I was continually at a loss to discover any natural sequence in the incidents and sayings which they narrate. I could not understand why Jesus said just what He is related to have said, why something, anything else, would not have been equally pertinent. But the more fully I have kept in view His nature as a man, thinking, feeling, speaking as a man, nay, more, when I only considered the significance of the words in which the story is told, the vital relation of one thing to another became visible to me. Then the letter, once so dead, began to start into life. And what a life!

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Punctuation.

The one thing always to be borne in mind is that the duty of punctuation is not to obscure but to render clear the expression of thought, and that the success of one's efforts depends upon the completeness with which this duty is fulfilled. That pointing, then, best fulfills its important though subordinate office, which attracts the least attention to itself. On the other hand, it is a good rule to let the force of one's thoughts depend as little as possible on the punctuation marks; remembering the English custom of forbidding the use of points at all in the engrossing of certain documents, as a prevention of ambiguity. Undoubtedly, too, other things being equal, the less points one employs the better.

A general correctness in respect of punctuation may be acquired without much difficulty by everyone, and certainly should be acquired; but a knowledge of the real philosophy of the thing, a delicate perception of the meaning of the different points, and of the subtle shades of distinction which often pertain to apparently similar passages, and thus require different pointings,—all this, and much like it that need not be specified, only the closest observation and long experience can bring. It is the natural fault of printing-house punctuation, that though always in the main correct, it is not always or usually tasteful or delicate. It is too much after certain "rules" which a particular printer has adopted, and which to him have no exceptions. In a word, it lacks the individuality of the writer. The habit of entrusting the final pointing of a manuscript to the printer, may be compared to the habit of deputing the "reader" to re-write it, as is sometimes done. The fault in both cases is the same in character but differs only in degree. Aside from its bad effects on themselves, this ignorance of writers often causes others to suffer; for by relying for correct pointing entirely upon the printer, they force him into the habit of adapting to his own "rules" the marks of those who do punctuate correctly, and who, if unable to scrutinize the proof, are apt to be vexed by his variations from the "copy" prepared by themselves.

The comma is generally well enough used, though made to do more than its rightful duty by those who think it is always a "safe" mark to employ. They often make it take the place of the semi-colon which they are distrustful of, and sometimes of the colon which they avoid altogether, though the period is oftener used in the place of the latter. Printers are apt to depart from the "copy" when commas are used to indicate a parenthetical clause. They incline in such cases to omit one or both of them. When several adjectives come together and the last two are connected by "and," the writer may sometimes desire to express the comma before "and" and sometimes to omit it, but the printer is apt to follow one rule or the other without variation, not comprehending that there may be different shades of meaning in cases apparently so similar. The mistakes in using the period mark to indicate abbreviation are numerous and amusing. Notable among them from its frequency is the error of abbreviating *Doctor of Laws*, or the Latin *Legum Doctor*, by *L.L.D.*, pronounced *el-el-dee*. Inasmuch as the *L* is doubled to denote the plural of *law* or *lex*, it is of course absurd to punctuate or pronounce the abbreviation as if each *L* stood for a separate word. LL.D., pronounced *double-el-dee*, is therefore the only correct method of abbreviating *Doctor of Laws*. And yet people who profess to be educated, still cling to this senseless blunder and sometimes go so far as to assert its correctness. This example well illustrates the danger of leaving to the printer the decision of such matters. Mistaking the significance of the letters, he has, by his vicious punctuation, encouraged among men who should, and probably do, know better, an habitual mis-pronunciation of them, indicative of ignorance or carelessness. The apostrophe, indicative of the possessive case or of omitted letters, is also often misunderstood and misused.

The skilful employment of the marks of quotation is a difficult accomplishment. To say nothing of the nice judgment required in selecting a tasteful quotation, the right expression of it is by no means easy. Sometimes the inverted commas may invest a word with "biting-sarcasm," sometimes their removal from the accustomed place may have the same effect. What is true of punctuation in general, is especially true of this branch of it, in which any but the most general rules are utterly valueless, and everything depends upon the good judgment of the individual.

The exclamation point is perhaps as badly abused as any, by persons given to superlatives, and may be safely let alone entirely by those who do not comprehend its significance. The mark of interrogation is often misplaced at the end of a sentence, when it should stand in the middle, through some false notion of necessity. Both the symbols are frequently included in a quotation when they belong outside it, or the reverse; for printers rarely distinguish between cases in which the interrogation or exclamation is a part of the quotation or independent of it. The brackets are rarely misused, being in general employed only by those who understand them. The sins in regard to them, if any, are wholly those of omission. The marks of parenthesis, which the old spelling book used to say were interchangable with the brackets, seem to be gradually giving way to the dash, and sometimes to the comma, and even to the colon. Their clumsy appearance naturally tends to drive them out of use, yet there are cases where no other points can well take their place. The dash meets with perhaps as indiscriminate a usage as any of the points, not even excepting its friend the comma, which it so often supercedes. Like it, it is also thought to be an eminently "safe" mark to employ, and with many it takes the place of everything short of the full stop. Yet with the careful writer it has its own place, outside of which it is never allowed. The hyphen may be considered the opposite of the dash, as it joins rather than separates. The rule that it should only come between the different syllables of a word divided by the end of a line is, now generally disregarded in practice, for the greater convenience of printers. There seems at all events, no other reason for the neglect of so sensible a regulation, which in manuscript at least should always be observed. In what compounds the hyphen should be used and in what avoided, the writer's tact and experience must decide.—*Yale Literary Magazine.*

Educational.

Mental Exercise in Words.

Much mental exercise may be derived from the due mastery of words. Take examples: beginning with the word *sycophant*. We first master its orthography; this involves the use of the eye, and of the memory. Then we learn to pronounce it: which taxes the ear and the vocal organs. Then we call it a noun: which implies classification. Then, we take note of its derivation and elements. It means, literally, a fig-shower, fig-informer, "one who watched and informed against persons who exported figs from Attica contrary to law." Its popular meaning of one who does cringing things for the sake of winning favor from the great is only a natural expansion of the literal. But, thus to trace the origin of a word, with its amplifications of meaning, requires analysis and the pursuit of causes. Again, take the word *meerschaum*. Like the word sycophant, its due acquisition taxes seeing, hearing, utterance, memory, classification, analysis, and the discovery of causes. To apprehend the word fully, however, would require a further exertion of imagination. It means, literally, sea-foam, and to perceive the propriety of its application to a light, white clay, demands an effort of the comparative, or imaginative faculty. Again, take the word *velvety*. The due mastery of this word would call into play not only the faculties mentioned above, but also, and distinctively, the sense of touch. So with such words as *peppermint* and *vanilla*. The complete attainment of the ideas conveyed by them would demand an effort of the senses of taste and smell. Now, to review. The mastery of the words cited calls into play the powers of vision, touch, taste, smell, and hearing. But this is Perception. They also tax Memory and Imagination. They likewise require

the effort of classification and analysis, which are efforts of perception. They also involve the recognition of causes, which is a power of intuition. But these are all the mental powers, to wit: Perception, Memory, Imagination, Reflection, and Intuition.

C. R. C.

A Painting at Calistoga.

We find the following article in Rev. Mr. Sawtelle's *Spare Hour*. It belongs to a class of articles which have an important place both in self-culture and the training of others. One zealous of self-improvement will find it profitable to read such pieces and endeavor to reproduce to his mind's eye the scene described. One engaged in teaching will do well to require, as an occasional exercise in composition, the description of some accessible picture.

A trip to Calistoga, the young Saratoga of California, will pay, if nothing else were gained except to gaze upon Rubens' celebrated painting, the Brazen Serpent. It once adorned the drawing-room of Jerome Bonaparte, and was purchased by Mr. Brannan, the proprietor of this summer retreat, at an expense of $8.000. It was painted over 200 years ago, and has that subdued mellowness that age gives to pictures. It is 10x8 feet, and contains twenty-one figures.

Moses and Aaron, in sacerdotal garments, occupy the left. Subdued anxiety is depicted on their countenances, that all the murmuring, sin-stricken Israelites might look and live.

Some of those in the scene have already passed beyond hope. In the foreground are two athletic men who have tasted the bitter fruits of repining. Their bodies are encircled by the venomous serpent, and the blood oozes from their bitten limbs. The head of one rests on the lap of a loving wife, whose face is the picture of deep conjugal anguish. Plainly can be read the wish to die and be buried with the object of her affections.

Very near stands a blooming mother, holding aloft a precious boy of five or six summers, and endeavoring to turn his eyes to the only hope of salvation. This prominent female figure has the face of Rubens' second wife, to whom he was so tenderly attached that in every group he painted where there was a female face, she was the principal figure—a circumstance that Mr. Beecher says does more credit to his heart than to the fertility of his fancy.

A little in the back-ground is an aged, decrepit mother, her face marked by deep care lines, supporting the fainting form of a young and blooming daughter, her household jewel, and encouraging her to look and be saved from the jaws of death. The maternal anguish of that mother's features will long linger in our memory.

Fathers were there also, bearing their precious ones, and directing them to look and be healed.

One figure at the right, far distant from the High Priest, like scorners in the back seats of the church in times of revival, particularly attracted our attention. His folded arms and careless air told of his incredulity. His thoughts could be read from the expression of his lip and eye. He evidently regards the high priests as humbugs, and chooses rather to run the risk of losing his life than to try the *simple remedy* of turning his eyes to the lifted emblem of our Redeemer. Like Korah, Dathan, and Abiram, he dares the vengeance of God, and "rushes upon the thick bosses of his buckler."

In every other figure there is a mark of earnestness; intense interest of form, feature, expression, attitude, which makes the contrast of *one* stoical face the more striking. There is a sense of reality in the picture which burns into the memory. The study of such a work by the conception of one of the old masters, does the heart good and enlarges the mind. Never before have we so felt the force of these texts: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." "And I, if I be lifted up from the earth, will draw all men unto me."

"High lifted on the cross
The spotless victim dies;
This is salvation's only source—
Hence all our hopes arise."

A Model College.—The Iowa Agricultural College opened last month. It receives pupils without distinction of sex. While the young men learn farming, the young women will learn to garden, to cook and keep house. This college is founded partly on the proceeds of the national grant of lands, and the State has determined the grant shall be impartially employed. It is a sound principle for an American State to recognize so emphatically that there shall be no distinction between the sexes in respect to the enjoyment of public educational advantages. With practical instruction for all alike, the problem of employment for a large class or women would be solved. Equal training for the uses of this workaday world would give equal readiness to meet in a courageous spirit all its difficulties; and while the best traits of true womanhood would not be impaired, the general character of the people would eventually be elevated. It has been stated that the University of California is to be conducted on this broad principle—at least to this extent, that if young women apply, with the proper qualifications, they will not be rejected.—*S. F. Bulletin.*

Personal.

Rev. A. Fairbairn, of Tomales, has received a call from the Presbyterian church in Chico, to become their pastor. It is understood that Mr. Fairbairn will accept the call and will commence his labors at once.

Mr. Alpheus Bull has been elected President of the California Prison Commission for the next year. Hon. E. W. McKinstry is Vice President.

Rev. J. W. Brier, pastor of the Congregational church at Clayton, will labor as an evangelist in Calaveras and Tuolumne counties.

Mr. W. C. Ralston has been elected a member of the Board of Regents, in place of ex-Gov. Low, resigned.

Rev. E. P. Gray has arrived and entered upon the discharge of his duties in the College at Benicia.

Rev. Mr. McLafferty lectured to a large audience in Petaluma on the 20th inst. Subject: China.

Senator Williams, of Oregon, has been presented with a silver brick by his friends in Idaho.

Rev. C. B. Wyatt, rector of Trinity Church in this city, is on his way from New York overland.

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STEAMERS FOR NOVEMBER, 1868.

The following Steamships will be dispatched on dates as given below.

November 15th—GOLDEN AGE, Capt. Lapidge, connecting with OCEAN QUEEN, Capt. King.

November 21st—COLORADO, Capt. Farnsworth, connecting with HENRY CHAUNCEY, Capt. Conner.

November 30th—SACRAMENTO, Captain Parker, connecting with ARIZONA, Capt. Maury.

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The Steamship CHINA, Captain Geo. E. Lane, will be dispatched on Thursday, December 3d, at 12 o'clock, noon, from wharf, corner of First and Brannan streets, for YOKOHAMA and HONGKONG, connecting with the COSTA RICA for SHANGHAE.

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AGRICULTURAL.

Good Advice.

Farmers, recognize these facts, sufficiently at least to give them a trial. First systematize your time and labor; use more mind and more machinery than you have hitherto done. Have certain hours to work, and work with a will; have certain hours to read, and then think of nothing else; have certain hours to spend with your family in social talk, which may be made instructive as well as interesting, and from which both you and they may receive lasting benefit; and above all be always cheerful.

Take care of your health. Your occupation affords a rich variety of exercise, but other things are necessary; observe cleanliness, bathe often; eat slowly and regularly, and sleep in well ventilated apartments. See that every member of your family is strict in the observance of these rules.

Adorn your house and make it pleasant, comfortable and attractive; see that it is provided with books, pictures, papers, and enlivened with music. You say this will take money? Very well. Be assured that a reasonable amount invested in this way will return you a hundred fold. Let all your surroundings be clean and tasteful; observe order; plant trees for fruit; cultivate flowers and shrubbery; keep up the fences and keep the house painted; if a gate hinge or a door knob be broken or get out of order, repair it at once; if a pane of glass be broken do not make a substitute of an old hat; let nothing "go to rack."

All this may look formidable, or even impossible; but undertake it with a determination to succeed and the task will prove easier than you think. Nor will you be alone in the good work. Your wife will lend a helping hand; your children will become interested, and as a result your life will be happier and doubtless longer; your neighbors will point you out as a model farmer, and emulate your example; and, more important than all else, your children will grow up more refined and contented; they will cherish a stronger affection for you, and an attachment to the homestead that will make them cling to it and to you when old age comes on as it soon will if life be prolonged.

Heed the prompter and be happy.—*Congregationalist.*

Hints to Farmers.

Don't buy a piano for your daughters while your sons need a plow.

Don't let your horses be seen standing much at the tavern door; it don't look right.

Don't give the merchant a chance to dun you. Prompt payments make independent men.

Keep good fences—especially line fences; they promote good feelings among neighbors.

A decent, substantial clothing for your children makes them think better of themselves, and keeps the doctors away.

Don't starve your land; if you do, you will grow lean.

Don't buy patent rights to sell again.

Don't become surety for him who waits for the sheriff.

Buy a farm-wagon before a fine carriage.

If you have a yoke of oxen, don't be ashamed of them and give your note for a span of horses.

Don't run for constable; you may get it, and let the plow stand.

Teach your boys to look up and forward; never down or backward.

Don't leave to memory what should be written; it makes lawsuits.

When the labors of the day are past, let good books and newspapers invite the youngsters to the sitting-room.

How to Raise Turkeys.—A "Farmer's Wife" in the *Agriculturist* says: "In the first place, select a good kind. The autumn or early in winter is the most favorable time for that; just before the birds are sent to market. Keep them well during the winter; make pets of them if you like. Mine eat from my hand, and answer to my call. In the spring, a few days before they begin to lay (which is about two weeks after moulting,) put them in an inclosure, where it is most desirable to have their nests, and where they cannot get out. After they have made their nests they may be set at liberty without any fear of roaming or straying. Next, take good care of the eggs. They should be gathered carefully every day and placed between layers of flannel or cotton, in a place of uniformly cool temperature, and turned over every day. In spring, after the turkeys begin to lay, it is often cold enough to freeze the ground, when, if the eggs are suffered to lie out, they will become chilled, and will not hatch. In warm weather it is not so necessary to protect the eggs. As soon as the birds are hatched, feed them warm bread and milk, well peppered, with boiled eggs added; or with peppered milk thickened with cooked corn or canaile, (wheat middlings,) which is better. A little care in these matters will repay all efforts. Before I knew how to take care of the eggs, I set 30 eggs one year, and but one of them hatched! The next year I set 40 eggs, and nearly all of them hatched, and the birds lived."

What Kind of Wood to Buy.—As many western farmers have to buy their wood, it is advantageous to know something of the comparative value of the different sorts. People often pay little regard to the quality of the wood they purchase, but take that which is offered at the least price, as though there was no difference between one cord of wood and another. The truth is, the quality of wood is extremely variable, not only as between the different varieties, but as between specimens of the same variety.

Wood grown on high land is capable of generating much more heat than the same variety grown on low land. So, too, wood grown in a northern latitude is preferable to that grown further south. The wood of old, well matured trees is of greater value than that of those of younger growth. Wind-falls, that have been a considerable time on the ground, trees partially decayed, or wood that has long been piled in a damp place, is of comparatively little value as fuel, and should be bought at a very low price, if at all. It adds much to the value of wood if it is prepared for the stove when it is green, is then thoroughly seasoned, and finally placed under shelter. Care, however, must be taken not to pack it too closely, or to put it into a building badly ventilated, as it is liable to be injured by the dry rot.—*Prairie Farmer.*

Mildews on Grapes.—Dr. H. Schroeder, of Bloomington, Illinois, who has had much experience in raising grapes, writes to the *Country Gentleman* of a remedy which he has found effectual in preventing mildew on his vines. He says:

I will give you my experience, the last two years, on a part of my old Catawba vineyard. About 500 nine-year old Catawba vines, four by five and six feet, on an east slope, rotted several times badly before I selected them for my experiments. After turning the same properly and tying them to the trellises, I plowed the land well between the rows in April, and after the vines were out of bloom I covered the whole land four to six inches thick with straw. This kept the weeds down, kept the land moist and retained the heat. The bunches set well, were large, and the crop so full and healthy that it made an old radical's heart glad.

Now, then, the reason for covering the land. I found, many years since, that mildew appeared after a heavy, warm shower, mostly in the morning or forenoon. When the sun tried to spend all its heat, I saw a kind of mist rising from the fresh ground, and pressed down by the vines, to the reduction of fruit. The soil least congenial is a stiff clay.

Artificial Harvesting.—A process of artificially drying and curing hay and sheaves of grain in wet weather, has been brought before the notice of British agriculturists, by Mr. Gibbs, in a prize essay. The process, which Mr. Gibb has subjected to the test of actual experiment, consists in passing the hay or sheaves to be dried through a shed supplied by a furnace and fanned with a continuous current of hot air. The method is endorsed by the approval of some of the best agricultural scholars in the kingdom.

We often hear of farms "wearing out," but, instead of wearing out, land will improve if properly managed. In Europe, farms which have been under cultivation for centuries have been constantly improving. English farmers say that the man who cannot keep his land from wearing out is no farmer.

Slobbering in a Horse.—A correspondent of the *Boston Cultivator* recommends saltpeter for this disease, and has found it to cure the worst cases. He gives a tablespoonful in the morning, and in three days if not free from it, he gives another dose.

WEEKLY MARKET REPORT.

Wednesday, November 25, 1868.

Flour—Sale of 400 bbls Commercial (Oregon) Extra, from wharf, $5 75. We quote Oregon brands of Extra at $5 50@5 75. We quote city mills as follows: Superfine, in sks, ℔ 196 lbs, $4 75@4 87½. Extra, in sks, $5 75@$5 87½.

Wheat—Desirable lots for shipping are quite firm at $1 75@1 89. Sales include 2,100 sks southern coast, $1 50; 16,000 sks good shipping, $1 75; 24,000 sks choice shipping, $1 80; 2,000 sks prime milling, for local use, $1 82½. Leading shippers refuse to pay over $1 75@1 80 ℔ 100 lbs.

Barley—Market very quiet at $2@2 10 for feed, and for brewing $2 12½@2 25 ℔ 100 lbs, at which latter figure choice brewing, in small lots, was sold yesterday.

Oats—We have heard of no transactions up to noon to-day. The large quantity of Oregon in first hands, rather unsettled the market. The nominal quotations for California are $1 60@$1 90, and for Oregon $1 90@2 00 ℔ 100 lbs.

Potatoes—200 sks Bodega, 80c; 325 sks do, 75@80c; 150 sks Tomales, 77½c; 340 sks Humboldt, 90@95c; quotable as to range, at 90c@$1, latter an extreme figure. The lots of Humboldt by the steamer have been mostly closed out, while those per Staghound have not yet been discharged. There were no receipts of Carolina, this morning; quotable at about $1 12½@$1 25 ℔ 100 lbs.

Onions—Small sales of Yellow were made yesterday at $3 50@$4, while to-day at $4 12½ ℔ 100 lbs was offered. Supply light.

Beans—We quote jobbing rates for first quality as follows: Bayo, 3½@3¾; Butter, 3½@4c; small White, 3½@3¾c; Pink, 2¾@3c; Red, 2½@3c ℔ lb.

Corn—Sales of 150 sks Yellow, large size, in three lots, $1 75 ℔ 100 lbs.

Rye—Last sales from first hands were at $2 75; jobbing at $3@3 50 ℔ 100 lbs.

Buckwheat—The jobbing price has been advanced to $2 25@2 50 ℔ 100 lbs.

Mustard Seed—512 sks common Red, sold a few days ago, but not before reported, at 2½c; choice is quotable at 4c; ordinary descriptions, 2½@3½c; English White, 5@5½c ℔ lb.

Flax Seed.—The mill price is 4c, at which figure one or two small lots have been sold.

Bran—Sale of 20 tons at $00; quotable at $20@21 ℔ ton.

Middlings—Sale of 74 tons feed, in lots, $27@28; fine descriptions are quotable at $35@37 50 ℔ ton.

Oil Cake Meal—Is in fair demand at $35 ℔ ton, an advance.

Hay—There are no cargoes on the market to-day; quotable at $12@$16 50 ℔ ton.

Hops—California new are dull at 25@30c ℔ lb.

Dairy Products—California fresh roll Butter ranges 60c to 75c; California pickled, 50@60c. Cheese is jobbing at 18@20c for California, and Eastern dairies; Eggs are steady at 75c ℔ doz.

Poultry—The various stalls were liberally supplied this morning, in anticipation of Thanksgiving Day. Live Turkeys are quoted at 16c, and dressed do, 18@20c ℔ lb; Hens and Roosters, $6@6 50; Spring Chickens, $4@5; Ducks, $5@6; Geese, $12@13; Quail, $1 25 ℔ dozen; Venison, 8@9c ℔ pound.

Provisions—Bacon is jobbing at 13½@14c for California smoked; Oregon do, 14@14½; California Hams, 16@16½c; Oregon do, 17@18c; California Lard, 13@13½c for ordinary packages, and 14c ℔ lb for small tins.

Wool—Market dull at 17@18½c for best grades. Sales for the week have been about 200,000 lbs.

Hides—Since last Wednesday 1,100 California Dry have been placed at 14½@15½c. Salted, are quoted steady at 7c ℔ lb.

Tallow—25,000 lbs good Beef, to a single consumer, 8c; quotable at 8 @8½ ℔ lb.

Ripe Fuit—The Oregon Apples per John L. Stephens were of poor quality and sold at 65c ℔ box.

San Francisco Cattle Market.

Supply abundant and demand active; quotations essentially the same as last Wednesday.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7½@8½c ℔ lb.
do 2d do 6½@7½c ℔ lb.

Veal—Quotable at 9@11c ℔ lb.

Mutton—Is steady at 6@7c ℔ lb.

Lamb—Nominal 7@9c ℔ lb.

Pork—Undressed, 4@5c; dressed, 6½@7c ℔ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

THE NEW QUICKSILVER MINES.—Twenty-one flasks of quicksilver came down from the Phœnix mines in Pope Valley on Thursday. The work on the mine is being prosecuted with vigor and with encouraging prospects of success. In the Valley mine, work has been resumed by sinking a shaft upon the level cleared away in previous explorations. We hear that the quality of the ore improves materially in going down. The reduction furnace, with capacity for 20 tons, is expected to be completed within two weeks and ready for operation. Two men are running a new tunnel upon the Oakville claim, with favorable prospects. If this claim proves what appearances indicate, its position near to the railroad will render it very valuable.—*Napa Register.*

BATTLE MOUNTAIN DISTRICT.—This new and promising district is situated about ten miles west of Argenta and five north of the Central Pacific Railroad. The deposit or belt of mineral known to exist in the district is comprised in an area of four miles in width and about seven to ten in length. Wood and water abound in sufficient quantities for practical purposes. Copper ore is found in great profusion at the base of the Battle Mountain Range, the working of which, owing to the proximity of the railroad may yet be made a remunerative business. There are about forty men in the district, all actively engaged in prospecting.—*Truckee Tribune.*

AN EXAMPLE.—The *Mountain Messenger* says that the owners of the Gold Bluff mine, near Downieville, have been for three years running a tunnel through flinty rock, at a cost of $50 per foot. A short time since, when they found they had gone 200 feet without striking the ledge, they had a survey made and found they must have gone about eighty feet too far. Coming back and raising up two hundred feet, they struck the ledge, finding rock which yields $400 per ton.

PRODUCTIVE MINES.—The receipts of bullion from the Amador mine last month were $46,000, and from the Eureka, $33,826. The Amador ore for the year ending September 30th averaged $22 02 per ton. The Keystone gold mine, near Otter Creek, Amador County, owned by a company in the Bay, produced $153,354 85 in bullion for the year ending on the 1st of July last, and paid $75,000 in dividends.

I. X. L.—The *Alpine Miner* says that the treatment of this ore at the Pittsburg Mill is not producting results creditable to the mine or mill. It is thought less than half the value of the ore is obtained. These ores, like those of the balance of the County, must be roasted.

OWEN'S RIVER.—The *Republican* speaks of the arrival at Los Angeles of 13,000 lbs of silver and gold bars. Most of the ore from these mines goes to Virginia City, Nev. The lead pays all expenses, and leaves the silver, $400 per ton, clear gain.

THE SEMINOLE MINE.—After a temporary suspension of work on this mine, the company has made arrangements to prosecute operations with vigor. A contract has been let to continue the tunnel 100 feet.—*Humboldt Register.*

QUITE a little excitement took place lately up towards Camp McDermitt, regarding the discovery of pretty good placer prospects on Willow Creek.—*Stockton Gazette.*

COE MINE, GRASS VALLEY.—Ten additional stamps are being put up for the mines. The rock which is very good, is now crushed at the Gold Hill Mill.

PENNSYLVANIA.—The *Marysville Appeal* says that good rock has been found in the old incline of the mine, and stockholders are hopeful.

ALASKA MINE.—The *National* says this mine is now down 146 feet in the soft ground. The rock yields from $12 to $200 per ton.

THE North Star Mine, of this place, says the Grass Valley *Union*, has not, as yet, been sold for £200,000 to an English Company.

SCIENTIFIC.

Shooting Stars.

The nature of the stars and planets it is comparatively easy to discover. They are always on hand, and the astronomer can examine them when he pleases. But a shooting star or a blazing fire-ball appears when you do not expect it, and is gone in a moment. By the time you have turned your telescope towards it it has vanished. It is almost impossible to discover its distance; for that requires two observers, distant from each other, who shall happen not only both to see it, but shall be able to describe just what was its track in the sky. It is not strange that this has long been a *terra incognita* in the domain of astronomy; but this region has of late been thoroughly explored by American astronomers, who have taken the lead in this department.

A fire-ball is a brilliant meteor, traversing the heavens, sometimes shining like a burning firebrand; occasionally bursting, with loud detonations, like distant thunder, and casting to the earth fragments either of stone or iron, which then take the name of meteorites, being called *siderites*, or *aerolites*, according as metallic or earthy elements preponderate in their composition. Their character, then, allies them to the asteroids. Some of these smaller planets are scarcely more than twenty miles in diameter, and some of the larger meteors have been computed to be a mile or two in thickness. They are simply, as Humboldt calls them, "pocket planets," pursuing their orbits and traversing the limits of the earth's atmosphere.

But what is the cause of their brilliant appearance? The heating effect of friction is familiar to all. A gimlet bored into wood becomes hot. A speck of steel broken off by striking a flint becomes incandescent. So is it with a meteoric mass. It comes from the region of intense cold, a cold calculated to exceed 200 degrees below zero. It strikes the upper regions of the air with a velocity sometimes of forty miles in a second, producing friction enough, even with the exceedingly tenuous atmosphere fifty miles above us, to melt instantly the outer surface, and, by the unequal expansion, to crack off successive portions of the outer crust. For this reason the pieces, when put together, have, in one case, been shown to form a hollow shell. When first picked up, they have sometimes been intensely cold, though showing on their blackened vitreous surfaces the action of intense heat.

The largest American collection of meteorites in the country, and one of the largest in the world, is that belonging to Professor Shepard, and preserved in the cabinet of Amherst College.

Shooting stars are of a different character from meteorites. They are composed of nothing more solid than the finest dust; for they produce no explosions, and drop no stones to the earth, and, though less brilliant individually than the fire-balls, they sometimes occur in such immense numbers as to form one of the most brilliant displays in nature.

A meteoric shower is simply the tail of a comet made visible. All the principal meteors have been identified with the previously known comets.

The number of these shooting stars is enormous. Prof. Newton computes that more than 400,000,000 shooting stars daily enter our atmosphere; of which many are not, so far as we know, connected with any rings or comets.—*Prof. Gilman in the New Englander.*

Chromo Lithography.

Without admitting all or nearly all that is claimed for it, we must admit that chromo-lithography is a wonderful art. Chromo-lithography gives a good picture at a cheap rate, for which it is justly entitled to praise. The process is a difficult one, although the principles upon which it is based are simple enough.

Lithography is the art of drawing upon stone, and taking impressions of the picture thus produced upon paper. The prefix *chromo* signifies colored. The art is entirely distinct from engraving. The stones from which the impressions are taken being perfectly *smooth*. Latterly, the last impression is taken from an engraved stone, by which a nearer approach to oil painting is secured.

The stone used is a peculiar species of limestone found in Bavaria, which is capable of receiving a very fine polish, besides possessing chemical qualities which render it adapted to the purpose. The stone is in plates of proper size, as many plates being requisite as the different colors necessary to complete the picture. Each of these plates has a separate portion of the picture drawn upon it. The drawing is executed with a colored chemical preparation which, upon the subsequent application of suitable re-agents, enters into combination with the stone itself, and becomes permanent. The drawings are so made that were they all superimposed upon each other, and the plates were transparent, by looking through them the entire picture would be shown complete. The lines which constitute the drawing have an oily surface which repels water, so that when the stone is dampened with water, and printers' ink or oil colors are applied, the ink or colors, being repelled by the moistened parts of the plates, adhere only to the lines of the drawing.

Every stage of the operation requires the most delicate and accurate manipulation. Conceive the difficulty of making a drawing on thirty different plates, each plate having upon its face numerous fragments of the entire picture scattered in different positions, the whole to be so accurately done that when one after another shall have been proved by an impression taken upon a single sheet of paper, a complete picture will be presented; and remember that a variation of a hair's breadth will destroy the work. Another difficulty is what is technically known to printers as "registering." This means the placing of any number of sheets, always in the same position, upon the plate or form, in the press. The greatest accuracy is required here, as all the preceding nicety of workmanship counts for nothing unless this is secured.

The final operation consists in embossing and varnishing. The former gives the rough grained appearance to chromos which is seen in oil paintings, and softens the outlines of the picture.—*Scientific American.*

Glass—How it was Discovered.

Pliny, who wrote in the latter part of the first century of the Christian era, in his Natural History, relates the circumstances to which he ascribes the discovery of glass, and which subsequently led to its manufacture for the many varied uses in which it is now employed. According to his account of the matter, a small merchant ship, such as was peculiar to the state of navigation in that age, was driven upon the shore of the Bay of Acre, and into the mouth of the river Belus. The crew disembarked for refreshments. A kettle was brought forth in which to prepare their food, and a fire was made. Stones were sought on which to support the kettle over the fire, but no stones could be found. The coast was a mass of pulverized silicious rock, or pure sand. The ship, however, was laden with fossil alkali, or shells from the sea, and some of these were employed for want of stones, and placed underneath the kettle and contiguous to the fire. The result was the vitrification of the alkali and silex, so as to produce pure, transparent glass. The discovery, of course, greatly interested the sailors, for the production was beautiful, and indeed rare. They reported their discovery, and others repeated the experiment, with the same result.

Soon after this, all the qualities of this substance, while in an incandescent state, were discovered, and the manufacture of glass into vessels of various forms, and into ornaments, was established in the city of Sidon, on the Mediterranean, whence it was made known to the whole civilized world.

ONE should know one's own ability.

GENERAL SELECTIONS.

Lines to a Skeleton.

The author of the following is unknown, although a reward of fifty guineas was offered for his or her discovery. They were found on a skeleton in the museum of the Royal College of Surgeons, Lincoln's Inn, London:

Behold this ruin! 'Twas a skull,
Once of ethereal spirit full;
This narrow cell was life's retreat,
This space was thought's mysterious seat,
What beauteous vision filled this spot!
What dreams of pleasure long forgot!
Nor hope nor joy, nor love nor fear,
Have left one trace or record here.

Beneath this moldering canopy
Once shone the bright and busy eye;
But start not at the dismal void:
If social love that eye employed.
If with no lawless fire it gleamed,
But through the dew of kindness beamed,
That eye shall be forever bright,
When stars and sun are sunk in night.

Within this hollow cavern hung
The ready, swift and tuneful tongue,
If falsehood's honey it disdained,
And where it could not praise was chained;
If bold in virtue's cause it spoke,
Yet gentle concord never broke,
This silent tongue shall plead for thee
When time unveils eternity.

Say, did those fingers delve the mine?
Or without envied rubies shine?
To hew the rock or wear the gem
Can little now avail to them.
But if the page of truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on wealth or fame.

Avails it whether bare or shod
These feet the depths of duty trod?
If from the halls of ease they fled
To seek affliction's humble shed;
If grandeur's guilty bribe they spurned,
And home to virtue's cot returned,
These feet with angel's wings shall vie,
And tread the palace of the sky.

Female Suffrage in Church and State.

The following are the views of the *Independent* on the subject of women's rights:

The system of Presbyterianism as embodied in the "Presbyterian Church of the United States," and defined by the Form of Government, while regarding the whole church as an organic unity, distinctly recognizes the existence, rights, and powers of the local congregations. The officers of "a particular church" are elders, deacons, and a pastor or pastors.

In respect to the election of elders and deacons, the Form of Government provides that "every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation. But in all cases the persons elected must be male members in full communion in the church in which they are to exercise their office." The church or congregation having the power to elect these officers is thus defined in the Form of Government: "A particular church consists of a number of professing Christians with their offspring, voluntarily associated together for divine worship, and godly living agreeably to the Holy Scriptures, and submitting to a certain form of government." The electors of elders and deacons in the local church are these "professing Christians," having the power to make their choice "in the mode most approved and in use in that congregation," and limited only to the selection of "male members" for church-officers. According to this provision, females, though not eligible to office, are as perfectly invested with the elective franchise as the male members of the church. The church—evidently the *whole* chuch, and not a part of it—has the right to fix the "mode" and "use" in the choice of its own officers. The Form of Government leaves the whole question with the local church; and this is just where it should be left.

In relation to the choice of a pastor, the same form, after providing for the method in which a church-meeting shall be convened and conducted, proceeds to say that "no person shall be entitled to vote who refuses to submit to the censures of the church regularly administered, or who does not contribute his just proportion, according to his own engagements, or the rules of that congregation, to all "its necessary expenses.". The plain inference from this clause is that *all* the other members of the church are electors in the choice of the pastor. The excepted classes are the only ones excluded from the ecclesiastical franchise, and of course, those not excepted must be included.

These are the only clauses in the Presbyterian Form of Government that refer to the question of suffrage in the local church. They contain not the remotest hint of any limitation or exclusion founded on the distinction of sex. For aught that appears, the elective franchise in respect to both sexes rests, as it should, on precisely the same basis. We have, moreover, examined the digest of the acts and deliverances of the General Assembly; and in no instance do we find a solitary decision adverse to the doctrine of female suffrage in the Presbyterian Church. With some opportunities for observation, we have never known a case in which the local church decided to exclude female members from the right of voting in the choice of its officers.

The actual *practice* in this branch of the Christian Church is various. In some congregations—probably the majority—the male members do all the voting; and in others—as we think an increasing number—both sexes share alike in this responsibility and privilege. Dr. Spear, a frequent contributor to the columns of *The Independent*, is the pastor of one of the largest and best-ordered Presbyterian churches in the city of Brooklyn—a church that has adopted the rystem of *rotation* in the office of elders and deacons, and hence holds annual elections to fill the vacancies which occur in these boards. In this church the female members vote for church-officers, without any restraint by usage, or any sense of delicacy lest they may be intruding upon the province of the other sex, or any departure from what is there regarded as good Presbyterian Church order.

We have recently recorded our earnest protest against an effort made in a Congregational church to deny to woman her right of suffrage in that church. There is no authority for such denial either in the Scriptures or in the Congregational order. Women are integral, personal elements in the visible church; and are admitted thereto upon the same tests of discipleship that apply to men. They are amenable to the same authority, and have the same interests in the organization; and, if so, we can see no reason, in common sense, or Christian sense, or any other sense that is really good sense, why they should be disfranchised, by their own delicacy, by church usage, or by any positive law. What harm can arise from their voting? They are quite as likely to vote sensibly as the men are; and moreover, the exercise of the right is well suited to increase their significance, and awaken in them a strong interest in the affairs of the church. We sincerely hope that the practice in Dr. Spear's church will become general in the Presbyterian Church. The argument is wholly on the side of the women. They ought to know what are their rights and duties in the church, asserting the one and performing the other. A proper consciousness on their part, followed by an appropriate expression would be very certain to place them in their true church position. It is a very great mistake for woman to welcome her own insignificance, and think this to be *womanly*. She has committed this mistake quite long enough to see its evils, and try a better method. Let her claim her legitimate rights in the Church of God; and then, as we apprehend, there are but few pastors or male members that will be disposed to dispute this question with her.

If it be objected that female suffrage in the Church leads, by parity of reasoning, to female suffrage in the State, then so be it. We hail the logical conclusion. We believe in suffrage in both relations. Women are an integral part of the State; they are subject to its laws. If they own property, they are liable to taxation; and, if so, we do not see why they should not have a voice in the choice of those who make the laws and levy the taxes. Taxation without representation is as strictly a violation of the democratic principle when applied to woman as it is when applied to man. There is no more and no less injustice in the one case than in the other. We are opposed to all forms of oligarchy, whether in the Church or the State; and that, too, whether founded on color, condition, or sex. We believe in equal rights for all human beings.—*Independent.*

The Rest Needed by Head-Workers.

Head-workers need more rest than hand-workers. The old saw precisely inverted the proprieties of the case, so far as it involved them, declaring that "seven hours' sleep sufficed the student, eight the laboring man, and nine the fool." Three hours of hard brain work destroy, as before observed, more nervous tissue, and cause a greater subtraction of the phosphates from the system, than an ordinary day's work at mere mechanical labor, the proportion in grains (of weight) being as 86: 77. Above everything else, brain-workers need sleep, early sleep and late sleep, and enough in the middle to feel "real stupid" at the end of it. Stupidity is precisely the condition into which this class of toilers should manage and devise and strive to get themselves for a time, longer or shorter, each twenty-four hours. Nothing rests the brain and the whole working system like it. Narcotic stupidity, the product of ale, tobacco, or wine, is not the thing referred to, though in emergencies this may be had recourse to as a medicine—but the quiet, reposeful readjustment of the nervous conditions, and the recharging with vital force of the nerve-batteries, the contacts not yet closed, the galvanic currents therefore not yet set in motion, but only filling up the system with a blind, diffused feeling of healthy sensations and reserved efficiency.

In particular, it is believed that all workers, both men and women, in all departments of labor, and especially in the department now in debate, will find it greatly to their advantage to *lie down*, for a time longer or shorter, during the day, preference being given to the hour just after dinner, and to lie long enough, if possible, to just fall asleep. Every other working animal than man, if left free, will, after having eaten at noon, lie down for a nap, or, if from any cause it fails to get it, shows decided abatement of efficiency during the rest of the day. Judicious teamsters teach their horses to lie down in their stalls, or compel them to, and many have to be compelled to it in such narrow quarters that they are liable to chafe or wound themselves in getting down or up. In a recumbent posture the pulse is slower by eight or ten beats a minute than in standing, and four or five slower than in sitting. The breathing, also, is less rapid and is deeper; digestion begins sooner and continues more rapidly. Accordingly the worker can recuperate faster in the recumbent than in any other position; and if in a quiet place, his nerves get composed more speedily and thoroughly in a given time. Working people understand this well enough, but not "feeling tired," they dislike to camp down on a bed or settee, it is such dull business. Dull enough truly, when the head is swarming with plans, work is ready to go on, and the worker feels ready to go on with it. But it pays well—this is our argument—it pays well by the day, year, month, or lifetime, and for the great majority of workers.—*Lippincott's Magazine.*

Passenger Postage.

Mr. Raphael Brandon is the author of a new scheme of railway organization, promising results as wonderful as ever the street-seller of Bisnagar vaunted of his carpet. It is simply an adaptation of Sir Rowland Hill's postoffice scheme to railway passenger traffic. He proposes to treat a passenger like a letter, and send him anywhere over the kingdom, regardless of distance, at a fixed minimum charge. A three-penny stamp shall take you, third-class, any journey, in one direction, you like to go, whether from Ludgate Hill to Sydenham, or from John o' Groat's to Land's End.

If you prefer second class, you will take a six-penny stamp; if you will luxuriate in a first-class, your postage will amount to one shilling.

This sounds as mad as the penny-postage sounded at first. But Mr. Brandon quietly proceeds to argue in his pamphlet that it would pay everybody, share-

holders, the public, and the Government, besides giving renewed impetus to industry of all sorts. The sum proposed to be charged for passenger postage looks ridiculously small. In reality it is not so much less than the average fare at present charged for the average journeys as might be supposed. In 1865, in round numbers, 3,500,000 passenger trains ran over 71,000,000 miles, carrying 252,000,000 passengers. The traffic produced £14,724,302, giving an average of nearly 21 miles and 73 passengers for each train, which is about 3½ passengers per mile, and an average for fare, at present paid, per average journey, of 14*d* only.

Now, says Mr. Brandon, give me a universal 3*d*. fare every where, and I will promise you six times the traffic, which will give the united railway interest an excess of £4,000,000 of receipts, with very little, if any addition to the expense of carrying an increased number of passengers. But this is merely supposing each person paid but 3*d*. It is calculated, however, that of the increased number of travellers one-seventh would ride first class at 1*s*., and two-sevenths second class at 6*d*. This would raise the annual return to £32,000,000 for the passenger traffic, instead of £14,750,000, as at present. Does some one say that the analogy between carrying a passenger and carrying a letter is false, because a letter is but half an ounce, and a passenger is really a meaty hundred-weight? Which is, by far, the most expensive part of the postal system? The transit of a letter or its delivery? Its delivery. Granted, then, that the transit of a passenger is something more expensive than that of a letter, the passenger saves the most costly part of the postal outlay, because he delivers himself; the balance is, therefore on the passenger's side, for the additional expense of transit is nothing to the saving in distribution and delivery.—*All the Year Round.*

Earthquakes.

"There is," says Humboldt, "no other outward manifestation of force known to us—the murderous inventions of our own race included—through which, in the brief period of a few seconds or minutes, a larger number of human beings have been destroyed than by earthquakes."

Lightning and storm, war and plague, are but weak and inefficient agents of destruction in comparison with the earth's internal forces. And as earthquakes surpass all other phenomena as agents of sudden destruction, so the impression which they produce on those who, for the first time, experience their effects, is peculiar and indescribably awful. Men of reputed courage speak of a feeling of "intolerable dread," produced by the shock of an earthquake, "even when unaccompanied by subterranean noises." The impression is not that of simple fear, but a feeling of absolute pain. The reason seems for a while to have lost the power of separating real from imaginary causes of terror. The lower animals are also thrown into a state of terror and distress. "Swine and dogs," says Humboldt, "are particularly affected by the phenomena of earthquake." And he adds that "the very crocodiles of the Orinoco, otherwise as dumb as our little lizards, leave the shaken bed of the stream and run bellowing into the woods.

Humboldt's explanation of the peculiar sensations of alarm and awe produced by an earthquake upon those who for the first time experienced the effects of the phenomenon, is in all probability the correct one: "The impression here is not," he says, "the consequence of the recollection of destructive catastrophes presented to our imagination by narratives of historical events; what seizes us so wonderfully is the disabuse of that innate faith in the fixity of the solid and surest foundations of the earth. From early childhood we are habituated to the contrast between the mobile element water, and the immobility of the soil on which we stand. All the evidences of our senses confirm this belief. But when suddenly the ground begins to rock beneath us, the feeling of an unknown mysterious power in nature coming into operation and shaking the solid globe arises in the mind. The illusion of the whole of our earlier life is annihilated in an instant.—*Cornhill Magazine.*

He tempers the wind to the shorn lamb.

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OPINIONS OF THE PRESS.

The following are brief extracts from some of the elaborate notices of this work:

The San Francisco *Daily Evening Bulletin* says:—"The book contains a choice collection of the best foreign and native varieties of the grape cultivation in California especially, as well as at the East. The many excellent works on Grape Culture in the Atlantic States are of little or no value in California, where an entirely different system and practice are necessary in vine growing and wine-making. This Hand-Book is intended to supply this deficiency. The author has taken great pains to investigate this subject, and to aid in the improvement of viniculture in California. Its appearance is timely, and it can hardly fail to meet a large and ready sale. It is attractively printed and elegantly bound."

Sacramento Union—"Hyatt's Hand-Book of Grape Culture is a California production that will probably meet a common want. The author takes the experience of the most noted vine-growers in the State as the warrant for his conclusions and suggestions, turns to account the recorded results of experiments made by the pioneers of this branch of industry, and in addition to giving full and minute instructions in regard to the planting of vineyards and the manufacture of wines, presents statistics which will enable the beginner to calculate the probable profits of successful grape culture."

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"HYATT'S GRAPE CULTURE.—We have received from the publishers, H. H. Bancroft & Co., San Francisco, a copy of this interesting and valuable work—a work greatly needed on this coast, and which every grape-grower should purchase. We sent it to a gentleman well known in this community, for his examination—a gentleman familiar with the subject, and largely engaged in the culture of the grape. He gives it the following cordial endorsement, and his endorsement ought to secure it a large sale:

'The limited time in which to examine Hyatt's Grape Culture, published by H. H. Bancroft & Co., San Francisco, has been sufficient, however, to satisfy me that it is a work which every grape-grower should have. No matter how well fortified we may be in our own experience and theory, we must acknowledge that we may adopt many of the author's ideas and suggestions with profit. The merit of the work certainly bespeaks for it a ready sale.

Respectfully, CHAS. P. JACKSON.'"

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S. F. Daily Times: * * * "The author seems to have exhausted his subject, particularly as it relates to viniculture in this State, and as the grape interest is just beginning to attract attention which is soon to become paramount among farmers, we regard the publication of the work as most opportune. No ranchman should be without it."

N. Y. Daily Tribune: "The author brings the result of many years' experience in foreign countries to the preparation of his work, and from his observations in climates similar to that of California, arrives at the conclusion that California is singularly favorable to the culture of the grape, and to all semi-tropical fruits, and that it will hereafter be distinguished as the land of the vine, the fig, the orange, the olive and the palm. His volume forms a capital, if not a complete manual, on the care of a vineyard, and it is enriched with much industrial information connected with the subject."

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Rural New Yorker: * * * "Although most valuable to the California viniculturist, yet it helps to widen our knowledge of the vine."

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FAMILY READING.

Long Ago.

As through the poplar's gusty spire
The March wind sweeps and sings,
I sit beside that hollow fire,
And dream familiar things:
Old memories wake, faint echoes make
A murmur of dead Springs.

Ah, days when life had aim and meaning,
What buried years ago!
When friend—no shadow intervening—
Was friend, and foe was foe;
When life had youth, and love had truth,
And heart had faith to show.

Somewhere now woods are green and tender;
Somewhere hedgerows are filled
With buds; somewhere if winds befriend her,
The thrush begins to build;
Somewhere no fears has Spring, no tears
For hopes that March has killed.

Sing, thrush, your songs of praise and passion;
Fill all the budding wood
With music of that bygone fashion
My youth and heart so understood!
Now I am old, the world's grown cold,
And God alone is good.—*Chamber's Journal.*

The Unfinished Prayer.

"Now I lay me,"—Say it darling;
"Lay me," lisped the tiny lips
Of my daughter, kneeling, bending
O'er her folded finger-tips.

"Down to sleep"—"To sleep," she murmured,
And the curly head dropped low;
"I pray the Lord"—I gently added,
"You can say it all, I know."

"Pray the Lord"—the words came faintly,
Fainter still—"My soul to keep;"
Then the tired head fairly nodded,
And the child was fast asleep.

But the dewy eyes half opened,
When I clasped her to my breast,
And the dear voice softly whispered,
"Mamma, God knows all the rest."

O, the trusting, sweet confiding
Of the child heart! Would that I
Thus might trust my Heavenly Father,
He who hears my feeblest cry.

—*Congregationalist.*

A Mother's Words.

A youth of eighteen or nineteen years sat at an open window—a look of painful perplexity in his face, apparently occasioned by a letter he held in his hand. After sitting thus for some minutes, he muttered to himself:

"Yes, I must go; if I don't, Brown and Smith will be laughing at me, and calling me righteous overmuch; and, after all, there's no great harm in it, for I'll go to church in the morning, and it's only to be a sail down the river, and spend the day in the country."

Still, he pressed his hand on his forehead for an instant, then rising hastily, he said:

"There is no use of bothering about it; I must go."

As he rose, his eye lighted on the setting sun, and as it did so his whole expression changed; a sweet yet sad look played on his face—his thoughts were elsewhere—another scene was before his eyes. The dark street had disappeared, and in its stead a neat country cottage had risen. In thought he was there. Once more he saw the hills that rose near that cottage door; once more the blue waters of the distant lake glistened before him; once more he sat in the cottage garden with his widowed mother, and watched the setting sun.

Once more that mother's words sounded in his ears—"John, don't forget your God, and he'll not forget you. 'Remember his Sabbath day, to keep it holy.' Though sinners entice you to break it, consent thou not. O, when you're tempted to do wrong don't forget to pray! Never let the sun go down on a prayerless day. May the God of the fatherless guide you—may the Lord Jesus be your Savior!"

Yes, six months had passed since he heard these words, and yet they seemed to sound in his ears. Tears filled his eyes; and rising, he folded his hands and kneeled in prayer; then taking up his pen, he wrote thus:

"Thanks, Brown, for your invitation; but I cannot accept it. My duty to God is to obey his commands; and he hath said, 'Remember the Sabbath day, to keep it holy.' Spending the day in idle pleasure, is not doing this; and I wish you would think over the subject, and not go yourself."

How great is the influence of a pious mother's words. How wonderful the answers to her earnest prayers.—*Bible Class Magazine.*

Man and his Savior.

A very old German author discourses thus tenderly of Christ:—

"My soul is like a hungry and thirsty child, and I need his love and consolations for my refreshment. I am a wandering and lost sheep, and I need him as a good and faithful Shepherd. My soul is like a frightened dove, pursued by a hawk, and I need his wounds for a refuge. I am a feeble vine and I need his cross to lay hold of, and wind myself about it. I am a sinner, and I need his righteousness. I am naked and bare, and need his holiness and innocence for a covering. I am in trouble and alarm, I need his teaching; simple and I need the guidance of his Holy Spirit.

"In no situation, and at no time can I do without him. Do I pray? he must prompt and intercede for me. Am I arraigned by Satan at the Divine tribunal? he must be my advocate. Am I in affliction? he must be my helper. Am I persecuted by the world? he must defend me. When I am forsaken, he must be my support; when dying, my relief; when mouldering in the grave, my resurrection.

"Well, then, I will rather part with all the world, and all that it contains, than with thee, my Savior, and God be thanked, I know that thou art not willing to do without me. Thou art rich, and I am poor; thou hast righteousness, and I sin; thou hast cordials and refreshments, and I hunger and thirst.

"Use me, then, my Savior, for whatever purpose, and in whatever way thou mayest require. Here is my poor heart, my empty vessel, fill it with thy grace. Here is my sinful and troubled soul; quicken and refresh it with thy love. Take my heart for thine abode; my mouth to spread the glory of thy name; my love and all my powers for the advancement of thy honor and the service of thy believing people, and never suffer the steadfastness and confidence of my faith to abate, that so at all times, I may be enabled from the heart to say, "Jesus needs me, and I him, so we suit each other."

The Death of a Christian.

In a crowded alley and noisy district of a great metropolis, an old man of seventy-four lived alone in a small room on the ground floor. He was by trade a carpenter, but his working days were over, and the hour of rest was at hand. He felt one day that his end was rapidly approaching, and he earnestly desired to collect his thoughts, and commit his departing spirit into the hands of his heavenly Father.

But the boys in the alley were careering about, and their shouts and wild noises sorely disturbed the peace of the dying man. He managed to crawl to the door and hail a policeman who was passing.

"Can you get me," he said, "half an hour's quiet? I am dying, and I want to pray."

"Hush, boys," said the policeman, turning to them. "Death is coming into this court."

They crowded round like bees, with a mingled feeling of awe and wonder, and saw the aged death-stricken figure in the door-way.

"Yes, boys," the dying man found breath to say, "death is come into the court; but to me, death is only stepping from one room into another."

A solemn stillness fell upon these young spirits, and an hour of unwonted quiet was obtained, during which the old man breathed forth his soul into the hands of his Father in Heaven.

The dying injunction of the mother of Wesley was:

"Children, when I am gone, sing a song of praise to God!"

THAT life is long that answers life's great end.

Directness in Prayer.

When we are thoroughly in earnest do we use circumlocution? In the ordinary Sabbath service, certain forms and a certain order may be well, and prayer in regular form, but when we meet for a specific object, it is well to pray for that object.

We had met one day for a definite purpose. The time was short; we were to pray for one thing. And yet one brother began at the creation and the fall; he confessed our sins, original and actual, and he said, "doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not," and so on. At the very close came one single petition for the object which brought us together.

I saw once a petition which was presented to the Governor of the State, for the pardon of one who had broken the law and was under sentence. It went to the point and asked for the pardon. The tone respectful, but the petitioners did not say, "doubtless you are the Governor, though the election was contested, and some deny your right to be there, and there are those who question our right to petition." No, they were earnest enough to ask for what they wanted in direct terms.

The few prayers recorded in the Scriptures are models; they are plain, simple, and to the point—and they are not very long, even on the most solemn occasion. They are not earnest Christians who expect to be heard "for their much speaking."—*Presbyterian Banner.*

WHAT IS NEEDED.—Robert Laird Collier, a Unitarian of Chicago—formerly a Methodist, we believe—has "spoken out in meeting, and spoken with much point and effect." In a late meeting of Unitarians in the Music Hall in Boston, he discoursed with remarkable freedom of the needs of the Unitarian body in this country, and summed up his statements in the following comprehensive manner:

"I said to my good friend Hale, recently, when he was spinning out one of his theories about a popular church, 'Hale, is that all we need?' He looked a little askew, and said:

"'Well, I suppose we need a little religion most.'

"Yes, dear brethren, that is the only trouble I find in my Church. When our people know the meaning of a household altar; when they know what it is to gather their children, morning and evening, and read to them the words of life from that hallowed, divinely-inspired Bible; when they know what it is to bow and ask God's blessing upon their family, and go to their closets morning, noon, and night, and pray as if they believed in God. *When our people have religion*—allegiance to God—then we can save the world."—*Religious Herald.*

Religious Conversation.

Christians abroad are more disposed to converse freely, and often on personal religion, than Christians are in the United States. Without the slightest violation of the most sensitive delicacy, but in harmony with the sweetest graces of the Christian character, the subject of personal religion is more frequently and fully conversed upon by good people in foreign lands than in our own. They glide into it as naturally as our men do into politics and business, or our women into the prices of dry goods and the fashions of the season.

We cannot speak comparatively, but we know that American Christians are quite too reticent on the subject of their personal experience. It should be one of the most delightful themes for conversation. And what more instructive than to learn from our own brethren how the Lord deals with those whom He loves?—how He chastises, and cheers, and sheds abroad His love in the heart, and gives the spirit of adoption? One of the finest sources of both comfort and edification is neglected by those who do not abound in such intercourse.—*N. Y. Observer.*

GUARD AGAINST VULGAR LANGUAGE.—There is as much connection between the words and the thoughts as there is between the thoughts and the actions. The latter are not only an expression of the former, but they have a power to react upon the soul, and leave the stain of corruption there. A

young man who allows himself to use one vulgar or profane word, has not only shown that there is a foul spot upon his mind, but by the utterance of that word he extends that spot, and inflames it, till, by indulgence, it will pollute and ruin the soul. Be careful of your words as of your thoughts.

If you can so control the tongue that no improper words are pronounced by it, you will soon be able also to control the mind, and save it from corruption. You extinguish the fire by smothering it, or by preventing bad thoughts bursting in language. Never utter a word anywhere which you would be ashamed to speak in the presence of the most refined female, or the most religious man. Try this practice a little while, and you will soon have command of yourself. —*United Presbyterian.*

Young Folks.

Thou God Seest Me.

Through all the busy daylight,
Through all the quiet night,
Whether the stars are in the sky,
Or the sun is shining bright—
In the nursery, in the parlor,
In the street, or on the stair—
Though I may seem to be alone,
Yet God is always there.
He knows each word I mean to speak
Before the word is spoken;
He knows the thoughts within my heart,
Although I give no token.
Whatever I may do, whatever I may be
Although I see Him not, yet He sees me.

—*Independent.*

Too Much Turkey.

"Two, four, six, eight, nine, ten, twelve of them! Oh, how nice! Just what I have been wanting! Ever since Johnny Mills' uncle gave him those ducks, I have wished and wished and wished for some turkeys. I'd rather have turkeys than ducks, because there is no water near our barn for ducks to swim in. Now, I'll take these eggs right home, and there's my old speckle just ready to set. How very fortunate! One step more and I should have landed plump in the middle of the nest. Whew! what a pretty nest I'd have made of it! Ha! ha!"

This was the way Willie Taylor talked to himself one spring afternoon, sitting astride the top rail of the fence which divided his father's farm from that of his next neighbor, Mr. Johnson, and looking down upon a nest full of great speckled eggs that filled the fence corner on Mr. Taylor's side. Springing down, Willie began to gather them up, putting them in his hat in place of a basket, still talking to himself in a train of exultation. Suddenly his thoughts took a new turn. Can any of you boys that read this story tell from whence came the questions that now seemed sounding in Willie's ear? "Are they yours? and by what right?"

Well did the boy know that the nest must belong to Mr. Johnson's white turkey, which he had chased through the woods just over yonder an hour or two ago.

"But," he argued to himself, "the eggs are mine, for I found the nest, and upon our land, too. Of course, if they had been on the other side of the fence it would not be right to take them away; but now there can be no doubt about it. How lucky it was that the old white turkey should have made her nest on this side, for I should hate to leave them, after being the first to find them; but of course I would not *steal* them."

Ah! was Willie sure about his right to the prize? Why, then, did he look so carefully around as he gathered up the coveted eggs, and removed all traces of the nest? Why, then, did he steal along so cautiously under the shadow of the high wall, and quietly place his eggs under the setting hen, instead of rushing into his mother's presence, as he was wont to do, when he had made any wonderful discoveries? Again, if Willie's conscience was perfectly at rest on that point, why did he start and stammer when the Eighth Commandment came to him to recite in Sabbath-school the next Sabbath? And was there any reason why he should turn so painfully red, and grow confused, when, a few weeks later, Mr. Johnson met him and addressed him in his usual kind and cheery manner? There can be but one answer to these *whys*—eh? boys.

The weeks passed, four of them, and one morning old Speckle marched through the poultry yard with half-a-dozen or more, scrawny, long-necked, turkey chicks toppling and tumbling after her. Here was a mystery, but Willie had foreseen that questions would be asked, and had prepared his answer.

"I swapped some of old Speckle's eggs for turkeys' eggs over at the Point," he said, looking boldly into his father's face as he uttered the *lie*. Mr. Taylor was satisfied, for he had never suspected his son of falsehood—how, then, could he suspect him at once of *falsehood* and *theft*? (There, boys, that's the right word at last; don't you think so?) It was the first lie, and how terribly he suffered—how he feared lest his sin should come to light—how he dreaded lest his mother should find it out. It was not punishment or reproach that he feared from her, but the thought of her grief was almost too painful for him to think of. Overwhelmed as he was with remorse, he grew to hate the sight of his turkeys, and wish them all dead. But in spite of all, they grew finely, and when Thanksgiving day came, a plump one was slaughtered, which mother stuffed and roasted, and father carved and served out in plentiful portions to all the hungry ones that gathered around the table. How delicious it tasted to all except Willie. To the astonishment of all, he declared his preference for chicken pie, or roast beef! Willie did not seem very thankful that day. He did not enter into the after-dinner romps with his usual spirit. It may have been, as he said, because his head ached; or it may be that he had *taken too much turkey!* I cannot tell. I think that Willie Taylor felt more of happiness and of freedom than he had for months, when one day soon after, Jerry Wilson came with his great market wagon, and took the turkeys all away. Still the sting of remorse was left, pricking him like a great, ugly thorn.

I am glad to be able to tell you that he did not grow up to be a bad man. I think that he tried to make his after-life atone for the sins of his boyhood, and he became an honored and respected man, holding positions of trust and influence—but how gladly would he have wiped out the acts of that bright springtime so long ago.

Twenty years later he wrote a letter to Mr. Johnson, who was now a white-haired old man, remembering Willie Taylor only as a promising boy, and hearing with pleasure of his well-doing in the world of men. After this grown-up man had made his tardy confession, he continued:

"This fault of my youth has haunted me all through my life. Sometimes, like a horrid skeleton, its memory has come to haunt me in my brightest hours. All the way up to manhood I carried the weight of that sin with me, for months dreading discovery, and after that fear died out, suffering acutely from the consciousness of having been guilty of a meanness. It was my first and last theft—the falsehoods growing out of it the first and last I ever uttered. I learned, through the severity of the lesson, that 'the way of the transgressor is hard.' I learned, too, to shun the sin of covetousness, for it leads to dishonor, falsehood, and treachery. I wonder now that, having taken that first false step, and thus started upon the down-hill road, I ever found my way back into the path of truth. I think that, under God, the remorse which drove me back must be attributed to the teachings of my mother, whose aim it was to give us correct ideas of right and wrong—to teach us to keep our consciences ever active and tender. I wish I might warn every boy in the land against trying the experiment. I would tell them how, even now, after so many years, my cheeks sometimes tingle with shame as the sudden recollection of that turkey's nest in the fence corner rushes over me. I would say, 'Boys, it is not a safe or pleasant thing to try. Every boy might not be so drawn back by cords of love. To-day I recognize and adore the Power that led me through so much distress into the safe way.'"

Boys, the story which Cousin Faye tells you here is true. The boy Willie still lives—he speaks to you here. Will you profit by his sad experience, so that when you are old, the flush will not rise to your cheek at the remembrance of some boyish folly or sin?—*Presbyterian.*

If I should Die Before I Wake.

"Mother, every night, when I go to bed, I say, 'Now I lay me;' and do you know, mamma, though I am four years old, I never thought what it meant until Fanny Grey died? I asked nurse if Fanny died before she waked; and she said, 'Yes, she went to bed well, and had a spasm in the night, and died before she knew anything at all.'"

"Now, mother," continued Rena, "I want you to tell me about 'Now I lay me,' so that when I say it I may know just what it means."

"Well, Rena, said her mother, I shall be glad to tell you. What does it mean when you say, 'Now I lay me down to sleep?'"

"Oh, that means, mother, that I'm just going to lie down in my bed, to go to sleep, till morning."

"Well, then, as you lie down to sleep, what prayer do you offer to God?"

"'I pray the Lord my soul to keep.' I want the Lord to take care of me, *all over*, mother! But, mother, if I should die before I wake, would the Lord be taking care of me then? Now it seemed to me, when Fanny died that God did not take care of her that night, and so she died."

"Oh, no, Rena! God did take care of her. The little verse says, 'If I should die before I wake, I pray the Lord my soul to take;' so that you see God took little Fanny's soul to himself; and when she awoke, she was in the arms of the blessed Jesus. Now Rena, when you say 'Now I lay me,' I want you to think in this way: 'Now I am going to bed and to sleep, and I want the Lord to take care of me. If I am not a good child, and do not pray to God, ought I to ask him or expect him to take care of me? Let me lie down feeling that I am in the Lord's care, and if I should die before I wake, that still I am the Lord's child; and I pray that he may take my soul to dwell with him.'"

"O mother! I will try and remember. Why, I used to say it slow, and clasp my hands, and shut my eyes; and yet I did not think about it. Thank you, mother dear. Please hear me to-night when I say my prayers."

Ah, little children! are there not a great many, who, like Rena, say their prayers without thinking what it means?—mere words, with no meaning in them? God cannot listen to such prayers. They are not for Him "unto whom no secrets are hid."

Think of what I have written about little Rena, when you say, "Now I lay me" to-night; and pray that God will watch over you, waking and sleeping. —*Intelligencer.*

How Jesus Comes.

One evening the children in Flake's Reformatory at Wesmer sat down to supper. When one of the boys had said the pious grace, "Come, Lord Jesus, be our guest, and bless what thou hast provided," a little fellow looked up and said:

"Do tell me why the Lord Jesus never comes. We ask Him every day to sit with us, and He never comes."

"Dear child, only believe, and you may be sure He will come, for He does not despise our invitation."

"I will set Him a seat," said the little fellow, and just then there was a knock at the door.

A poor frozen apprentice entered, begging a night's lodging. He was made welcome; the chair stood ready for him; every child wanted him to have his plate, and one was lamenting that his bed was too small for the stranger. The little one had been thinking hard all this time.

"Jesus could not come, so He sent this man in His place—is that it?"

"Yes, dear child, that is just it. Every piece of bread, and every drink of water that we give to the poor, or the sick, or the prisoners, for Jesus' sake, we give to Him."

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—*Working and Praying.*

NEWS SUMMARY.

PACIFIC COAST ITEMS.

NEWSDEALERS and editors are complaining bitterly of the non-arrival of mail matter from the East. Their complaints are well founded. The manner in which the carrying of mails and passengers is managed is an imposition on the public. It is not probable, however, that any reform can be effected at present. When the railroad is completed, it is to be hoped that our troubles in this direction will cease.

GEN. HALLECK, in his report to the War Department recommends the establishment of military posts in Alaska to protect the inhabitants from attacks of Indians. He contends that agriculture will prove more profitable in that country than mining. He also proposes that the three southern counties of California shall be made a separate military district.

MORE than 50 persons have died of small pox in San Juan, Monterey County, during the past 6 weeks. The ravages of this disease among the poorer classes are described as terrible. Subscriptions have been taken in neighboring towns, and the clergymen of different denominations are doing their best for the relief of the sufferers.

THE Santa Cruz *Times* says that there is more redwood timber between Pescadero and Aptos creek, west of the mountains, than in the whole State beside. Much of the land is yet unclaimed and other tracts can be bought at a nominal price. It is, however, difficult to obtain perfect titles to these lands.

A TERRIBLE riot took place at Bear River City, Wyoming, on the 20th. A crowd of roughs burned the jail and the office of the *Frontier Index*, and were driven off by the citizens who killed 11 of them and wounded many more. The arrival of military forces stopped the disturbance.

A MOB at Clear Lake composed of men whose land had been overflowed by the waters of the lake, thinking that the courts were not disposed to do them justice, destroyed the dam to which they attributed their troubles, together with a flouring mill.

THE *National* advocates a course of lectures in Grass Valley. It doubts not that the services of the best lecturers in the State might easily be obtained, including "Caxton," Dr. Stone, Dr. Stebbins, and *J. Ross Browne*.

THE Chico *Courant* says that many farmers in that vicinity have sown their grain without plowing, merely harrowing the surface. They fear a dry season, and will thus get the advantage of the early rains.

A MAN who was in South America at the time of the earthquake, says that the shock there was not much more severe than that of the 21st ult. in California, but continued a much longer time.

THERE is not an institution of learning, outside the common schools, in Vallejo. The *Recorder* justly thinks that so flourishing a town ought to support at least a Boys' High School.

SAN FRANCISCO has also had her little riot the past week, which is indeed still going on at the Potrero, without any very disastrous results that we can hear of.

THE *Sage Brush* reports that not a single case of felony or misdemeanor has been placed on the records of the courts of Lassen County for the past year.

IT is said that the Western Pacific Railroad will tap the Central road about 20 miles east of Sacramento, so that trains will run direct to San Francisco.

A CITIZEN of Monterey refused to take in his hands a telegraphic dispatch from a town where the small-pox is raging. So says the *Democrat*.

SHOULD the weather be favorable, the cars will be running from San Jose to Gilroy early in the Spring.

THE Government has bought 10 acres of land at Santa Cruz, on which to build a light-house.

THE *San Francisco Times* appeared in a new and improved dress on Monday last.

THE distance from Halifax to San Francisco overland is 3,998 miles.

THE fare on the horse-cars from San Jose to Santa Clara is 10 cents.

EVERYONE prophesies a dry and pleasant winter.

GRIZZLY bears are plenty in Montana.

TELEGRAPHIC.

EASTERN.—The Central Lunatic Asylum, in Columbus, Ohio, was burned on the 18th, several patients perishing in the flames....Secretary Seward denies the truth of the report that the British Government has withdrawn her claims to the island of San Juan....The Erie controversy becomes daily more exciting. Numerous suits have been commenced in the courts, and it is thought that the case will come before the United States courts on the complaint of foreign stockholders....The stock market in New York has been excited and variable during the past week....A Fenian Congress met at Philadelphia on the 24th....The filibustering movement against Cuba seems to have been a humbug....Dr. Littlejohn has been elected Bishop of Long Island.....Drew is said to have lost over $1,000,000 in the Erie war.....The Missouri River is frozen over at Omaha.....Rev. Henry Ward Beecher preached last Sunday on "The Evils of Stock Gambling."....Gen. Butler is dangerously ill....40 acres of land in Westbrook, Me., slid into the river on the 23d.

SOUTHERN.—The Charleston *Mercury* has been discontinued....Gov. Holden of North Carolina, recommends an *ad valorem* tax on the property of the State to pay the interest on the debt....Ku-Klux outrages continue in Georgia.....The trial of Jeff. Davis will be held and regularly adourned, at Richmond soon....In Delaware on the 21st inst., several persons were tied to the whipping post and publicly whipped....H. R. Pollard, editor of the *Southern Opinion*, was shot dead in Richmond on the 24th.

POLITICAL.—Grant's official majority in Connecticut is 5,724, in New Hampshire, 7,153, in South Carolina, 17,679, in Illinois, 51,150....A resolution has been introduced in the National Christian Convention, congratulating General Grant upon his election....A. Oakey Hall is Democratic candidate for Mayor of New York....Weed and Raymond are trying to buy the *National Intelligencer*, which they will publish as a Republican organ.

WOMAN'S RIGHTS.—The session of the Woman's Rights Convention in Boston has just closed. Among those who addressed the Convention were Chas. Barnard, Fred. Douglass, Rev. J. B. Bolles, Rev. D. A. Wason, Lucy Stone, Dr. Blackwell, William Lloyd Garrison, and Senator Wilson. A resolution was passed, calling upon the two political parties to unite on the question of universal suffrage. It was decided to form a New England Woman's Suffrage Association, and officers were elected. Julia Ward Howe was chosen President. Among the Vice Presidents are Wm. Lloyd Garrison and J. G Whittier. Senator Wilson thought female suffrage sure to succeed, but would secure negro suffrage first.

FOREIGN.—Reports from Spain show that affairs in that country are still in a very agitated and precarious condition.....The insurgents seem to have the advantage in Cuba. Loud cries are made for aid from the United States....The eruption of Vesuvius is still increasing in violence....A horse railroad has been opened in Rio Janeiro by Americans.....Garibaldi is trying to have a finger in the Spanish pie. Lopez is said to have shot both his brothers....A great financial panic exists in New Brunswick....Lord Justice Ingles has been chosen Chancellor of the University of Edinburg over Hon. W. E. Gladstone....The Chinese Embassy has been presented to Queen Victoria.

Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

MARRIED.

At Alamo, Contra Costa County, at the residence of the bride's father, on the 16th inst., by Rev. H. R. Avery, PETER MILLER, of San Francisco, to MISS ANNA G. DOANE.

At Clayton, Contra Costa County, on the 21st inst., at the residence of Wm. Kirkwood. ROBERT HASTIE to MRS. MARGARET BROWNLEE.

In Chico, Nov. 20th, by Rev. Thos. Fraser, MR. MARTIN V. B. FOY and MISS JANET A. CHALMERS, all of Chico.

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Zion's Herald, Vol. XLVI.

THIS OLDEST OF CHURCH PAPERS STILL AIMS TO lead the column of the religious press. Its principles are Christ and His Gospel faithfully applied to the renewal of every human heart, and of the human race in all the life of God. It advocates Christian doctrine as preached in all ages by the evangelical church. It supports Prohibition as the chief duty of every State to its own citizens. It opposes Caste, and urges the liberty, equality and fraternity of all men. It seeks to spread Scripture Holiness in all its entire nature and work over all the land.

The editor in chief, Rev. Gilbert Haven, has few equals and no superior, as a brilliant writer and successful editor.

It has five editors, and not less than fifty contributors. Among these are the best newspaper writers: Abel Stevens, Theodore L. Cuyler, Theodore Tilton, Daniel D. Whedon, editor of *The Methodist Quarterly*, Nehemiah Adams, author of "Agnes," "Catherine," etc., Misses Warner, author of "Wide, Wide World," etc., Phebe Cary, E. O. Haven, President of Michigan University, "Warrington," J. D. Fulton, James Redpath, C. C. Hazewell, F. D. Huntington, Bishop Thompson, "Willy Wisp," B. K. Pierce, Lucy Larcom, Phebe Palmer, Judge Bond, etc.

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CURRENT TOPICS.

The Inaugural Address of Dr. McCosh, on occasion of his assuming the presidency of Princeton College, has more importance than would be indicated by the occasion itself. His reputation as a man of learning as well as ability, and his known familiarity with educational affairs in Great Britain, has led many to anticipate that he would improve this opportunity to suggest such changes as might be adapted to the peculiarities of Americans, yet it was doubted by some whether he would really appreciate the difference between ourselves and his own countrymen so that his suggestions would be of much value. The publication of his Address has removed all such fears, and none can question that we have received a very great addition to the already brilliant list of eminent educators in this country. His views are practical and marked by common sense, while they are progressive and in favor of adapting education to the necessities of the time, and if he is able to carry out the programme he has announced, he will render the venerable College over which he is to preside one of most useful and prosperous in the land. Distinguished as a theologian and philoshopher, he brings to his new position a reputation which is regarded by a few as no advantage to a man placed at the head of an institution of learning, but the most of those who have sons to educate are wise enough not to object if men who are to be their models and instructors are good as well as great. While the pulpit will gain much from the residence among us of so able a preacher, it is believed that the College will not lose anything because its President is noted for his power as a Christian minister.

The Synod of New York and New Jersey does not seem to have regarded the signs of the times from the same stand-point with the Pope, if we may judge from the action called forth by his letter of invitation. He pronounces the great perturbations in human affairs that have prevailed in recent years, to be miserable and grevious; they declare them to be eminently hopeful and auspicious. He insists they have been occasioned by men's rejection of his authority as the viear of God, and their protest against it; they declare that all such claims and assertions on his part are to the last degree unfounded in fact, contrary to the truth, reason, and Scripture, and the whole genius of Christianity. He invited all persons and organizations to hasten to return to the only fold, meaning the Church of Rome; they resolve that facts abound which prove that this would be foolish as well as wicked, and that a Committee be appointed to correspond with other Protestant bodies respecting measures for the furtherance of free Biblical, Protestant Christianity. Moreover, this same Committee was instructed to consider the wisdom of sending a reply to the Pope's letter, to the effect that the Synod does not feel moved, for the above reasons which put them somewhat at variance, to accept his invitation. A very formidable Committee was appointed, of which Dr. William Adams is Chairman, and it is possible that the instructions of the Synod will be abundantly executed, nor is it likely that the demand of Protestantism that it be allowed to live outside "the only fold," will be very feebly or equivocally stated.

The Revolutionists in Cuba seem to be confident of success, and reject with spirit any propositions of compromise. They declare that they are not fighting for reform, but for independence, and the language in which they utter their purpose has no uncertain sound: "We assert most positively that, so far from being disposed to lay down our arms, we are about to strike a blow that will echo on the Continent. We will lay down our arms when Spain recognizes our independence, and not before, notwithstanding Spanish proclamations and rumors to the contrary." Private letters from Havana to prominent men in New York, express the opinion that the insurrection will prove a success, and that the insurgents will expel the Spaniards, abolish slavery, and establish a republic of their own. From the unsettled condition of things at home, it is doubtful whether Spain will be able to prevent this result, and we may soon hear of the Republic of Cuba.

As was to be expected, the sharp and severe review of the Baptist Bible Union translation of the Bible by Professor Jewett has awakened very considerable interest among those who approve it, and those who dislike it. We are not surprised that men who favor the purpose of the Bible Union to substitute this for our ordinary version should be disturbed by this review, but would it not have been better for some of them to answer it than for the Society to come down from its dignity to denounce it and proclaim that it is unworthy of regard? There are some who will still incline to the opinion that Prof. Jewett, and those who agree with him, have a show of argument on their side, notwithstanding this resolution. And there are many who will think that no gain is made for the Society by such an attempt to extinguish a really able criticism upon their work.

After the lapse of months, during which the small-pox has been prevailing in this city, the announcement is made by the Board of Health that the disease is increasing, more virulent, and more fatal than ever. The fact discloses culpable neglect of the means by which this fearful scourge may be stayed, on the part of the city authorities or the citizens, and proclaims the extreme folly of such neglect any longer. The history of small-pox elsewhere makes it certain that by vaccination and attention to cleanliness of the person, and of the city, it may be driven away. Let us hope that before it becomes any more destructive among us, these means of protection will be effectually employed.

We are quite surprised, and the surprise is attended with not a little pleasure, to notice, among other statistics, that more than 50,000 souls have emigrated to this continent during the past year from Norway, Sweden, and Denmark. A large part of these have settled in the States and Territories of the West, having purchased homes for themselves, and being resolved to be identified with the fortunes of their adopted country. Nine-tenths of these emigrants are Lutherans, and all of them are thoroughly Protestant, so that they can be relied upon in respect to the enterprises which must bear on the religious condition of the regions where they reside. They come, for the most part, without their teachers and pastors, but they are well taught and can read, so that with proper attention in distributing Bibles, and books, and papers among them, they may be readily continued in the faith and practice to which they were accustomed in their homes. It will not be long before the large number of our population of Scandinavian origin will become one of the most conservative and valuable elements of national strength.

It is difficult to see what gain can come from the expression in our papers of the abundant fears of men respecting a dry winter. All admit that about nothing are predictions more entirely unreliable than about the weather that is to be—especially in California. Each successive season proves those who regard themselves as wise in this direction to be wholly at fault, and no data seem as yet to have been established from which to form a judgment. It will be indicative of more folly than is usually manifested by farmers if they do not provide against any contingency that may affect their crops, so far as this is possible, and they know as much about the prospect as do those who find it very easy to express an opinion. The publication, therefore, of fears and theories on this subject can only check the purpose of those who have recently come here to buy land and make homes for themselves, and create a kind of distrust and hesitation among those who are inclined to the exercise of such feelings, when they should be stimulated to all the more effort and study of the means of success in this climate, because of its peculiarities.

Ritualism, if any one can tell what is really comprehended in this term, is awakening more interest than ever in the religious world. The extremes advocated by a portion of those who have been regarded as liturgical in their forms of service, whether these extremes have been in the introduction of more, or the removal of many of these forms, have convulsed the Church, both in Europe and in the United States. The questions supposed to be

affected by the excitement relate to the purity of worship, the honor of religion, the means of increase, and the personal profit of Christians. It is assumed on the one side that if ritualistic services are good, the more we have of them in public worship the better. It is assumed, on the other side, that if they are unhappy in their influence when excessive, the absence of them from worship will be a great blessing. The Presbyterian Church is not likely to be seriously affected by the decision of these questions, yet all who love God, and desire the prevalence of His Gospel, must mourn that what is really of so little consequence should be magnified into such a rock of offense. The chief evil is in the spirit which will not tolerate in others anything which we do not accept. If my brother can worship God with more genuine devotion and comfort in the use of a certain form of words, and when in a certain posture, and wearing a certain garment, than when employing the methods of approach to the mercy seat which are most valued by me, why should I object to his choice, beyond the Christian and fraternal attempt to convince him that there is a more excellent way? And why should he give me over to blindness of mind, and hardness of heart if I decline to adopt his modes of worship? Neither can claim any absolute warrant from God for our ways of approach to Him; which has the right to shut away the other from His grace? We do not so much object to ritualism if one intelligently and sincerely prefers it. But we do object to the assumption of the ritualist that his preference gives him the right to banish us from the smile of God. The result of the discussion and agitation now prevailing will be larger liberty and more general toleration.

Religious Intelligence.

PACIFIC COAST.

Sailing of Missionaries.—Rev. I. L. Nevius and wife, missionaries of the Presbyterian Board in China for ten years, have just passed through this city on their way to Hongkong. Mr. Nevius has been engaged for some years in the preparation of various religious works in the Chinese language, and his wife is the author of the book called "Our Life in China." Because of her ill health, they have been in this country for three years, but as she has now recovered, they are about to resume their missionary life for which they are fully prepared. Two young ladies—Miss Patrick and Miss Payson—accompany Mr. and Mrs. Nevius, to be permanently connected with the mission in Hongkong.

Prayer Meeting.—After the arrival at the Sailors' Home of the survivors of the late wreck of the Hellespont, a prayer meeting was held in the chapel, to offer up thanks to the Almighty for having spared their lives. Fervent prayers were offered by others, seamen responding with heart-felt earnestness, and as their voices joined in singing the hymn, "Praise God from whom all blessings flow," the deep fervor of their utterance, told plainly their sense of their narrow escape, and their eyes filled with tears at the contemplation of the sad fate of their officers and ship-mates so suddenly torn away from the companionship of the living and whelmed in the cold abysses of the pitiless sea.—*S. F. Chronicle.*

Thanksgiving.—The day was generally observed throughout the State, by the suspension of business and the holding of religious services in the churches.

Sacramento—Resignation of Rev. J. S. McDonald.—Rev. James S. McDonald has been constrained, by the failure of his health, to resign the pastoral charge of the Presbyterian church in Sacramento. This, to him and the Church, is a severe trial. Pastor and people are bound together in tender affection, mutual confidence, and by the delightful circumstance that both through many difficulties, by strenuous exertions and much self-denial, they have reached a position which gives to the Presbyterian Church in this community great strength and influence, with the prospect of large and increasing usefulness.

In four and a half years, Bro. McDonald has gathered a respectable congregation, formed a sound Church of now about eighty members—the whole number received under his ministry is 105—and, with some aid from friends in San Francisco, has secured a church property, free from debt, and worth $8,000. The church building, not quite finished, is comfortable, will accommodate 300 persons, and has one of the finest locations for a church in this city. Bro. McDonald, his people, and all who have aided them, have reason to be deeply thankful that so much has been accomplished.

An interesting Church, in the Capital of the State, able to give a good support to a faithful minister, is now vacant. May the Lord direct and speedily send the right man to this important field. T. F.

Resignation.—We learn with regret that Rev. Dr. Thomas feels constrained to leave the Pacific Coast, and that he announced his intention to resign his position as pastor of the First Baptist Church in this city last Sabbath morning. We have not learned the reasons, but, whatever they are, there are many who will be sorry that so able a preacher, and so agreeable a Christian gentleman is to remove from the midst of us.

Solano County.—During a recent visit to his old parish in the northeastern portion of Solano County, Rev. A. Fairbairn preached to large audiences, and found his old parishioners in a fine condition, materially and spiritually; anxious to have a minister come and dispense the Word to them. He also baptized six children during his visit.

Anniversary.—The Sunday School of the Third Congregational church celebrated their anniversary on Sunday last, with interesting exercises by the children, and addresses by Rev. Mr. Beckwith and Rev. Mr. Pond. There are 500 scholars and 30 teachers connected with the school.

Festival.—The Sabbath School connected with the Presbyterian church of San Jose, gave a festival on the evening of the 2d inst.

Also the Baptist Sabbath School held a concert on Sunday, Nov. 29th.

Central Presbyterian Church.—At the last communion of this Church, 5 persons were received as members, 4 by letter and one by profession.

EASTERN.

Free Will Baptist.—The General Conference of the Freewill Baptist denomination commenced at Buffalo, N. Y., October 7th. 69 ministers of the denomination have died since the Triennial Conference in 1865. This denomination is Arminian Methodist in theology, and Open Communion in their church practice, but regard immersion as the only valid form of baptism. In church polity they are congregational, with a tendency toward a more centralized authority and national organization. On questions of moral reform they have always taken an advanced position, being strongly anti-slavery. They control 2 colleges—Bates College, Lewiston, Me., and Hillsdale, in Michigan. They have a theological seminary in New Hampton, N. H., which last year graduated 6 young men, and a theological department in Hillsdale College. The net increase during the year has been 9,420 members; but this includes the addition of some General or "Free" Baptist Associations. There is a movement to combine all the members of the Free Baptist family in America, in a single organization. Hitherto they have had a single official newspaper—the *Morning Star*, of Dover, N. H. The *Christian Freeman* has been started at Chicago, as an independent paper, and asked for official recognition and $20,000 aid. The New York and Pennsylvania members also petitioned for aid to establish a local organ. After much debate and compromise, it was agreed to give the *Christian Freeman* $12,000 from the funds of the Printing Establishment, and to give $10,000 for the new paper in New York. The proposition to change the name of the denomination to that of Free Baptist, or United Baptist, was voted down by a small majority.—*American Presbyterian.*

Episcopal.—The Triennial Convention has adjourned, after a long series of proceedings, generally favorable to High Churchmen. The Evangelicals were powerless against the overwhelming majority against them. After skirmishing about the outposts about the change of the name Convention to Council or Synod, and on the change of Canons XI and XII so as to allow of an interchange of pulpits with ministers of other denominations, all of which questions were decided against the Evangelical party, the general engagement occurred in the discussion of the report of the Committee on Canons. The report was not a unit. There was a majority report, and also a minority report. The majority report held that it would be unwise and inexpedient to make any change at present in the Canon. An adherence to such vestments, ornaments, ceremonies, and practices as have heretofore belonged to their Church, was enforced, as contributing to order, decency, peace, and harmony. The minority report claimed the maintenance of wonted uniformity and simplicity of worship as exceedingly desirable. It provides for bands, gowns, surplices, cassocks, and stoles, but inhibits strange ornaments, incense burning, reverence to the table and the elements on it, and the lifting up of the elements. These it characterizes as Popish innovations, and seeks their extirpation. After a warm and protracted discussion, the majority report was adopted, and so the Church will go on in its ritualistic course.—*United Presbyterian.*

Acceptance.—Rev. J. L. Withrow, of Abingdon, Pennsylvania, has accepted a call to become the pastor of the Arch Street Presbyterian church in Philadelphia, formerly under the pastoral care of the Rev. N. W. Conklin, now of New York. It is understood that arrangements will be made for Mr. Withrow's installation early in December. It is also expected that he will, at the request of the Arch Street Church, deliver a sermon to it on the forenoon of Thanksgiving day, the 26th inst. This church has united in the selection of a new pastor in a spirit of delightful harmony and prayerfulness, and now has before it a fine prospect of prosperity, growth, and usefulness.—*Presbyterian.*

Places for the Poor.—The New York *Observer* says:—"Here is a good plan and example: A large and flourishing Presbyterian Church authorizes its treasurer to *let* pews and sittings in its spacious house of worship to all persons applying, and at such annual rent as the applicants are able to pay, themselves being the judges. And the price agreed on is known to no one but the treasurer and the party. This encourages the poor, and those not very poor, to come and take seats."

A Large Synod.—Less than one-half of the ministers belonging to the Synod of New York and New Jersey were present, and little over one-half of the churches were represented, at the late session yet 231 members were in attendance.

REFORMED PRESBYTERIAN.—The Theological Seminary of the Reformed Presbyterian Church was opened at the usual time—November 4th,—in Rev. Dr. Steele's church, Philadelphia. Dr. McLeod, Professor of Doctrinal Theology, delivered a popular lecture on the question, "What is it to be a Reformed Presbyterian?"

Three new students appeared, and others are expected.—*United Presbyterian.*

UNION OF PAPERS.—The *United Presbyterian*, of Pittsburg, and the *Presbyterian Witness*, of Cincinnati, have been united. The *United Presbyterian* is to be issued in Pittsburg, Pennsylvania, in an enlarged and improved form. The paper will still maintain and defend the principles of the United Presbyterian Church, and, judging from the past, will do so with undoubted earnestness and ability.

AMERICAN MISSIONARY ASSOCIATION.—The American Missionary Association has 522 missionaries engaged with the freedmen at the South, among whom it spent over $291,000 of its income of $350,000, during the year. It has property at the North, valued at $98,000, and at the South worth $188,885. It is in debt $88,726 59.

A REQUEST.—Graduates of Princeton College not in correspondence with the Faculty, are requested to send their addresses to J. H. Schenck, Mansion House, Princeton, New Jersey, who is compiling the post office addresses, and they will receive communications of special interest to every graduate.

NINETEEN persons were added to the First Reformed Presbyterian Church, New York City (Rev. Dr. McLeod's), on Sabbath, October 25th. 13 of these were admitted on profession of their faith—making 31 (18 by profession) within the last six months.

EPISCOPAL.—The new church of the Good Shepherd, built by Mrs. Colt, at Hartford, Connecticut will be finished and ready for consecration at Christmas. It has cost $150,000, and is considered one of the finest churches in the country.

UNITARIAN.—The Boston *Daily Advertiser* says, in alluding to the Rev. Mr. Alger's preaching services in the Music Hall, that "it is evident that this amusement meets a great popular want."

THERE have been admitted to the First Reformed Presbyterian church in Philadelphia, during Dr. Wylie's 25 years' pastorate, 1,700 persons, more than 77 anually.

REV. PHINEAS STOW, the well known Chaplain of the Baptist Seamen's Bethel in Boston, Massachusetts, has been placed at the Insane Asylum in Somerville.

THE Theological Seminary at Columbia, South Carolina, has opened its winter term with 25 students.

REV. DR. SECOR has accepted the call of the First Presbyterian Church at Brooklyn, N. Y.

A TENTH Congregational Church was recently organized in Chicago.

[List of Presbyterian Clergymen,

ON THE PACIFIC COAST, ALPHABETICALLY ARRANGED.

Rev. Jas. M. Alexander, N. S., San Leandro, Cal.
Rev. H. R. Avery, O. S., Walnut Creek, Cal.
Rev. B. B. Bonham, O. S., Sebastopol, Cal.
Rev. I. H. Brayton, N. S., Principal College School, Oakland, Cal.
Rev. W. W. Brier, N. S., Alvarado, Cal.
Rev. Fred. Buel, O. S., agent California Bible Society, 757 Market Street, San Francisco.
Rev. W. H. Cain, O. S., (Not preaching) San Francisco.
Rev. Charles Russell Clarke, O. S., Principal City Female Seminary, corner Mason and O'Farrell streets, San Francisco.
Rev. A. J. Compton, O. S., Watsonville, Cal.
Rev. Eli Corwin, N. S., Congregational Church, Oakland, Cal.
Rev. J. M. Dick, U. P., Eugene City, Oregon.
Rev. H. H. Dobbins, O. S., Sutter Creek, Cal.
Rev. Henry Durant, N. S., Professor College of California Oakland, Cal.
Rev. John Edwards, O. S., Visalia, Cal.
Rev. James Eells, D.D., O. S., pastor First Church, Stockton Street; residence, corner Stockton and Clay Sts., San Francisco.
Rev. Ben. E. S. Ely, O. S., Stockton, Cal.
Rev. J. G. Fackler, O. S., pastor Central Church, Mission Street; residence, 121 Fifth Street, San Francisco.
Rev. A. Fairbairn, O. S., Bloomfield, Cal.
Rev. Frederick Fox, N. S., pastor Emanuel Church, corner Folsom and Seventeenth streets, San Francisco, Cal.
Rev. Thomas Frazer, O. S., Santa Rosa, Cal.
Rev. S. D. Gager, U. P., Eugene City, Oregon.
Rev. Ed. R. Geary, O. S., Calapooya, Oregon.
Rev. M. M. Gibson, U. P., residence 608 Pine Street, San Francisco.
Rev. L. Hamilton, N. S., Oakland, Cal.
Rev. J. R. Hammond, O. S., Placerville, Cal. Visiting in the East on account of ill health.
Rev. Joseph A. Hanna, O. S., Eugene City, Oregon.
Rev. Silas S. Harmon, N. S., San Buenaventura, Cal. Temporarily absent in the East.
Rev. Oliver Hemstreet, O. S., Ione City, Cal.
Rev. I. N. Hurd, N. S., pastor Westminister Church, Hayes Street, San Francisco, Cal.
Rev. S. G. Irvine, U. P., Albany, Oregon.
Rev. T. S. Kendall, U. P., Albany, Oregon.
Rev. N. B. Klink, O. S., Vallejo, Cal.
Rev. A. L. Lindsley, D.D., O. S., Portland, Oregon.
Rev. A. W. Loomis, O. S., Missionary among the Chinese, chapel and residence, cor. Sacramento and Stockton sts., San Francisco.
Rev. B. Lowe, O. S., 10 Martin's Block, San Francisco.
Rev. W. F. B. Lynch, N. S., Alvarado, Cal.
Rev. James H. Marr, O. S., Calvary Mission, San Francisco.
Rev. David McClure, N. S., Principal Oakland Academy, Oakland, Cal.
Rev. Robert McCullough, O. S., Yreka, Cal.
Rev. J. S. McDonald, O. S., Sacramento, Cal.
Rev. W. C. McKaig, D.D., N. S., Marysville. Cal.
Rev. James McLaughlin, N. S., Gilroy, Cal.
Rev. J. H. McMonagle, O. S., pastor Larkin St. Church, residence, 1312 Jackson St. San Francisco.
Rev. W. J. Monteith, O. S., Albany, Oregon.
Rev. Joshua Phelps, D.D., O. S., 38 Stanley Place, San Francisco.
Rev. James Pierpont, N. S., San Francisco.
Rev. George Pierson, N. S., Brooklyn, Cal.
Rev. F. L. Nash, N. S., Alameda, Cal.
Rev. John S. Reasoner, O. S., Brownsville, Oregon.
Rev. Robert Robe, O. S., Brownsville, Oregon.
Rev. Henry M. Scudder, D.D., N. S., pastor Howard Church, Mission Street. Residence, 1 Vernon Place, San Francisco.
Rev. John Sessions, D. D., N. S., Oakland, Cal.
Rev. Anthony Simpson, O. S., Corvallis, Oregon.
Rev. W. R. Sloan, Steilacoom, W. T.
Rev. Townsend E. Taylor, N. S., Virginia, Nevada.
Rev. James S. Todd, O. S., Arcata, Cal.
Rev. Lewis Thompson, O. S., Astoria, Oregon.
Rev. P. V. Veeder, O. S., Principal City College, corner Geary and Stockton streets. San Francisco.
Rev. Charles Wadsworth, D.D., O. S., pastor Calvary Church, Bush Street; residence, 920 Pine St. S. F.
Rev. E. B. Walsworth, D.D., N. S., President of the Female College of the Pacific, Oakland, Cal.
Rev. L. P. Webber, N. S., Santa Clara, Cal.
Rev. S. T. Wells, O. S., agent Presb. Board of Publication. Depot at Bancroft's Bookstore, 609 Montgomery St.
Rev. Samuel Whiting, N. S., Mendocino, Cal.
Rev. A. F. White, N. S., Carson, Nev. Serving as State Geologist.
Rev. Geo. F. Whitworth, O. S., Seattle, W. T.
Rev. Ed. P. Willard, N. S., Columbia, Cal.
Rev. S. A. Willey, N. S., Vice President College of California, Oakland, Cal.
Rev. M. A. Williams, O. S., Jacksonville, Oregon.
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Further particulars may be obtained by addressing the Principal at Oakland.

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Letter from White Pine.

Treasure City, Nev., Nov. 1868.

The fame of this far-off and out-of-the-way mountain region of Nevada, called the White Pine District has no doubt reached the editorial sanctum. Last May these lone mountains were without inhabitants save the wandering Shoshone and Piute Indian. Now this place and vicinity swarm with 2,000 to 3,000 eager, bustling silver hunters. Chloride silver, of a very rich quality, was discovered in the side of what is now called Treasure Mountain, a mile and a half above the level of the sea.

In compliance to a request of our Church Extension Committee a visit of a few weeks has been made to this new city called from the supposed wealth of the place, Treasure City; in order to open the way for the introduction of regular gospel ordinances, and as soon as possible, the organization of a Presbyterian Church. No minister of Jesus, so far as known, has ever before been within a hundred miles of this region with an idea or intent to preach the Gospel.

DIFFICULTIES.

Never, perhaps, elsewhere on earth have these graphic declarations of Scripture had so literal and perfect a fulfillment as among this strange, mixed, eager mass of money-seekers: "He that is greedy of gain, troubleth his own house. An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed. He that maketh haste to be rich hath an evil eye. They fall into temptation and a snare, and into many foolish and hurtful lusts, which drown in destruction and perdition." Not a person here who did not come, as well as the crowds which are still coming, with the cherished hope and intense desire speedily to acquire wealth, and then go elsewhere in order to spend it. Even the stray professor, who chances to find his way thither, comes not for good, neither to get nor do good, but for money. The intensity manifested by this mass of humanity after a single worldly object is deeply interesting to the Christian; a lesson of instruction to those who profess to follow after better things.

What way can we get the ear and attention of such a seething multitude in behalf of the Gospel? No printing press to give notice; no Church, hall, schoolhouse, or room, into which to invite an audience for religious service; winter too near at hand for comfort in the open air.

PREACHING.

My arrival was late on Saturday night. On Sabbath, at 2 P.M., without any previous notice, having secured two men and three women to sing, I got upon an empty goods box in the street, near the centre and most bustling part of the new city, and commenced service. Sabbath is the great weekly trading day here, and the city was thronged. The trading, drinking, swearing, bustling throng evidently at first supposed me to be some political haranguer, it being immediately before the Presidential as well as the Nevada State election, and various aspirants for office had lately been enlightening the people. There was soon a large audience gathered about me, and certainly a very attentive one during my preaching and prayer. The singing was as much a novelty—the first ever heard in the public praise of God in all this grand mountain region. Not a few in the crowd joined in singing the familiar tunes and hymns.

Preaching was announced again at 7 P.M. Our afternoon pulpit chanced to be in front of the largest store in the place—a combined dry goods, grocery, and whiskey saloon. Before opening our evening service, the owner of the store came to me and remarked:

"I want to say a word," at the same time mounting a box in his store door, the store being crowded with perhaps a hundred men. "Men: my store ought not to be open on the Sabbath; but now it is going to be devoted for an hour to public worship, during which time there will be no trading. I want you all to be quiet, and if you cannot be quiet, I want you to leave."

The Lord had touched his heart. My rostrum was his box in the store door. What a position! Under what strange conditions! Yet what a privilege then and there to preach Jesus. The fruit from the seed thus sown will be counted in *that day*.

A. M. Stewart.

The Heathen Among us.—III. Why so Little has been Done.

Aside from the difficulties necessarily encountered, the partial failure, or rather, imperfect success, of the mission work among the Chinese, for the sixteen years it has been established in California, must be ascribed to the manner in which it has been conducted—as a sort of private affair, interesting only to a religious corporation in the Eastern States. With proper efforts very much might, and should have been done.

We have not viewed the matter in the proper light. We have been thoughtless and indifferent; we have not gone to work in the right way: I mean with sufficient zeal and energy. I feel disposed to say that, until the last few months, we, as a Christian people, have not gone to work at all. We have rested satisfied with the knowledge that there is a missionary among us, whose special duty it is to endeavor to convert the heathen.

One missionary, or even two or three, can no more convert the 65,000 Chinese on our coast, than one minister can suffice for the entire population of our State. Nor can one missionary do all the necessary work of organizing and maintaining a vigorous and effective crusade against the heathenism in our midst any more than one superintendent, however zealous or able, can establish, organize, take full charge of, and teach all the Sunday Schools in our State. I know that this seems to be a sweeping statement, nevertheless, if the reader will think, he will find that it is true. One cause of failure then is utter inadequacy of labor.

Every Christian must be, to the full extent of his ability, a missionary to the heathen, by laboring among them, just as he works with the childen in the Sabbath School. Every church must organize a mission school within itself, for the Chinese. Brave, resolute, and earnest Christian men and women must make it their duty to see that Chinese are brought into their church, a school established for them, and that they are taught our religion. It is because this has not been done, that the mission work, confined to one man, and one church, has been comparatively unsuccessful. So it will continue to be, as long as the present indifference exists.

Eighty or ninety persons are receiving religious instruction in the Mission House. With our Chinese population of over 10,000 in San Francisco, we might have 1,000 in mission schools. There ought to be a mission school wherever there is a Chinese settlement in our State.

One might naturally suppose, from our indifference in the matter, that we considered the services and profits derived from the labor of the heathen, and the taxes paid by them, as our property, and their souls as the property of some eastern missionary society. They are *our* heathen, because they live among us, and it is our duty to care for their souls, just as we do for the bodies of sick and indigent white men. We should be ashamed to have any benevolent society in New York or New England establish and maintain our hospitals and poor houses. We ought to be equally ashamed to have them send and support missionaries here, to do our work and discharge our moral obligations. We can maintain our ministers and pay many of them liberal salaries. Why can we not support the few necessary paid missionaries to our heathen Chinese?

We may continue in this way for ages to come, allowing one solitary mission to the Chinese to struggle along as best it can, without our assistance, and the miserable fruits of the past sixteen years will be the result. We may not forbid the entrance of any adventurous heathen within the doors of the one mission house on the Sabbath, during the hours of service—even permitting them to try to sing a hymn or two, and listen to an explanation of some doctrinal point, about which they know nothing and care less, or some exhortation which does not take hold of their hearts, and they will go away as idolatrous as when they entered. We may distribute tracts by the thousand; a few possibly will be read, but most will be thrown away unopened. We may visit and converse with respectable, pleasant Chinese, and spend as much time with them as we choose, and yet not convert, or even work upon, a single soul.

We must recognize the work belonging to us, the people of California, and feel it the duty of every one of us to engage in it. It is your work, reader, and it is mine, just as much as it is the work of the regular missionary to the Chinese. When we know and feel these truths, and do our duty, and not before, we shall accomplish great results, and win many souls to Christ. C.

What One Man can Do.

In the winter of 1828–9 the writer of this article first set foot in Easthampton, Mass., on his way to enter Amherst College. It was then a mere hamlet, one of the very smallest and poorest of all the towns in Hampshire County. A dingy and dismal old "meeting-house" stood in the center of the unenclosed common, and two or three shops and stores, and about as many dwelling-houses clustered near it constituted the village. The rest of the township was sparsely peopled with plain and sensible, but rather unenterprising and not over-prosperous farmers. At a distance from the meeting-house lived the pastor, Rev. Payson Williston, on a farm which was given him as a "settlement," upon a salary which was originally $200, and never amounted to more than twice that sum. In another part of the same house, or an addition to it, resided Mr. Samuel Williston, who was then just beginning to manufacture, by hand, covered elastic buttons.

Yesterday I drove over to Easthampton, to attend the 56th anniversary of Williston Seminary. A little stream that used to run through the back part of that parsonage farm, and seemed hardly large enough to turn a grist-mill, is now lined by three successive factory villages, through which you drive into town. The old meeting-house on the common has given place to three elegant churches, which, with a fine high school, a large hotel, a magnificent town-hall now building, and handsome blocks of stores, enclose three sides of the common; while on the other side for imposing edifices, architecturally pleasing and model buildings for the purposes to which they are devoted, constitute the body or the habitation of Williston Seminary.

The Seminary itself is organized with a President and five professors, as they would be called anywhere out of New England, and the institution would be styled a university. But they modestly call themselves principals and instructors, and the institution a seminary, though it combines a first-rate scientific school or English college with a preparatory school that has no superior even in New England; and its five permanent instructors, or heads of departments, with the assistance of one tutor, and under the direction of a principal, who, being alike accomplished in literature and science, holds the balance evenly between them, give instruction in the classics and mathematics, the physical sciences and the modern languages, such as can be obtained in few of our colleges and universities.

The gymnasium is a characteristic feature of this institution. The students are all required to exercise daily under the direction of a professor of physical culture; just as they are required to attend prayers and recitations. So that here the culture and development of body, mind, and heart advance together with equal step, and the crowd of spectators at the anniversary are equally delighted with the exhibition of the mental and moral culture in the Church and the physical training in the gymnasium. At once a school of patriotism and a school of piety, it sent 321 men to the late war, 41 of whom died in the service, while still larger numbers have begun there the new Christian life, and devoted themselves to the service of the "better country" and the Divine Master.

The factories, the seminary, the beautiful villages that have grown up around them, the railroad that connects them with the great thoroughfares north, south, east, and west, and the marvelously increased wealth and prosperity of the whole town, are all the creation of the genius, wisdom, and enterprise of one man; and that man is the once poor son of that poor New England pastor.

And the beauty of it all is not so much the money he has made, as the use to which he has put it. The buttons, the rubber fabrics, the cotton yarn and thread, etc., etc., as fast as they are manufactured and turned into gold, are put into the seminary, where they are transmuted into the durable riches of the mind and heart, the lasting treasures of a good education. Nearly a quarter of a million has this prince of educators already given to the seminary that bears his name. And Williston Seminary is only one of many kindred institutions, for both sexes and of various grades, in every section of the country, to which he has contributed, in all, nearly as much more. Yet education—the higher mental, moral, and *Christian* education—though perhaps the chief, is only one among the objects of charity and benevolence to which he is constantly distributing his large income. While, then, I can most cordially and conscientiously recommend Williston Seminary to young men as a classical and English school which has no superior, let me invite men of all ages, and especially our rich men, to go to Easthampton, and learn what one man can do, not only for himself and his native town, but for education and religion; learn to be their own executors; learn the luxury of doing good in their lifetime, while they can direct the ways and means and enjoy the result; learn to lay foundations broad and deep for usefulness in coming generations till the end of time; learn, in short, that great lesson, especially for our times, *the true use of money.—Prof. Tyler.*

A CLERGYMAN and one of the elderly parishioners were walking home from meeting one frosty day, when the old gentleman slipped and fell upon his back. The minister, on being assured that he was not hurt, said to him: "My friend, sinners stand on slippery places." The old gentleman looked up, as if to assure himself of the fact, and replied: "Yes, I see they do, but I can't."

I EXPECT to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing that I can do to any fellow human being, let me now do it. Let me not defer nor neglect it, for I will not pass this way again.

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THE JOY OF PIETY.

When a man spends time with his family, only because he feels this to be his duty, his devotion to them is not to be trusted; other attractions will lead him away, for often pleasure is stronger than obligation. He who prefers his wife and children to all other companions, and gives his time and thoughts to his home, is he whose heart is held there by the cords of love. A Christian may begin the service of God, and perform many acts of obedience, moved by a sense of duty, but if he ever becomes a devoted man, breathing the spirit of religion everywhere, and giving proof that Christ abides in him, he must delight in this life. Let one be held back from sin, only by the feeling that he must not indulge in it, and he can know little about a life of piety. Let him take the wine cup in his hand, and wish that he dared to drink; let him stand at the door of a gambling room or a theatre, and long to go in, yet be driven away by the lash of conscience; let him attend meetings, or pray, or read the Bible, with the wish that he need not do these things; in short, let him encounter any temptation, or perform any duty, with the perpetual complaint of crosses, crosses, and he cannot be a worthy Christian, however often he may consecrate himself to God under the pressure of obligation. The soul that knows much of true piety is the soul that enjoys it. He need not be conscious that he is perfect; indeed, at every step he may know that he is not perfect, but he will take the highest pleasure in the assurance that he may hold intercourse with Jesus, notwithstanding. In his times of trial, it is bliss to feel underneath him the everlasting arms. In temptation, he rejoices that the word of his Savior will bid the tempter flee. When facing duty, he will be glad that he is guided by God. And it is wonderful how God adapts Himself to all the various classes of those who thus take pleasure in Him. The man of high station and wealth, who has this spirit, comes into the temple of the Lord to worship, and says, "this is my sanctuary," and the most obscure one of all comes with him, and says, "this is my sanctuary."

Sorrow falls upon him who dwells in the palace, and upon the poor widow in her cottage, and from beneath its gloom both alike exclaim: "I will fear no evil, for thou art with me." And when joy is sent into their households, and they are led to sing for gladness of heart, both have the same song to the same Father. To every pilgrim He is a Guide, a Friend, a Savior; to every place of succor and relief along their way He bids all alike welcome; to every spring of joy and hope all have equal access. And at the end, angels will bear all to the same home. Such Christians prefer the blessings thus enjoyed to all the good that can be offered from the resources of formalism, or the service of the world, and their feelings find expression in praise from day to day.

There is not enough of this radiant piety. Men have too much occasion to feel that religion imposes burdens, when they should be taught, by the experience and life of its professors, that it removes the burdens we all must bear as men. Devotion can be beautiful with the delight with which it shall fill the heart. The ways of duty along which a Christian walks with God may be vocal with his songs, and, as was true when Paul and Silas sang in the prison at Philippi, the men unaccustomed to such utterances of piety shall hear them, and be charmed by the spirit they are obliged to admire. No man who loves God, and believes God loves him, should go through the world with a heavy heart, or a head bowed down. He may be joyful always, and the grace he can cause to shine in his character and life shall bear him up in the midst of any scenes, and be the exceeding great reward for his fidelity and devotion.

THE PRESIDENT OF THE UNIVERSITY.

From time to time we have expressed our convictions, and hopes, and fears respecting the State University. There are none who have a more sincere regard for its welfare, or a more earnest desire for its prosperity, and hence we are glad to publish the following communication from a member of the Board of Regents, who thinks we have been mistaken in some of our fears. We trust it will be found that he is right, and though it is announced that General McClellan declines the appointment, the public may be glad to read this assurance from one who is confident that the Board of Regents have no design to drag the University into politics. They have ample opportunity to prove this:

"You express in your paper a regret that General McClellan has been offered the Presideney of the State University, and you say it indicates that the institution is to be a party institution. You say further that it is not the choice, but the spirit which the choice indicates, to which you object. As The Occident is not a partisan journal, it will perhaps give the other side a hearing on this subject. The choice of General McClellan was not dictated by partisan motives, nor made upon partisan grounds. Whether the choice was the best that could be made or not, the future will show, if he accepts; but however this may be, it is certain that he was elected solely because he was judged to be the best qualified man for the position. Hence his choice does not indicate that the University is to be partisan, nor that any spirit governs the Board of Regents but a pure desire to promote the success of the institution. It is not the *choice*, therefore, but the *objection*, which is partisan. There were four candidates: Frederick Law Olmstead, who received but one vote; Professor Henry, who is seventy-two years of age, and received but one vote; Mr. Stebbins, who received five votes; and General McClellan, who received twelve votes. It is well known that a very large portion, if not a majority, of the people object to the selection of a clergyman. The Catholics object to a Protestant clergyman, and the Protestants object to a Catholic priest as President. The evangelical Christians object to a rationalistic clergyman, and so on. With all respect for the clergy, it seems unfair to some portion of those who are taxed to support the University, that any teacher of theology should be placed at its head. What is unfair for one sect or church is unfair for another, and it will not be possible to secure the cordial support of all denominations if a clergyman of one church is chosen as its President.

"For President of the University is needed a man of pure character, not a clergyman or teacher of theology—a man of eminence in some branch of learning, of tact, and ability as an instructor, of decided organizing and administrative ability; one who will neither teach nor preach politics, who is not advanced in years and who is willing to devote himself to building up the institution as the business of his life. The majority of the Regents think General McClellan such a man if he accepts, and that he is above all others fitted by natural bent, by ability, study and observation, by eminent attainments in certain departments of science, by a catholic, liberal and tolerant spirit, and by magnetic power over young men, to be the President of the University. Few men in this country have enjoyed his advantages. He has distinguished himself as an instructor and organiser. For the past four years he has been pursuing his studies in Europe. He never was a politician and has more than once announced his resolution to refrain from any active participation in politics.

"The gentlemen who voted for him are for the most part business men who are not politicians. Although they have engrossing business they are devoting much time and labor to the interests of the University without the possibility of any selfish motive. They are men of some sense and intelligence. Is it not just possible that the partisan prejudice may be on the side of those who condemn their action?

"The language of your article implies that you do not object to the qualifications of the person chosen but to the motives which induced it, and even the *Bulletin* says in so many words that General McClellan is fitted to conduct with success an institution of high learning. Is it charitable or fair to assail the motives of gentlemen who can have no personal object to serve and who are actuated solely by the ambition of aiding to establish a University of a high order in California? Are men competent to conduct such an institution with success, so plenty that we can afford to pass by one eminently qualified, because of an irrational and obsolete political prejudice? If the gentleman chosen declines, there is an end of the matter, but if he accepts, the majority of the Board of Regents believe that he will conciliate all prejudices and that his administration will be a success. The correctness of this opinion can be best judged by the result."

Bible Union and 1 Pet. III: 21.

Let us now extend this examination to another passage of Scripture in which immersion occurs in the new version, and see whether, with the meaning given to it by the Bible Union, it will bear the burden of truth which the Holy Spirit lays upon it: "Which in an antitype, immersion, now saves us also" (See 1st Pet. iii: 21.) It will not be necessary to restate the positions of Dr. Conant and others as to the secular sense of immersion, but my inquiry will now be, having, by the ruling of Dr. Conant and the scholars of the Bible Union, this sense established for the term, what is the doctrine or teaching of the text under consideration? The conclusion is plain beyond controversy. "Immersion now saves us also." We have found heretofore how *baptisma* (immersion) washes away sin, in the case of Paul; how it signifies death unto sin and resurrection to a new spiritual life, in the teachings of that same Apostle; but here another Apostle exalts it to the climax of its excellence: "*Baptisma* (immersion) now saves us."

The Apostle Peter is careful, however, to direct our thoughts to two particulars: First. Negatively, it is not the common ordinary cleansing of the ordinance; this the Apostle will not admit for a moment. "Not," says he, "the putting away of the filth of the flesh." My readers will pardon me if I stop to inquire if *baptizo* had not been employed, as I have asserted, to signify the ritual cleansing and purification of the flesh, why did the Apostle caution his readers not to receive it in this limited and subordinate sense? But, to proceed: this baptism does not consist in or show forth these common external purifications. But, affirmatively, it does consist in and

manifest the purifying work of the Holy Spirit on the heart. Such a baptism (immersion), the inspired Apostle asserts, saves us.

And now let us regard immersion with the idea the Bible Union attaches to it, with the secular and physical sense which they attribute to it—the immerse of the dictionaries; nothing more and nothing less—and we have this result: the Apostle Peter teaching through the inspired Word, that immersion in this limited and secular sense, saves us. And now can the immersion of the Bible Union bear such a burden of truth as is laid upon it by the Apostle. Does not the Christian sense of my readers revolt from such a doctrine as salvation through the performance of a physical act, and demand for it a loftier and more spiritual sense. But this is all there is in immersion by the very terms in which the scholars of the Union give us the signification of *baptizo*, and this is the idea which they intend to carry into their version for the instruction of the English reader. "Total submergence," this is the term, "best expressed by immerse, a common secular word, used in the daily affairs of life to express the most familiar acts and conditions." Immerse is certainly fitted to express the idea of total submergence, which I am free to admit is the ordinary classical idea of *baptizo*; but, on the other hand, just as incompetent to express the scriptural idea of the same word as is wind, the English synonym of the Greek *pneuma*, to express the scriptural idea embodied in it, when applied to the third person of the sacred Trinity. The Apostle Peter, warning us as he passes not to suppose that *baptisma* has its ordinary sense of external purification, exalts the word to signify that transcendant spiritual grace which saves the soul, while the scholars of the Bible Union, disallowing indeed, with the Apostle Peter, any sense of fleshly purification, instead of elevating the term with him to a high spiritual significance, do the opposite, and tone it down and degrade it to a mere physical operation, and then give us this reading as the declaration and teaching of the Holy Ghost in this important passage: "Which in an antitype, immersion, now saves us also."

Surely, the impossibility of carrying out their idea of the physical nature of the act signified by *baptizo*, in this passage, should convince the Christian and evangelical men who give character to the scholarship of the Bible Union that they are in error in respect to their darling position.

It has been charged upon that body of professed Christians, who are called Disciples, that they believe in salvation by immersion, a charge which they indignantly deny as a slander, but no one need now so do, with the new version before him. He might have Gospel for the doctrine. The preacher might say, "Brethren, why hesitate; go down into the water and wash away your sins. Secure for yourselves salvation in the appointed ordinance, for immersion saves us; so read the Scriptures." 1st Peter iii: 21.

And now one comes in and tells us that though *baptizo* means "immerse, nothing more, nothing less," Christian baptism has a doctrinal signification and includes all these various graces which we have enumerated. I freely yield to the friends of the Bible Union all they can make of that position.

If when Jesus Christ said, "He that believeth, and is baptized shall be saved," when Paul writes, "One Lord, one faith, one baptism," and Peter, "even baptism doth now save us," if this *baptisma* be not Christian baptism, it will be difficult to tell where to find it, or if there be something in Christian baptism which Jesus Christ did not put into it when he appointed the ordinance, or the Holy Ghost when he directed Paul to be baptized and wash away his sins, or when through the inspiration of the same divine spirit, Peter wrote of the baptism which saved us, they are welcome to all they thus assume for it, but in so doing they must remember that if they put into Christian baptism more than there is in it by the terms by which it is set forth and described in the Holy Scriptures, they have, in so doing, deserted the principles which have always guided Protestants in their interpretation of Christian ordinances. Since as yet, however, they have not told us how they find authority to ascribe to a Christian ordinance powers which Jesus Christ did not give to it when he appointed the same, I will not charge them with assuming for the Church the prerogative of the Romanists, but nevertheless if the Bible does not put on the ordinance these powers, nor the Church, it will be difficult to say when the ordinance obtained the graces ascribed to it. F.B.

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CURRENT LITERATURE.

If, Yes, and Perhaps.

There is no evidence of any special design in giving a book this title, unless it be, by its oddity, to attract attention to it. Yet, Edward E. Hale had no necessity to resort to such means to gain the favor of the public, when his name appears upon the title-page, and the book is a collection of such articles as, "The Children of the Public," The Old and New, Face to Face," and "The Man Without a Country," which were read with eagerness as they first appeared in several of the leading magazines of the land. The volume is published by Ticknor & Fields, of Boston, and none who have before seen any of its contents will be sorry that they are gathered in a form so attractive.

We are specially pleased with the article, "The Old and New, Face to Face," which is really a description of Paul's trial before Nero, as illustrating the ancient and the innovating forms of civilization thus brought into conflict, from which we take these extracts:

In a Roman audience-chamber, the old civilization and the new civilization brought out, at the very birth of the new, their chosen champions.

There is one man, the emperor, who is a precise type, an exact representative, of the old. That man is brought face to face with another who is a precise type, an exact representative of the new.

Only look at them as they stand there! That man who best illustrates the old civilization owes to it the most careful nurture. From his childhood he has been its petted darling. Its principal is concentration under one head. He is that head. When he is a child, men know he will be emperor of the world. The wise men of the world teach him; the poets of the world flatter him; the princes of the world bow to him. He is trained in all elegant accomplishments; he is led forward through a graceful, luxurious society. His bearing is that of an emperor; his face is the face of fine physical beauty. Imagine for yourself the sensual countenance of a young Bacchus, beautiful as Milton's devils; imagine him clad in splendor before which even English luxury is mean; arrayed in jewels, to which even Eastern pomp is tinsel; imagine an expression of tired hate, of low, brutal lust, hanging on those exquisite licentious features, and you have before you the type of Roman civilization. It is the boy just budding into manhood, whom later times will name as the lowest embodiment of meanness and cruelty! You are looking upon Nero!

He sits there, upon that unequalled throne, his face sickly pale with boyish debauchery; his young forehead worn with the premature wrinkles of lust; and his eyes bloodshot with last night's intemperance. He sits there, the Emperor-boy, vainly trying to excite himself, and forget her, in the blazonry of that pomp, and bids them call in the prisoner.

A soldier enters, at whose side the prisoner has been chained for years. The soldier is a tired veteran of the Prætorian cohorts. He was selected, that from him this criminal should not escape; and for that purpose they have been inseparably bound. But, as he leads that other through the hall, he looks at him with a regard and earnestness which say he is no criminal to him. Long since, the criminal has been the guardian of his keeper. Long since, the keeper has cared for the prisoner with all the ardor of a new-found son's affection.

They lead that gray-haired captive forward, and with his eagle eye he glances keenly round the hall. That flashing eye has ere now bade monarchs quail; and those thin lips have uttered words which shall make the world ring till the last moment of the world shall come. The stately Eastern captive moves unawed through the assembly, till he makes a subject's salutation to the Emperor-judge who is to hear him. And when, then, the gray-haired sage kneels before the sensual boy, you see the prophet of the new civilization kneel before the monarch of the old! You see Paul make a subject's formal reverence to Nero!

He stood at length before the baby Cæsar, to whose tribunal he had appealed from the provincial court of a doubting Festus and a trembling Agrippa.

And who shall ask what words the vigorous Christian spoke to the dastard boy! Who that knows the eloquence which rang out on the ears of the astonished Stoics at Athens, which commanded the incense and the hecatombs of wandering peasants in Asia, which stilled the gabbling clamor of a wild mob at Jerusalem,—who will doubt the tone in which Paul spoke to Nero! The boy quailed for the moment before the man! The gilded dotard shrunk back from the home truths of the new, young, vigorous faith: the ruler of a hundred legions was nothing before the God-commissioned prisoner.

That *faith* of his, now years old, has this day received its crowning victory. This day, when he has faced Nero and Seneca together, may well stand in his mind as undoing centuries of bloodshed and of license.

And in this effort, and in that spiritual strength which nerved him in planning it and carrying it through, was the "Asian mystery." Ask what was the secret of Paul's power as he bearded the baby Emperor, and abashed the baby Philosopher? What did he give the praise to, as he left the scene? What was the principle in action there, but faith in the new life, faith in the God who gave it!

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Our Father's Business.

Dr. Guthrie has peculiar ability to quicken his readers, as we imagine he has to inspire his hearers, by the thoughts he expresses, and by the manner in which they are clothed. The practical, earnest discourses, of which the substance is given in the volume entitled "Our Father's Business," were designed to awaken in those who heard them a new conviction of the pressure upon every Christian of obligation to work for his Master. The book abounds in arguments, appeals, and illustrations, and we are glad to commend it to the careful and prayerful attention of all who are either indifferent to this obligation, or at a loss how they can discharge it. Indeed, the whole series of books which have been written by this venerable and honored man would form an excellent religious library for a family, or for an individual, who would be both taught and stimulated in the life of piety. Sold by H. H. Bancroft & Company.

LITERARY ITEMS.

ORIGINALITY.—Byron allowed that he was indebted to the hints of others for some of the most esteemed passages in his poetry. "I never," said he, "considered myself interdicted from helping myself to another man's ideas. I have Pope to countenance me in this. Pope was a hunter-up of grains of wheat in a bushel of chaff. Perhaps I have not been so laborious a searcher, but I have been no more scrupulous than he in making use of what fell in my way. Mankind have been writing books so long that an author might be excused for offering no thoughts absolutely new; we select, and call that invention. A writer at the present day has hardly any other resource than to take the thoughts of others, and cast them into forms of associations and of contrast. Plagiarism, to be sure, is branded of old, but it is never held criminal, except in a clumsy way, like stealing among the Spartans. A good thought is often far better expressed at second hand than at first utterance. If a rich material has fallen into incompetent hands, it would be the height of injustice to debar a more skillful artizan from taking possession of it and working it up. Commend me to a good pilferer. You may laugh at it as a paradox, but I assure you that the most original writers are the greatest thieves."

OLD HUNDRED.—It having been asserted that Luther took the grand measure we know as Old Hundred from the ballad music of the peasants of his time, a musician of antiquarian taste asserts that Old Hundred was not derived from ballad music, but appears to have been compiled from the Gregorian chants. There are four of these old chants in existence, and from which the whole of Old Hundred may be made up. Its compiler was not Luther, but most probably William Franc, who furnished the music to the Geneva Psalms, published in 1564. In that publication the tune in question was contained. It was originally known as One Hundredth Psalm, thence its present title.

HUGO'S NEW WORK.—Victo Hugo, for his new work, "*Par Ordre du Roi*," just finished, receives from his publisher, M. Lacroix, the snug little sum of 300,000 francs. Part of this outlay M. Lacroix makes up by selling to the Appletons the exclusive right of publishing it in the United States, both in French and English (the latter under the title, "By the King's Command"), and the rest by advance orders in Paris, where its publication will be the chief literary event of the year.

A GOOD PAPER.—Artemas Ward's notice of a "good paper," in which "the advertisements were well written, and the marriages and deaths conducted with signal ability," was not so "sarcastical" altogether as might at first appear. Much can be told of a paper's character by the study of its advertisements, and they are always worth glancing over. Of several papers which we have in mind, they form by far the most amusing and entertaining feature.—*Literary Magazine.*

REV. ANTOINETTE BROWN BLACKWELL, the first American woman ever ordained as a Christian minister, has been engaged for many years upon a work which, we are glad to learn, is soon to be published in this city, by Putnam & Son. It is entitled "Studies in General Science;" and it will, we feel certain, reward the close attention of earnest, thoughtful minds, of whatever sect or school.

A GIFT.—M. M. Hachette & Co., the well known Paris publishers, have made a gift of more than 100,000 volumes to the Minister of Public Instruction for the school libraries of the people. They consist of light reading and instructive works, and will be distributed among 3,000 establishments.—*Independent.*

BOOK KEEPING.—I never could keep books, or much else. I had a library of them once, but couldn't keep them. They were borrowed and carried away by people who could keep books better than I could. Nice people, though; my books were quite carried away with them.—*Fat Contributor.*

NONE THIS YEAR.—We see, with regret, that Mr. Dickens will not write a Christmas story this year. The holidays will hardly seem to be the genuine article without Mr. Dickens' appropriate and graceful "gift," to which we have been so long accustomed.

THE printer is a fair type of the present financial age. He does business on a metallic basis, yet delights in a paper currency and an extensive circulation. He profits by the credit system, and favors the broadest latitude in exchange.

THE Hindoos regulate their daily transactions according to their horoscopes, which are calculable by rules given in their national almanac, called *Notun Panjika*, a book of 270 pages, costing only 24 cents.

A RARE WORD.—"Its" is used but once in the King James version of the Bible—in Leviticus xxv—and how it came there is a mystery, as it was not in use in England when the translation was made.

LITERARY papers in Germany have largely decreased the book trade.

THE *Russian River Flag* is the name of a new paper published at Healdsburg.

BOOKS cannot always please, however good.

Educational.

Names and Attention.

Names are the autocrats of attention. Let me but once clothe an idea, a quality, or a thing, in the vestments of a close-fitting word, and ever after I will more surely notice its presence or absence. For example, I attach to a certain color, the name *solferino*; to a certain feeling, the name, *resentment*; or, to a certain object, the name *belemnite*; and afterwards I am far more certain that these things will arrest and hold my attention, as they occur in life. The philosophy of this is manifold. It is partly the power of habit. I have once delayed upon the color, or the sentiment, long enough to invest it in language; and my mind tends ever to be arrested by it afterwards. And it is partly the power of example. If an object has a name, it shows that some one else has made it a subject of attention: and we tend to imitate others. And it is partly the pride of power. We have once brought the object under the mastery of perception and of language; and we observe it infallibly, on any subsequent appearance somewhat as an officer attends to any notes of information relating to the enemy whom he has vanquished. So much for the exemplification and the philosophy of the principle stated. An experimental demonstration of it may be made as follows: At the beginning of your walk, with your boy, among the boats, explain some such term as *rowlock*; at the end, some other, such as *rudder*. Now, test him and see whether he has noticed most the rowlocks or the rudders of the boats passed. C. R. C.

Personal.

THE following Professors were elected at the last meeting of the Board of Regents: PROF. MARTIN KELLOGG, of Oakland, Professor of Ancient Languages; DR. R. A. FISHER, of Grass Valley, Professor of Chemistry, Mining and Metallurgy; PROF. JOSEPH LECONTE, of South Carolina, Professor of Geology, Botany, Mineralogy and Natural History. Salary of each, $300 per month.

REV. A. FAIRBAIRN has accepted the call to the church in Chico. At a meeting of the Trustees and members of Big Valley and Shiloh Presbyterian churches, Mr. Fairbairn's former charge, resolutions were passed, expressing reluctance to part with so efficient a pastor, and the hope that he may be useful in his new field of labor.

REV. T. H. ROUSE, pastor of the Congregational church in Jamestown, N. Y., arrived in this city by the last steamer. He visits California in consequence of impaired health.

THE resignation of REV. DR. THOMAS has not been accepted, but he has been granted a leave of absence to visit the East for the recovery of his health.

MR. H. M. WHITNEY, editor of the Honolulu *Commercial Advertiser*, arrived in this city by the last steamer from the Sandwich Islands.

MR. LECKETT has been chosen to take the place of Mr. DeMerritt, as instructor in Latin and Greek in the Methodist school at Santa Clara.

CAPT. JOHN PATY, a veteran sea captain, well known on the whole Pacific Coast, died at his residence in Hawaii, on the 11th inst.

BRIGHAM YOUNG is said to be the third largest depositor in the Bank of England.

GEN. MCCLELLAN declines the Presidency of the State University. The salary is not large enough.

REV. ELI CORWIN was installed last week, as pastor of the Congregational church at Oakland Point.

REV. J. M. WOODMAN will deliver a course of lectures on Babylon and Ninevah, to the people of Chico.

REV. J. A. BENTON has been confined to the house for two weeks past by an attack of erysipelas.

DR. H. GIBBONS delivered the second lecture of the Y. M. C. A. course on Tuesday evening.

HON. A. A. SARGENT has sold his law library to the county of Nevada.

CALISAYA BARK.—It is said that Messrs. Drake & Co., (proprietors of the PLANTATION BITTERS) are the largest importers of Calisaya Bark in this country, and that, with the exception of an occasional sale, all that they import is used in the compounding of their celebrated PLANTATION BITTERS, and to which they undoubtedly are indebted for their wonderful health-restoring properties. As a Tonic and Appetizer they are not surpassed, and we cheerfully recommend them. All first class Druggists keep them for sale.

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Following are some of the testimonials that have appeared in commendation of this useful and indispensable work:

A committee of the late Fair of the Mechanics' Institute of San Francisco, to which the work had been referred, speak thus:

"Your committee have examined Mr. Hyatt's Treatise on the Culture of the Grape, and believe it to be the BEST HAND-BOOK published on that subject for California vine culturists, and for which they recommend a Special Premium."

The California State Agricultural Fair, of 1867, awarded a Diploma to the author of this work, and also the San Joaquin Valley Agricultural Fair, at the same season.

OPINIONS OF THE PRESS.

The following are brief extracts from some of the elaborate notices of this work:

The San Francisco *Daily Evening Bulletin* says:—"The book contains a choice collection of the best foreign and native varieties of the grape cultivation in California especially, as well as at the East. The many excellent works on Grape Culture in the Atlantic States are of little or no value in California, where an entirely different system and practice are necessary in vine growing and wine-making. This Hand-Book is intended to supply this deficiency. The author has taken great pains to investigate this subject, and to aid in the improvement of viniculture in California. Its appearance is timely, and it can hardly fail to meet a large and ready sale. It is attractively printed and elegantly bound."

Sacramento Union—"Hyatt's Hand-Book of Grape Culture is a California production that will probably meet a common want. The author takes the experience of the most noted vine-growers in the State as the warrant for his conclusions and suggestions, turns to account the recorded results of experiments made by the pioneers of this branch of industry, and in addition to giving full and minute instructions in regard to the planting of vineyards and the manufacture of wines, presents statistics which will enable the beginner to calculate the probable profits of successful grape culture."

The *Mountain Democrat*, whose editor, Hon. D. W. Gelwicks, a the present State Printer of California, speaks thus:

"HYATT'S GRAPE CULTURE.—We have received from the publishers, H. H. Bancroft & Co., San Francisco, a copy of this interesting and valuable work—a work greatly needed on this coast, and which every grape-grower should purchase. We sent it to a gentleman well known in this community, for his examination—a gentleman familiar with the subject, and largely engaged in the culture of the grape. He gives it the following cordial endorsement, and his endorsement ought to secure it a large sale:

'The limited time in which to examine Hyatt's Grape Culture, published by H. H. Bancroft & Co., San Francisco, has been sufficient, however, to satisfy me that it is a work which every grape-grower should have. No matter how well fortified we may be in our own experience and theory, we must acknowledge that we may adopt many of the author's ideas and suggestions with profit. The merit of the work certainly bespeaks for it a ready sale.

Respectfully, CHAS. P. JACKSON.'"

The Golden Era: * * * "With this book in his hand, the intelligent agriculturist can engage in the business of grape culture with almost the same chance of success as one who has bought his knowledge by expensive experience. * * * The practical information contained in the book would cost many hundred dollars to obtain in any other way. We predict for it a ready and rapid sale."

S. F. Daily Dramatic Chronicle: "The book is emphatically a California production, being written by T. HART HYATT, of this city, editor of the *Rural Home Journal*, and bearing the imprint, San Francisco: H. H. Bancroft & Co. It contains a large amount of valuable information, and should be in the possession of every vine-grower and wine manufacturer in the State. The usefulness of the volume, and its convenience for reference, are very much enhanced by a full and carefully prepared index."

S. F. Mining and Scientific Press: * * * "The book professes to be a complete manual, with instructions for the management of the grape and the manufacture of wine, and is especially designed for California. * * * The book contains a considerable amount of valuable information which is not generally found in such treatises."

S. F. Daily Times: * * * "The author seems to have exhausted his subject, particularly as it relates to viniculture in this State, and as the grape interest is just beginning to attract attention which is soon to become paramount among farmers, we regard the publication of the work as most opportune. No ranchman should be without it."

N. Y. Daily Tribune: "The author brings the result of many years' experience in foreign countries to the preparation of his work, and from his observations in climates similar to that of California, arrives at the conclusion that California is singularly favorable to the culture of the grape, and to all semi-tropical fruits, and that it will hereafter be distinguished as the land of the vine, the fig, the orange, the olive and the palm. His volume forms a capital, if not a complete manual, on the care of a vineyard, and it is enriched with much industrial information connected with the subject."

Lacon (Ind.) Home Journal: "This work is most *apropos*. It comes just as thousands, without any practical knowledge of the business, having planted vineyards, find themselves destitute of that information their intelligent care demands. All over the country this interest is growing, and probably the time is not distant when America will produce more, if not better, wines than any country in the world. The author, MR. THOMAS HART HYATT, is an enthusiast on the subject upon which he writes so pleasantly, and his book embodies just what every grape-grower would like to know—what every one must know, to cultivate the vine successfully."

Colman's Rural World, St. Louis: * * * "We merely want to introduce a new and interesting treatise on this subject to our readers, from the far-off shores of the Pacific—the Golden State of California. Its author is T. HART HYATT, editor of the California *Rural Home Journal*. He has had a large experience and observation in California and in the Old World. His style is entertaining, his directions clear, plain, and practical."

Rural New Yorker: * * * "Although most valuable to the California viniculturist, yet it helps to widen our knowledge of the vine."

H. H. BANCROFT & CO., Publishers.

Practical and Scientific.

AGRICULTURAL.

Drying Sweet Potatoes.

The extreme difficulty of keeping sweet potatoes in good condition, especially in the markets and storehouses of cities, exposed to constant changes of heat and moisture, is fully appreciated by housekeepers and dealers in vegetables. The wonderful productiveness of this esculent in the South, and its great value as a cheap, nutritious, and favorite food of all classes, has often suggested the wish that it might be more available as a food product. Dr. C. K. Marshall, in the Vicksburg *Times* of Sept. 4th, 1867, asked:

Cannot sweet potatoes, which our soil and climate are so wonderfully adapted to produce, be cut up into slices and so dried that they might be made an article of merchandise? Fruits and vegetables have been dried and prepared for shipment, and thus become valuable crops. If sweet potatoes can be treated so as to preserve the saccharine matter, and become an article of food, even though not as agreeable as the undried root in its best condition, they would pay as handsomely as any product of the southern soil.

This inquiry has been answered by Francis H. Smith, of Baltimore, who has dried sweet potatoes successfully in his drying tunnel, which is a chamber of lath and plaster twenty feet long and six feet in depth and breadth, with a peculiar furnace at one end, a chimney of boards at the other, capable of preparing twenty-five bushels of potatoes. Mr. Smith makes the following statement of his mode of procedure:

They are peeled by a little machine, and sliced three-eighths of an inch thick by another, with great rapidity. When dried, they have lost two-thirds of their weight, weighing twenty pounds; are white and so flinty that the knife makes but very little impression; but when cooked—steaming is the best method—they resume their original appearance, and are in every respect equal to the undried root in its best condition."

Specimens of this dried potatoe may be seen in the museum of the Agricultural Department. It is easily cooked, quite palatable, and if it should become popular, would prove of great utility and economical and agricultural value.—*Monthly Report on Agriculture.*

Training Animals for Work.

There is a great advantage in having all brood animals well and thoroughly trained. The offspring of such are more tractable, and have less natural fear of man. All animals, male or female, used for breeding, should be thoroughly domesticated, and taught to handle well, and have no fear of man. By this means their value for labor may be greatly increased, and their care rendered much more pleasant and satisfactory. In training animals, it is necessary to understand their nature and habits. Habit is with brutes, as with men, an iron-handed master. It is one of the essentials in early training to bring the animal to depend upon the driver. Feeding, watering, care, and training should be mainly by one person. There should also be a strong friendship, a familiar acquaintance, and the fullest confidence of the animal. There need be no fear of unrequited affection. All our domestic animals love naturally the hand that cares for them, and the voice that calls them.

The Trainer.—He who is not thoroughly under self-control, should never attempt to instruct the ignorant of either his own or a lower race of animals. He cannot succeed well. The voice, the eye, the lip and motion betray the ungoverned man. How can he govern others, and train in good ways, who cannot govern himself? He who would instruct, must never yield the slightest evidence of passion, anger, or even impatience. Reason is his strength, and good sense his best reliance. How important, then, that his mind be free from the dominion of bad habits, and enslaved by no excesses. No intemperate man should ever take charge of animals in training. Bad habits are mainly the result of want of care, or of mismanagement on the part of those having charge of animals. Animals have no knowledge of right or wrong, of cause and effect, or of hope and reason, to stimulate them to labor. Their labor is obtained through man's power over them. Let not that power be abused. By good judgment and kindness, show yourself worthy of the service of a well-trained, noble animal.—*New England Farmer.*

Will it Pay?

The farmer, perhaps, more than all other men, has occasion to ask himself and others before embarking in any new project, "whether it will pay." The reason of this is, that the great majority of farmers in this country are poor and hard-working, and they cannot afford to embark in any speculation which they are not pretty sure will yield them a profitable return. And while sometimes this question can be satisfactorily answered, at others no correct answer can be given that will cover the whole ground. The point is often raised whether cattle are better stock for land than sheep. This is one of those questions which will always remain undecided.

Some years ago, when many of our farmers in the Middle States went into sheep raising as a speciality, they learned that their pasture lands improved in appearance, and were led to believe that cattle were more injurious to the soil than sheep. But when wool-raising had had its day, and the raising of cattle was once more resorted to by them, they found the same result followed. Hence they learned by experience that a change from cattle to sheep, and *vice versa*, had a similar effect on the soil to a rotation in crops, and a lesson was learned which was not soon forgotten.—*Rural American.*

Liquid Manure Tanks.

As liquid manure is exceedingly beneficial to all vegetables, plenty of it should always be available, and without a liquid manure tank this cannot be obtained. For large gardens, a tank should be built exactly like a cistern; the bricks being closely cemented at the bottom, sides, and roof, to prevent the liquid from percolating through the soil, and also to keep surface water from entering the tank. The liquid should be conveyed to the tank by tile drains from the stable, byre, kitchen, etc., and be taken out by a pump. In small gardens a hogshead or large cask of any kind that will hold water may be sunk in the ground, and will answer on a small scale. In this, soot, guano, etc., may be converted into a valuable liquid manure, by dissolving them in a proportion of water, Manure is much more readily taken up by the roots of plants when in solution than when in a solid state. In fact solid manure has to be dissolved before it can enter the sponge like mouths of the roots.—*Western Herald.*

Tree Mignonette.—Sow a pinch of seed in the center of as many three-inch pots as there are plants required. When the young plants are strong enough, thin them by degrees to one plant in a pot, and that must be the strongest. Train that up a stake to the height required, pinch out all side-shoots and the heads of bloom, but do not divest the stem of its leaves until the plant has attained its full height. To form a head, leave about three shoots at the top, and pinch them in from time to time.

I have had tree mignonette four and five feet high, with heads two feet through, by sowing the seed as above described in August, and growing the plants for twelve months, shifting into larger pots when required. These were handsome ornaments in a conservatory, and afforded many cut flowers all winter. For ordinary sized trees the seed should be sown during the first week in May to bloom throughout the following winter. Different catalogues announce a giant variety for this purpose, but in growing the two I have found no difference.—*Farmer.*

Shade for Cows.—If pastures for cows, during the hot months are destitute of shade trees, the animals will suffer much from the effects of heat and the biting of flies. Their productiveness will he considerably diminished from these causes, consequently it will pay well to furnish a temporary shelter till trees can be grown at suitable points for the comfort of dairy stock.—*Rural New-Yorker.*

Milk.

The greatest quantity of cream is produced in the shallowest vessels, in proportion to the quantity of milk set.

The morning's milk is richer than that of the evening, and the stripping richer than that milked first.

In summer milk is best for cheese, and in autumn best for butter. Bitter milk is caused by long standing, and its consequences are bitter cream and bitter butter. To avoid this, use before it has stood too long; and, in order to draw all the cream in that time, put the milk where it will enjoy a uniform temperature of 50 to 60 degrees.

Contentment is the greatest bliss we can procure.

WEEKLY MARKET REPORT.

Wednesday, December 2, 1868.

Flour—Sale of 200 bbls Benicia XX, free on board, $5 75; 3,000 bbls Benicia Superfine, for export, private; 200 bbls Imperial (Oregon) Extra, $5 75; 550 bbls Genesee Extra, for local consumption, $5 75. We quote city mills as follows: Superfine, in sks, ℔ 196 lbs, $4 75@4 87½. Extra, in sks, $5 75@$5 87½.

Wheat—Sales include 1,300 sks coast, $1 50; 361 sks common, $1 55; 1,000 sks good shipping, $1 75; 530 sks choice milling, $1 80; 200 sks do, $1 85. Good to choice shipping is still quoted at $1 75@1 80. At the close, 5,000 sks shipping, private; 1,000 sks choice, $1 82½; 650 sks do, $1 85; 250 sks fair, $1 75; 10,000 sks No. 1 shipping, delivered on wharf, $ 85; 4,000 sks shipping, $1 77½; 16,000 sks do, $1 80 ℔ 100 lbs.

Barley—Sale of 2,500 sks coast, $2 05. We quote feed $2@2 10, and brewing $2 12½@2 25. At the close, 700 sks feed, $2 02½; 400 sks brewing, $2 20 ℔ 100 lbs.

Oats—Are in fair demand at $1 60@$1 90 for California, and $1 95@2 for Oregon. Sales of 229 sks Oregon, $1 97½; 400 sks do, $2 ℔ 100 lbs.

Potatoes—Sales os 150 sks Bodega, 90c; 800 sks Humboldt, sold last evening, $1; now quotable at $1@1 12½ ℔ 100 lbs.

Onions—Sales yesterday of about 200 sks Yellow at $3 87½; quotable to-day at about $4 ℔ 100 lbs.

Beans—We quote jobbing rates for first quality as follows: Bayo, 3½@3¾; Butter, 4c; Pea, 4c; small White, 3½@3¾c; Pink, 3@3¼c; Red, 2½@2¾c. Sale of 100 sks Pink, 3¼c ℔ pound.

Corn—Sales of 100 sks Yellow, large size, $1 75 ℔ 100 pounds.

Rye—Jobbing from second hands at $3 50 ℔ 100 lbs.

Buckwheat—The jobbing prices from store are $2 25@$2 50 ℔ 100 lbs.

Mustard Seed — Common California Red, 2½@3½c; choice do, 4c; English White, 5@5½c ℔ lb.

Flax Seed.—Small sales of choice to the local mill are reported, at 4c ℔ lb.

Bran—Quotable at $20@21 ℔ ton, at which figures the market is active.

Middlings—Fine descriptions $35@37 50; feed do, $27 @$28 ℔ ton.

Oil Cake Meal—On account of the increased demand, the mill price was last Wednesday raised to $35 ℔ ton.

Hay—Market continues firm at $12@$16 50 ℔ ton, with moderate sales.

Hops—California new are dull at 25@30c ℔ lb.

Dairy Products—California fresh roll Butter is quoted firm at 65c to 70c; California pickled is about out of the market; quoted nominal at 55@60c; Eastern firkin is supplied by jobbers at 45c. Cheese is jobbing at 18@21c as extremes, for California, and 51@22½c ℔ lb for Eastern dairies; Eggs are lower, quotable at 68c ℔ doz.

Poultry—Live Turkeys are quoted at 16c, and dressed do, 18@19c ℔ lb; Hens and Roosters, $6 50@7; Spring Chickens, $4 50@5; Ducks, $4 50@5 50; Geese, $12@15; Quail, $1 @$1 25 ℔ dozen; Venison, 8@9c ℔ lb.

Provisions—Bacon is jobbing at 13½@14c for California smoked; California Hams, 15½@16½c. Oregon Bacon is scarce at 14½c; no Oregon Hams in market; California Lard, 13@13½c and 14c ℔ lb for small tins.

Wool—The market of late has been less active, partly through reduced supplies. Sales for the week reach nearly 200,000 lbs, at 16½@18c for fair to choice shipping grades.

Hides—Sales since last Wednesday of 300 choice California Dry, in three lots, 15½c; 1,100 do fair to choice, 14@15½c. Salted, are quoted at 7c ℔ lb.

Tallow—Purchases for the week, by a single consumer, not before reported, of 20,000 lbs Beef, at 8c; quotable at 8 @8½c ℔ lb.

San Francisco Cattle Market.

The best quality of Americah Beef is by some dealears quored at 7½@10c, though the latter is probably an extrrme figure. The same parties quote Mutton at 7c, which is also an extreme price. The more general quotations are annexed.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7½@9½c ℔ lb.
do 2d do 6½@7½c ℔ lb.

Veal—Quotable at 9@11c ℔ lb.

Mutton—Is steady at 6@6½c ℔ lb.

Lamb—Scarce and nominal 7@9c ℔ lb.

Pork—Undressed, 4@5c; dressed, 6½@7c ℔ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

THE CIMARRON MINES.—The *Colorado Register* says: Dr. Hobbs has just returned from the Cimarron mines. While he looks on that country as still a problem, he speaks in the very highest terms of some of its mines. He says he saw a single specimen weighing 12 pounds, from the surface of which $42 had been rubbed, so that it could be transported without loss, and that the gold remaining in sight on the specimen was variously estimated from $200 to $500. The surface of the specimen which produced it was 6x10 inches. We learn from other sources that the lode which produced this specimen capped twice in 20 feet.

AUSTRALIA.—There is much excitement concerning the silver mines. 5 tons of ore from the Almada Mine yielded 112 ounces of pure silver. On the river Thames in the Auckland gold fields, there are at present 14,000 miners. Some of the claims are yielding well. Large deposits of copper, as well as silver mines, and prospects for gold, have been found near the Gulf of Carpentaria in Queensland.

IRON ORE.—Large deposits of iron ore are found in many places in the Sierras, notably at a point distant seven miles from Tinker's Station, on the Pacific Railroad line, above Cisco. This ore is of the very best possible kind, and, without selecting or picking, yields, when smelted, 80 per cent. of pure iron, of a quality which is suitable for steel-making purposes.—*Mining Press.*

CROWN POINT.—A small streak of rich ore—some four or five inches in width, has been found in the 900 foot level of the Crown Point Mine. It is thought that this small vein will probably lead to a large deposit—that it is only one of the legs of a huge argentiferous spider that is lodged somewhere in the unfathomable profound.—*Nevada Gazette.*

NEW MINE.—The *Virginia Enterprise* says that a gold mine of extraordinary richness has been found about 45 miles south of Mammoth District. San Francisco capitalists are trying to buy the mine or portions of it but the lucky finders refuse to part with it. Other rich veins are known to exist in the vicinity.

ANOTHER GOLD DISCOVERY.—Rich gold fields have been discovered on the northern frontier of Norway and Russia, stated to surpass those of California. The severity of the climate will, however, prevent the placers being worked by emigrants from Southern and Middle Europe.

STARTING UP.—The Norridgewalk Mine is to be worked again. The shaft will be cleared, the rock at the mill crushed, and if the result is sufficiently encouraging, work will be continued.—*Grass Valley Gazette.*

RICH STRIKE.—Walcoch, Johnson & Co., struck a rich pocket of quartz in their claim, near Hunter's Valley, last week. Report has it that they have taken out $100,000 up to this time.—*Mariposa Mail.*

GRASS VALLEY.—The *Union* says that the North Star, Empire, and Eureka mines all improve as the workmen get down on the ledges, which fact demonstrates their permanence.

IDAHO.—The mines discovered 65 miles northeast of Oro Fino bid fair to exceed any in extent and permanent wealth that have ever been found in this part of the territory.

NEVADA COUNTY.—The mines of Nevada County promise a first rate yield with a favorable winter.

NEW discoveries of silver deposits of great value have been made in the vicinity of Belmont, Nev.

THE Primrose, Reis, and Union mines, in Sierra County, are paying unusually well this season.

THE New York Hill Mine, at Grass Valley, has been sold at Sheriff's sale, for $10,000.

A NEW mining district has been organized in Nye County, Nev., called Troy District.

THE amount of bullion received daily at Austin from White Pine is $9,000.

WAGES at White Pine are $5 per day; flour $15 per hundred.

PRACTICAL.

Toast—How to Make it.

Did the reader ever ask for toast at a hotel? If so, he probably was served with a piece of fresh bread, burned before the fire, the charcoal mostly scraped off, and served under the name of toast. It should always be made of stale bread; the heat drives off whatever acids may have remained in the loaf, but more than that, the starch of the flour is more or less converted by the heat into a more digestible substance—dextrine.

By nicely toasting a slice of bread, we save the digestive organs a certain amount of labor; hence toast is usually acceptable to invalids and those of impaired digestion. So much for the philosophy of the thing; now for the practice. Make the toast from a stale home-made loaf. Baker's bread will make an imitation of toast, but not the thing itself. Slice moderately thin, and place on the toasting-fork, or in a wire toaster, and hold it near the fire, until it is well warmed through. Then—here comes the rub—bring it near the fire where it will quickly become of a light brown, or rather of a deep golden yellow, turn and treat the other side the same, and serve. If buttered toast is desired, apply butter in moderate quantity while hot. Toast should not be piled upon a plate, as in that case the crispness is lost. If there is no toast-rack, lay the slices lapping over one another, shingle fashion, so that the moisture of the lower slices may escape, and not be absorbed by the others.—*Am. Agriculturist.*

To Young Housekeepers.

Be satisfied to commence on a small scale. It is too common for young housekeepers to begin where their mothers ended. Buy all that is neccessary to work skillfully with; adorn your house with all that will render it comfortable. Do not look at richer homes and covet their costly furniture. If secret dissatisfaction is ready to spring up, go a step further and visit the home of the suffering poor; behold dark, cheerless apartments, insufficient clothing, and absence of all the comforts and refinements of social life, and then return to your own with a joyful spirit. You will then be prepared to meet your husband with a grateful heart, and be ready to appreciate the toil of self-denial which he has endured in the business world to surround you with the delights of home; and you will co-operate cheerfully with him in so arranging your expenses, that his mind will not be constantly harrassed lest his family expenditures may encroach upon public payments.

Be independent; a young housekeeper never needed greater moral courage than she does now, to resist the arrogance of fashion. Do not let the A's and B's decide what you shall have, neither let them hold the strings of your purse. You know best what you can and ought to afford. It matters but little what people think, provided you are true to yourself, to right and duty, and keep your expenses within your means.—*United Presbyterian.*

Trunks no longer to be Smashed.

Some Yankee has invented an arrangement to prevent heavy trunks from being injured by careless handling. It is simply an india rubber ball on each of the eight corners. Strange it was never thought of before. We can imagine the fiendish look of rage and disappointment which passes over the countenance of the baggage-smashing porter, who for the first time sees one of these contrivances. The delight of his life is gone. The malighant chuckle with which he used to drop a lady's traveling trunk from his shoulder to the floor—in full view of the agonized but helpless owner—is "played out." It is stated that a trunk filled with books, if protected by this means may fall from a height of 20 feet without injury.—*Mining and Scientific Press.*

HOW TO CLEAN SOAPSUDS.—It is well known, says an Australian paper, that a little alum dissolved is very effective in clearing muddy water; but a short time since some alum was applied in a manner which from its novelty and its valuable results, is worthy of notice. In a place where water is scarce at present, a little alum was dissolved in hot water and thrown into a tub of thick soap-suds. In a moment the soap curdled, and accompanied by the muddy particles, sank to the bottom, leaving the water perfectly clear, pure, and devoid of smell. This was found very useful for washing clothing again, when poured off the sediment. A similar result was attained in a quick manner, by filling a boiler with soap-suds, placing it on a fire, and throwing a bit of alum into it. When the suds boiled the scum went over and left the water clear, soft, and as useful for washing clothes as it had originally been.

GOOD MEAT—HOW TO SELECT IT.—Good meat is neither pale, pinkish, nor a deep purple tint. It has a marble appearance, from a ramification of little veins of the internal organs especially, is firm, hard, and suety, and is never wet, whereas that of diseased meat is soft and watery. The feel of healthy meat is somewhat elastic, and hardly moistens the finger. Good meat has but little odor, and this is not disagreeable; whereas diseased meat smells faint and cadaverous. Good meat bears cooking without much shrinkage, or shrivels up and boils to pieces. This is due to the larger proportion of watery and gelatinous muscular substance in the meat. Under the microscope the fibre should be clear and well defined, and free from infusorial animalculæ; while that of diseased meat is sodden and tumid, as if it had been soaked in water, the traverse streaks being indistinct and wide apart, and animalculæ abound in it.

HOW TO BOIL MEAT.—When meat is placed in boiling water, the effect is to coagulate or harden the albumen upon the surface immediately. This coating resembles the white of a hard boiled egg, and serves to protect the albumen and juices of the interior from a like coagulating process. The conduction of heat to the interior is impeded, and the cooked meat is retained in a delicious, juicy condition. Cold water permeates the fibers of the meat, and as it becomes hot, heat is conducted through the pores, and the whole mass becomes hard from the coagulation of the albumen. It is therefore better to immerse meat to be cooked by boiling, in hot water at once.—*Journal of Chemistry.*

REMOVING A TIGHT FINGER RING.—It is seldom necessary to file off a ring which is too tight to readily pass the joint of the finger. If the finger is swollen, apply cold water to reduce the inflamation; then wind a small rag wet in hot water around the ring to expand the metal, and soap the finger. A needle threaded with strong silk can then be passed between the ring and the finger, and a person holding the the two ends and pulling the silk while slowly sliding it around the periphery of the ring may remove the ring. If the ring is a plain hoop, this process is easy; if it has a setting or protuberence, more care will be required.

AN INVALID'S CARRIAGE.—A London carriage-builder has invented an "invalid's carriage," the wheels of which are thickly coated with vulcanized india-rubber to obviate noise, and the springs so arranged, both inside and outside, that the patient can scarcely be conscious of the motion of the vehicle. The interior is fitted with every necessary, such as lavatory, *commode*, and spring-couch. The latter is so arranged that it can be fixed at any angle, for sitting, reclining, or reposing, and, being detached fron the vehicle, it can be carried by attendants into the house, that the patient may be lifted without inconvenience.

HONOR is more talked of than known by some.

General Selections.

The Guests of the Heart.

Soft falls through the gathering twilight
The rain from the dripping eaves,
And stirs with a tremulous rustle
The dead and the dying leaves;
While afar in the midst of the shadows,
I hear the sweet voices of bells
Come borne on the wind of the autumn,
That fitfully rises and swells.

They call and they answer each other—
They answer and mingle again—
As the deep and the shrill in an anthem
Make harmony still in their strain;
As the voices of sentinels mingle
In mountainous regions of snow,
Till from hill-top to hill-top a chorus
Floats down to the valley below.

The shadows, the fire-light of even,
The sound of the rain's distant chime,
Come bringing, with rain softly dropping,
Sweet thoughts of a shadowy time:
The slumberous sense of seclusion
From storm and intruders aloof,
We feel when we hear in the midnight
The patter of rain on the roof.

When the spirit goes forth in its yearnings,
To take all its wanderers home;
Or, afar in the regions of fancy,
Delights on swift pinions to roam,
I quietly sit by the fire-light—
The fire-light so bright and so warm—
For I know that those only who love me
Will seek me through shadow and storm.

But should they be absent this evening,
Should even the household depart—
Deserted, I should not be lonely;
There still would be guests in my heart;
The faces of friends that I cherish,
The smile, and the glance, and the tone,
Will haunt me wherever I wander,
And thus I am never alone.

With those who have left far behind them
The joys and sorrows of time—
Who sing the sweet songs of the angels
In a purer and holier clime!
Then darkly, O evening of autumn,
Your rain and your shadows may fall:
My loved and my lost ones you bring me—
My heart holds a feast with them all.

—*Chambers' Journal.*

Social Life in Germany.

Rev. Dr. Stevens writes as follows to *The Methodist* concerning the social aspects of life among the Germans:

I have said that the Germans are the most "comfortable" people, and contrive best to enjoy material life of all European communities. Their phlegmatic temperament has much to do, doubtless, with their easy, contented ways, but it does not prevent a somewhat eager endeavor to extract real enjoyment out of ordinary or daily life.

The Englishman's chief happiness is in his home. His house, according to the old common law maxim, is his "castle," and his life is spent in fortifying it and enjoying its security.

The Frenchman has no home, nor any word to express the English idea of home. He lives abroad, and only keeps lodgings in his house; society and gayety, the drive, the promenade, the theatre, are necessary for his daily life.

The Italian is a modified Frenchman. His home is a slight fact in his existence; sunlight, scenery, music, rural recreations, and, also, ecclesiastical pastime, with as little work as possible, make his ideal; and the Italian insists that his ideals shall always become realities.

The German, more thoughtful and more realistic, combines, in moderation, the advantages of all these his neighbors. Home is as genuine a fact with him as with the Englishman. Like the Frenchman, he appreciates the pleasure of society and out-door life, but he reserves only the latter part of the afternoon and the evening for them. The Italian does not excel him in the love of romantic resorts, of scenery, or music, or the dance. In all these relaxations, the German drops his natural phlegm and personal awkwardness, and enjoys himself perfectly—the more for having spent most of his day in sturdy labors.

A good German home is the best in the world. I say this peremptorily. German mothers are thoroughly maternal and extremely affectionate; German fathers are generally forbearing and moderate, and singularly inclined to "domestication." German children generally grow up, as by instinct with an admirable mixture of filial reverence and affection. The Germans love large families; the more children, the better, according to their philosophy of life; and they generally have an abundance of them. They despise the French and American misanthropy in this respect, and justly point to it as a proof of demoralization, unknown in their own better land. In their home-life they seem continually but unconsciously to be contriving agreeable surprises for each other, and this good feeling overflows the bounderies of home, and reaches all the intimacies of their lives—their kindred, their neighbors, their pastors, and their school-masters. No people make more pleasure out of *fete* days, birth days, wedding anniversaries, etc.

None know better how to make "presents," or to invent souvenirs. For a German not to know the birth-days and wedding anniversaries of all his intimate friends, and not to commemorate them by some token of affection, however slight (for the value is nothing compared with the sentiment,) is a barbarism, a sacrilege. In large families, these commemorations, reaching from the grand-parent to the yearling baby, and extending out to all dear friends keep up, of course, an almost continuous exercise of kindly intentions and forethought; and the Germans have quite universally a peculiar tact of closing these beautiful little things with dramatic surprise, so as to render the "manner" infinitely more precious than the "matter." The lowliest village schoolmaster's birthday is known to all his rustic flock, and his cottage on that day is a shrine of pilgrimage to all the little feet of the hamlet; flowers, books, cheese, loaves of bread, embroidered slippers, chickens, geese, even young pigs, are showered upon him. He is decked with boquets, and his humble home garlanded within and without; he is addressed in original doggerel, and serenaded with music and dancing. And thus, also, fares the village pastor; and all these things are done so heartily, so joyously, as to be evidently spontaneous, never ceremonious, as much a joy to the donors as to the recipients. Add to these domestic occasions, the public festive days of the Church and the State, and you can imagine that German life has holidays enough. Christmas and similar days, are occasions of incredible festivities throughout Germany. Santa Claus has no better dominion.

But, besides his commemorative occasions, the German, except in the most depressed class, and even there to some extent, claims an interval, however short, of almost daily relaxation. Every city, town, and village has its "Bier Gartens," and thither, towards sunset, resort, not idlers, hard-drinkers, pick-pockets, and ruined women, as at similar places in England and America, but the honest, respectable people—mothers with their joyous groups of children; merchants and comfortable mechanics; the professors of the gymnasia and universities; the grave thinkers and writers and pastors. They sit in groups at tables, drinking coffee or beer, eating brown bread and butter, or cake, smoking long pipes, conversing, and listening to superb musicians, who usually are stationed in a pavilion in the neighborhood.

I shall have something more to say about the German beer-drinking hereafter, but remark now that the cost of these refreshments is kept so low as to place them within the reach of the poorer classes. They become even a means of economy, as they usually take the place of "tea," or supper, and, with the exhilarating open air and music, are quite a good substitute. The German is too much a domestic man to go to these places without his family; wife and children sharing his recreation, they all go home usually at an early hour, relieved of careworn looks, and, as they have similar reliefs almost daily, amidst romantic scenery, and the greetings of neighbors and friends, they look to the close of each day's tasks with a delight which English and American families know only at long intervals, when Christmas, the Fourth of July, or some other great holiday, approaches. The whole medical faculty of Germany does not half the service for the general health that these frequent out-door relaxations afford; and more orderly and decorous scenes cannot be found in English or American social life. You see no drunkenness or any other disorders in these "Gartens," so far, at least, as I have observed them; but I must remind the reader that I have not seen them in the great northern German cities. I have never witnessed any dances at them, except (curious enough fact) at certain church celebrations. They are under good police inspection; but there seems to be in the German soul an instinctive sense of the importance af good order as a very means to real enjoyment, which renders public law and police superfluous among them.

Japan Warm Ocean Current.

All have read of the wonders of the Gulf Stream in the Atlantic Ocean, but few know of the existence of a similar, though warmer and more rapid current, in the Pacific. The following, from the *Presbyterian*, gives a clear idea of this current and of its influence on the climate of our northern coast:

One of the popular errors concerning the new territory of Alaska is the belief in the rigor of its climate; and on account of its great latitude, extending from 54° 40′ to 71° 30′, it is difficult to disabuse the popular mind by simple assertion to the contrary; and a great array of figures is frequently looked upon as fallacious. In this connection, it is curious to recollect how completely the question of climate was ignored pending the negotiations of the Oregon boundary in 1845–6, when the nation demanded "fifty-four forty, or fight," this very latitude being the southern boundary of Alaska. On the sea-coast of British Columbia, which we then claimed as part of Oregon, the climate is quite as severe as that of Alaska in the region of Sitka; the annual rain-fall at the mouth of the Columbia, between Oregon and Washington, is even six inches greater than at Sitka. The mean annual temperature of Sitka is a fraction higher than that of Montreal, Canada, and Portland, Maine; and the mean temperature of winter is only one and a third degrees below that of Philadelphia. These statements are not based upon isolated facts, but deduced from the results of systematic observations carried on hourly since 1847, by Russian officers, at regularly appointed observatories established throughout Europe, the United States, Canada, parts of Asia, at the Cape of Good Hope, St. Helena, and even Australia. The results are accepted throughout the scientific world, and personal examination of the observatory and observers at Sitka satisfied us of the trustworthy quality of the results. They may, however, appear delusive to the non-scientific mind until the deeper laws are made plain. If the rigor of the climate was as great as that of the same latitude on the eastern coast of America, or in the interior of the continent, the value of the territory would be very problematical, except in its political aspects; and therefore it seems essential to first demonstrate the causes producing such a comparatively warm sea-coast climate in such high latitudes.

There exists in the Pacific, a mighty ocean river of warm water, remarkably analogous to the Gulf Stream of the Atlantic, but of greater volume, greater velocity, and higher temperature. The main body of this Japanese warm stream stretches from the coast of Niphon, in latitude 35°, eastward and northward through the broad Pacific, 3,300 nautical miles, to about latitude 48°, and longitude 148°, where it is within 8 or 900 miles of the American coast. It there divides, and the greater part continues towards the coast of Queen Charlotte's, and the Vancouver's Islands, and thence down the coast of Washington, Oregon, and California, stamping well known peculiarities upon that coast climate. The smaller part continues to the coast of the Alexander Arcipelago, is thence deflected to the northward and westward along the shores of the great Gulf of Alaska, and, embracing the Kodiak group, it follows the south-east shores of the Alaska peninsula and outlaying islands, and thence continues southward and westward past the eastern part of the Aleutian chain. Here it joins the current coming through the middle

of the chain of islands from Behring Sea, and can be traced southward until it strikes the northern edge of the great stream, forcing it southward and underrunning it. Were observations wanting to sustain this deduction, the well-established fact of Japanese junks having been carried by the main stream between 4 to 5,000 miles to the coasts of Oregon and Washington, and there wrecked, would demonstrate it. As late as 1833 a Japanese junk was wrecked near Cape Flattery, in latitude 48°, on the coast of Washington; and about 1854 a junk was relieved in mid-ocean in the centre of this great stream, being slowly, but irresistibly carried to the American coast.

This great Japan stream, in longitude 165° west, or nearly 1,400 nautical miles from our coast, has a breadth of 1,200 miles, and a temperature of 78° on its southern limit in latitude 22°, and 64° on its southern limit in latitude 43°, being 11 to 13° warmer than the variable returning currents north of it. Off the Alaska coast, in latitude 57°, the temperature of the surface water was observed on this expedition to be from 50 to 52° in August and September, while the average temperature of the air was almost uniformly three degrees higher. In the Gulf of Alaska, the current of the northern branch has, at times, a velocity as high as 36 miles per day. Near the Sannakh Island we found an exceptionally strong current running three or four knots per hour, part of which, however, may have been tidal current towards the Unimak Strait into Behring Sea.

When the great Japan stream leaves the coast of Niphon, a small branch, called the "Kamschatka current," continues along the Asiatic coast, through the western part of Behring Sea and Behring Strait, to the Arctic Ocean, with a velocity at times of one and a half miles per hour through the strait. Part of this mass of water, just before reaching Behring Strait, is deflected eastward by the islands south of it, sweeps round the American coast, receives the waters of the great rivers Kvichpak, Kuskovin, etc., and circles southward and westward through the middle of the Aleutian chain, affecting their climate remarkably. At the island of St. Lawrence, in latitude 63°, the temperature of this warm stream is 47°; north of the Aleutians, 47°; near these islands and south of them, 49°. At the head of Unalaska Bay we observed the temperature of the surface water to be 45½° in the middle of September. Between this current and the Asiatic coast a polar current works its way southward, exactly as the polar current follows our eastern coast inside the Gulf Stream.

Two out of many remarkable proofs in the cumulative observations leading to the above deductions are, that north of the coast of Niphon, Japanese woods and disabled vessels are never thrown upon the Asiatic shores, but upon the western coast of the Aleutians, upon the American coast north of the Alaska peninsula, and even into the Arctic Ocean; and that icebergs are never carried by the current from the Arctic Ocean to Behring Sea.

The influence of these great volumes of warm water upon the coast climate of Alaska, as well as that further south, is perhaps even more marked than the influence of the Gulf Stream of the Atlantic upon the coast of Europe. The results of the condensation of the warm vapor-laden air, and the consequent precipitation of rain, by the colder and drier airs of the continent, are exhibited in the enormous and quick growth of the timber; the rapid development of grasses and plants; the carpet of moss that covers the sea coast region as far south as Vancouver Island; the high thermal condition of the air; the very small difference between the temperatures of the wet and dry bulb thermometers, indicating slow evaporation; the non-formation at Sitka, in latitude 57° 3′, of ice clear and solid enough for the California market; the existence of timber 7° further north than on our eastern coast; the "gay flowers," and "the rarest and most beautiful plants along the Arctic shore," that "make even Cape Lisburne, in latitude 58° 52′, look like a garden," &c.

IT is one of God's greatest mercies, that this world is full of troubles; for if we court her now she is foul, what should we do if she were beautiful.

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Family Reading.

Old Times.

There's a beautiful song on the slumbrous air,
That drifts through the valley of dreams;
It comes from a clime where the roses were,
And a tuneful heart and bright brown hair
That waved in the morning beams.

Soft eyes of azure, and eyes of brown,
And snow-white foreheads are there,
A glimmering Cross and a glittering Crown,
A thorny bed and a couch of down,
Lost hopes and leaflets of prayer.

A breath of spring in the breezy woods,
Sweet wafts from the quivering pines—
Blue violet eyes beneath green hoods,
A bubble of brooklets, a scent of buds,
Bird warblers and clambering vines.

A rosy wreath and dimpled hand,
A ring and a slighted vow,
Three golden links of a broken band,
A tiny track on the snow-white sand,
A tear and a sinless brow.

There's a tincture of grief in the beautiful song
That sobs on the slumbrous air,
And loneliness felt in the festive throng,
Sinks down on the soul as it trembles along
From a clime where the roses were.

We heard it first at the dawn of day,
And it mingled with matin chimes,
But years have distanced the beautiful lay,
And its melody floweth from far away,
And we call it now Old Times.

—*National Freemason.*

Worldly Organizations.

In every community there are a great many societies and organizations of various sorts, and instituted for various purposes. There are the political organizations, military and fire companies, the various secret societies and beneficial orders, etc., etc. Many of these have good and proper ends in view, and in a sense are necessary adjuncts to the welfare of society. But, like most other things which may be proper in themselves, they are liable to be made the occasions of sin and wrong. This is the case, for instance when any of these parties, societies, etc., are made a substitute for the Church of Jesus Christ. The Church is never to be compared with them, for it is not a beneficial society, nor an organization simply to promote friendship, etc., but the Christian Church is a band of people who acknowledge themselves to be poor, lost sinners, and who are trusting in the merits of Jesus Christ to save them. It is an institution which God and not man has established. The man therefore who stands aloof from the Church because he belongs to this or that society or order, is making his society, or order, the occasion of his eternal destruction, for God knows only one society, that which He Himself established.

In all these worldly organizations, also, we find many church members. Such, above all others, must be exceedingly careful they do not make their organizations the occasions of sin. Too often such persons cherish a stronger love and attachment to their party or society than to the Church which Christ loved. They often attend their meetings to the neglect of those which Christ requires of the Church in His word. If a political party, or a fire company, or a lodge holds a meeting at the same hour when the church may have some service, which gets the preference, the worldly society or the society of Christ? Alas! alas! that the world should have preference over Christ so often, among people who profess to have *renounced* the world and consecrated themselves to Him! Can we expect Him to confess us in Heaven, if thus we deny Him on earth, whenever He and the world come into collision? Many also will defend their party or society, or work for it, or give large sums to it, who do very little in either direction for the Church. Now we need not say this is wrong. Every man who has a conscience, or reflects for a moment, knows it well enough. No man can serve two masters. Therefore make Christ your master and the world your servant. Let our motto be, Christ and His Church first, always, and at all times; or, to use His own words, "Seek ye *first* the kingdom of God and His righteousness, and all these things, viz: the benefits received from worldly organizations, shall be added unto you."—*Philadelphian.*

The Author of "The Raven."

"My friend would be he who would take a pistol and blow out my brains, and thus relieve me of my misery."

So said Edgar Allen Poe. His lips curled bitterly. These were his dying words.

Such was the unhappy state of one whom dissipation had robbed of the pure enjoyments of life, and brought to hopeless ruin. He had been reared in the most elegant society, and educated in the most polished schools. He possessed poetic gifts of unwonted beauty and brilliancy. The productions of his muse were few and fragmentary, melancholy prophecies of what he might have been—but they made him a marked man among the lovers of poesy throughout the world. He lacked symmetry of character, and with all of these advantages that he possessed over others, he was wayward as a youth, passionate in maturer years, and always unmanned at the sparkle of the intoxicating cup. He blazed a while in the literary firmament the "comet of a season," but he left behind him an unworthy influence, a reproachful memory, and the admonition of a fearful end.

He was making a journey when his death occurred, and he was occupied with preparations for his wedding day. Better impulses warmed his heart and mollified his passions at the thought of his nuptials, and as the sunlight of the future gladdened again the vision of his mind. Golden days filled his fancy—days of the tenderness of conjugal love and the sweet habitudes of domestic bliss.

He stopped at the city of Baltimore. He met old companions, jolly fellows with whom he had passed convivial hours. The intoxicating cup glittered before him. The temptation was too great. He would spend one more revel ere he entered that purer sphere depicted in his dreams.

That cheerless November night he was found lying on the street, stupefied with drink, covered with dirt, and his face distorted with horror. His jovial companions had deserted him. He was taken to a hospital. A fearful dream arose upon him and fired his brain. Delirium, with her thousand demons, darkened his intellect, once beautiful with airy thought and poetic fancies. *Mania a potu* ensues. A clergyman is sent for. "Shall I send for your friends?" asked the pious man.

"Friends!" said the dying man, as though the word was a mockery, "my best friend would be he who would take a pistol and blow out my brains, and thus relieve me of my misery."

We hear men cavil at religion. What a treasure, beyond all estimate, early piety would have been to the soul of poor Edgar Allen Poe!—*Rescue.*

The Higher Christian Life.

However men may differ respecting the propriety or impropriety of using the phrase which heads this article, all nevertheless agree that the Church of Christ must have as a body a higher style of living and of doing than it now has, before it shall fulfil the predictions of the sacred Word respecting its glorious triumphs over the hosts of darkness.

The power of the Church, or of a church, is directly in proportion as it is filled with a spirit of love, and controlled by the mind of Christ. When it is endued with power from on high, no opposition formed against it can prosper or even stand. But if it be ruled by a low, worldly, calculating and servile expediency, and studies how it may give the least offence to pompous wealth or brainless fashion, while laboring to maintain the external forms of periodic devotion, then, for all Christian purposes, it is no better than Ephraim's half-baked cake.

There is, we fear, a gross misconception in the minds of many members of churches as to the nature of personal piety. They have been under-educated or shockingly mis-educated with respect to the evidences of conversion. They appear to think that the standard of Christian duty has been lowered and is not more than half so high as it once was. Beguiled by this delusion, they settle down into a dull, stagnant, inert slothfulness which declines every task savoring of self-denial, and every duty demanding energetic action. They are contented to hear, but have little or no conscience prompting them to do. The promises of the gospel are to them exceedingly great and precious; its comforts most delicious; it joys unspeakable; but they utterly forget how it is written, "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

Where there is not a surrender of the whole life—of mind, body and estate—to the control of the Lord Jesus Christ, can there be a full conversion, according to the terms of the infallible teacher? And if many have once been only half converted, is it not high time for them to awake and come to a full knowledge of the truth that they cannot serve God and Mammon, Christ and Belial, the world and the Church at the same time?

The age demands a Christianity that shall no longer amuse itself with idle indulgences, but put on the whole armor of righteousness, and contend in the high places of the field for God and his cause. —*Lutheran.*

The Transplanted Flower.

One pleasant morning in the Spring-time, when the birds were singing a welcome to the flowers that first unfolded their delicate petals, a gardener gave me a little plant. He told me to place it in my nursery and take care of it for him. And then he said that after a while he would come to take it again, plant it in his own ground, and take care of it himself. I received the gift with a thankful heart, and planted it in my nursery. There it was my constant care. When night approached, fearing that the frost might touch the little thing, I placed my own garment over it.

Thus my little plant grew day by day. By and by it began to bloom, and I thought I had never seen such beauty. The flower seemed like a part of myself, I loved it so. I could sit and watch it playing with the breeze and never grow weary.

But the gardener came. I knew his object when I saw him coming, and I could not greet him as before. He came to take my flower, my precious, lovely flower. I knew it was his, and that I had no right to refuse when he asked me for his own; but oh! my affections had twined very strongly around the little flower, and it seemed hard to cut them loose.

I gave him what he asked for. It cost me a struggle; but it is over now and I rejoice. For in the garden above, where my flower is planted, there are no rude winds or nipping frosts. And the gardener told me that some day soon, I should be admitted where my little plant is to bloom forever.

Friends long separated here, may be re-united in the better world, where there are no tearful partings. Our loved departed are not lost, only gone before. At the shining gates they stand to welcome us home. —*Presbyterian Banner.*

True Now as Then.—That common-sense philosopher, Dr. Franklin, in his day, refuted an objection against a large taxation, by showing that our heaviest taxes are not imposed by government. In his "Way to Wealth" he represents a plain, clean old man, with white locks, called "Father Abraham," as being asked, "Will not these heavy taxes quite ruin the country? How shall we ever be able to pay them?" Father Abraham replied:

"Friends, the taxes are indeed very heavy, and if those laid by the Government were the only ones we had to pay, we might the more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our own idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease nor deliver us by allowing an abatement. However, let's hearken to good advice, and something may be done for us. 'God helps them that help themselves,' as poor Richard says."

Quarreling.—If anything in the world will make a man feel badly, except pinching his fingers

in the crack of the door, it is unquestionably a quarrel. No man ever fails to think less of himself after it than before. It degrades him in the eyes of others, and, what is worse, blunts his sensibilities on the one hand, and increases the power of passionate irritability on the other. The truth is, the more peacefully and quietly we get on, the better for our neighbors. In nine cases out of ten, the better course is, if a man cheats you, avoid him; if he is abusive, quit his company; and if he slanders you, live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is to let him alone; for there is nothing better than this cool, calm, and quiet way of dealing with the wrongs we meet with.

A Loving Rebuke.—John Howe once observed two men in a violent passion. Their mutual cursings shocked his religious sensibilities. He looked at them, raised his hat, and said in a solemn voice:

"I pray God to bless you both!"

This prayer so impressed the quarrelsome men that they ceased their strife, and thanked Mr. Howe for his supplication.

Young Folks.

Your Folks are Poor.

Years ago, when I was a boy, it was customary, and is now to some extent among school districts in the country, to have spelling-schools during the winter term. These gatherings were always anticipated with great interest by the scholars, as at these times it was to be decided who was the best speller. Occasionally one school would visit another for a test of scholarship in this regard. Ah, how the little hearts would throb, and the big ones thump, in their anxiety to beat the whole.

Once on a time, a neighboring school sent word to ours, that on a certain afternoon they would meet in our school-house for one of these contests. As the time was short, most of our studies were suspended, and at school and at home all heads were studying to master the monosyllables, polysyllables, abbreviations, etc., which the spelling-book contained.

At length the day arrived, and as our visitors were considered rather our superiors, our fears and anxieties were proportionately great. The scholars were arranged in a standing position, on opposite sides of the house, and the words pronounced to each side alternately, and the scholar that "missed" was to sit down. His game was up.

It did not take long to thin the ranks on both sides; in a short time our school had but eight on the floor, and theirs but six. After a few more rounds, the contest turned in their favor, as they had four standing to our two. For a long time it seemed as though these six had the book "by heart." At length the number was reduced to one on each side.

Our visitors were represented by an accomplished young lady, whose parents had just arrived from town, and ours by myself, a ragged little boy of ten summers, who had sat up night after night, while my mother, with no other light than that produced by pine-knots, pronounced my lessons to me. The interest of the spectators was excited to the highest pitch, as word after word was spelled by each. At length the young lady failed and I stood alone. Her teacher said she could not have understood the word. She declared she did; that the honor was mine and I richly deserved it.

That was a proud moment for me. I had spelled down both schools, and was declared victor. My cheeks burned, and my brain was dizzy with excitement.

Soon as school was dismissed, my competitress came and sat down by my side, and congratulated me on my success, inquired my name and age, and flatteringly predicted my future success in life.

Unaccustomed to such attention, I doubtless acted as most little boys would under such circumstances—injudiciously. At this juncture, Master G., the son of a *rich man* in our neighborhood, tauntingly said to me, in the presence of my fair friend and a number of boys from the other school:

"Oh, you needn't feel so big! Your folks are poor, and your father is a drunkard!"

I was happy no more—I was a drunkard's son—and how could I look my new friends in the face? My heart seemed to rise up in my throat, and almost suffocated me. The hot tears scalded my eyes, but I kept them back. As soon as possible, I slipped quietly away from my companions, procured my dinner-basket, and unobserved left the scene of my triumph and disgrace, with a heavy heart, for my home.

But what a home! "My folks *were* poor—and my father was a drunkard"—But why should I be reproached for that? I could not prevent my father's drinking, and assisted and encouraged by my mother, I had done all I could to keep my place in my school, and to assist her in her worse than widowhood.

Boy as I was, I inwardly resolved never to taste of liquor, and that I would show Master G., if I was a drunkard's son, I would yet stand as high as he did. But my resolves could not allay the gnawing grief and vexation produced by his taunting word and haughty manner. In this frame of mind I reached home, my heart aching, my eyes red and swollen.

My mother saw I was in trouble, and inquired the cause, I buried my face in her lap, and burst into tears. Mother seeing my grief, waited till I was more composed, when I told her what had happened, and added passionately, "I wish father wouldn't be a drunkard, so we could be respected as other folks."

At first mother seemed almost overwhelmed, but quickly rallying, said:

"My son, I feel sorry for you, and regret that your feelings have been so injured. G. has censured and taunted you about things you cannot help. But never mind my son. Be always honest; never taste a drop of intoxicating liquor, study and improve your mind. Depend upon your own energies, trusting in God, and if your life is spared, make a useful and respected man. I wish your father when sober could have witnessed this scene, and realized the sorrow his course brings on us all. But keep a brave heart, my son. Remember you are only responsible for your own faults, and don't grieve for the thoughtless and unkind reproaches that may be cast on you on your father's account."

This lesson of my blessed mother, I trust, was not lost on me. Years have gone since that day, and I have passed many trying scenes, but none ever made so strong an impression on my feelings as that heartless remark of G——. It was so unjust, so uncalled for. Now, little friends, always remember to treat your mates with kindness. Never indulge in taunting remarks toward any one, and remember that the son of a poor man, and even of a drunkard, may have feelings as sensitive as your own.

But there is another part of this story. The other day a gentleman called, and asked if I did not recognize him. I did not.

"Do you remember of being at a spelling school, at a certain time, and a rude, thoughtless boy twitted you of poverty, and of being a drunkard's son?"

"I do most distinctly," said I.

"Well," continued the man, "I am that boy. There has not a month passed since then but I have thought of that remark with regret and shame. And as I am leaving for another country, perhaps to end my days, I could not go without asking your forgiveness for that act."

Boys, I gave him my hand as a pledge of forgiveness. Did I do right? You all say yes. Well then, let me say again, my little friends, never twit another for what he cannot help.—*Western Rural.*

The Love of Gaming.

"Charley Rogers plays marbles for keeps, mother, and he certainly cannot care anything about them, he has so many things of his own, and all the money he wants to buy things with."

"He may care about those he wins, for all that," said mother, "if he allows avarice to take possession of his heart. You remember that elephant we saw at the menagerie, Walter. Was it an hundred pounds of hay the man said he ate every day, besides a bushel of grain, with a great tub of water? He is an enormous feeder, and yet you saw how eagerly he groped about with his trunk after the crumbs of cake and the peanuts the boys threw down in the straw for him. With the same trunk he picked up the great wisps of hay, drew up the gallons of water, and picked up the tiny nuts and apple cores."

Just so it is with these little gains to the avaricious person. When you begin to heap up things just for the sake of owning them, you begin to feel a fire that nothing but the grace of God can put out. The more you feed it, the fiercer it burns. The more you get, the more you want.

There is hardly any habit that grows upon one faster than a love of gaming. If you play for marbles, you will very soon learn to play for other things, and then for money. The gambler usually loses his interest in every thing else but his game. He will use his utmost arts to draw any one into his snare who has money, and then when it is all won away, he will coolly push him aside to make room for another victim. He cares nothing for the poor mother and childen left penniless, that his gains may be greater. He cares nothing if the distracted man he has robbed goes away to a suicide's death.

But God marks all these, and just his share of the guilt is surely charged to his account. He often punishes, even in this life, such evil workers. It is a rare thing, indeed, for a gambler to die rich. They are often reduced to great want and distress in their last days, dying alone and friendless, frequently by their own hands. Shun the first steps, Walter, and you will be safe from this sin. Never touch cards, even to build card houses with, or to play little tricks or games. I hope you may never become familiar with even their names or appearance.—*Presbyterian.*

Dying Sister.

Little Anna lay in bed, near the window. The deep flush of fever was on her cheeks. In the same room was her brother Robert, busily engaged in making a ship. His poor sister could ill bear the noise of the hammer, but he worked on as though he did not trouble himself much about her. Was he not an unkind boy?

"Do, please, dear Robert, give me a glass of water! My throat is so dry, and my head aches so very much," said Anna, in a gentle voice. Again was the loud knocking of the hammer heard; and once more Anna begged for a glass of cold water, when Robert called out sharply—

"Wait a minute, Anna; I can't fetch it yet." At last he poured out a glass, from a jug which was warm with standing where the sun shone brightly upon it.

"Oh, not that water, Robert; please fetch me a little fresh and cool from the spring."

"Don't plague me so, Anna, you see how busy I am. I am sure that this water is quite good enough."

Knock, knock, went the hammer again.

"Oh, my poor head," said the invalid, softly, as she took the glass, drank a little, and lay back on the pillow.

That was *the last time* that Anna asked Robert for a proof of brotherly love. The next day she died; and as the little coffin stood in the room ready to be carried to the grave, no one shed more bitter tears than the little boy who would rather have his own selfish way than listen to the wishes of his dying sister.—*United Presbyterian.*

Valuable Property.—One very busy day Johnny was sent to school to be put out of the way. At night he came home and jumped astride of his mother's lap.

"Ma, what did you do to-day without no pud-muddle and Johnny to wade in it?"

"I missed you," his mother said.

"Ha! you'll find out how much worth I am in this house."

J. PITMAN DINSMORE, M. D., M. H. D.

Homœopathic Physician

No. 16, O'Farrell Street,

San Francisco.

NEWS SUMMARY.

PACIFIC COAST ITEMS.

THE *S. F. Chronicle* has been investigating the management of the City and County Hospital, and makes disclosures, apparently well founded, not very creditable to some of those who have charge of that institution.

IMMIGRATION to our coast will probably receive a new impulse. A dispatch was recently received in Chicago from this city, containing the information that for *two days* we had had no earthquakes.

LARGE numbers of thieves and desperadoes are moving west along the line of the railroad, being driven from the eastern towns by vigilance committees.

THE *London Illustrated News* published an engraving of the San Jose Court House, taken from a photograph forwarded by a subscriber in San Jose.

THE Chinese are rapidly becoming civilized. One of them became a bankrupt at Oroville, recently. His liabilities amount to nearly $15,000.

THE sum of $89,500 has already been subscribed in Stockton for the Tulare Railroad, and the sum will be soon increased to $100,000.

THE Electors of this State cast their vote on the 2d inst., appointing Westmoreland as messenger to Washington.

SUBSCRIPTIONS are being taken in all the neighboring towns for the relief of the sufferers in San Juan.

THE Central Pacific Railroad has crossed the South Fork of the Humboldt, 437 miles from Sacramento.

THE cost of the snow sheds now being built over the railroad in the Sierras is about $8,000 per mile.

THE *Union* boasts that San Diego has not yet had a shock of earthquake or a case of small-pox.

A MAN who was expelled from a Methodist church in this city has sued the pastor for damages.

THE Indians have commenced tearing up the track on the Union Pacific Railroad.

MORE than 2,000 olive slips will be cut in San Diego County this season.

THE M. E. parsonage at Woodbridge was destroyed by fire on the 1st inst.

THE cars are now running on the Wilmington and Los Angeles Railroad.

THE Female College of the Pacific is closed for a six weeks' vacation.

SLATE of good quality is being taken from a quarry at Copperopolis.

A PAPER to be called the *News* is about to be published at White Pine.

THE Indians call the Central Pacific trains "heap wagon, no hoss."

THE *Mercury* boasts of the prevalent good order in San Jose.

FOUR steamers run daily between Portland and Oregon City.

THE fare on the railroad from Napa to Calistoga is $1 50.

A FENIAN CONVENTION was held in this city last week.

THEY have an evening school in Sacramento.

THE population of Grass Valley is 4,100.

TELEGRAPHIC.

EASTERN.—A meeting of business men has been held in Chicago for the purpose of taking measures to open trade with China *via* San Francisco....They had a severe snow storm in New York on Thanksgiving Day. In Boston it was rain....They have had a slight earthquake in Massachusetts. ....The tunnel under the river at Chicago was lately broken by an anchor which dragged over it....920 miles of the Union Pacific Railroad have been completed....Attorney-General Evans has decided that Government officials may do as they choose about paying 8 hour men for 10 hours' work. ....A fresh war bids fair to break out between the rival express companies in New York....One of the Erie receivers has absconded with $8,000,000.

SOUTHERN.—The courts and Legislature of Florida are still busy with matters pertaining to the impeachment of Gov. Reed....The Republican State Convention of Mississippi met in Jackson on November 25th....Jesse Thompson has been arrested at Vicksburg for the murder of Gen. Hindman.

POLITICAL.—A Democratic mass meeting, to ratify the municipal nominations was held at Tammany Hall on the 27th of November...Seymour's official majority in Kentucky is 76,320....Stanton and Sherman say they will not accept a position in Grant's Cabinet.

PERSONAL.—Gen. Sherman will deliver the address of welcome at the soldiers' reunion, to be held at Chicago on the 5th inst....John B. Gough lately celebrated his silver wedding....Thurlow Weed is in poor health....Capt. E. W. Thompson was shot in Arkansas for voting for Grant. ....Schuyler Colfax is receiving much attention in New York....Parepa Rosa has arrived in Chicago....Garibaldi is coming to America....Gen. John O'Neil has been elected President of the Fenians....Commodore Kearny is dead.

FOREIGN.—The new postal convention with Great Britain has been signed by the President, and goes into effect on January 1st....The British Legation will, it is said, demand pay for the damages sustained by British subjects in the South during the rebellion. This is to be an offset to the Alabama claims....57 lives were lost by the explosion in the Arley Mines....It is rumored that another attack will be made on Rome by the Italians....It has been decided to establish a monarchy in Spain....Napoleon's health is, as usual, failing.

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, D.D., Associate Editor.

Published every Saturday at the Office, 609 Montgomery street. Terms: $4 00 *a year, in gold coin, payable in advance; $2 50 for six months; $5 00 for fifteen months. Remittances to be made at the expense of subscribers. Direct all communications, whether relating to the editorial or business departments, to "The Occident, Care of Bancroft & Co., San Francisco, Cal."*

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CURRENT TOPICS.

Disraeli accepts the decision of the people upon the questions submitted in the late election as a judgment against his policy as Prime Minister, and has announced his resignation. He does not admit that he is wrong, but insists that the people are wrong, yet knows that the lack of harmony between himself and the majority of the new House of Commons would embarrass all departments of the government. The political papers of England comment upon this course according to their various sentiments on the questions involved, though all agree that it is unprecedented. It can scarcely be that Disraeli will consent so easily to pass out of public life, or that his ambition is quenched by this failure to carry his measures. He will bide his time, and when events shall favor his resumption of power, no doubt that the mighty mind that has made itself so prominent in British councils will again make its power felt. We need not fear, however, that the change in the popular sentiment just expressed will be reversed. The people are now the leaders, and the ministry must heed their will and shape their course according to their verdict, or be left in the rear. The issue was fairly presented, and fully discussed, and the advance it indicates will be permanent.

The oft-repeated theme for newspaper articles and general conversation, the Pacific Railroad, loses none of its interest. On the contrary, as the time draws near when it will be completed, all classes of persons and all departments of business seem to become identified with the great enterprise. It must be that the Central Road is regarded by those who manage its affairs as beyond danger of defeat in the race across the plains, even though they do not confine their whole attention to that portion of the works, for they have recently placed a large additional force upon the Livermore Pass in the Coast Range, and it is said that more men will soon be employed on this end of the line. The prophecy which was regarded as wild a year ago, that a train of cars will run through to New York by January 1, 1870, is now treated as the utterance of an old fogy, and we are assured that as soon as June next a train will be waiting for passengers. If the Road is thoroughly built, it cannot be finished too soon, marvelous as is the rapidity of its progress.

Congress has again assembled, and it is likely that before the session closes all of the States lately in rebellion will be represented in it. The outline of business may be easily determined, and there will be less delay than usual in disposing of it, because there is less occasion for the manufacture of political capital on the part of the members. The Message of the President makes as satisfactory an exhibit of public affairs as we could expect, especially with reference to our foreign relations. There is reason to hope that the difficulties with England will be adjusted soon, notwithstanding the disapproval of some parts of the basis prepared by our Minister, and the resignation of the British Ministry. The President calls particular attention to the unsetted condition of the Indian tribes on the plains of the West, and the inference from his remarks is that he advises a vigorous prosecution of war, in all cases where the Commissioners are unable to obtain reliable assurance of peaceful designs. Congress will expire March 4th, 1869, when the new administration will be fully inaugurated.

The youth who learned Greek by climbing a lamp-post, and holding himself up to the light with one hand while he held his book with the other, would have been well-nigh beside himself with joy, had he possessed the facilities for education enjoyed by the young of this city. In addition to the excellent day schools that have been our pride, we have now as excellent a system of evening schools, for those who are not able to attend in the day. Clerks, apprentices, all who are occupied with the work by which they gain support during the hours of labor, foreigners and natives, can meet in beautiful, well-ventilated rooms, under the tuition of accomplished instructors, and receive all the education they need for success in any department of ordinary business, without expense. These schools are in every respect an honor to our city. They are attended by nearly 500 pupils, among whom all classes are represented; they are orderly and studious, and the progress made by all is very encouraging. No young man who has failed to gain a respectable education in boyhood, should fail to avail himself of these advantages, which are so free, yet so valuable. We are surprised to learn that the cost to the city, of supporting these schools is only one dollar a month for each pupil. They are a cheap substitute for those other institutions in which we are obliged to support so many victims of ignorance and vice.

Another fearful collision of steamboats on the Ohio River bears its further testimony to the risk we run when we give our lives into the hands of those who control the means of public conveyance. Both the boats were burned in a few minutes, one of them being loaded with petroleum, and between 60 and 70 lives were lost, and the short account of the cause of the dreadful disaster is that there was "some mistake in the whistles!" As travel increases, making the multiplication of boats necessary on our own inland waters, we shall be more and more exposed to like peril. Indeed, there was a collision on the Sacramento River but a few weeks ago, with great danger to all, and with the loss of at least one person. Most stringent laws should perpetually remind men of their responsibility when they undertake to convey us from place to place, for familiarity with agents that may work terrible havoc seems to cause them to forget the danger, or to be reckless respecting it, till "a mistake in the whistles" may send scores or hundreds of souls into eternity in a moment.

While some men will forever have occasion to regret that they had large wealth on earth, there are a few who will forever rejoice that, having the disposition to do all in their power for the relief and benefit of their fellows, they were permitted to have money enough to do much. There is no class of men who deserve more honor than those who nobly use large sums of money, for the reason that the possession of money generally contracts the heart and renders one more selfish, in proportion to the amount he has gained. That a man should employ great abilities, or great influence, or a great reputation, in support of what may bless his race, is often a suggestion of selfishness. But this is rarely true of one who gives large sums of money for this purpose. He always gives what cost him something. A year or two ago, George Peabody gave £100,000 to the poor of London. Since that time, he has donated various immense sums to other benevolent objects, and we are now informed by telegraph, that with the coming on of winter he has given £100,000 more for the poor of London. May his coffers never fail, and may his heart never hesitate to use their contents for purposes that honor the donor, and do good to others!

We have received accounts of the National Christian Convention held in New York last month, from which we would be glad to make extracts, were it not difficult to select from such a mass of matter that is excellent, what may be adapted to our space. The effect of the Convention was inspiring, and will be felt long after its adjournment. A similar meeting held in this city would contribute directly, and we believe powerfully, to the spiritual welfare of our population on this coast. We trust the effort will be made to have one during the coming year.

The religious condition of this side of the continent should awaken the serious concern of all Christians. Along the line of the railroad, as it advances, and in the lower counties of this State, especially, population is rapidly increasing, towns are springing into existence, society is taking form; yet in most of the communities there is no regular public worship of God, and in many of them religion is not recognized. The late canvass of the State by the California Bible Society reveals the startling fact that one family in ten is without any portion of the Bible. In the mining districts churches are waning because of the floating character of the residents, and because of the open disregard of God that is so general among miners. Revivals of religion are reported in

but few churches of any denomination, while infidelity, in its refined forms of materialism among the intelligent, and in its grosser forms, whose name is legion, among the ignorant, is becoming organized in many places, and is greatly encouraged with the prospect. There is necessity for more attention to the general spiritual state of our people, and for earnest prayer to God that He will send upon us the reviving and converting influences of His grace.

Religious Intelligence.

PACIFIC COAST.

Methodist.—The *California Christian Advocate*, the organ of the Methodists in this State, is to be enlarged at the commencement of the next year. The publisher and editor have concluded to follow the advice of *Zion's Herald*, the leading Methodist paper in the East, and adopt for their paper the form of The Occident. They show good taste in choosing a model, and we doubt not that by this measure they will greatly increase both their subscription list and the usefulness of the paper.

From the last number of the *Advocate* we take the following information: The M. E. Church has in California 5,309 members, with 876 probationers; in Oregon, 3,416 and 989 probationers; in Nevada, 307 and 137 probationers. This makes a total membership of 11,054 on the Pacific Coast. There are 195 regular and 176 local preachers, and 138 places of worship, worth $576,100. The increase of church members during the past year has been 1,084.

A new Methodist Church was dedicated in South Salem, Oregon, on the 15th ult. A great revival is in progress at Albany.

The Ministerial Union.—The meeting of this body of ministers residing in San Francisco and its vicinity, held last Monday, was one of the largest and most interesting that we have attended. In addition to the usual exercises, resolutions were passed expressing the feeling of his brethren in view of the removal of Rev. Dr. Thomas from his pastoral relation to the First Baptist Church, and preparations were made for a union meeting in some central locality on Monday of the Week of Prayer, the first week in January.

This pleasant association of Christian brethren has many advantages, and they seem to be realized by all who compose the body. Both the pleasure and the profit would be increased if all the pastors of the city would habitually attend its meetings. After the regular duties were ended, a bountiful refreshment table, spread by some of the ladies of Dr. Scudder's church, on behalf of Rev. Mr. Woodworth, who was the host of the occasion, afforded a delightful opportunity for a half hour's social intercourse.

Benevolent Association.—During the month of November 563 persons have been assisted, at a cost of $2,131. Demands upon the charity of the Association will be greatly increased during the winter months, the applicants being mostly women and children. Donations of all kinds will be thankfully received.

The *N. Y. Independent* says: "If a Chinaman wishes to escape from missionary and Christian influences, his safest course is to migrate to New York or San Francisco;" and adds: "How long shall it be true?"

A Strange Item.—The last number of the *Pacific* contains the information that "Rev. F. Buel will give to the public, in book form, the substance of the series of articles which has appeared in the *Pacific* formerly, but more recently in The Occident, on the subject of the new Baptist version." This appears very much like a polite way of accusing the author of the articles in question, of a highly dishonorable action, in having palmed off on us as original, a series of articles which had already appeared in another paper. Mr Buel states that neither this series nor any other on the same subject, from his pen, has ever been published in the *Pacific*. In view of this statement, the meaning of the above quoted paragraph is not clear. It needs explanation.

Donations.—On the night before Thanksgiving, the people of Haywood assembled at the residence of Rev. B. N. Seymour, and after spending the evening in a pleasant way, left gifts worth $250, among which was a new pipe—for the pastor's chimney which had been thrown down by the earthquake.

Rev. Mr. Alexander of San Leandro, has also lately been the recipient of a donation from the people of his charge.

On Monday evening last, Rev. J. P. Moore received a donation from his friends in this city.

Episcopalian.—Bishop Kip, of California, says that when he landed in that State, 15 years ago, the Romanists had already three Bishops in the country and one Archbishop, and many active priests, while there was but one Episcopal clergyman, and he officiated in a small wooden building in San Francisco. Now there are 7 Episcopal churches in that city and 43 in the State, as well as a Theological Seminary for the training of the ministry.—*Christian Instructor.*

Repairs.—The Churches at Santa Clara and San Jose which were damaged by the earthquake, are being repaired as rapidly as possible, future occurrences of like nature being guarded against by the free use of iron rods.

The Congregational church on Taylor Street, in this city, is being repaired, no service was held there last Sunday.

Accepted.—The Presbyterian church at Sacramento have accepted the resignation of Rev. J. S. McDonald, expressing by resolutions their regret that the state of their pastor's health makes his dismissal necessary, and recommending him to the confidence and support of other churches, in more healthy localities, which may be in want of a pastor.

Memorial Chapel.—The Catholics will build a chapel at Sacramento as a memorial to the late Father Cotter. It is to cost $4,000.

Howard Presbyterian Church.—Thirteen persons were received as members of the church on last Sunday.

Benicia.—The Congregational Church were to dedicate their new building on Thursday evening, 10th inst.

EASTERN.

National Christian Convention.

We make the following extracts from a report of the proceedings of the Convention published in the *N. Y. Tribune:*

The first session of the National Christian Convention was held in the different churches in New York City, commencing with the Reformed Protestant Church, corner of Fifth Avenue and Twenty-ninth Street. The attendance was good. A prayer-meeting was held previous to the opening of the meeting.

The first topic was, "How can the Christian activities of the entire membership of any particular Church be best organized and developed?" and the discussion was opened by the Rev. J. T. Duryea. He said that proportionately the Gospel did not go to the people in the country as in the city. Something is wrong. If the Church of New York were to go to work in the spirit of God, every man, woman, and child in the city would know of the Gospel in twenty-four hours. It is better that some one outside of the Church should take the shew-bread out from the sanctuary and spread it over all the world, rather than have the people perish. The speaker did not believe in an exclusive priesthood. He exhorted his hearers to go back to their churches asking the help of their lay members in spreading the Gospel.

Upon the topic, "How and by whom can open air services be held most profitably?" Mr. Moody said: Any one who loves the salvation of his fellow men can preach in open air. The London Butcher, Henry Varley, is one of the greatest of out-door preachers. Out West, some of the best preachers are farmers. The Gospel first commenced by common men telling the story of the Cross, or giving a history of their own conversion. Christ called the very last persons that we would have thought of to preach the Gospel. The Lord called Elijah from behind twelve yoke of oxen, and told him to go to work for Him. Richard Weaver is doing a wonderful work, yet a few years ago he was a poor drunken sot. To-day the world is perishing for the want of Christ on earth, and in men's hearts. No Bishop is required to lay his hands on a man before he can preach. The Spirit of God is all that is necessary. Bishops are good, but what shall we do when we cannot get them out to preach among the poor? A chandelier is good, but a tallow candle is better than no light at all. "I," said Mr. Moody, "would rather preach in a vacant lot than preach to a church full of empty pews." [Applause.] Ned Carter could get a theater packed with thieves to hear him preach that no one else could touch.

The subject of "Woman's Work in the Church" was discussed. Mr. McDougall said the strength of the Catholic Church lay in the sisterhood which it had established. We should adopt all the advantages of the female department of the Catholic Church, leaving out the disadvantages. Mr. Trask of Massachusetts, said that notwithstanding the words of Paul, the orthodox folks were beginning to believe that a woman had a right to breathe, sing, and even speak in church. If they are not to talk, they should not be allowed to sing.

In speaking on the topic, "Why do so many Churches fail to reach the poor?" Dr. Waterbury of Brooklyn said, the key-note of Christianity was free religion, and he hoped the Free Church system would finally prevail. Christ set an example, which the Christians of this age would do well to follow. As ministers of the Gospel, we must go out ourselves and preach to the poor. One good sermon on the Sabbath is enough, and the rest of the day should be devoted to those who cannot go to church. Dr. Crosby said that in our anxiety for the poor we must not forget the rich. The rich of New York are worse heathen than the poor. We want to get at the rich. The only way to solve this question is, have the pew rents reduced to a small sum. In my church, said he, all come, both the rich and the poor. Dr. Blair said amen to what Dr. Crosby advocated. Dr. Trimble, of the Chapel of the Ascension, N. Y., said that the idea of building chapels and calling them mission chapels was a disgrace. We want to blot out this stigma which has been put on Christ's churches. [Applause.] The line of demarcation should be obliterated, and the poor made to feel that they are brothers and sisters in Christ Jesus.

Concerning the "Work of Young Men's Christian Associations?" Mr. Moody said that the great work of the Young Men's Christian Associations was to sweep off from the face of the earth Sectarianism. [Great and loud applause and cries of "Amen."] What we want to do is to fuse, to gather, not freeze. [Applause.] When I first joined the Church, said he, I thought all the religion in the world was in my Church or denomination; but now I begin to find out that there is some Christianity even in the Presbyterian Church. [Great applause.]

Rev. Henry Ward Beecher spoke as follows on "How to Make the Week-Day Meetings of the Churches Effective for Spiritual Purposes:" People should not come to prayer meetings to please themselves alone, by hearing good speaking, but should be glad to aid and encourage others. Sociability is a necessary element of prayer meetings. Many think that the priest should teach, but it is also true that the brotherhood should teach. Taste in speaking is good, but sincerity and fervor are better. Grammar is good, but something for grammar to carry is better. Get men to think what they feel, and say it. The mistakes of a child's prattle are entertaining, and so should be those of a church brother. Prayer meetings should be conducted in a conversational way, and the true prayer meeting takes place often when people gather round the stove, after the regular prayer meeting breaks up. A Church is a family, and should be conducted on the principle of household familiarity. Prayer meetings should be in small rooms, if the assemblage is small. A scattered audience is not receptive, and there is great power in contiguity. They should sit together. The speaker said he began his first meetings with but a few persons, and they now average 800, after 21 years of experience. During the first 5 years very few attended.

The Rev. Dr. McCosh of Princeton College, expressed his gratification at the good results of the Convention. The deep feeling which was manifested was an evidence that earnest Christians of every class and condition are coming forward to engage in the work of their Lord and Master. In England, Christian fervor was increasing, new churches were being established. It scarcely became him, only a half-made citizen to speak for this country. He could not help remarking, however, that there are a few people here who think that an estrangement exists between the English and American people. The old lady yonder, it is true, was scandalized some years ago when her daughter ran off with a Mr. Independence. Unfriendly feelings arising from past differences have nearly all died out, and Christian people in the old land are anxious to know more and more of their brethren here. There is a growing desire on both sides of the Atlantic for a strengthening of the ties which should unite Christians everywhere.

FOREIGN.

WOMEN IN INDIA—A NEW PHASE OF MISSION WORK.—A new phase of mission work in India is attracting much attention, and giving scope for the labor of Christian women. The women in the higher ranks are kept secluded in the residences of their husbands, which are as secret as nunneries. Even a physician is not allowed to see the wife of one of the babus, or native merchants; and only in extreme cases to feel her pulse, by reaching his hand through a heavy curtain. Entrance to these houses was gained warily. The lady missionary first succeeded in getting the consent of the husband for just a short call. After a little acquaintance, attractive specimens of needle work, and some handsome worsted patterns were introduced. These greatly interested and amused Zenana women. A gay cap or slipper has been shown the wife, which she would exhibit to her lord; he would be so entirely led captive by it as to yield a ready consent to regular visits of the missionary lady. But these regular visits this lady can make only on the condition that she takes the sacred Scriptures with her, and teaches them to her pupils. Very rarely have the Hindu babus been able to resist the fascination of the fancy work; and this, by God's blessing, has been the key to throw open as if by magic, many a secluded Zenana to gospel influences.—*Presbyterian.*

GEORGE MULLER'S WORK.—The report for 1867–8 shows that the receipts in money and goods for the year amount to $130,000 which has been expended on the Orphan Establishment at Ashley Down, near Bristol, and on the Scripture Knowledge Institution. The former embraces five large stone houses, containing twelve hundred orphan children and Muller is making an addition of two houses, which will enable him to receive 2,050. In thirty-three years he has received unsolicited contributions to the amount of £552,000, and although no year has been so trying to his faith as that just closed, the results confirm him in the belief that faith and prayer are the true method of eliciting the benevolence of God's people. Some one writes of him to *The Boston Journal*:—"He lives in the simplest style, and does not allow himself a lounge or a rocking-chair, unless he is sick. He was a poor man when he began, and is a poor man to-day, though he has handled millions of money, and could have spent it as he would."

WORK AMONG THE ARMENIANS.—Twenty years ago the American Board had 18 missionaries among the Armenians; now there are 44. Then there were 6 little churches, with 160 members; now there are 63, of which 36 have their own native pastors and 31 are self-supporting and independent. These churches report a membership of 2,766, average congregations on the Sabbath of about 10,000 persons, and Sabbath Schools with more than 8,000 pupils. The Protestant community—then first recognized by the firman of the Sultan—has become a power in the empire. From 22 stations occupied by missionaries, and 144 out-stations occupied by native evangelists, scattered all the way, at central points, from the Danube to the Tigris, streams forth the light of the Gospel upon surrounding communities. Four theological seminaries, and five female seminaries have taken the place of the institutions at Bebek and Pera. The common schools, then embracing an aggregate of 53 pupils of both sexes, now number 174, attended by more than 6,000 scholars. This, however, by no means represents the impulse given to education and social progress. The Armenian schools, established in imitation or in rivalry, are yet more numerous; the press is daily becoming more effective in diffusing intelligence; 300,000 copies of the Scriptures put into circulation, with a great number of other religious publications, are doing the work of enlightenment.—*Independent.*

ATROCIOUS PERSECUTION OF BELGIAN PROTESTANTS.—An extraordinary trial of seven colliers, for causing the death of two fellow-workmen by ill treatment, has just taken place at Antwerp. The motives for their cruelty were chiefly religious, the victims being Protestants, and their torturers Romanists. The punishment inflicted was a sort of crucifixion; that is to say, a cross was made to which the sufferers were suspended, bound with cords at their hands and feet, until they should do homage to the Virgin. One of the men who had died, named Steenbergen, had also been burnt with a hot iron and then plunged in water. This treatment brought on a violent fever, which terminated in death.

THE Free Church of Scotland, since its separation from the Establishment in 1843, when nearly 500 clergymen voluntarily resigned their homes and livings, has built 900 churches, 650 manses, 3 theological colleges, 2 normal or training institutions, and 500, schools. Her average annual income for the three years previous to 1868 has been £370,000, and during her 25 years of existence without State support the sum raised by her amounts to over £8,000,000 sterling.

List of Presbyterian Clergymen,

ON THE PACIFIC COAST, ALPHABETICALLY ARRANGED.

Rev. Jas. M. Alexander, N. S., San Leandro, Cal.
Rev. H. R. Avery, O. S., Walnut Creek, Cal.
Rev. B. B. Bonham, O. S., Sebastopol, Cal.
Rev. I. H. Brayton, N. S., Principal College School, Oakland, Cal.
Rev. W. W. Brier, N. S., Alvarado, Cal.
Rev. Fred. Buel, O. S., agent California Bible Society, 757 Market Street, San Francisco.
Rev. W. H. Cain, O. S., (Not preaching) San Francisco.
Rev. Charles Russell Clarke, O. S., Principal City Female Seminary, corner Mason and O'Farrell streets, San Francisco.
Rev. A. J. Compton, O. S., Watsonville, Cal.
Rev. Eli Corwin, N. S., Congregational Church, Oakland, Cal.
Rev. J. M. Dick, U, P., Eugene City, Oregon.
Rev. H. H. Dobbins, O. S., Sutter Creek, Cal.
Rev. Henry Durant, N. S., Professor College of California Oakland, Cal.
Rev. John Edwards, O. S., Visalia, Cal.
Rev. James Eells, D.D., O. S., pastor First Church, Stockton Street; residence, corner Stockton and Clay Sts., San Francisco.
Rev. Ben. E. S. Ely, O. S., Stockton, Cal.
Rev. J. G. Fackler, O. S., pastor Central Church, Mission Street; residence, 121 Fifth Street, San Francisco.
Rev. A. Fairbairn, O. S., Bloomfield, Cal.
Rev. Frederick Fox, N. S., pastor Emanuel Church, corner Folsom and Seventeenth streets, San Francisco, Cal.
Rev. Thomas Frazer, O. S., Santa Rosa, Cal.
Rev. S. D. Gager, U. P., Eugene City, Oregon.
Rev. Ed. R. Geary, O. S., Calapooya, Oregon.
Rev. M. M. Gibson, U. P., residence 608 Pine Street, San Francisco.
Rev. L. Hamilton, N. S., Oakland, Cal.
Rev. J. R. Hammond, O. S., Placerville, Cal. Visiting in the East on account of ill health.
Rev. Joseph A. Hanna, O. S., Eugene City, Oregon.
Rev. Silas S. Harmon, N. S., San Buenaventura, Cal. Temporarily absent in the East.
Rev. Oliver Hemstreet, O. S., Ione City, Cal.
Rev. I. N. Hurd, N. S., pastor Westminister Church, Hayes Street, San Francisco, Cal.
Rev. S. G. Irvine, U. P., Albany, Oregon.
Rev. T. S. Kendall, U. P., Albany, Oregon.
Rev. N. B. Klink, O. S., Vallejo, Cal.
Rev. A. L. Lindsley, D.D., O. S., Portland, Oregon.
Rev. A. W. Loomis, O. S., Missionary among the Chinese, chapel and residence, cor. Sacramento and Stockton sts., San Francisco.
Rev. B. Lowe, O. S., 10 Martin's Block, San Francisco.
Rev. W. F. B. Lynch, N. S., Alvarado, Cal.
Rev. James H. Marr, O. S., Calvary Mission, San Francisco.
Rev. David McClure, N. S., Principal Oakland Academy, Oakland, Cal.
Rev. Robert McCullough, O. S., Yreka, Cal.
Rev. J. S. McDonald, O. S., Sacramento, Cal.
Rev. W. C. McKaig, D.D., N. S., Marysville. Cal.
Rev. James McLaughlin, N. S., Gilroy, Cal.
Rev. J. H. McMonagle, O. S., pastor Larkin St. Church, residence, 1312 Jackson St. San Francisco.
Rev. W. J. Monteith, O. S., Albany, Oregon.
Rev. Joshua Phelps, D.D., O. S., 38 Stanley Place, San Francisco.
Rev. James Pierpont, N. S., San Francisco.
Rev. George Pierson, N. S., Brooklyn, Cal.
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Rev. John S. Reasoner, O. S., Brownsville, Oregon.
Rev. Robert Robe, O. S., Brownsville, Oregon.
Rev. Henry M. Scudder, D.D., N. S., pastor Howard Church, Mission Street. Residence, 1 Vernon Place, San Francisco.
Rev. John Sessions, D. D., N. S., Oakland, Cal.
Rev. Anthony Simpson, O. S., Corvallis, Oregon.
Rev. W. R. Sloan, Steilacoom, W. T.
Rev. Townsend E. Taylor, N. S., Virginia, Nevada.
Rev. James S. Todd, O. S., Arcata, Cal.
Rev. Lewis Thompson, O. S., Astoria, Oregon.
Rev. P. V. Veeder, O. S., Principal City College, corner Geary and Stockton streets. San Francisco.
Rev. Charles Wadsworth, D.D., O. S., pastor Calvary Church, Bush Street; residence, 920 Pine St. S. F.
Rev. E. B. Walsworth, D.D., N. S., President of the Female College of the Pacific, Oakland, Cal.
Rev. L. P. Webber, N. S., Santa Clara, Cal.
Rev. S. T. Wells, O. S., agent Presb. Board of Publication. Depot at Bancroft's Bookstore, 609 Montgomery St.
Rev. Samuel Whiting, N. S., Mendocino, Cal.
Rev. A. F. White, N. S., Carson, Nev. Serving as State Geologist.
Rev. Geo. F. Whitworth, O. S., Seattle, W. T.
Rev. Ed. P. Willard, N. S., Columbia, Cal.
Rev. S. A. Willey, N. S., Vice President College of California, Oakland, Cal.
Rev. M. A. Williams, O. S., Jacksonville, Oregon.
Rev. S. Woodbridge, D.D., O. S., Benicia, Cal.
Rev. J. Worth, U. P., Brownsville, Oregon.
Rev. James L. Wylie, N. S., San Jose, Cal. Gone East for the recovery of health.
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For the mental, moral, and physical culture of each pupil committed to his care, the Principal holds himself responsible.

Further particulars may be obtained by addressing the Principal at Oakland.

Correspondence.

Letter from White Pine.

Treasure City, Nev., Nov. 30, 1868.

COLD WEATHER AND PROSPECT OF WANT.

I write you from an altitude of nearly 9,000 feet, and although the weather here is extremely cold, we have had but little snow thus far this season—about three inches in October, four or five November 6th, and about as much more on the 21st inst., the snow at this place now lying over six inches deep, with a much greater depth on the higher mountains, but none on the plains, or in the lower valleys. The thermometer here has already fallen to 22 degrees below freezing point, yet we look for a much greater degree of cold before the winter is over. The snow fell at this place last winter to a depth of 14 feet on a level, having been twice that depth and laid till the month of July in spots where badly drifted. From this it will be seen that we have a truly Siberian climate, and unless the coming winter proves milder than the two last past, which it is thought may be the case, there will be much suffering before it is over, not only from the extreme cold, against which the people have not been able to make adequate provision, but also, perhaps, from want of the more necessary articles of food. Compared with the number of inhabitants, the stocks of many leading articles of subsistence are small; and were it not that we still look for increased supplies, and possibly some reduction of population, there would be reason to apprehend a dearth before the winter is over.

HIGH PRICES, ROUGH FARE, AND A TOLERABLY ROUGH POPULATION.

The prices of everything here are enormous—from four to six times as much as in San Francisco, while the accommodations and fare are of the most wretched character. Sleeping arrangements consist of bunks, three or four tiers high and crowded into the smallest compass. Clean sheets and single rooms, or even bedsteads, are not to be had; many considering themselves fortunate to get a straw pallet, with a pair of blankets, spread on one of the shelves above mentioned. Anything like a bath, whether warm or cold, could not be had in the entire district. I have seen cases in which men arriving fatigued and covered with dust, would have cheerfully given five dollars for such a bath as can be obtained for two bits in San Francisco. Indeed, speaking of baths here, with water costing eight cents a gallon, is only to make one's self an object of wonder, if not of ridicule. And yet we have barbers and bootblacks, the former receiving a liberal patronage, and the latter being not altogether without customers. While milk and poultry are articles not to be had, fresh butter, fruits, and eggs are almost equally scarce, the only vegetables to be seen are potatoes. Beef of fine quality is abundant and not over dear, though the supply of pork and mutton is extremely limited.

The inhabitants of this district being largely composed of adventurers, prospectors, and other classes addicted to frontier life, without being vicious, are not particularly distinguished for their fastidious tastes or polished manners. Money being plenty, drinking, gambling and other fast practices are much in vogue, the scenes witnessed reminding one of the early days of California. There is, however, but little contention or fighting; the towns here having thus far escaped any acts of outrageous violence, such as murder, robbery or other aggravated crimes. So far as I can learn no effort has yet been made towards establishing any church or providing for regular religious worship here, though preaching has been had on several occasions by clergymen of the different Protestant denominations. For a wonder the Catholic clergy do not appear to have yet been on hand securing sites for churches and other religious institutions, as is their custom in most new places having the promise of a rapid growth before them. That they will soon make their appearance here soliciting donations of lands for these purposes after their usual urgent and importunate manner, seems altogether likely.

THE MINES

of this district, without being of the extravagantly prolific kind represented in some quarters, are nevertheless very rich and probably extensive; there being little doubt but this will prove, for some time at least, the most productive silver district ever yet discovered in the State. The Eberhardt Mine has already, and mostly within the past four months, turned out over $700,000 with comparatively little expense to the owners, there being for a certainty three times as much ore left in the mine as has been taken out. There is more rich ore in sight in this claim than could ever be seen at one time in any half-dozen of the best mines on the Comstock lode; it being the opinion of practical miners that more than $1,000,000 worth of ore could with a small force of hands be removed from this mine inside of a fortnight; its capacity for large and ready production being due not more to the extreme richness of the ore than to its great abundance and the facility with which it can be extracted. The absence of well-defined walls in this mine, and the vast extent of the ore deposits are construed by some as arguing against the probabilities of its continuity downwards. In many other mines in the district this defect is not so apparent and consequently greater confidence is felt in their permanency. Following the Eberhardt in the order of their supposed value, are the Keystone, Hidden Treasure, Pocotillo, (recently made conspicuous by reason of rich developments,) the two Auroras—North and South,—the Genesee, Iceberg, Indiana, Hidden Treasure South, the Pennsylvania, Charter Oak, Emersly, Virginia, Copper Silver Glance, and the Argyle, from nearly all of which large quantities of good ores have been taken, with considerable bodies still in sight. There are perhaps fifty other claims in the district from which small lots of ore varying in quantity from one to five or six tons are daily extracted, and which by mill process will yield from 200 to 600 dollars per ton,—a fair average of all the ore worked being about $500 per ton.

There was, of course, some doubt entertained at first as to the permanency of the ledges here; but this under the developments being made, is fast disappearing, nearly everything improving in this respect in proportion to the extent it is opened. To illustrate how rapidly mines here sometimes increase in value on favorable exploration, I may cite the case of the Pocotillo, which but two weeks ago was offered to a well known San Francisco capitalist for $10,000. Yesterday the owner was offered $20,000 for it and to-day $30,000, but refused to sell having for the present fixed his price at $50,000. This steady and rapid advance in price has not partaken in the least of a speculative character, having been due solely to the heavy and well-shaped body of rich ores laid bare during the two weeks mentioned. Other cases of nearly as rapid appreciation in the value of mining properties might be cited, being in every case based on similar causes. Comparatively little work, however, has yet been done on the most of the ledges here; wherefore it is too soon to pronounce upon their value one way or the other. All that can yet be affirmed about the district with certainty is that there are here a multitude of lodes exhibiting rich croppings and that a few of them at least afford satisfactory evidences of permanency.

MILLS AND SMELTING WORKS.

There are now two ten-stamp mills running in the district of White Pine, with two of five stamps, each in course of erection, and two or three others reported on the road. Two smelting works are also going up, the one situated at Shermantown and intended to reduce the ores of the Base Metal Range, and the other, two miles further east, designed to work such portions of the Eberhardt ores as are too highly impregnated with metal to admit of successful crushing.

EXTRAVAGANT STATEMENTS—WHEN TO COME TO WHITE PINE.

I perceive that the intemperate and often grossly exaggerated accounts given of these mines are likely to work a deal of mischief. Even if they were all that the most sanguine have represented, what can strangers expect to accomplish coming here on the verge of approaching winter. Let it be understood that nothing can be done here in the way of prospecting, and very little in the way of working the mines, except where claims are already opened, after the snow falls—an event that may occur almost any day, and that must inevitably happen before many weeks have elapsed. If men coming here with the intention of spending the winter have five or six hundred dollars to defray the expense of living, and are willing to submit to the deprivation of every comfort, it may be all well enough; but such as come expecting to be able to secure mining interests by prospecting, or to earn enough to subsist them through this long and inclement season, are almost sure to be grievously disappointed. For the next four months, we need look for little here except cold and stormy weather; the month of April being soon enough for any one to arrive who has not ample means or some certain object in view, or business to depend upon. The most of those who spent the last winter here have already left, or are preparing to do so—a fact significant of their opinions as to the policy of attempting to winter in these mountains. H.

Preaching in the Mines.

Silver Spring, Nevada, November, 1868.

Preaching the Gospel, if preached at all, in a new and excited mining region, like this White Pine District, must needs be under novel conditions. These 3,000 people have not hurried to these far away mountains in order to ask for, or even listen to, the Gospel. To obtain a hearing, Christ's ambassador must *push*; watch his occasion; use common sense, and be neither ashamed of his mission, nor afraid of men.

In a previous letter, mention was made as to the manner of introducing the Gospel into Treasure City.* Four miles down the western slope of the mountain from this place, and 4,000 feet below, in a romantic nook of a cañon, flow out a number of beautiful springs. Much water is needed in the various processes of crushing the ore and extracting the silver. There being no water higher up the mountain, various quartz mills are here erected, or in process of erection. Here, also, a compact little city, of about 500 people, has sprung up during the

past four months, and, on account of its waters, has received the pleasing appellation of Silver Spring.

THE SALOON.

In this, as in almost every mining town, seemingly indispensable, is a large, long room, having a bar on either hand as you enter, with gambling and billiard tables farther back. This at once becomes the assembly room of such towns, after the toil and bustle of the day. Few of the miners and laborers have any comfortable place of their own in which to spend their evenings. These saloons are always kept in an inviting condition—comfortably heated and cheerfully lighted. How wise in their generation are the children of this world. Would that the operations of our Young Men's Christian Associations, with their blessed and appropriate work, could extend thus far, and potently enough to have a reading-room and appropriate library, and it heated and lighted every evening. It would, no doubt, be the means of saving from wreck and ruin scores of strong men, who are far from home and any former helpful influences, and exposed to such fearful temptations. If spared to revisit San Francisco and our eastern cities, this matter will be pressed upon their vigorous associations of Christian young men, so that if possible, one example of a pleasant and free reading-room may be located in the great American Basin.

PREACHING.

Tnis large saloon in the new city of Silver Spring seemed the only available place for preaching. On application to the proprietor for license, his answer was:

"Certainly; preach, if you can."

By far the greatest crowd of the week in these places is collected on the Sabbath. At 7 P.M., and without any previous notice, the crowd of talkers, swearers, smokers, drinkers, gamblers, and silent lookers-on, was entered. Walking through the mass to the rear of the saloon, announcement was made in a voice loud enough to be heard by all that through leave of the proprietor I was about to preach.

"Wait," says one, "till I get a drink."

"Certainly, we'll wait."

A text was taken and without any delay or formality my message was delivered. The money was presently gathered from off the tables, the drinking stopped, the talking ceased, cigars were put out, and a queiter and more attentive audience minister never had. Bread thrown upon the waters. Those rugged, intelligent men if rightly approached, will listen to the story of the Cross.

When through, inquiry was made whether the way would be opened for preaching there at another time. The proprietor answered,

"Whenever you please to come."

Before closing, a man in the crowd says:

"Mister, isn't there going to be a collection?"

My reply was that I came to preach without any thought of money.

"But, Mister, you wouldn't object to a collection, would you?"

"Certainly not."

Through the crowd he started, hat in hand, into which the coin jingled most encouragingly. When through, he came to my little stand table and with loud rattle emptied upon it the contents of his hat, saying,

"*There*, come again and preach to us sinners, for we need it." A. M. STEWART.

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A CHURCH FITLY FORMED.

Violent feeling has been fostered, high walls have been erected, Christian fellowship has been forbidden, because men have disagreed respecting the meaning of the Apostle's expression, "fitly joined together," when describing the body as an illustration of the Church. It is strange that they have failed to see that God never intended to tell us what is a Church fitly formed, or He would have done so most distinctly. He did not give the number of officers, with their rank, and name, and duties, beyond debate. He did not define the number and construction of ecclesiastical bodies, nor record in detail any of the peculiarities of mere form, which the Church must exhibit. The very terms by which He designates the officers are ambiguous, and their relations to each other are not positively stated. So that we have no pattern, according to which we must construct our organizations, as Moses had when ordered to build the tabernacle. He was left in no doubt. There was no opportunity for Aaron to think that one plan must be adopted, and Moses another, and the rest of Israel to be divided respecting the proper form. God intended to give an exact plan, and the order was clear: "See that thou make it according to the pattern showed thee in the mount."

The expression, "fitly joined," or framed together, therefore, must have reference to the time and place in which a Church is to be formed, not to the prescribed order of God. It is an injunction having a margin for adaptation to the ever-changing condition of men and eras, suggested by that wisdom which resolved to gain the most that could be gained by a healthy, vigorous body, at all times; and it teaches that that is fitly formed which will by its order most promote the growth and efficiency of the Church.

It is not likely that God purposed there should be the same mode of organization for all lands. We believe that our form of church construction is the best, for our people and country and age; we believe there is nothing in it opposed to the Bible view of a church, while we discover much in it which we believe to have been adopted by the Apostolic and primitive church. We should hold this opinion with intelligent firmness, yet with catholic regard for those who are not thus convinced. We should carefully and faithfully observe our own order, and commend others who observe that which they adopt, with equal intelligence and honesty. There should be no dogmatism, no bigotry, no jealousy, no disesteem growing out of a mere difference of interpretation of the Scripture, but the *results* fairly presented should always be the proof as to whether one form, or another, is the fit, or proper form. These results must be ascertained in answer to the questions that relate to the design of the church. Which tends to promote, to the highest degree, the spiritual life of the individual members? Which renders the body most vigorous, and efficient? Which enables all to work with the least friction, and most fully assures each of his privileges, and rights? Which most carefully guards and preserves the truth, as first delivered to the saints? That church only which furnishes the most satisfactory answer to these questions is "fitly framed together," according to Scriptural order, whatever may be the name which it adopts, or the claims by which it assumes to be the chief, or the only body of Christ on earth.

OUR CHINESE MISSION.

It is estimated that there are at least 60,000 Chinese on the Pacific coast. Many of these reside in San Francisco, and all of them regard this city as their central point from which they scatter, and to which, from time to time, they return. No one who has any just sense of the responsibility imposed on us by this fact can doubt that we by no means discharge our duty to men whom Providence has thus brought as heathen, to our own doors. As individuals, who come in contact with them in many ways; as families, who receive them into our homes where powerful influences for good might be brought to bear on them; as churches, in which there should be regular means adopted for the instruction and spiritual profit of as many as kindness and the manifestation of interest would attact within the Gospel's reach, we come far short of our duty to them. In sympathy with those who endeavor to benefit and teach them, and in co-operation with them in their labors, we are much less abundant than we are respecting the missionaries whom we send across the sea to enlighten those whom God has not brought to us. For sixteen years the Presbyterian Church has maintained a mission in this city, and while our churches have been willing to give money to support it, it is occasion for repentance, if not for shame, that so few of the members have been willing to teach in the Sunday school, or engage in any civilizing and evangelizing labors in connection with the Mission, or even to be faithful to those partially enlightened men and boys who are taken among us as servants. The statements of our correspondent who has furnished several recent articles for this paper, in these respects are true, and it is more than idle, it is wicked, to expect men who find so little to encourage them, and so many difficulties in their way, to make great advance in the mighty task of converting these heathen to a belief and acceptance of the Gospel.

If blame is to be placed on any, it should come in large measure on the Christians here, that our Mission has not made such progress as all should desire. Hence, we regret that the correspondent to whom we have referred, should seem to cast any censure upon the beloved brother who has for years had charge of the Mission, nor do we think that he has failed to employ those means which his long experience has taught him are most likely to be successful in leading the Chinese to a knowledge of the truth, and to the Savior, while we would be glad, if he were disposed to make more frequent and urgent appeals for assistance, through the papers, and by other means, and to force upon the notice of Christians a duty they seem so willing to neglect. We must do more than give money, while we largely add to our yearly contribution of this. We must prove that it is *our* Mission, as it really is, by giving prayer and toil, and interest, in its behalf. It affords an inviting field for missionary service, and experience fully proves that it will yield rich returns for all that faith and devotion will expend upon it; and those having its supervision directly in charge will be greatly encouraged, and rendered ten-fold more successful, by such hearty and reliable co-working.

Yet this kind of effort for these souls among us will not exhaust the measure of our responsibility. We endorse the sentiment that our Church Sunday Schools should be open to them, and pains should be taken to bring them within their influence. Our daily intercourse with them should be elevating and healthful. We should make the best methods of reaching them, and leading them to the truth, a daily *study*, and no Christian should gain his own consent to allow a heathen mind to come in contact with him week after week and month after month, without the knowledge that some light and advantage has been gained by him. There is no apology for the apathy upon this subject which has prevailed, and we trust that much more will be attempted and accomplished for the Chinese.

THE CHRISTIAN'S POWER.

The power of a Christian does not spring from his relations, his outside supports, his circumstances of any kind, but from his constant walk with God. He must rely upon divine aid, and make progress because Christ is abiding in him. This need not take him apart from other men, nor separate him from the scenes of business and pleasure which are proper in themselves, in which others mingle, but it will never separate him from Him whose smile, whose love, whose blessing, are worth more than all else.

Such a man is a lighthouse, not fitted with close shutters, and visited often enough to keep its lamps filled and burning, while their light shines only on him who sits within; but with shutters all open, sending its beams far out into the darkness, through clear glass. He is like Bunyan's "Great Heart," making his own pilgrimage with steady steps and firm hope, while at the same time he helps on Christiana and her children to the Celestial City. He cannot live in vain; he cannot but be seen, and on behalf of whatever is good, his prayers and labors tell. It matters little where he is, for there is work for him everywhere, and he proves that everyday religion is a mighty power in the world. Moreover, as in the case of Enoch, his life brings Heaven and Earth near to each other, and when God takes him, though no chariots of fire may bear him to the skies, before the vision of those who know him, his death will only be translative, as from walking with God below, he rises to eternal and blessed intercourse with Him, face to face. He is greatly honored of Heaven to whom is given the glory of such a life, the triumph of such a death.

The Heathen among us.—IV. History of the Mission to the Chinese in California.

[It has been suggested to me that some persons might draw conclusions from my previous article, and especially the last paragraph, unfavorable to the Presbyterian missionary. Such was not my purpose. As a sincere Christian and earnest missionary, Mr. Loomis is entitled to our confidence, and respect, and hearty co-operation. I intended to show the reader that these things, though good and necessary in themselves, are not enough. We need more effort, which must be exerted by many laborers. Not one man, or one Church, but many. Not to operate upon the Chinese by one line of approach, but in innumerable ways.]

It would perhaps be better before pursuing this subject further, and considering the manner in which we ought to go to work, that we should know what has been already done in the mission cause, and thus more clearly understand what remains for us to do.

In November, 1852, Rev. Wm. Speer and his wife arrived in this city. He had been a missionary of the Presbyterian Board of Foreign Missions in China for several years, and was familiar with the Chinese language. He went zealously to work. From the proceeds of lectures and contributions by the Christian citizens of San Francisco, he obtained means to purchase a lot on the corner of Stockton and Sacramento streets, and commenced the erection of a chapel, which was completed in the fall of 1853. The deficiency needed to pay for the building was given by the Presbyterian Board of Foreign Missions. The lot and house cost $25,000.

In November, 1843, a church was organized, with four members, who had been converted in China. Mr. Speer was joined by Lai Sam, a faithful helper, who remained with him until 1855, when he returned to China.

The Christian citizens of San Francisco appointed a committee, who aided and co-operated with Mr. Speer in his mission work, and greatly assisted him. A dispensary was opened in the mission house, for the gratuitous treatment of the Chinese; Doctors Coon, Ayres, and Downer volunteered their services. A school to teach our language to the Chinese was opened in the mission, as a part of its work.

In January, 1855, the publication of *The Oriental*, a missionary paper, and printed in both English and Chinese, was commenced. It was continued about two years, and did much to disabuse the minds of both peoples of erroneous opinions and unfounded prejudices against each other. In March, 1856, the first convert was baptized.

Rev. J. L. Shuck, who had been a missionary of the Baptist Church in China, arrived from that empire in 1854, and established a mission to the Chinese at Sacramento. He raised money by lectures and contributions, and purchased a lot and erected a small chapel in that city. He organized a church and mission school, and did much good.

In 1855, Rev. E. W. Lyle, who had been a missionary of the Episcopal Church in China, arrived in this city, and remained here until February, 1856, when he returned to Shanghae. He made no effort to establish a separate mission, but labored in co-operation with Mr. Speer, assisting him in his Church and paper.

Early in 1855, Thomas Cian, a Roman Catholic priest, born in China, arrived in San Francisco. It was reported at the time, and believed, that he came to organize a Catholic mission to the Chinese in this state. But, whatever his purpose might have been he soon returned to China, without having made any visible efforts to establish a mission.

After laboring with untiring zeal and signal ability to promote both the spiritual and temporal welfare of the Chinese, and having succeeded in doing much for them, Mr. Speer was compelled to leave his mission. In March, 1859, he returned to the Eastern states for the benefit of his health.

During the interim between the departure of Mr Speer and the arrival of his successor, Mr. Loomis, in September, 1859, a period of more than two years, the mission to the Chinese in California was wholly abandoned. Nothing was done to keep together the little band of worshippers who had been gathered into the mission chapel by Mr. Speer.

From the period of his first arrival, Mr. Loomis has continued in charge of the mission. He has devoted his whole time, energies, and abilities to the work, and has earnestly striven, with considerable success, to collect a congregation, draw the Chinese into Sunday Schools, bring them under missionary influence, and convert them. He has a native assistant.

While she lived, Mrs. Loomis zealously co-operated with her husband in the mission work, visited Chinese families, instructed classes of Chinese women and young men, and had induced a few young women to come to her for religious advice and instruction.

Mr. Loomis sends colporteurs throughout the State to distribute tracts among the Chinese. He visits them in their dwellings and lodging-houses, and sometimes goes to their camps in the interior of the state. Both himself and his wife have taught in the English school connected with the mission. There is now such a school in the mission house, supported at present by the mission, and taught by Mr. Loomis and an assistant. C.

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Current Literature.

Sermons by Henry Ward Beecher.

It is so common to see sermons of Mr. Beecher reported for the papers that a collection of them in a volume does not possess the novelty that attends the publication of discourses by other eminent men. Still, very little of the prodigious amount of his productions fails to be read by multitudes, and these beautiful books now issued from the press of Harper & Brothers, would be gladly received, even were there no special reasons for satisfaction in reading them. They are published after the author's careful personal supervision, having been first selected by one of his personal friends, who is well qualified to decide what themes would be likely to be most useful to readers, and most fairly representative of Mr. Beecher's sentiments and style. We are told, in the Preface, that in preparing them, all idea of reconstruction was for the most part abandoned, only obvious faults being corrected, and therefore most of the sermons appear as they were originally delivered. All who have heard the distinguished preacher will agree with him in the feeling, that if he were to attempt to rewrite the majority of his discourses, they would lose in freedom and directness, which constitute their great charm, more than they would gain in literary excellence.

The purpose that ruled in the selection was that those might be given which would, as far as possible, give a correct view of the range of subjects he is accustomed to employ in his ordinary ministry. Hence, they are varied, while a large portion of them are intensely practical in their character, and some of them are rich with the peculiarities of thought and illustration, and expression that have made their author so noted. No man whom we have ever heard has such power to reach men's hearts, and bear upon men's conduct in daily living, as we have known Mr. Beecher sometimes to put forth, and as a practical preacher, dealing with duties and principles, he has few if any equals. Many persons have supposed that because this is true, he is not to be trusted as a teacher of truth, and that his views of Scripture are too loose to make it possible for his expositions of it to be reliable. Indeed, orthodox men in high places have denied his orthodoxy, founding their judgment on some single utterance, oftentimes, or from some sentiments expressed in the excitement of popular speech. And heterodox men have been eager to claim him as within their ranks, forming their opinion in much the same way.

We rejoice, therefore, for his own sake, and for the truth's sake, that he has taken pains to revise and stamp these sermons, several of which treat directly and definitely of those doctrines and points, respecting which he has been held in suspicion by those who have know him least. That one on the "Divinity of Christ;" that on "Crowned Suffering;" on "What will you do with Christ?" on "The Importance of a Correct belief;" on "The Incarnation;" and those on "Preaching Christ Crucified," will leave no doubt in the mind of an honest reader that their author may be trusted as a religious instructor of the people. A theologian may object to some of the forms of expression, and place upon them a meaning he never intended to convey, but the masses will not be radically misled, if they accept these teachings, and those who are converted as the result, will be humble, faithful, and worthy Christians.

These, however, constitute but a part of the collection. There are sermons addressed to the emotions, to the affections, to the experience, in all of which there are sentiments that will do good to any soul that seeks light, or relief, or rest, and those who never heard him who has thrilled thousands with his eloquence, will gladly avail themselves of these printed substitutes for the living preacher. We may hope they will speak for him and bless those who read, long after his voice is silent. Sold by H. H. Bancroft & Company.

Dallas Galbraith.—This story, by Mrs. R. H. Davis, appeared in numbers in Lippincott's Magazine, and has now been published by J. B. Lippincott & Co. of Philadelphia. Without being thrilling, or possessing those qualities, in plot and execution, which mark the works of genius, it is a pleasant and, in times of recreation, a useful book to read. The impression is wholesome, and the style agreeable, and we are inclined to say that the writer has not failed to do what, in the inscription, she announces as her purpose, viz: "To outline the coast chosen as the theater of her story, and the curiously genuine, kindly human life upon it."

Too True; a Story of To-day.—Among the articles in *Putnam's Magazine*, during the last year, those bearing this title have been always welcomed with special pleasure, and the volume in which they are all collected is even more attractive than the separate numbers seemed to promise. It is published by G. P. Putnam & Son, and, with the book last noticed, is for sale by Bancroft & Co.

Putnam's Magazine, for December, has been received from Bancroft & Co. A selection from its pages will be found in another department of our paper. We have also received the December number of the Overland Monthly, from A. Roman & Co., publishers. It contains its usual variety of interesting matter.

Literary Items.

The Chicago *Tribune*, in speaking of the library of the Young Men's Association says, among other things: "There are any quantity of religious journals of every shade of theology, and they are excellent reading no doubt; but persons get tired of perusing them all the time. That is where the mistake is made. The supposition that young men should read nothing but demure disquisitions on disputed points of religious beliefs, is absurd in the extreme." Where the *Tribune* makes a mistake is in being ignorant of the character and contents of religious journals. They devote very little space indeed, comparatively, to disquisitions on disputed religious points—not a tenth part as much, probably, as do most of the secular journals to prize fighting, horse-raceing, billiard playing, and other species of demoralization and gambling, to say nothing of theatres, beer gardens, and such other resorts of the vile and vicious, descriptions of which set them forth in such a light as to make them attractive and fatal to young men. On the other hand, the religious papers contain, in addition to their denominational intelligence, a great variety of choice literary, scientific and general reading, elevating and ennobling in its tone and tendency.—*N. W. Presbyterian.*

Hans Anderson.—The announcement that Hans Christian Anderson was to contribute new stories to an American magazine doubtless took some by surprise, since he existed in their minds almost as an ancient, as little likely to turn up in the guise of a regular contributor as Æsop himself. Anderson's stories have indeed been the nursery tales of two generations, yet the great story-teller is living still, and continues to weave his delightful tissues. He is not so very old, for he was born in 1805, in Odense, Denmark, and last year a great festival was held there on the occasion of Anderson being made citizen of honor, a popular demonstration toward one who has achieved a wider literary fame than any other native of Denmark. Anderson never married, and lives a rambling sort of life, sometimes in Copenhagen, but quite as often traveling in Spain, Switzerland, France and Holland. He is a great favorite at various courts, but his true distinction consists in the fact that every home is open to him, and the poor as well as the rich know his kindly nature.

Educational.

Knowledge Through Words.

Four great repositories of knowledge are nature, art, men, and books. Nature is one. That the sun rises about thirty times, while the moon is passing from full to full again, is a truth which nature herself is prepared to teach us, if we will but use our eyes. Art is another. That the surface and the interior temperature of the earth exert no material influence upon one another, I reason from the picture of Mt. Erebus, sending forth volcanic smoke amid the ice of the South Frigid Zone. Men are another. My acquaintance from Dalmatia boasts of the superior flavor and texture of the fish of his native country, and traces these qualities to the absence of tides, and consequently of muddy flats, along the coasts of the port, at least of the Adriatic. Books are another. That Cromwell's genius was rare indeed, since he combined much of the zeal of Paul with the military greatness of Napoleon, and the statesmanship of William III, I learn from history. These, then, are four of the repositories of knowledge. With the first two, nature and art, I am put in communication by the power of perception; with the last two, by the mastery of language. But of these things, perception and language, the latter induces and implies the former. Names are the autocrats of attention. Naming once means noticing afterwards. Even as an idea, or perception in the mind ever seeks expression in language, so a word in the mind ever seeks its proper encharging idea and companion thought. It is an image of clay, ever inviting its Promethean potter to some enterprise of observation in search of an elixir of life and spirit of quickening The primary step, therefore, in reaching the sources of knowledge is the mastery of language, the acquisition of words, the enlargement of the vocabulary.

C. R. C.

Personal.

Rev. B. B. Bonham of Healdsburg, is visiting his old home in the State of Nevada. He writes that he has held interesting religious services at the various towns through which he has passed.

Mr. H. C. Bennet has been removed from the Secretaryship of the Labor Exchange, and Mr. Swain appointed acting Secretary.

Judge Thompson Campbell, one of our most prominent and respected lawyers, died at his residence in this city, on Sunday last.

Rev. Dr. Scudder delivered the third lecture of the Y. M. C. A. course on Tuesday evening. Subject, "Braminic Priesthood."

Rev. G. V. Anthony is lecturing in Nevada County on "The Sandwich Islands," for the benefit of the Sunday schools.

Bishop Kip has arrived in this city and preached last Sunday in Trinity Church.

Dr. Letterman has been appointed Surgeon General of the State.

DR. MILES, ex-mayor of Marysville, has returned to that city, which he will make his permanent residence.

REV. B. S. MCLAFFERTY preached in the Baptist church at Marysville, on Sunday last.

JUDGE MCKINSTRY has given a decision in favor of the constitutionality of the Sunday law.

HON. A. A. SARGENT will sail for the East on the 21st inst.

GOV. BLASDEL of Nevada, is now stopping in this city.

S. T. —1860—X.—The unprecedented and extraordinary demand for PLANTATION BITTERS is evidently owing to their being prepared with pure St. Croix Rum, Calisaya Bark, etc. Our Druggists all complain that it is almost impossible to keep a supply, and their orders, owing to the great demand and limited supply, are but tardily executed. Be sure and get the genuine.

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And of all who desire books in any of these departments. All such are requested to call and examine the publications of the Presbyterian Board at the Depository for the Pacific Coast, which has been established at the store of

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HYATT'S HAND-BOOK OF

Grape Culture in California,

Giving full and specific directions as to where, how, and when, to plant and cultivate a vineyard.

As the season is approaching for those who purpose going into the culture of the vine anew in California, or for those who wish to extend their vinicultural operations to make preparations therefor, they can find no better aid, and no source of information more valuable than to consult this highly approved Hand-Book of Grape Culture.

Following are some of the testimonials that have appeared in commendation of this useful and indispensable work:

A committee of the late Fair of the Mechanics' Institute of San Francisco, to which the work had been referred, speak thus:

"Your committee have examined Mr. Hyatt's Treatise on the Culture of the Grape, and believe it to be the BEST HAND-BOOK published on that subject for California vine culturists, and for which they recommend a Special Premium."

The California State Agricultural Fair, of 1867, awarded a Diploma to the author of this work, and also the San Joaquin Valley Agricultural Fair, at the same season.

OPINIONS OF THE PRESS.

The following are brief extracts fron some of the elaborate notices of this work:

The San Francisco *Daily Evening Bulletin* says:—"The book contains a choice collection of the best foreign and native varieties of the grape cultivation in California especially, as well as at the East. The many excellent works on Grape Culture in the Atlantic States are of little or no value in California, where an entirely different system and practice are necessary in vine growing and wine-making. This Hand-Book is intended to supply this deficiency. The author has taken great pains to investigate this subject, and to aid in the improvement of viniculture in California. Its appearence is timely, and it can hardly fail to meet a large and ready sale. It is attractively printed and elegantly bound."

Sacramento Union—"Hyatt's Hand-Book of Grape Culture is a California production that will probably meet a common want. The author takes the experience of the most noted vine-growers in the State as the warrant for his conclusions and suggestions, turns to account the recorded results of experiments made by the pioneers of this branch of industry, and in addition to giving full and minute instructions in regard to the planting of vineyards and the manufacture of wines, presents statistics which will enable the beginner to calculate the probable profits of successful grape culture."

The *Mountain Democrat*, whose editor, Hon. D. W. Gelwicks, is the present State Printer of California, speaks thus:

"HYATT'S GRAPE CULTURE.—We have received from the publishers, H. H. Bancroft & Co., San Francisco, a copy of this interesting and valuable work—a work greatly needed on this coast, and which every grape-grower should purchase. We sent it to a gentleman well known in this community, for his examination—a gentleman familiar with the subject, and largely engaged in the culture of the grape. He gives it the following cordial endorsement, and his endorsement ought to secure it a large sale:

'The limited time in which to examine Hyatt's Grape Culture, published by H. H. Bancroft & Co., San Francisco, has been sufficient, however, to satisfy me that it is a work which every grape-grower should have. No matter how well fortified we may be in our own experience and theory, we must acknowledge that we may adopt many of the author's ideas and suggestions with profit. The merit of the work certainly bespeaks for it a ready sale.

Respectfully, CHAS. P. JACKSON.'"

The Golden Era: * * * "With this book in his hand, the intelligent agriculturist can engage in the business of grape culture with almost the same chance of success as one who has bought his knowledge by expensive experience. * * * The practical information contained in the book would cost many hundred dollars to obtain in any other way. We predict for it a ready and rapid sale."

S. F. Daily Dramatic Chronicle: "The book is emphatically a California production, being written by T. HART HYATT, of this city, editor of the *Rural Home Journal*, and bearing the imprint, San Francisco: H. H. Bancroft & Co. It contains a large amount of valuable information, and should be in the possession of every vine-grower and wine manufacturer in the State. The usefulness of the volume, and its convenience for reference, are very much enhanced by a full and carefully prepared index."

S. F. Mining and Scientific Press: * * * "The book professes to be a complete manual, with instructions for the management of the grape and the manufacture of wine, and is especially designed for California. * * * The book contains a considerable amount of valuable information which is not generally found in such treatises."

S. F. Daily Times: * * * "The author seems to have exhausted his subject, particularly as it relates to viniculture in this State, and as the grape interest is just beginning to attract attention which is soon to become paramount among farmers, we regard the publication of the work as most opportune. No ranchman should be without it."

N. Y. Daily Tribune: "The author brings the result of many years' experience in foreign countries to the preparation of his work, and from his observations in climates similar to that of California, arrives at the conclusion that California is singularly favorable to the culture of the grape, and to all semi-tropical fruits, and that it will hereafter be distinguished as the land of the vine, the fig, the orange, the olive and the palm. His volume forms a capital, if not a complete manual, on the care of a vineyard, and it is enriched with much industrial information connected with the subject."

Lacon (Ind.) Home Journal: "This work is most *apropos*. It comes just as thousands, without any practical knowledge of the business, having planted vineyards, find themselves destitute of that information their intelligent care demands. All over the country this interest is growing, and probably the time is not distant when America will produce more, if not better, wines than any country in the world. The author, MR. THOMAS HART HYATT, is an enthusiast on the subject upon which he writes so pleasantly, and his book embodies just what every grape-grower would like to know—what every one must know, to cultivate the vine successfully."

Colman's Rural World, St. Louis: * * * "We merely want to introduce a new and interesting treatise on this subject to our readers, from the far-off shores of the Pacific—the Golden State of California. Its author is T. HART HYATT, editor of the California *Rural Home Journal*. He has had a large experience and observation in California and in the Old World. His style is entertaining, his directions clear, plain, and practical."

Rural New Yorker: * * * "Although most valuable to the California viniculturist, yet it helps to widen our knowledge of the vine."

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Practical and Scientific.

AGRICULTURAL.

Grain Growing in Los Angeles County.

The preparations that are being made for the sowing of grain this season are such as will test the capabilities of our soil and climate for producing grain. Heretofore but few large tracts of land have been sown in cereals, and the production of small grain as a staple, particularly wheat, except in certain localities, has been to some extent doubted by many of our farmers. This year, however, the large accession to our farming population and the general introduction of gang plows and other agricultural and labor-saving machinery, will induce the sowing of such a breadth of grain generally throughout the country as will fix the reputation of Los Angeles County at once as a grain-producing county, should the result be what we have every reason to anticipate —a good crop.

Within the past few months quite a large number of practical farmers who have been engaged in raising wheat and other cereals in Napa, Sonoma, and Santa Clara counties, for several years past, have settled in this county, and are preparing with confidence to cultivate wheat upon a large scale—from whom we learn that the trouble arising from rust and smut, heretofore so very injurious to the growth of wheat in this county, was equally bad in what are now the best wheat counties in the State; but that deep plowing and early sowing, combined with care in the selection of seed, overcame the rust and smut in those counties where wheat is now so extensively raised. The surest protection against either rust or smut is early seeding. Preparations are now being made to raise grain on a very large scale in this county; the recent rains having moistened the land in many places sufficiently to admit of plowing, the country will present a very busy scene for some weeks to come, and if this season is as favorable as last, Los Angeles County will take place among the grain counties of the State.—*Los Angeles News.*

Raising Ducks.

I could never understand why our farmers did not keep ducks; as a matter of profit they are more profitable than hens. It may be the impression that in order to keep ducks a person must have a pond or stream of water near by, has deterred many from keeping them; but there is no need of anything of the kind. It is true that it is better to have a pond or stream, but you can raise ducks just as well elsewhere. I know of parties that are very successful in raising them, that have only a shallow tub set in the ground and filled from the pump occasionally. In fact, the trouble of raising ducks, and about the only one, is letting the young go into the water too soon after they leave the nest. When I speak of the profits from ducks I do not have reference to the common duck that is seen every day. I mean a breed of ducks that will weigh twelve pounds to the pair, alive, such as the Rouen and Aylesbury, and both excellent layers, easily kept and reared, and being very large and excellent for the market, and it costs no more to rear them than the common ducks that will only weigh on an average about eight pounds to the pair. The Rouen is a very handsome duck in plumage; the drake has a glossy green head and neck down to a white ring on his neck; the lower part of the body is a beautiful green brown grey, and shaded with brown on the back. The duck is of a beautiful brown, with about every feather shaded on the outer edge with black. They are acknowledged the best of the varieties, laying very early, and continuing through the season, and late in the winter. The Aylesbury is pure white, both the duck and the drake, and about the same size as the Rouen. Both become very familiar and being large and heavy, do not care to roam as much as the common kind.—*Maine Farmer.*

An Interesting Experiment.—A gentleman in Roxbury, Mass., observed that apples did not redden in that part of the fruit where a leaf happened to lie upon it. In 1852 he cut out letters from newspapers, and when the apples were yet green, he pasted the letters upon them with paste such as apothecaries use, made of gum tragacanth. The apples would redden in all parts not covered by the pasted letters. When the fruit had reddened to perfection, the letters were removed, and they would appear permanently outlined in green. So, again, when he pasted on the apple a paper in which the letters were cut out, the parts covered by the paper would be green, and the letters would appear, distinctly turned in red, the green ground surrounding them. The experiment is a very pretty one, and produces a happy effect; let our fruit-growers try it. How much sweeter must be the relish of an apple or pear if the name of a favorite should thus appear on it, as if written by the hand of Nature! What a superior price such fruit, so inscribed, would command in market, and what a pretty present it would be to any lady at a feast!—*Presbyterian.*

Ancient Agricultural Societies.—After the Britons were forced to retire into Wales, owing to the aggressive conduct of the Romans, it was enacted that no man should guide a plow who could not make one; and that the driver should make the ropes of twisted willows with which it was drawn. It was usual for six or eight persons to form themselves into a society for fitting out one of these plows, providing it with oxen, and everything necessary for the plowing; and many curious laws were made for the regulation of such societies. Amongst other singularities, it was enacted that if any person laid manure on a field, with the consent of the proprietor, he was by law allowed the use of the land, so manured, for one year. If the manure was carried out in a cart in great abundance, he was to have the use of the land for three years. Whoever cut down a wood and converted the ground into arable land, with the consent of the owner, was allowed the use of it for five years. If any one folded his cattle for one year, upon a piece of ground belonging to another, with the owner's consent, he was allowed the use of the ground for four years.—*Lutheran.*

Stringhalt in Horses.—This blemish in horses has been defined to be a "nervous affection for which there is no cure." Until recently this definition would have been accepted as genuine. A more thorough knowledge of the veterinary art, in connection with a closer anatomical knowledge of the horse, has rendered that version obsolete.

The affection is now shown to be, not one originating in nervous debility, but one arising from the strain and consequent inflamation of an elastic cord, extending from the hock to the hoof joint. This cord lies immediately under the main middle vein, and in case of strain the inflamation which ensues may affect the nerves and other parts in sympathy, calling off the mucous secretions, rendering this elastic, and thus causing a britch or halt.

If the skin is slit by a skillful and steady hand, four inches above the hoof of the affected leg, and this cord be carefully drawn out with an awl and severed, it will relieve the horse of all lameness as soon as the wound is healed, and experience has shown that no injury results from the operation. This incision should be washed often with warm castile soap suds, and annointed with sweet oil, or some healing ointment, and the horse kept quiet till the cure is affected.—*United Presbyterian.*

Give the Root Room.—The root is the most important part of the tree. If the roots have ample space to spread and extend themselves the trunk and branches will follow of course, and in due time the fruit will appear. Again, the power of the tree to resist winds, depends much upon the strength and circuit of its roots. If they are firm and spreading, but little damage will arise from high winds. In applying manure or ashes to the ground around fruit-trees, it must be remembered that the best effects come from those roots which are nearest the outer circle of leaves, instead of those branches nearest the trunk. The smallest roots are the most abundant, spread the widest and need the most food.

In planting, never content yourself with a hole just large enough to fit the root in; but dig deeply and widely. Holes for fruit-trees should be dug at least three feet deep and six feet wide, and the soil thrown in should be dry and friable.

Couldn't Fool Him.—I knew a nice old farmer who never had a paper in his house till he was fifty years of age. His father left him 200 acres of choice land which he worked as well as he knew how, and made a comfortable living. One spring the postmaster told him that if he would subscribe for an agricultural paper, read it carefully, and work according to instructions, that he would warrant him to clear a thousand dollars that year. On these conditions he paid for the paper, read it, worked faithfully, and at the end of the year he figured up carefully and found that he had cleared $960. He sued the rascally postmaster for the other $40, but by some dodge of the law the villian cheated him out of it. Ever since then the old gent has been down on postmaster and newspapers.—*Rural New Yorker.*

WEEKLY MARKET REPORT.

Wednesday, December 9, 1868.

Flour—Sales of about 500 bbls Extra, for local trade, current rates; 200 bbls Golden Age Superfine, $4 75. We quote: Superfine, in sks, ℔ 196 lbs, $4 75@4 87½. Extra in sks, $5 75@$5 87½.

Wheat—Sales of 1,800 sks good shipping, $1 75;@$1 77½ 200 sks coast, $1 55; 600 sks choice milling, $1 85; 800 sks good milling, $1 80; 650 sks fair, $1 75. The demand is light at $1 75@$1 80 for shipping and $1 80@1 85 for milling. At the close, 000 sks choice milling, private; 3,000 sks do, $1 80 ℔ 100 lbs.

Barley—Sale of 600 sks brewing $2 20; feed $2 10@2 15. At the close, 500 sks choice feed, $2 20 ℔ 100 lbs.

Oats—Sales of 1,000 sks California heavy, private; quotable at $1 80@2, with an upward tendency. Sales of 1,000 sks Oregon (last evening), $2 10; 300 sks do, $2 12½; 200 sks do, $2 15 ℔ 100 lbs.

Potatoes—Sales of 250 sks Bodega (yesterday), $1; 500 sks do, 87½@90c; 325 sks do, 90@95c; 600 sks Pigeon Point, $1 15; 725 sks Humboldt, $1 12½; 50 sks Carolina, $1 50 ℔ 100 lbs.

Onions—Small lots are reported at $3 50 ℔ 100 lbs for Yellow.

Beans—Are quiet at the following prices: Bayo, 3½@3¾ Butter, 4c; Pea, 4c; small White, 3½@3¾c; Pink, 3@3¼c; Red, 2½@2¾c ℔ lb.

Corn—Sales of Yellow, large size, are reported at $1 75 ℔ 100 lbs.

Rye—None in first hands; jobbing at 3½c ℔ lbs.

Buckwheat—The jobbing prices are $2 25@$2 50 ℔ 100 pounds.

Mustard Seed—Choice California Red scarce at 4c; common do, 2½@3½c; English White, 5@5¼c. Sale of 40 bags common Red, 2½c ℔ lb.

Flax Seed.—Sales of 50 bags choice, to the local mill, at 4c ℔ lb.

Bran—The local supply is well concentrated; mill price $22 50; jobbing at $25 ℔ ton.

Middlings—Feed descriptions have been advanced to $30@32 50 ℔ ton.

Oil Cake Meal—Demand good; mill price $35 ℔ ton.

Hay—One cargo of about 250 bales good sold this morning at $18 50; range of market $16@18 ℔ ton.

Hops—In moderate demand at 25@30c ℔ lb for California new

Dairy Products—California fresh roll Butter is quoted at 65c@70c; California pickled is scarce and nominal at 55c @60c; Eastern firkin is selling in a jobbing way at 45@47½c; California Cheese, 19@20c; Eastern do, 21@22½c ℔ lb. Eggs are dull and lower, say 55c ℔ doz.

Poultry—Live Turkeys are quoted at 14@15c, and dressed do 15@16c ℔ lb; Hens and Roosters, $6 50@7; Spring Chickens,$4 50@5 50; Ducks, $5 50@6; Geese, $11@12: Quail, $1@$1 25 ℔ dozen; Venison, 8@9c ℔ lb.

Provisions—Bacon is jobbing at 13½@14c for California smoked; California Hams, 15@16c; no Oregon in market; California Lard, 12½@13½c and 14c ℔ lb for small tins.

Wool—Stocks are nearly closed out and demand moderate at 16½@18c for fair to choice shipping grades. Sales for the week aggregate about 100,000 lbs, mostly for export.

Hides—Sales since last Wednesday reach about 2,500 California Dry at 14½@15½c, latter an extreme figure. Salted are firm at 7@7½c ℔ lb.

Skins—It is said that enough Seals have been killed the past season to supply the probable demand for this description of Skins for three years.

Tallow—Purchases for the week, by a single consumer, of 25,000 lbs Beef, at 8c; quotable at 8@8½c ℔ lb.

San Francisco Cattle Market.

Prices for most descriptions are the same as last week, though the market is generally firmer. Hogs are ½c higher, both for undressed and dressed.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7½@9½c ℔ lb.
do 2d do 6½@7½c ℔ lb.

Veal—Quotable at 9@11c ℔ lb.

Mutton—Is steady at 6@6½c ℔ lb.

Lamb—Scarce and nominal 7@9c ℔ lb.

Pork—Undressed, 4½@5½c; dressed, 6¾@7¼c ℔ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

Rich Strike in the Yellow Jacket Mine.

Although it has been known for some days that rich ore was struck in the Yellow Jacket Mine, the great extent and immense richness of the deposits found was not generally known to outsiders until yesterday, when they were for the first time admitted. This strike is one of the most important ever made in the mine or upon the great Comstock lode. We say so for the reason that it is the first very large deposit of extraordinarily rich ore ever found at so great a depth upon the lead. Two big deposits have been found—one in the 900 and the other in the 800-foot level, but the former is by far the richest and in every respect the most important. The vein in the lower level is fully nine feet in width, and is composed of "sacking ore"—ore so rich that it is not rudely shoveled and tumbled about, as is the case with that of the lower grade, but is put up in sacks and tenderly cared for. It is ore that will yield some thousands of dollars per ton, and is just the next thing to finding the silver already moulded into bricks. The ore is composed of both chlorides and sulphurets, and is of a soft and crumbling nature. These strikes have been kept exceedingly close, for reasons best known to the principal stockholders.

Let us hope that the barren belt of the Comstock has at length been passed, and that at least one mine has entered upon the rich deposits of a second and more valuable belt than that found near the surface. This strike is certainly most encouraging to all mining companies holding ground on the Comstock, and we hope soon to hear of others striking down into the new White Pine of our own big lode.—*Virginia Enterprise.*

NO EXCITEMENT.—Very tamely our people receive the information that the seven tons of Black Morning Star ore just worked at the Pioneer Mill turned out of gold and silver $270 per ton, and 45 per cent. of copper, and that chlorination makes perfectly docile and tractable this terribly rebellious ore. Two or three years ago this announcement would have set all Alpine on its tip-toe, but now all are talking of White Pine as the place for a poor man. "Alpine will do for those who have capital to put in and wait its development; but for me, give me the place where if I strike anything, I can reap the benefit in dollars and cents." This is the cry, and Star success goes for naught with the masses.—*Alpine Miner.*

COPPER IN MISSOURI.—The copper fields of Missouri contain 50,000 acres and are three in number. These extend through the counties of Franklin, Crawford, Dent, Shannon, Iron, Wayne and Madison.

GOLD YIELD.—The gold yield of Nevada County is estimated by the *Nevada Gazette* at $60,000,000 for the last ten years, and the yield of the whole State in the same time at over $350,000,000.

NEW LEDGE.—A quartz ledge has been discovered on Diamond Creek. 30 tons of ore already crushed give flattering results. The ledge is called "Cocomongo."—*Grass Valley National.*

SOLD.—The claims of the Granite Tunnel Co. in Bridgeport have been sold to the owners of the Buckeye Hill claims for $50,000.

JOHN IN LUCK.—A Chinese company have struck a rich lead at Manzanita Hill, Sweetland, taking out $12,000 to $14,000 at each run.

GOLD IN NORTH CAROLINA.—It is estimated that the gold mines of North Carolina are yielding about $500,000 per annum.

BAY STATE.—The *Gazette* says that the "Bay State" is likely to prove one of the best mines in Nevada County.

SAFETY LEDGE is the name of a rich gold deposit just discovered in the outskirts of Grass Valley.

NEW ZEALAND.—More than $11,000,000 have been obtained from the New Zealand mines since 1865.

TIN MINES.—The *Los Angeles Star* says that the Temascal tin mines are yielding richly.

SCIENTIFIC.

Under the Sea.

The greatest depth to which a diver can descend, with the present appliances, in safety, is about 160 feet, and for this a burden of 100 pounds weight must be deposed about his person. The average depth at which he can work comfortably is about 90 feet, which is near the depth at which the operations on the *Royal George* were conducted. In water from 60 to 70 feet deep, the men can work for two hours at a time, coming up for ten minutes' rest, and doing a day's work of six or seven hours.

An English diver, encased in one of Siebe's dresses, went down in the Mediterranean to a depth of 165 feet, and remained there for 25 minutes; and we have heard that Green, the American diver, inspected a wreck in one of the Canadian lakes at a depth of 170 feet; but his experience was enough to convince him that he could not work on without danger to life.

At this depth the pressure of water on the hands is so great as to force the blood to the head and bring on fainting fits, while the requisite volume of air inside the dress to resist the outside pressure is so great that it would speedily suffocate the diver. Means have been tried to obviate these difficulties, but for the present a limit has been set to the extent to which man way penetrate the secrets of the deep. An ingenious Italian has brought to England plans for a sort of scale-armor dress, which would resist the pressure of water; but our submarine engineers think that this would not obviate the difficulties arising from the limits placed to human endurance.—*Our Own Fireside.*

The Eye.

The eye—the study of which alone, old Sturmius tells us, is a cure for atheism,—is perhaps one of the most marvellous constructions in nature. Its movements, its expressions, its protection, its chambers, its lenses, and the great delicacy of its component parts, have been the study of the anatomists of all times. How I wish I could show to the readers of this paper, one single portion of the human eye,—that part called the vitreous humor! It resembles half-molten crystal in its purity and brilliancy. And, above all, could I show you the beautiful adaption of every structure to the office it performs in the animal economy you would probably be lost in amazement. Imagine yourself for a single moment standing on a mountain eminence with an autumn landscape of 20 miles in extent before you, every constituent which goes to make up the beauty and the harmony of the scene is fully appreciated by yonr sense of vision, the great variety of color, the fields, the hedges, the foliage, the cottages, and the village spire in the distance, the river as it curves around the gentle slopes, and the clouds that float overhead. That landscape of 20 miles you take, and are able to see entire through an aperture an eighth of an inch in diameter.—*Atlantic Monthly.*

THE OLDEST TREE.—Dr. Jessup, of Syria, has given us some very interesting information with reference to the great cedar trees which still flourish upon the high table lands of Lebanon. If we remember, he dates their origin several hundred years before the Christian era. So far as authentic record is concerned, perhaps the oldest single tree is that known as the Cypress of Somma, in Lombardy. It was known, says an account, to be in existence in the time of Julius Cæsar, 42 years before Christ, and is, therefore, more than 1,900 years old. It is 106 feet in height, and 20 feet in circumferance at one foot from the ground. Napoleon, when laying down the plan for his great road over the Simplon, a lofty pass of the Alps, diverged from a straight line to avoid injuring the tree. The honor of superior antiquity, however, is claimed by some in behalf of the immense and venerable tree in Calaveras County, California, which is supposed, from the number of concentric circles in the trunk, and also from various other reasons, to be more than 2,565 years old! Compared with this, how insignificant the "by reason of strength," four-score years of man!

SIZE OF THE STARS.—How large are the stars, and are they alike, or do they differ in size? It used to be conjectured that they are of somewhat similar magnitude, presumably about as great as our sun, and that the differences of apparent size are due to differences of distance; but when astronomers came to discover that some of the smaller stars are the nearest to our system, this idea fell to the ground. A German computer has now, however, calculated the actual dimensions of one particular star, and finds that its mass is rather more than three times that of the sun. The star in question is less than the fourth magnitude—a comparatively small one. What, then, must be the size of the Sirius and Aldebaran class? The reason of its selection for this determination was, that it is one of the components of what is called a binary system—two stars revolving about each other like the sun and planet—and the motions of the members of such a system afford data for the computation. The star's distance from us is a million and a quarter times that of the earth from the sun, so that light takes twenty years to travel hither from it.—*Once a Week.*

MALLEABILITY OF SILVER.—In London once a grain of silver was beaten out so thin that it covered 98 square inches. This experiment proved that silver is more malleable than gold, for a grain of gold has never been spread over more than 75 square inches. If 1,100 of these films of paper had been laid upon one another, they would have formed a sheet about as thick as the paper upon which these words are printed. If it had been required to make a pile one inch high, about 320,000 leaves would have been necessary. Now, 320,000 sheets of good printing paper would make a stack as high as an ordinary church-steeple. If we desired to make a pile of those thinnest leaves of silver as high as that, we should require 400,000,000 or 500,000,000 of them. It was the opinion of those who conducted this experiment that even these inconceivably thin silvery films could be beaten out still thinner, if more delicate means could be devised for doing the work, for when the implements employed could effect nothing further, the malleability of the metal did not seem to be near exhaustion.—*Harper's Monthly.*

SPIRITUALISM IN THE LONDON POLYTECHNIC INSTITUTE.—Prof. Pepper has been doing, a great work before the thousands who nightly visit the above institution. Besides explaining the latest discoveries in electro-magnetism, light, and so forth, he discoursed on spiritual manifestations, pointing out the extensive impostures that have been practiced on the public in the name of mesmerism and spiritualism. He illustrates his lectures with startling illusions, such as the floating in the air of hats, tables, and even stout ladies. He does not only everything that ever spiritualists have pretended to do, but a great deal more; with this difference, however that he explains how it is done by well known natural and material means, whereas spiritualists pretend that they do it by unknown, supernatural and spiritual powers.

IMPURE AIR.—Dr. Smith and Mr. Dancer have been examining the air of Manchester, England, by the aid of the microscope, and have found it to be full of spores and other organic germs, the presence of which in probably all air leads, no doubt, to the phenomena imputed to spontaneous generation, and is probably the cause of the epidemic character of many diseases. The air was first washed by shaking it in a bottle with distilled water, and in a drop of the water it was reckoned that there were about 250,000 spores, and these only require to be lodged in suitable situations to spring into activity. In the quantity of air respired by a man in ten hours it was reckoned that there would be about 37½ millions of these spores or organic germs.

Providence does not run on broken wheels.

General Selections.

Woman Suffrage.

The following are short extracts from a letter written by a mother to a daughter, published in the December number of *Putnam's Magazine:*

It is one of my chief hopes for the future that the day will come when men will choose to associate with themselves, in the performance of all the more perilous duties that have heretofore been assigned to them alone, their wives and mothers, who, by nature, are less tempted than themselves to serious defections from virtue. To mothers as well as fathers should be entrusted the management of those numberless cases of wrong-doing which call for moral legislation and penalty; and nothing will do more to hasten the day of moral purity than a general conviction that boys and young men should be taught as carefully to avoid sights and sounds of contamination as their young sisters, and that modesty is by no means an exclusively feminine virtue.

It is not my opinion that when the right of suffrage is granted to women there will be an end to political troubles. So far from this being the case, I look with anxiety to the immediate results of such an experiment, and have only hope in the long future. And my hope is based on moral grounds purely, viz: the, to me, immutable doctrine that personal responsibility is the best educatory scheme that God has Himself been able to devise for erring man. Starting with this, and allowing, as I think we must, that women constitute a large branch of the human family, I urge that they should be put upon their responsibility anywhere and everywhere that human activities come in; and I see no place where a limitation could be made without relieving them by so much of an obligation that they owe to themselves, their families, and their God.

Look at the popular objection, that if women were voters this moment, the state of parties would remain the same, the numbers in them only being doubled. This might be so at first, perhaps, but soon that party most nearly representing justice and morality would certainly be the gainer. But suppose it were not so. What I affirm is, that both parties and all parties, when made up of active men and women, will represent a higher grade of thought, feeling, and action, than they now do. Granted that the men and women of a family will always vote alike, now and forever: the *men* will not vote precisely as they would have done had there not been an intelligent discussion of the principles of political and moral economy in the family; and thereby we have made the great gain of which I speak.

I can see no reason for closing any avenue of thought, study, or action to her, and every reason in the world why she should not only be permitted, but encouraged to address herself to any pursuit which commends itself to her judgment and taste. That every young woman should limit her expectation of happiness and her ideas of duty by her possible wifehood and motherhood, is as absurd as that a young man should limit himself after the same fashion, especially since the duties of a citizen, when far more faithfully performed than they now are by a majority of men, are neither engrossing nor exhaustive.

There is no training, either mental, moral, or physical, which is good for a boy, that is not, with some slight modifications, good for a girl also; and it is because girls, in accordance with a true spirit of progress, have been invited to a higher mental culture, while still under old-time limitations as to physical exercise, out-door sports, and games, that they seem in some cases to break down under hard study. So long as boys and girls, in our country schools, are considered young enough to play and romp together in the open air, they are equally uninjured by studious application; it is only when the exactions of young ladyhood come in, that there is evidence of over-brainwork; and the comparative frequency of this is much exaggerated, I think.

And as to laborious occupations: it seems desirable, certainly, that men should reserve these for themselves, and that women should be relieved of them, so far as they make excessive demand upon bone and muscle. Children born of overworked mothers are liable to be a dwarfed and puny race. I am inclined to think, however, that their chances are better than those of the children of inactive, dependent, indolent mothers, who have neither brain nor muscle to transmit to either son or daughter.

As to the fact that low and uneducated women will be brought into power by the ballot, as well as the really noble ones, I can only say that they need the education of personal responsibility quite as much as any, and that they peculiarly need the protection in their own households, which such power of equal choice would furnish.

I have a good deal of hope that some time, in the cheerful future, our election-days may come to have the appearance of our best holidays—our Sundays even; and that every man, knowing that he is probably to accompany to the polls or meet there his mother, wife, sister, or sweetheart in her best attire, will be driven to wash clean his own hands, and array himself in his best also, as is meet when all are going to the performance of a duty as sacred as any the world knows.

The idea that women are going to desert their babies and their homes, and rush for political offices, the moment they become responsible for a ballot, is simply preposterous. When the Great Father desired to express the infinite depths of His own faithfulness towards His human children, He found no better words than these, "Can a mother forget her sucking child?" and we may safely leave all her personal matters, as He has ever done, to her truly divine instincts. There is every reason to hope and believe that these will not only prevent her from an unconscientious acceptance of offices whose duties she cannot perform without sacrificing higher duties at home, but that in case of her acceptance they will enable her to regulate both her actions and speech according to the true standard of womanly excellence.

I cannot forbear noticing, too, the official responsibility put upon women, in that venerable church, which is, in some sort, the mother of us all, and whose vitality has been a subject of wonder and speculation up to the present moment. No less a person than Lord Macaulay has made the suggestion that the Roman Church may have owed its success largely to the opportunities it has always opened to women, for honorable work and the attainment of authoritative positions.

In fact, Christian churches everywhere should, it seems to me, lead the way in this reform, as in all others, where the moral elevation of mankind is proposed. And were not authority and tradition arrayed against it, they would hardly be so far behind their privilege in this matter as they are.

Is it not the duty, then, of the women of this day, as a part of their contribution to human progress, to maintain this doctrine of individual freedom and responsibility, even at some cost to their personal comfort? At first glance this may seem to imply a greater sacrifice of feeling than the case requires; but you will agree with me when I say that nothing could be much more trying to a woman of delicacy and sensibility than such assertions of herself as are commonly stigmatized as immodest, unfeminine, unnatural, and the like; especially if she be the mother of sensitive children, on whom the coil of rebuke may fall so heavily as to more than double her own pain. And does not this become the best of reasons why men should prepare the way for her in these matters, rather than call upon her to make a way for herself? Of course they must do this, so far as mere legislation is concerned, they only having the power; but in all departments of life, how easily can they invite her companionship, without incurring any loss or bringing any odium to themselves; whereas, she must suffer in various ways, if left to claim and actually enforce her rights and privilege, as a free, responsible being, owing, like man, allegiance to God and her own conscience alone. It is on this account that I would call upon man, rather than because he seems to me to be, *par excellence*, a wrongdoer, or even the wilful cause of his own present acknowledged supremacy.

THERE are more people who can forget themselves than govern themselves.

The Limits of Materialism.

The following is an extract from the Inaugural Address of Prof. Tyndale before the British Association for the Advancement of Science:

"You see I am not mincing matters, but avowing nakedly what many scientific thinkers more or less believe. The formation of a crystal, a plant, or an animal, is in their eyes a purely mechanical problem, which differs from the problem of ordinary mechanics in the smallness of the masses and the complexity of the processes involved. Here you have one-half of our dual truth; let us now glance at the other half. Associated with this wonderful mechanism of the animal body we have phenomena no less certain than those of physics, but between which and the mechanism we discern no necessary connection. A man, for example, can say, *I feel, I think, I love*; but how does *consciousness* infuse itself into the problem? The human brain is said to be the organ of thought and feeling; when we are hurt the brain feels it, when we ponder it is the brain that thinks; when our passions or affections are excited it is through the instrumentality of the brain. Let us endeavor to be a little more precise here. I hardly imagine that any profound scientific thinker, who has reflected upon the subject, exists, who would not admit the extreme probability of the hypothesis, that for every fact of consciousness, whether in the domain of sense, of thought, or of emotion, a certain definite molecular condition is set up in the brain; that this relation of physics to consciousness is invariable, so that, given the state of the brain, corresponding thought or feeling might be inferred; or given thought or feeling, the corresponding state of the brain might be inferred. But how inferred? It is at bottom not a case of logical inference at all, but of empirical association.

You may reply that many of the inferences of science are of this character; the inference, for example, that an electric current of a given direction will deflect a magnetic needle in a definite way; but the cases differ in this, that the passage of the current to the needle, if not demonstrable, is thinkable, and we entertain no doubt as to the final mechanical solution of the problem; but the passage from the physics of the brain to the corresponding facts of conscience is unthinkable. Granted that a definite thought, and a definite molecular action in the brain occur simultaneously, we do not possess the intellectual organ, nor apparently any rudiment of the organ, which would enable us to pass by a process of reasoning from the one phenomena to the other. They appear together, but we do not know why. Were our minds and senses so expanded, strengthened and illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electric discharges, if such there be, and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem.

"How are these physical processes connected with the facts of consciousness?"

The chasm between the two classes of phenomena would still remain intellectually impassable. Let the consciousness of *love*, for example, be associated with a right-handed spiral motion of the molecules of the brain, and the consciousness of *hate* with a left-hand spiral motion. We should then know when we love, that the motion is in one direction, and when we hate that the motion is in the other; but the 'why?' would still remain unanswered.

"In affirming that the growth of the body is mechanical, and that thought, as exercised by us, has its correlative, in the physics of the brain, I think the position of the 'Materialist,' is stated as far as that position is a tenable one. I think the materialist will be able finally to maintain this position against all attacks; but I do not think, as the human mind is at present constituted, that he can pass beyond it. I do not think that he is entitled to say that his molecular groupings and his molecular motions explain everything. In reality they explain nothing. The utmost he can affirm is the association of two classes of phenomena, of whose real bond of union he is in absolute ignorance. The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-

scientific ages. Phosphorus is known to enter into the composition of the human brain, and a courageous writer has exclaimed, in his trenchant German, '*Ohne Phosphor kein Gedanke.*' This may or may not be the case; but even if we knew it to be the case, the knowledge would not lighten our darkness. On both sides of the zone here assigned to the materialist he is equally helpless. If you ask him whence is this 'matter' of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms, he has no answer. Science also is mute in reply to these questions. But if the materialist is confounded and science rendered dumb, who else is entitled to answer? To whom has the secret been revealed? Let us lower our heads and acknowledge our ignorance one and all. Perhaps the mystery may resolve itself into knowledge at some future day."

MISCELLANY.

WHAT IT COSTS TO KEEP A HOTEL.—A New York correspondent gives some interesting facts as to what it costs in the course of a year to keep a first class hotel. He says:

The bills of a first class hotel, for supplies, are enough to support a good many small families, especially if they practice economy, and don't keep dogs and horses, and Saratoga trunks. For example, I will give you some items from the balance-sheet of the Astor House, the oldest first class hotel in the city. The Astor House pays $75,000 a year for groceries, including $8,000 for flour and $22,000 for butter. The marketing bill is about $150,000—they pay one man from $55,000 to $60,000 for beef alone, and the balance of the $150,000 goes for mutton, veal, pork, poultry, vegetables, fish, etc. The milk and cream for the Astor cost $14,000, about two-thirds of it being for milk and one-third for cream. Eggs cost about $12,000, the average use being 100 dozen daily, or 35,000 dozen annually. The gas bill is $14,000, and the coal bill pretty much the same; friction matches cost $1 50 a day, or about $500 a year; a good many of these are not used in the house, but find their way into the pockets of the patrons. Who would think of paying for wooden tooth-picks, when any body can whittle one with little trouble? A million are used every year in the Astor House, at an expense of something less than $100. The bill for liquors for the bar-room is a heavy one, but, fortunately for the proprietor, the amount received from patrons is a great deal more.

PARK IN PARIS.—The Bois de Boulogne, which is the pride of Paris, is a park of magnificent distances. It contains over 2,300 acres, and has a thick growth of various kinds of forest trees. Indeed, since the improvements were commenced in 1851, more than 200,000 trees are said to have been planted in the Bois. It is also abundantly watered, its lakes and little streams being supplied by an artesian well at Passy, which springs from a depth of 875 feet. There are no less than fourteen lakes in this renowned pleasure-ground, the largest being about a mile in length. Many of them are well filled with fish, which flourish remarkably. There are nearly 70 miles of carriage-roads, and over 30 miles of shady paths for horseback riders. Moreover it contains one of the largest race-courses in the world. There are in this park some immense oaks and cedars, which are supposed to be four or five centuries old. No wonder the Parisians are proud of the Bois de Boulogne.

AN INCIDENT IN THE EARLY HISTORY OF MAINE.—This whole country suffered in early times from the Indians. In one of these Indian raids in colonial times, a farmhouse was visited by the savages while the occupant was in the cellar drawing beer. Coming up, and placing his earthen mug upon a table, he was seized, bound, and taken to Canada. Some years after he was permitted to return, and found his humble dwelling standing, and the mug upon the table where he had placed it, years before. The mug is still in existence, an heir-loom in the family whose ancestor was thus made captive, and the visitor had the satisfaction of drinking therefrom an invigorating draught of the pure water that comes bubbling, springing up, hard by, where deeds of blood were once done, and the wild whoop of the savage mingled with the murmur of the ever-sounding sea.—*American Presbyterian.*

AMONG the natives of Australia, if any person dies, the survivors will never speak his name afterward. Some think the evil spirit which killed him will kill any one who repeats his name. This causes a constant change in the language, as has been observed by Prof. Max Muller in reference to some other Australian tribes. Thus, if a man bearing the name of "Water" dies, they will invent a new word for water. A Moravian missionary says that, having once, at a service among the blacks, given out a hymn beginning "Jesus, God's and David's Son," he was surprised that scarcely any one joined in the singing, quite contrary to their general custom, as they delight in music. But subsequently he learned that a boy named David had lately died, and they would not pronounce his name.

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Wake the better soul that slumbered
To a holy, calm delight;

Ere the evening lamps are lighted,
And like phantoms, grim and tall,
Shadows from the fitful firelight
Dance upon the parlor wall,

Then the forms of the departed
Enter at the open door—
The beloved, the true hearted,
Come to visit me once more.

He, the young and strong, who cherished
Noble longings for the strife,
By the roadside fell and perished,
Weary with the march of life!

They, the holy ones and weakly,
Who the cross of suffering bore,
Folded their pale hands so meekly
Spake with us on earth no more!

And with them the being beauteous
Who unto my youth was given,
More than all things else to love me,
And is now a saint in Heaven.

With a slow and noiseless footstep,
Comes that messenger divine;
Takes the vacant chair beside me,
Lays her gentle hand in mine;

And she sits and gazes at me
With those deep and tender eyes,
Like the stars so still and saint-like,
Looking downward from the skies;

Uttered not, yet comprehended,
Is the spirit's voiceless prayer;
Soft rebukes in blessing ended,
Breathing from her lips of air.

Oh, though oft-depressed and lonely,
All my fears are laid aside,
If I but remember only
Such as these have lived and died.

—*Henry W. Longfellow.*

Trust and Religion.

"No one ever called Colonel Ridgeley a religious man, but I believe he has in his heart a living, personal trust in God, like that of a child in its father, which is life and strength in the time of trial, though hardly felt when all goes well."

This description of a fictitous character, we quote from a story in one of the monthlies. What a strange idea of trust in God it presents! When all goes well, it is hardly felt, but in trial it exerts its power! This, we are persuaded, is a very prevalent error. Trust in God, with the religion which is its expression, is a very good thing for affliction—for suffering, adversity and death. "Let me die the death of the righteous." But in health and in strength, in prosperity and in success, a man need hardly feel that trust, and practice that religon. Under the influence of this, men live self-dependent, active for themselves, neglecting duties to God, and making no profession of religion, in the indolent hope that when trial comes, and especially in the moment of death, this childlike trust will come into exercise, and be life and strength to bear them across the dark waters. How different the exhibition which the Bible presents of the true God-given trust! It does support and comfort in affliction; but it is also emphatically an active principle, which works by love and obedience to God. The 11th chapter of the chapter of the Epistle to the Hebrews exhibits it in both these aspects. Man needs to feel it, and act under its influence, while he is strong and energetic, as well as when thrown helpless on the waves of sorrow.

And he who has it really in his heart cannot but be a religious man; for what is religion but "godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow men, in obedience to divine command, or from love to God and his law?" And can any one have in his heart a living personal trust in God, without thus exhibiting it in his life? The two cannot be disassociated; and they who think they can possess this childlike dependence on God, and yet neglect the practice of religious duties in connection with the divinely established Church, indulge an error which is exceedingly deleterious in its influence on their own spiritual welfare, destructive in the example which it sets before the profane, and dishonoring to God. The declaration of the inspired Word, "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart, thou shalt be saved;" and they who make this confession, and are strong in faith, glorify God thereby both in active doing and in passive suffering. True religion, as it appears before men, is simply the outward expression of the heart-trust. It brings the soul into communion with God, and depends upon him for strength to obey his commands and endure his fatherly chastisements. We cannot have the trust and yet be irreligious, any more than we can have blood and life in the heart and yet continue destitute of pulse and strength through the body.—*Presbyterian.*

A True Hero.

The city of Marseilles, in France, was once afflicted with the plague. So terrible was it that it caused parents to forsake children, and children forgot their obligations to their own parents. The city became as a desert, and funerals were constantly passing through its streets. Everybody was sad, for no one could stop the ravages of the plague. The physicians could do nothing, and as they met one day to talk over the matter, and see if something could not be done to prevent this great destruction of life, it was decided that nothing could be effected without opening a corpse, in order to find out the mysterious character of the disease. All agreed upon the plan, but who shall be the victim? it being certain that he who should make the examination would certainly die soon after. There was a dead pause. Suddenly one of the most celebrated physicians, a man in the prime of life, rose from his seat and said:

"Be it so; I devote myself for the safety of my country. Before this numerous assembly I swear, in the name of humanity and religion, that to-morrow, at the break of day, I will dissect a corpse, and write down as I proceed what I observe."

He immediately left the room, and as he was rich, he made out a will and spent the night in religious exercises. During the day a man had died in his house of the plague, and at daybreak on the following morning the physician, whose name was Guyon, entered the room, and critically made the necessary examinations, writing down his observations. He then left the room, threw the papers into a vase of vinegar, that they might not convey the disease to another, and retired to a convenient place, where he died in twelve hours.

Was not this a true hero? While we all admire the bravery which appears on the battle-field, let us not forget that there is an opportunity for the heroic in other places as well.—*Student and Schoolmate.*

Tell Your Wife.

If you are in trouble or a quandary, tell your wife—that is, if you have one—all about it at once. Ten to one her invention will solve your difficulty sooner than all your logic. The wit of women has been praised, but her instincts are quicker and keener than her reason. Counsel with your wife, or your mother, or sister, and be assured light will flash upon your darkness.

Women are too commonly adjudged as verdant in all but purely womanly affairs. No philosophical student of the sex thus judges them. Their intuitions, or insights, are the most subtle, and if they cannot see a cat in the meal, there is no cat there. In counseling a man to tell his trouble to his wife, we would go farther, and advise him to keep none of his affairs secret from her. Many a home has been happily saved, and many a fortune retrieved by man's full confidence in his "better half." Woman is far more a seer and prophet than man, if she be a fair choice. As a general rule, wives confide the minutest of their plans and thoughts to their husbands, having no involvements to screen from them. Why not reciprocate, if but for the pleasure of meeting confidence with confidence? We are certain that no man succeeds so well in this world as he who, taking a partner for life, makes her the partner of all his purposes and hopes. What is wrong of his impulses or judgment, she will set right with her almost universally right instincts. "Helpmeet" was no insignificant title, as applied to man's companion. She is a meet help to him in every darkness, difficulty, and sorrow of life. And what she most craves, and most deserves, is confidence—without which love is never free from shadow.—*United Presbyterian.*

True Happiness.

If you were to see a man endeavoring all his life to satisfy his thirst, by holding up one and the same empty cup to his mouth, you would certainly despise his ignorance; but if you should see others ridiculing the dull satisfaction of one cup, and thinking to satisfy their own thirst by a variety of gilt and golden empty cups, would you think that these were the wiser or even the happier or better employed, for their finer parts? Now, this is all the difference you can see in the happiness of this life. The dull and heavy soul may be content with one empty appearance of happiness, and be continually trying to hold one and the same empty cup to his mouth all his life. But then let the talented men of the world lay all their heads together, and they can only show you more, and various, empty appearances of happiness; give them all the world into their hands, they can only make a great variety of empty cups; for, search as deep as you will, there is nothing to be found here nobler or greater than eating and drinking, rich dress and applause, unless you look for it in the wisdom and laws of religion.

Reader, reflect upon the vanity of all orders of life who live without godliness, and see how all the ways of the world are only so many different ways of error and blindness, that you may be earnest at a throne of grace to be turned from the creature, and seek for happiness in the Creator.—*Commonwealth.*

Obduracy of the Heart.

"Oh!" says the good old Thomas Adams, "how hard and obdurate is the heart of man, until the rain of the Gospel falls on it! Is the heart covetous? No tears from distressed eyes can melt a penny out of it. Is it malicious? No supplication can beg forbearance for the least wrong. Is it given to drunkenness? You may melt his heart into dropsy before his heart into sobriety. Is it ambitious? You may as well treat with Lucifer about humility. Is it factious? A choir of angels cannot sing him into peace. No means on earth can soften the heart; whether you annoint it with the supple balm of entreaties, or thunder against it the bolts of menaces, or beat it with the hammer of mortal blows. Behold, God showers this rain of the Gospel from Heaven, and it is suddenly softened. One sermon may prick him to the heart. One drop of the Savior's blood, distilled on it by the Spirit in the preaching of the word, melts him like wax. The drunkard is made sober, the adulterer chaste, Zaccheus merciful, and raging Paul as tame as a lamb."

Young Folks.

The Beautiful Garment.

"Oh, grandmother, see my beautiful new dress!" exclaimed a gaily attired little girl, skipping into her grandmother's bed-room.

"See how it sets, and how becoming it is!"

She walked to and fro before her grandmother, and turned around this side and that.

"Very pretty," said her grandmother, smiling faintly; "but it is not what I should choose for you."

"Oh, father says pink is so becoming to my complexion! What color should you choose, grandmother?" and the little girl fingered the trimmings on her pink robe as if no trimming equalled hers.

"I should choose white, pure and shining white," said her grandmother. "I know of such a dress which I should be very glad to have you wear."

"Mother says I tear white dresses so, I do not deserve to have one," answered the little girl.

"That which I speak of will never tear."

"O grandmother, think how awfully I look in my outgrown white dress!" and the child seemed to shrink from the thought of another white dress.

"This you could never outgrow."

"Always fit me! why, grandmother, you don't mean so!"

"Yes, my little girl, it will always fit you."

"Now, grandmother, you are making fun!"

Yet the little girl looked into her grandmother's face, and saw that it looked as mild and serious as it ever did.

"Could I burn it?" asked the little questioner, for she remembered that on a cold winter's day what a hole the stove made in her new plaid dress.

"No fire can burn it," answered the grandmother.

"No sun fade it?"

"No; neither can the rain wet it."

"O grandmother! I know now; it's made of asbestos—you mean an asbestos dress," and she leaned upon her grandmother's knee, looking up into her face.

Perhaps all children know that asbestos is a mineral that can be made into threads and woven into garments which heat cannot consume.

The grandmother shook her head.

"If it's such a beautiful white, I should soil it very easily, I suppose."

"Yes, you can easily soil it; even a thought, a a wrong thought, would sully its delicacy."

"O grandmother!" cried the little girl, looking very incredulous; "how funny! I should be afraid to wear it."

"But it will shield you from harm."

"I should like that. Is it so very strong then?"

"So strong my little girl would never wear it out, and then it becomes more beautiful the longer you keep it, if you keep it carefully," said the good old lady.

"How careful Nancy would have to be in washing it," exclaimed the child.

"I do not think it will ever need washing."

"Oh, grandmother! Well, will it be becoming? Shall I look pretty in it?" asked the little girl eagerly.

"You could wear nothing so beautiful. It has precious ornaments a great deal handsomer and more costly than your gold chain, or your coral necklace."

The eyes of the child danced with delight.

"Are they always worn with it?"

"Yes, always. You shall never lay them aside, for fear of losing them.

"Why, I never saw such a dress," and she looked thoughtfully. "Where can I buy one?"

"There is one already bought for you, my child."

"Oh!" and she looked surprised. "Oh, I am so glad! Who *did* buy it for me?"

"Your best friend."

"You, grandmother! did you buy it? How very, very good of you," said she, earnestly regarding her grandmother's face.

"No, it was not I—a better friend than I," and she spoke solemnly.

"Oh, you mean something, grandmother!" cried the child, Please tell me what you do mean. What is this dress, so wonderful? I am sure I want one."

"This dress, so wonderful, is the *garment of salvation*. It was bought by Jesus Christ at a great price—even His life; its ornaments are a meek and quiet spirit. Will my dear little girl wear this beautiful garment?"

The sweet and solemn earnestness of the old lady touched the child's heart.

"I wish I could," breathed the little one, her head bowed low.

"Then you would have a wardrobe for eternity, my Mary, fitting you for the company of the heavenly hosts of the world to come, where the redeemed shall sing their songs of praise," and the grandmother pressed the little girl to her bosom and breathed over her the prayer of love.

Who will not wear this beautiful little garment? Who will get ready his wardrobe for eternity.—*United Presbyterian.*

Kind Manners.

"Will you lend me your knife to sharpen my pencil, George?" asked little Mary Green of her brother, who was sitting at the opposite side of the table.

George drew the knife from his pocket, and pushed it rudely towards her, saying at the same time:

"Now don't cut your fingers off."

The knife fell upon the floor, and as it was evening, it took Mary some minutes to find it, and her brother made no offer of assistance. He was studying a geography lesson for the next day, and seemed to be very much engaged with it. At length he closed his book and atlas, exclaiming:

"Well, I'm glad that lesson is learned."

"And now will you please to show me how to do this sum, before you begin to study again," said Mary, who had been for some time puzzling over a sum in subtraction, which appeared to her very difficult.

"You are big enough to do your own sums, I should think, Miss Mary," was the answer.

"Let me see. What! this simple question. You must be stupid if you cannot do that. However, I suppose I must help you. Give me the pencil."

The sum was soon explained, quite to Mary's satisfaction, and several hints were given her as to those which followed, which prevented her meeting with further difficulty. Her brother did not mean to be unkind. He loved to help her. It was only his manner which seemed harsh and cross.

Presently his mother took her sewing and sat down at the table where the children were studying. George wished for the large dictionary which was in the book-case at the farther end of the room, and he took the lamp and went to took for it, leaving his mother and sister to sit in darkness until his return.

"That is impolite, George," said his mother, "there is another lamp upon the mantle-piece, which you can light if you wish to use one."

George made no reply, but instantly replaced the lamp and lighted another. After finding the dictionary, he returned to his seat and hastily blew out the lamp, instead of placing the extinguisher over the flame. The disagreeable smell of the oil filled the room, and his father, who was sitting near, reading the newspaper, looked up and said:

"You are impolite again, my son. Have you not often been told that it is not good manners to blow out a lamp in that way?"

"I cannot always think about manners," replied George, rather rudely.

"And yet they are of great consequence, George. A person whose intentions are really good, and who desires to be of use to his fellow beings, may impair his usefulness very much by harsh and unkind manners."

"If we do what is right father, I should not think it much matter how we do it."

"You are mistaken, George. It makes a vast difference in the amount of good we perform. I will tell you of a little instance which will show the truth of this. I visited this morning a very poor woman in the neighborhood. My means did not enable me to do a great deal for her relief, but for the little I gave her she appeared deeply grateful. Finding that she had formerly been employed as a washerwoman by a gentleman whose office is near mine, and whom I knew to be wealthy and benevolent, I asked why she did not apply to him for some relief. The tears came into her eyes as she replied, 'Indeed, sir, I know the gentleman is very kind, and he has helped me before this when things were very hard; but, indeed, I would rather suffer, than go to him; he has such a harsh way of speaking to a poor body. A kind word is a good thing, sir; it comforts the troubled heart. A penny from some is worth a pound from others."—*Commonwealth.*

A Thoughtless Boy Punished.

I shall never forget an incident of my childhood by which I was taught to be careful not to wound the feelings of the unfortunate. A number of us school boys were playing by the roadside one Saturday afternoon, when the stage-coach drove up to a neighboring tavern and the passengers alighted. As usual, we gathered around to observe them. Among the number was an elderly man with a staff, who got out with much difficulty, and, when on the ground he walked with most curious contortions. His feet turned one way, his knees another, and his whole body looked as though the different members were independent of it and of each other, and every one was making motions to suit itself. I unthinkingly shouted—

"Look at old rattlebones!" while the poor man turned his head with an expression of pain which I can never forget.

Just then to my surprise and horror, my father came round the corner, and immediately stepped up to the stranger, shook his hand warmly, and assisted him to walk to our house, which was but a little distance. I could enjoy no more play that afternoon, and when tea-time came, I would gladly have hid myself, but I knew that would be in vain, and so tremblingly I went into the sitting-room. To my great joy and relief the stranger did not recognize me, but remarked pleasantly to my father as he introduced me—

"Such a boy was really worth saving."

How the words cut me to the heart! My father had often told me the story of a friend who had plunged into the river to save me as I was drowning, while an infant, and who in consequence of a cold then taken, had been made a cripple by inflamatory rheumatism; and this was the man whom I had made a butt of ridicule, and a laughing stock for my companions! I tell you boys and girls, I would give many dollars to have the memory of that event taken away.

If ever you are tempted as I was, remember that while no good can come of sport whereby the feelings of others are wounded, you may be laying up tor yourselves painful recollections that will not leave you for a lifetime.

"I gladly tread the narrow path,
While light and grace are given;
Who meekly follow Christ on earth,
Shall reign with him in heaven."

What Mary Gave.

When the contribution comes round in church, boys and girls throw in money which their parents have given them for that purpose. The money is not their gift, but that of their father and mother. They have just as much to spend for their pleasure as they had before. And so I once heard a kind-hearted girl complain that she had nothing of her own that she could give. I will tell you what she gave in one day, and you will see that she was mistaken.

She gave an hour of patient care to her little baby sister who was cutting teeth. She gave a string and a crooked pin and a great deal of good advice to the little three-year old brother who wanted to play at fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child with its grandmother while she worked to get bread for both. She could not have seen them very often if our generous Mary had not offered to attend the door and look after the kitchen fire while she was away.

But this was not all that Mary gave. She dressed herself so neatly, and looked so bright, and kind, and obliging that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face; she wrote a letter to her father, who was absent on business, in which she gave him all the news he wanted in such a frank, artless way that he thanked his daughter in his heart. She gave patient attention to a long tiresome story by her grandmother, though she had heard it many times before. She laughed just at the right time, and when it was ended, made the old lady happy by a good night kiss. Thus she had given valuable presents to six people in one day, and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who were so happy as to meet her.—*Reformed Ch. Messenger.*

Settle while you are Young.—Think of this, my good friend, and as you have kind affections to make some good girl happy, settle yourself in life while you are young, and lay up, by so doing, a stock of domestic happiness against age or bodily decay. There are many good things in life, whatever satirists and misanthropes may say to the contrary; but probably the best of all, next to a conscience void of offense (but without which, by-the-bye, they can hardly exist), are the quiet exercise and enjoyment of the social feelings, in which we are at once happy in ourselves, and the cause of happiness to those who are dearest to us.—*Sir Walter Scott.*

NEWS SUMMARY.

PACIFIC COAST ITEMS.

NEW MINT.—The new, elegant, and commodious Branch Mint, just erected at Carson City, Nevada, is built of sandstone, quarried near the locality, and is described as being one of the finest edifices on the Pacific Coast. The material is rather soft when first quarried, but hardens upon exposure to the air. The building is 90 feet front by 60 feet deep, and its architectural beauty is mentioned in terms of praise. The edifice alone cost $190,000 in currency, and with all its machinery and appliances in running order, will cost a quarter of a million, currency.—*Alpine Miner.*

A CORRESPONDENT writing from Petaluma says: "Weather fine; old crops coming out; plowing and harrowing; new crops going in; county improving; railroads grading and surveying; education and religion not wholly dead."

THE *Stockton Gazette* warns the people that their stock of fuel, both of wood and Mount Diablo coal, will be exhausted before many years, and urges farmers to plant a portion of their land with forest trees.

A LITTLE girl was killed at Washoe on the 6th inst., by the discharge of a gun in the hands of her brother. He supposed the gun not to be loaded, and pointed it at her head in sport.

THE *Territorial Enterprise* says that prospecting in the vast Indian country south of White Pine will be carried on to a greater extent than ever before, in the Spring.

A ROUTE for a wooden railway from Reno to Virginia City has been surveyed. The *Enterprise* thinks the road will be built.

THE Central Pacific Railroad Company received $640,000 in bonds from the Secretary of the Treasury on the 4th inst.

THE Young Men's Christian Association will borrow $12,000 by mortgaging their property on Sutter Street.

IN Los Angeles County there are 15,000 acres under cultivation, of which 10,000 have to be irrigated.

IT now appears certain that the Central will distance the Union railroad in the race for Salt Lake.

DURING Thanksgiving week not a single accident happened on the Central Pacific Railroad.

WELLS, FARGO & Co. are said to have decided to put a stop to the racing of stages in Nevada.

OVER $10,500 have already been contributed for the establishment of the Italian Hospital.

THE College of California will have a vacation, commencing on the 16th inst.

LARGE quantities of marble are being shipped from Columbia to this city.

A NEW and improved style of horse-car has been introduced in this city.

LAND is rented in Alameda County at $6 to $7 per acre this season.

THE Empire Imperial shaft is now down 1,082 feet in soft rock.

THE Oakland Directory will appear in January.

THE small-pox is abating in Monterey County.

TELEGRAPHIC.

EASTERN.—General Grant has been spending some time in Boston....The Union Pacific Railroad is only 120 miles from Monument Point....Jeff. Davis' trial has been regularly postponed....Gen. Custer's Indian victory is charged by his enemies to have been upon peaceful tribes... Yellow Smoke, a peaceful Omaha chief, was murdered by whites in Dunlap, Iowa, on the 3d inst....A heavy snow storm prevailed at Chicago on the 3d....75 or 80 persons were killed by a steamboat collision on the Ohio River, on the 3d. Both boats, valued at $474,000 were wholly destroyed....Gen. Cole has been acquitted of the murder of Hiscock, on the ground of insanity....Secretary McCullough's report favors the resumption of specie payments by the legalization of gold contracts. It also favors an increase of the whiskey tax.

SOUTHERN.—General Howard thinks that military force will be required in the South for several years to protect the freedmen....The Governor of Georgia has sent a communication to Congress, stating that the Reconstruction laws have not been carried out, and asking that body to take such steps as it may think best....The town of Augusta, Arkansas, has been taken possession of by the militia, who forbid the sending of telegraphic messages. No reason given.

POLITICAL.—Seymour's official majority in New York is 9,166. The number of fraudulent Democratic votes in New York and Brooklyn is supposed to have been about 30,000. ....Pres't Johnson read his message from the manuscript, some one having stolen the printed column....Senator Pomeroy of Kansas, is preparing an amendment to the Constitution, providing for universal suffrage without reference to color or sex....47 Senators were present at the first meeting of the Senate on the 7th. In the House, 164 members were present....In the Senate the matter of admitting the Senator from Georgia was debated and postponed. A resolution was introduced in the House censuring Reverdy Johnson. It was referred to Committee on Foreign Affairs.

FOREIGN.—Disraeli has resigned, because the people have shown, by their vote, that they do not approve his policy.... It is thought that Gladstone will be made Premier....The prospects of the Republicans in Spain are improving....It is said that the revolutionists in Cuba have met with serious reverses....The Revolutionists in France still compel Napoleon to keep up his large armies. They tried to make a demonstration on the anniversary of the *coup d' etat*....There are accounts of great floods in Mexico....George Peabody has given another £100,000 to the poor of London....Bismarck and Minister Bancroft have had a long interview.... The Cuban insurgents are charged with committing great outrages....The steamship *Hibernia* was lost on the Irish coast, and many lives lost.

SPECIAL NOTICE.

Pain Killer.

No article ever attained to such unbounded popularity.—*Salem Observer.*

An article of great merit and virtue.—*Cin. Nonpareil.*

We can bear testimony to the efficacy of the Pain Killer. We have seen its magic effects in soothing the severest pain, and know it to be a good article.—*Cincinnati Dispatch.*

A speedy cure for pain—no family should be without it.—*Montreal Transcript.*

Nothing has yet surpassed the Pain Killer, which is the most valuable family medicine now in use.—*Tenn. Organ.*

It has real merit. As a means of removing pain, no medicine has acquired a reputation equal to Perry Davis' Pain Killer.—*Newport (Ky.) Daily News.*

It is really a valuable medicine—it is used by many physicians.—*Boston Traveler.*

Art Notice!

IN CONSEQUENCE OF REMOVAL TO OUR NEW PREMISES on the 1st of January next, we shall, until that date, offer our extensive stock of

PICTURES AND FRAMES AT COST!

Affording an opportunity to lovers of the FINE ARTS to make their selections for the Holidays from the best stock in the city, at very low rates.

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

From time to time, we have called attention to Robert College, an institution founded a few years ago by the contributions of several Christian gentlemen in this country and Great Britain, prominent among whom was he whose name the College bears. It is located near Constantinople, and one of our most successful American missionaries is the President, and religious instruction is largely mingled with the study of various languages, science, philosophy, rhetoric, history, and other elements of a thorough, liberal education. Its first graduating class left the College this year, at the Commencement in July; and the two young men who composed it are Christians, and will be retained for a time as tutors. There are 100 students, representing 14 nationalities, a fact which makes known without comment the powerful influence for good of a Christian school, patronized from such a wide extent of country. We say patronized, for this is not a free College. Last year the income from students paid the current expenses, although about $2,500 were remitted to those who were needy, so that the permanent fund of $100,000 may be employed for various material improvements necessary to the continued prosperity of the institution. It is doubtful whether the same amount of money has ever been given for missionary purposes which was so directly effective in introducing the kingdom of light among men as is that which endows this College in Turkey. We see the beginning of its usefulness, but the good it may do during the years to come is beyond computation.

We are glad to observe that our Congregational brethren seem to appreciate fully the exigency which calls for the expenditure of large sums of money in the support of missionaries and feeble churches, just at this time in California. The American Home Missionary Society now sustains 25 missionaries in this State, seven more than have been sustained here in any former year. These have preached regularly to 30 congregations, and as a partial reward for their labors, five churches have been organized, two have become self-sustaining, three houses of worship have been completed, and six others are about to be erected. They have reason to be encouraged, and it will not be many years before from what is now missionary ground returns of money and influence will mingle with the contributions from the Eastern churches, for the salvation of the regions beyond, now lying in darkness. Money and labor are wisely expended for the establishment of Christianity in California, in these early years.

Life insurance need not be advocated, much less need it be defended, in these days, though the time was when many good persons regarded it as defying Providence to provide in this way for those who would otherwise be dependent. What we wish to do in this reference to the subject is not to urge men generally to avail themselves of the opportunity thus afforded to bless their households, should they be taken away, but to suggest to churches that they may greatly relieve the fears of their pastors, if they will present them with a policy of life insurance, paid up for such a term of years at least, as will give them the belief that their own death will not leave their families paupers. The salaries of most ministers are so small that they cannot afford to pay an amount each year sufficient to obtain a policy and continue it, while the congregations to which they minister might do this without feeling the tax. Such a present would drive away his most anxious feelings from the breast of many a devoted, faithful servant of God, and cause his work to be the more effective, because he would be freed from the burdens that now weigh him down. If you know that what you give your pastor is only enough to keep himself and his family alive, add to this as we have suggested, what will greatly cheer the hearts of them all, and you will have your reward.

We see it stated, on the authority of the New York *Tribune*, that the Republic of Liberia is really a slave-holding power. The Republic has made conquests of the interior tribes, until it now has a population of 600,000 souls, and the *Tribune* says that it has permitted the continuance of slavery in these tribes on a very extensive scale. President Roberts, who is now in this country soliciting aid for the Liberian College, admits that the wealth of the interior chiefs, like that of the savage tribes of Africa, is measured by the number of their wives and slaves. It is certainly a remarkable fact that a colony which was founded as an asylum for emancipated slaves should be liable to such a change, and the Christian public, to whose benevolence Liberia is indebted for its existence, and in large measure for its prosperity, should demand an explanation of what seems to furnish foundation for it. It will be sad, indeed, if America when freeing herself from from slavery, has contributed to establish it on the other side of the globe.

Figures often arrest attention, when statements in other forms are unheeded. In 1867 there were distilled, brewed, and manufactured in the United States, 350,000,000 gallons of spirituous and malt liquors, and wines. At the wholesale price per gallon, this amount of strong drink would purchase the food and clothing of all the people of the country, if we include in these items, beef and pork, flour and meal, boots and shoes, and ordinary garments, and leave a surplus of several millions of dollars. This amount was more than sixty times as much as was spent for educational and religious purposes during last year. Are we likely to misrepresent, when we declare intemperance to be an enormous curse, even if we leave out of view its political and moral influence? Is zeal misdirected which strives to diminish, if not entirely stay, such a fearful drain upon the resources of the country? The figures would be appalling, were we to present all the results that can be directly traced to the use of these drinks, for one year. There ought to be a general and powerful revival on the subject of temperance, and it ought not to be delayed.

The recent comers into Lower California are not the only enterprising men who expect to render valuable those regions of country which have long been regarded as worthless. They do not doubt that where water is necessary, but wanting, an adequate supply can be obtained from artesian wells, and they are proving by experiment that their confidence is well founded. In the Abyssinian expedition across the sand-plains, the army was supplied with water by driving tubes through the sand into springs below. And now we are told that an Italian engineer, after a long residence in Africa, proposes to convert the great Desert of Sahara into fruitful fields by means of water thus obtained. We are so accustomed to marvels that they do not excite astonishment as they would have done in the days of our fathers. Yet, even our generation will be somewhat amazed if that vast waste shall be made to bud and blossom as the rose. Whatever may be true in Africa, experiments in all parts of the world assure us that all our territory that is worth the expense can be made productive by artesian well boring. We need only wait for the population to occupy these lands and they will be made fertile.

May not physicians be too unmindful of the consequences when they advise patients who are in feeble condition to habitually use liquors as a medicine? This advice is much more general now than it was fifteen or twenty years ago, and it may be a sad commentary on this fact that the number of confirmed drunkards, and of those who drink liquor as a beverage, has greatly increased within that time. It is a fearful responsibility for a physician to assume, in view of the possible results, unless there is absolutely nothing else that may be prescribed for the attainment of the object sought. There is hardly a sick room in which whiskey or brandy is not found, to be taken regularly by the patient, and hardly an invalid who does not take these, or ale, or wine, as habitually as he takes his meals. Cannot some substitute be employed, from which there will be less danger?

Lay-preaching has now been proved to be successful in so many instances that there is no necessity for argument in its favor, when the men are found

who are fit for the service, and are willing to engage in it. In London, laymen have done great good by carrying the Gospel to the poor, gathering assemblies in the streets and addressing them, going to manufacturing establishments at hours when work was suspended and talking with young men and old, distributing testaments and tracts, and, as they had opportunity, seeking to lead men to repentance. One man, said to be actively engaged in business, and of large wealth, has gathered an immense congregation of regular attendants, to whom he preaches on the Sabbath, and often in the week, and the number increases so rapidly that he has resolved to employ an assistant, to act as missionary, and devote himself wholly to their spiritual wants. When asked if his business did not suffer from his giving so much attention to the poor, he replied that he found God the best partner he had ever had, and, under His management, he had no doubt of success. This single preacher has been instrumental in the conversion of more than 1,500 of those who had long been neglected, and were almost heathen. All who attempt such labor may not be successful as he, but one such instance should incite many to imitate his example.

Religious Intelligence.

PACIFIC COAST.

Salinas City,—Prospect of Establishing a U. P. Church.—It is with pleasure that in compliance with your request the following statements are given respecting my recent visit to Salinas City and vicinity:

Aware of the fact that several families connected with the United Presbyterian Church had during the former part of the Summer arrived on our coast from Western New York and located on the Salinas Valley, it was deemed advisable to look after them. On Sabbath morning, Nov. 8th, I preached in Sotoville—a brisk little village about 30 miles north of Salinas City,—and at 3 P. M., in a school house adjacent to the last mentioned place, the only place in the town suitable for services being occupied.

After the exercises, we proceeded to ascertain what encouragement there was in attempting an organization, and after a pretty thorough canvass we succeeded in getting *twenty-seven names*, of persons ready to encourage the enterprise with their hearty support. About one-half of these are members in full standing in one or the other branch of the Presbyterian family, though principally United Presbyterians. This nucleus will almost of itself be able to sustain a laborer in the field, though I have it in mind shortly, to visit Castroville—10 miles this side of Salinas City on the stage route to Watsonville—and see what can be done towards an organization there, and unite the two in one charge which will then doubtless be self-sustaining from the start.

Communication has been opened with a prominent citizen near Castroville in relation to the matter, and I expect to carry out my intentions as soon as the small-pox abates in Watsonville and the valley beyond.

On the strength of what has been done and the encouraging prospects as to what may be done, with the blessing of God, a request has been sent to the Executive Committee of the U. P. Board of Home Missions, to send a man into this field as soon as possible, which it is my prayer, may be speedily done.

The field is ripe. No Presbyterian minister so far as I could learn, had ever preached in that part of the valley of which Salinas City is the center.

I hope we shall have the sympathy and prayers of all sister churches of the Presbyterian family on this Coast, and in fact of all God's people everywhere, in this enterprise. M. M. Gibson.

All Presbyterians will heartily sympathise with Brother Gibson in the pleasure he feels on account of such a cheering result of his care and labor. His success in this instance should stimulate all who are in position to do so, to take more pains to become acquainted with the spiritual wants of neighborhoods that have heretofore been neglected. And this evidence of fidelity to the interests of the Church should encourage those in the East, who are associated with him in the U. P. Branch, to give Brother Gibson substantial aid in the prosecution of missionary work. There ought to be no delay in furnishing this new church with an able and earnest minister.

Conversion of the Chinese.—A few weeks since, we published an account of the work proposed to be done by Rev. O. Gibson, the Methodist missionary. Mr. Gibson informs us that, acting according to his original plan, he has already organized Sunday and evening schools in San Francisco, Sacramento, Stockton, and Santa Clara, in which about 200 Chinese are being taught to speak, read, and write our language, It is intended to extend this system of schools all over the coast, as rapidly as possible.

In addition to the original plan, it is now proposed to establish a "Central School" in this city, which shall be a permanent institution of high grade, developing ultimately into a College for Asiatics. About $20,000 will be needed to found the institution, a large part of which is expected from the steamship and railroad companies which make use, to a great extent, of Chinese labor, but all are requested to aid, by their contributions, in carrying on the work. This school, we are assured, will not be in any sense a partisan or denominational institution. Mr. Gibson and the cause he represents deserve the support of all.

Dedication of the Congregational Church at Benicia.—On December 10th a new Congregational Church edifice was dedicated in Benicia. Sermon by Rev. Dr. Stone; prayer by Rev. Dr. Dwinell; historical statement by Rev. C. T. Mills, from which we learn that the edifice—55x36 feet, with lecture-room, bell, and furnishings complete—cost about $6,800, all of which was provided for, so that it was consecrated free from debt. The Church numbers 33 members, and, under the efficient lead of their estimable pastor, Rev. C. H. Pope, have shown great energy and enterprise.

A neat parsonage, adjoining the church, built by individuals, and held in trust for the Society, makes the establishment complete. R.

EASTERN.

Christian Party.—On the subject of having a Christian Party in Politics, the *Church Union* says that "universal suffrage and universal fellowship must precede all other steps," and then says:

We desire to purify our government. There is no purity out of Christ. It has got to be established, this dogma, that nothing but Christ can cure our republic of all its diseases. New York will never be swept clean by women, even, and we believe woman to be the purest. Woman, with Christ, can do the work in an hour. What we wish to accomplish in New York is to get every one to voting, woman with the rest, and this because she is the purest and the best. Then we need to combine all Christians, have for once a Christian Mayor, a Board of Aldermen, and Common Council, and Judiciary of Christians, and then down goes the bad, come from what source it may. These things will not come of themselves. A party must be formed. 1872 ought to give such a party prominent mention. Let some few men band themselves together, and take steps to organize a party. Do not wait for numbers. Twelve is all there were to begin the mightiest revolution of any age. Nor need there be great men. Fishermen and publicans did once; they will do again the work."

Free Seats.—The *Northwestern Advocate* publishes the plea for free seats made by the Rev. Robert Colyer, pastor of Unity Unitarian Church in Chicago, which is now in course of erection. The *Advocate* laments that so many Methodist societies are giving up this good practice. "Other churches," it adds, "are cultivating extempore speaking and congregational singing, and making seats free, while we are swaying back to their cast-off customs."

Some time ago the First Presbyterian church, Cincinnati, Ohio, adopted the plan of making all the pews of the church free, relying upon the voluntary gifts of the people for the support of the minister. The Fifth Presbyterian church of the same city, has adopted the same plan, and inaugurated it with good promise of success, and of the enlargement of the congregation.

Not Scared.—Rev. Charles Howard Malcolm does not seem to be at all intimidated by the close-communion resolutions now being so fiercely passed by the various associations of his denomination. Upon a recent Sunday, being out of his own church at Newport, on account of repairs going on, he attended service at the Congregational church in the morning, and at the Methodist church in the afternoon, and upon each occasion assisted the pastor in the celebration of the ordinance of communion. As actions are said to speak louder than words, it is evident from this that Mr. Malcolm does not intend to retreat from his position on the communion question.—*Independent.*

Theological Seminary.—The Synod of Iowa have taken measures towards the establishment of a Theological Seminary, with a Preparatory Department for the special benefit of those whose course of study must be partial. They will, both in curriculum and system of training, seek "to avoid the errors of the present system of theological education, supply its defects, and adapt it in all respects to the demands of the age in which we live."

Ministerial.—Rev. Dr. John Hall, who was, about a year ago, installed pastor of the Fifth Avenue church, N. Y., is attracting such large audiences to hear him that the pews cannot hold the people, and camp chairs are regularly placed in the aisles for the accommodation of strangers. Among those who went to hear him yesterday afternoon was Henry Ward Beecher.—*The Evening Post.*

Methodist Idea of Divorce.—One good thing the Episcopal Convention did which our General Conference declined to do: it forbid its ministers from marrying persons divorced for any other than the sole Scriptural reason. It is time that the Church spoke out on the subject of divorce. Members and ministers of our Church are living, according to Christ, in concubinage.—*Zion's Herald.*

Amusements.—The Sunday School Union of this Church, in Hamilton County, Ohio, unanimously adopted a resolution that "any officer who shall so far forget himself and the influence of his example as to attend the theatre, negro minstrel exhibitions, circuses, dances, or dancing parties, or other places of sinful amusement, shall forfeit his position, and cease to be a member of this Board."

Iowa.—New School Presbyterians are only one-sixth as many as the combined Old School and Congregational bodies in Iowa, but they are growing the most rapidly and are giving more money in proportion than the other two bodies.

METHODIST.—The Methodists are less than half as strong as the Congregationalists in Massachusetts.

The entire increase of the M. E. church during the year ending last spring, is stated to be 95,410. This increase has been almost entirely in the South and in the Border States. In the North the increase has been but 4½ per cent.

YOUNG FOLKS.—Last year the children of the Presbyterian Church, Old School, by special effort, contributed to the Board of Foreign Missions the handsome sum of $45,000, being nearly one-tenth of the whole contribution of the Church for that cause. The *Presbyterian* says that the children actually saved the Church from an appalling debt of $27,000.

BAPTIST.—A young man named Stephens, died on October 18th, during his baptism by immersion in the Platte River, Missouri. A physician who was called in, supposed the death to have been produced by the physical shock upon the nervous system, causing syncope, or fainting, immediately after immersion.

NEW COLLEGE.—The Old School Presbyterians are about building a new college at Wooster, Ohio. The people of Wooster and Wayne counties have contributed a site for the building, and $116,000 as an erection fund. It is proposed to raise $500,000 as a permanent endowment fund for the institution.

THE SOUTH.—There are over 100 young men in attendance at Davidson College, North Carolina, representing nearly every southwestern State. Not less than 30 of the students are candidates for the ministry, and several of them expect to labor in heathen lands.

FEMALE PREACHER.—Mrs. Chapin, of Mount Pleasant, Iowa, preached in Rev. Robert Colyer's pulpit, in Chicago, recently, making a very favorable impression. It was the first time that Chicago had witnessed such a sight.

MISSION SCHOOLS.—The people of Dr. Duryea's church in Brooklyn, N. Y., have established two mission Sabbath Schools within a few weeks, one in Atlantic Avenue, and both not very far from Flatbush Avenue.

NEW SCHOOL.—The New School Committee on Domestic Missions has undertaken to raise $50,000 at once, for work among the Freedmen.

CHURCHES.—The *N. Y. Observer* notes the organization of 13 Old School churches in one week; part of them in Kansas, Missouri, and Tennessee.

FOREIGN.

RELIGION IN BOHEMIA.—This is one of the northern provinces of the Australian empire, and has been 4,000,000 and 5,000,000 people. Prague is the capital, a city of some 70,000 inhabitants—famous for its University, which has been the resort at times of more than 2,000 students. As long ago as 1526 a large portion of the inhabitants of Bohemia were Protestants, but coming under Austrian rule they suffered, through a long series of years, the severest persecutions. But the new aspect of affairs in Austria is causing a brighter day to dawn on Bohemia. There are about 200,000 Protestants in the country. A deputation was recently sent to England and Scotland, and returned from those countries and gave such an account of the prosperity of freedom and religion as greatly to stimulate and animate the people in behalf of their own religious rights and wants; while the late action of the Emperor in behalf of the liberties of the people has greatly contributed to the enthusiasm of this long oppressed population. A vigorous effort is being made to establish a theological seminary, which shall religiously train their young men at home, and save their exposure to the moral danger assailing them elsewhere

THE FIRST.—The Presbyterian church of New South Wales have lately appointed their first missionary, the Rev. J. D. Gordon, who is at work among the New Hebrides.

RELIGIOUS TOLERATION IN SPAIN.—Senor Vargas, who was imprisoned at Malaga for preaching the Gospel, writes; "I am free. I teach publicly now—not, as before, within closed doors, for fear of the police. I have just distributed 200 Bibles and tracts. I hope soon to be able to re-open my school." The expulsion of the Queen of Spain indefinitely postponds his trial. Three days after her flight, the revolutionary junta gave permission to open a Protestant house of worship in Seville, the seat of the Inquisition, and the birthplace of the new dogma of the Immaculate Conception.

AFRICA.—The Gaboon mission of the American Board, situated just on the equator in Western Africa, is in a very depressed spiritual condition. Several members had been excommunicated within two years, and on July 26th, 17 more were cut off as dead branches. This must leave the number of natives in present communion with the church very small, and indicates how sore have been the disappointments, and the "perils among false brethren," of the missionaries in that field."

PAMPRESBYTERIANISM IN ENGLAND.—A conference of the two great sections of the Presbyterians in England has just been held. These are the United Presbyterians of England and the English Presbyterian Church. These two bodies have no real difference, and it would be hard to tell why they remain apart. The probability is that the union will take place in a year or two at the furthest.

List of Presbyterian Clergymen,

ON THE PACIFIC COAST, ALPHABETICALLY ARRANGED.

Rev. Jas. M. Alexander, N. S., San Leandro, Cal.
Rev. H. R. Avery, O. S., Walnut Creek, Cal.
Rev. B. B. Bonham, O. S., Sebastopol, Cal.
Rev. I. H. Brayton, N. S., Principal College School, Oakland, Cal.
Rev. W. W. Brier, N. S., Alvarado, Cal.
Rev. Fred. Buel, O. S., agent California Bible Society, 757 Market Street, San Francisco.
Rev. W. H. Cain, O. S., (Not preaching) San Francisco.
Rev. Charles Russell Clarke, O. S., Principal City Female Seminary, corner Mason and O'Farrell streets, San Francisco.
Rev. A. J. Compton, O. S., Watsonville, Cal.
Rev. Eli Corwin, N. S., Congregational Church, Oakland, Cal.
Rev. J. M. Dick, U. P., Eugene City, Oregon.
Rev. H. H. Dobbins, O. S., Sutter Creek, Cal.
Rev. Henry Durant, N. S., Professor College of California Oakland, Cal.
Rev. John Edwards, O. S., Visalia, Cal.
Rev. James Eells, D.D., O. S., pastor First Church, Stockton Street; residence, corner Stockton and Clay Sts., San Francisco.
Rev. Ben. E. S. Ely, O. S., Stockton, Cal.
Rev. J. G. Fackler, O. S., pastor Central Church, Mission Street; residence, 121 Fifth Street, San Francisco.
Rev. A. Fairbairn, O. S., Bloomfield, Cal.
Rev. Frederick Fox, N. S., pastor Emanuel Church, corner Folsom and Seventeenth streets, San Francisco, Cal.
Rev. Thomas Frazer, O. S., Santa Rosa, Cal.
Rev. S. D. Gager, U. P., Eugene City, Oregon.
Rev. Ed. R. Geary, O. S., Calapooya, Oregon.
Rev. M. M. Gibson, U. P., residence 608 Pine Street, San Francisco.
Rev. L. Hamilton, N. S., Oakland, Cal.
Rev. J. R. Hammond, O. S., Placerville, Cal. Visiting in the East on account of ill health.
Rev. Joseph A. Hanna, O. S., Eugene City, Oregon.
Rev. Silas S. Harmon, N. S., San Buenaventura, Cal. Temporarily absent in the East.
Rev. Oliver Hemstreet, O. S., Ione City, Cal.
Rev. I. N. Hurd, N. S., pastor Westminister Church, Hayes Street, San Francisco, Cal.
Rev. S. G. Irvine, U. P., Albany, Oregon.
Rev. T. S. Kendall, U. P., Albany, Oregon.
Rev. N. B. Klink, O. S., Vallejo, Cal:
Rev. A. L. Lindsley, D.D., O. S., Portland, Oregon.
Rev. A. W. Loomis, O. S., Missionary among the Chinese, chapel and residence, cor. Sacramento and Stockton sts., San Francisco.
Rev. B. Lowe, O. S., 10 Martin's Block, San Francisco.
Rev. W. F. B. Lynch, N. S., Alvarado, Cal.
Rev. James H. Marr, O. S., Calvary Mission, San Francisco.
Rev. David McClure, N. S., Principal Oakland Academy, Oakland, Cal.
Rev. Robert McCullough, O. S., Yreka, Cal.
Rev. J. S. McDonald, O. S., Sacramento, Cal.
Rev. W. C. McKaig, D.D., N. S., Marysville. Cal.
Rev. James McLaughlin, N. S., Gilroy, Cal.
Rev. J. H. McMonagle, O. S., pastor Larkin St. Church, residence, 1312 Jackson St. San Francisco.
Rev. W. J. Monteith, O. S., Albany, Oregon.
Rev. Joshua Phelps, D.D., O. S., 88 Stanley Place, San Francisco.
Rev. James Pierpont, N. S., San Francisco.
Rev. George Pierson, N. S., Brooklyn, Cal.
Rev. F. L. Nash, N. S., Alameda, Cal.
Rev. John S. Reasoner, O. S., Brownsville, Oregon.
Rev. Robert Robe, O. S., Brownsville, Oregon.
Rev. Henry M. Scudder, D.D., N. S., pastor Howard Church, Mission Street. Residence, 1 Vernon Place, San Francisco.
Rev. John Sessions, D. D., N. S., Oakland, Cal.
Rev. Anthony Simpson, O. S., Corvallis, Oregon.
Rev. W. R. Sloan, Steilacoom, W. T.
Rev. Townsend E. Taylor, N. S., Virginia, Nevada.
Rev. James S. Todd, O. S., Arcata, Cal.
Rev. Lewis Thompson, O. S., Astoria, Oregon.
Rev. P. V. Veeder, O. S., Principal City College, corner Geary and Stockton streets. San Francisco.
Rev. Charles Wadsworth, D.D., O. S., pastor Calvary Church, Bush Street; residence, 920 Pine St. S. F.
Rev. E. B. Walsworth, D.D., N. S., President of the Female College of the Pacific, Oakland, Cal.
Rev. L. P. Webber, N. S., Santa Clara, Cal.
Rev. S. T. Wells, O. S., agent Presb. Board of Publication. Depot at Bancroft's Bookstore, 609 Montgomery St.
Rev. Samuel Whiting, N. S., Mendocino, Cal.
Rev. A. F. White, N. S., Carson, Nev. Serving as State Geologist.
Rev. Geo. F. Whitworth, O. S., Seattle, W. T.
Rev. Ed. P. Willard, N. S.. Columbia, Cal.
Rev. S. A. Willey, N. S., Vice President College of California, Oakland, Cal.
Rev. M. A. Williams, O. S., Jacksonville, Oregon.
Rev. S. Woodbridge, D.D., O. S., Benicia, Cal.
Rev. J. Worth, U. P., Brownsville, Oregon.
Rev. James L. Wylie, N. S., San Jose, Cal. Gone East for the recovery of health.
Rev. Richard Wylie, O. S., Napa, Cal.
Rev. James Wylie, O. S., Napa, Cal.

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Correspondence.

Letter from New York.

Since my last letter, I have been taking my *otium* amid the scenes of childhood. "The old familiar faces" are around me, and the quiet spell which lingers beside the home of youth rests on my soul.—

> "But oh, for the touch of a vanished hand,
> And the sound of a voice that is still."

At my feet the beautiful Hudson, swollen with the rains of Autumn, glitters like a silver thread beneath the morning sun. Willard's Mountain, a peak from whose summit I have surveyed the surrounding country repeatedly in former days, lifts his head, snow-capped, in the north. The forests on either hand are leafless and silent, and everywhere there are evidences that Nature is preparing for the repose of Winter.

It is a pleasant thing to enter in and worship in the place where the most important events of one's religious experience connect themselves. This pleasure I now enjoy. I am impressed, however, with the change which has passed upon the congregation. The pews are the same; the pulpit is as high and uncomfortable as ever. Those grim and unoccupied galleries still shut out the sunlight and frown from above; but how changed the worshippers; the "fathers, where are they?" "The young men, whither have they gone?" Another voice speaks from the sacred desk; another sexton tolls the loud-toned bell, and when I look at the old pew, where, with parents and brothers, I was accustomed to sit, it is occupied by strangers.

Still, I must not give way to these painful reflections, because it could not be otherwise; time must make changes, and these are more obvious to the returning wanderer. It is gratifying to observe signs of progress equally apparent. Where there was but one church, there are now two, with all their necessary appliances for maintaining the institutions of religion. And not a few who years ago were numbered among the ungodly are now found "sitting, and in their right minds," among the people of God.

Thanksgiving Day, with all its pleasant memories and occasions for gratitude, is just at hand, calling upon the people everywhere to return unto the Lord that praise which is His due.

You in California have experienced recently some of the terrible manifestations of God's power. The stroke has fallen with special force upon my own beloved flock, and well-nigh destroyed their beautiful sanctuary. There is reason to believe that, unlike Elijah's experience, "the Lord was in the earthquake," and certainly there is reason for reverence, in view of his awful majesty. Is it not a delightful reflection for the Christian, that he at least is "a citizen of that Kingdom which cannot be moved; therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

I notice that the Rev. Mr. Withrow has been called to the Arch Street Church, Philadelphia, formerly Dr. Wadsworth's. Mr. Withrow is a graduate of Princeton College and Seminary, a promising man. The Rev. Jas. M. Ludlow has resigned the First Church, Albany, and accepted the call to the Collegiate Church, N. Y., filling the vacancy made by Dr. Duryea's withdrawal from the associated ministry of that church. Mr. Ludlow received a salary of $7,000 a year with a parsonage. How true it is, in the language of Scripture, with reference to ministerial support, that "to him that hath shall be given, and he shall have more abundantly, while from him that hath not, (the poor missionary on our Western prairie, for instance,) shall be taken away even that which he seemeth to have." Witness the retrenchments made upon their starvation salaries, in too many instances. The Presbyterian Church at Hart's Fall's is still vacant, Rev. Charles Kellog declining the call, his present charge at Bacon Hill exerting themselves with commendable zeal to retain his services.

I spent a very pleasant Sabbath recently at Cohoes, on the Mohawk, with Rev. Wm. Johnson, the efficient pastor of the N. S. Presbyterian Church in that prosperous town. The congregation is made up of an excellent element, and everything about the church proclaims progress and efficiency. A large and vigorous Sunday school draws out the activities of the members, and the constant growth of the city adds daily to the attendance upon the means of grace. I could not but contrast the attractions of such a field, with the trials and discouragements presented in very many of the parishes in your State, where there are but few who care at all for the Church, and the minister is compelled to bear many a cross too weighty to be borne. And yet it cannot be otherwise, probably; the foundations must be laid in troublous times, the seed must be sown in tears, and bye and bye we may hope the edifice will arise in its perfected glory, the golden harvest shall wave in a rich ingathering for God. May the Lord hasten it in His time, and meanwhile let us not be weary in well doing. J. S. W.

Letter from Santa Cruz County.

Watsonville, Dec. 8, 1868.

We are wading through deep waters in this section. The pestilence "which walketh in darkness and wasteth at noonday," is now desolating our beautiful valley.

Within three weeks, we have had in town about 60 cases of small-pox, with 12 deaths. It is thought, so far as our town is concerned, that the loathsome disease has about spent its force. Our congregation has suffered deeply, several of our Sabbath School children and one teacher being numbered among the deaths.

Your correspondent was incarcerated for some two or three weeks with varioloid, but, providentially, none of the other members of the family took it. One of the children was sick at the same time, and it was impossible to get help. One of the Trustees of the Church offered $5 a day to any woman who would go into the house and do the work while my wife nursed the patient; but none of them even who had had the disease would venture.

Families flocked to the country by wholesale. The citizens of our sister town of the Holy Cross became frantic and tore up the celebrated Aptos bridge, for fear some stricken Watsonvillian, or an infected family might seek refuge under the shadow of that sacred city. This energetic conduct on their part is amazing when we remember that they have had the disease for many months, more or less, while we have, until lately, been exempt.

To add to our already deep distress, the typhoid fever has gone through many families and carried off quite a number; among them one of our most prominent merchants, a young man of great worth and promise. Surely, God is visiting this people. We have long prayed that He would come and turn us from the service of Mammon to the True Life. We trust that great searchings of heart may follow; that we may be able to say, "It is good for me that I have been afflicted, that I might learn Thy statutes."

Business is prostrated. Our church has been closed for four weeks, and no one can tell when the curse will be removed. Our citizens have acted nobly and promptly in taking care of the sick, besides contributing to our worse smitten neighbor, San Juan, where the mortality has been almost unparallelled.

Four Sabbaths ago was to have witnessed our quarterly communion, at which time four persons were to have connected themselves with the Church, one formerly a Ruling Elder of a Church in Iowa, long since dissolved, its membership being dispersed by the war and emigration.

Things look gloomy now, but we will look to our Father in faith, and hide ourselves in His Pavilion until this dark cloud be overpast." A. J. C.

Our Chinese Mission.

In The Occident of last week an article with this heading, together with some kind words for the Chinese missionary, contained a mild rebuke to "the beloved brother," for not doing more of another kind of work than that in which he is engaged. It says: "We would be glad if he were disposed to make more frequent and urgent appeals through the papers and by other means, and force upon the notice of Christians a duty they seem so willing to neglect."

The brother begs to say that formerly he did more in the direction indicated than he has been doing recently, while he confesses to a constitutional aversion to appear before the public in such a manner as might seem like throwing himself and his humble labors into notice. Nevertheless, we have always been, and still are, ready to speak for our Mission at Monthly Concerts and Missionary Meetings when opportunity has been afforded, and we will still be glad to do so; also, if desired, we are ready to present the subject in any church on the Sabbath and to receive the collection, providing that such an arrangement would not interfere with previous engagements, and involve the necessity of being in two places at the same time.

It is known to most readers of The Occident that it has been the policy of our Board of Missions to rely very much upon the zeal and fidelity of the the pastors in the matter of raising funds, and in awakening and sustaining an interest in the Missionary cause amongst the people.

Foreign missions were called into being by the churches; churches are the parties especially concerned in sustaining them; while the missionaries are only the servants of the churches, receiving their instructions, doing their work, and coming home when the Church seems not to desire their services longer, and so withholds their supplies.

It was enough for our soldiers in the time of the war to do their duty in the field; the quartermaster's department and the recruiting service were entrusted to other hands; while brief reports from those in the active army were all that was necessary to sustain the enthusiasm of the people, and to keep their purse-strings loose. We have not withheld such reports.

The *theory* is that the "Home and Foreign Record" and the "Foreign Missionary" are taken in all the churches, and the desire is that a copy shall be placed in every family. We have reported voluminously through these organs.

But we will not take up time in defenses or excuses, and will say that, instead of being displeased,

we are glad to be thus asked to appeal personally to the people of this coast to come forward now and help; and we do now appeal the more boldly because we have not troubled them much before; and here we say—this is our appeal—we say: begin at once to do what you can for the Chinamen who are in this country. Those within reach gather into your Sabbath Schools; take them to church with you; teach them in your families; ask them to come in when the family is gathered for morning and evening worship. Teach them to read in English; let your children teach them. You will meet with many who are anxious to learn. Having learned to read, you can place the Bible in their hands, and the Holy Spirit can take those things of Christ and show unto them. Having learned to understand our language, they may be profited by your instructions and by sermons.

We appeal to all good people to treat the Chinamen kindly, if they hope to benefit them spiritually; also to use their influence to induce others to treat them properly.

We appeal to all Christians to pray for us, and for all who are laboring for the same cause of missions among the Chinese. We need sympathy and co-operation. We need teachers in our Sabbath School in the Mission House. We need to have all these matters brought to the notice of the pastors. Therefore, we beg the pastors to be faithful in urging their people to the performance of the duties indicated.

We appeal for pecuniary aid; and we do this now without timidity, because we have been publicly called out to such a service by THE OCCIDENT. Still more are we pressed to do so, because of the present embarrassed condition of the finances of our Board of Missions. But the Board itself has appealed, and we cannot do better than to let it speak for itself, as it does, through its Treasurer:

MISSION HOUSE, Oct. 10, 1868.

The receipts of the Foreign Board, as compared with last year, are as follows: Total receipts to October 1, 1867, $73,711; total receipts to October 1, 1868, $41,707; showing a decrease in five months of $32,004. To meet this deficiency, we have been obliged to borrow $30,000. Our average monthly payments thus far have been $26,000, and our average receipts about one-third of this. It is evident that neither the treasury nor its treasurer can stand such a pressure long.

The Treasurer proceeds with a brief statement of the operations of the Board, especially in regard to the fresh laborers sent out, which, of course, demands increased expense, and shows, also, the determination of these servants of the Church to go on building the Lord's House, even in troublous times, and then he says:

Thus, our work is going on—but all this takes money. With a debt of $27,000 to begin the year with, and an accumulating debt every year since, the situation here is becoming very embarrassing.

We hope much from the action of our Synods, but much more from the benevolent hearts of those who love the Savior, and have the ability to minister to his cause among the heathen.

If this is not an appeal then we know not how to define the term. We wish that this appeal, even the naked statement if nothing more, might be taken by all our mimisters and read to their congregations.

We remember once to have heard the Rev. E. N. Kirk, of Boston, on his return from France remark something like this: "Before leaving France, the brethren flocked around me and said: 'Now tell us just how we can frame such an appeal to your American Christians as to draw out toward us their sympathies, their prayers, and their contributions.' I answered them, saying, 'We Americans are a matter of fact people, we don't care so much for fine speeches as to know whether the thing proposed is feasible and will reward the outlay; therefore you have only to give us the fact and figures, and you may keep your rhetoric for those who need it more.'"

Mr. Rankin has given us the facts and figures, and a practical people like the Californians know what use to make of them without being detained to read any of our remarks upon them, and we shall only state two or three reasons why we think the California people will at once come forward and relieve the Board of a part of their burdens.

1st. The churches at the East have long been supporting, to a large extent, the Mission to the Chinese in California, but now there are churches here which are well established, and there is abundant wealth in the country.

2d. The people here, we think, are able not only to support this Mission, but to pay back before long, what the Eastern churches have been sending here, so that they will be better able to carry forward missionary operations in heathen lands.

3d. We have recently enlarged the operations of our mission to the Chinese in California, and our expenses are proportionately increased. This is an additional reason why the churches here should do at once what THE OCCIDENT urges upon them, viz: prove that this is *their* mission. It says: "We must prove that it is *our* mission, as it really is, by giving prayer, and toil, and interest in its behalf." How we thank THE OCCIDENT for these warm words! How glad we are to be thus owned as a member of the family.

I believe that those prayers, and toil, and that interest will be bestowed hereafter without interruption. YOUR MISSION.

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The Occident.

San Francisco, Saturday, December 19, 1868.

INCREASE AND EDIFICATION.

It should never satisfy the members of a Church that they are in comfortable condition, and can maintain the institutions of the Gospel by which they are blessed. The first and most important object to be sought by a Church is addition to its number of such as shall be saved. We are to be ever filled with the conviction that there are lost souls on every side, whom we must try to rescue. There is one marked difference between the ark of Noah and the ark of Grace; that floated among the struggling, drowning thousands, with closed hatches, and no attempt on the part of those within to save a soul; this moves among as many in equal danger, to take up all who will seize the offers of relief that are made to them. We are to arrange ourselves in this blessed ark, so as to do the most for dying men. The pulpit, the services, the efforts of the members, should bear on the salvation of others, and there is question respecting the worth of any church economy which depends for increase only upon those trained under its immediate influence, or those converted elsewhere who are induced to accept its order. We must make increase from without, if the world is ever to be redeemed. We must gain those with us who have been the enemies of Christ; and this is impossible, except to a living, spiritual, devoted Church. All other objects dwindle in comparison with this.

A minister once said that he did not care to preach to more than a select few, who could appreciate his efforts, and be homogeneous in their tastes, and give him a comfortable support. And there are professors of religion who appear to think this the perfection of a Church, when a few congenial spirits may have a pastor whom they like, the forms that please them, and the comfort in which they may be undisturbed! Imagine such a pastor and such a Church, in a world like this, and you have before you a disgrace to the name and the Gospel of Jesus, and a misrepresentation of religion's noblest aim. There should be no select and satisfied few, wafted toward Heaven in selfish disregard of others, among the many for whom the Savior died. Loud should be the proclamation: "Salvation is full and free!" Universal and ceaseless should be the effort to redeem the perishing. These souls must be gathered in, and there should be unanimous consecration to this as the chief work of the Church. These are the materials with which we are to build, and who shall fear lest we have too large a temple? *Increase* should be the motto of the Church of Christ. Not proselyte; not attract from others those who are already Christians; not grow by any unnatural, or unhealthy process; but add souls whom you have led forth into the light—whom you have brought to the Cross. Let them be intelligent or ignorant, rich or poor, young or old, whatever may be their work, or past relations, add them all to the Church when they give evidence that they love our Lord and Savior in sincerity.

Then, as these various classes are received, the next object to be sought is their edification. They must be taught, in the Sunday School, in the Bible Class, from the pulpit, and as we have opportunity, respecting the truths of the Bible. They must be developed in graces, by the encouragement and sympathy and example and co-operation of those who with them enjoy church privileges. This building up of the members should ever be prominent, as a design in our constitutional arrangements. And it is to be done by the church, including the pastor; not by the pastor, excluding the church. All should think more of this personal growth, and cultivate each other, and rejoice in advance. A spirit is sometimes manifested, which seems to be jealous of such progress, and would hold back all to the height attained by those who have done little for their development. This is as though a dwarf should be unwilling that his children shall be any larger than himself; as though the blind should be anxious that their children shall never see. What right has such a spirit in the Presbyterian Church, of all others? Our whole constitution is in reference to the edification, the training, culture, growth, of the members. Provision is made for all to have a share in this effort towards progress, and we should expect to place our successors on a higher level, with stronger, more intelligent, and more effective forces with which to do work for the Master, than have distinguished us. This will be true, if we carry out the theory of church efficiency which we have adopted, each one doing his own duty in his own place. The body will be vigorous, and will grow, while every member will be wiser, and better, and more useful, because of His connection with it, and by all, the Divine Head will be glorified.

The Heathen among us.—V. What has been Accomplished.

The question is naturally asked, what has been accomplished in these sixteen years of missionary labor in California? I answer, apparently little, in fact, much. Very little considering the length of time the mission has been established, the large heathen population in our State, and what might, and ought, to have been done with proper effort. Much, as the work of two men almost unaided by our people. The difficulties of the work, and the causes of its imperfect success have been already explained.

The work has necessarily been a preparatory one, always long and difficult among any heathen people. To some extent, it has prepared the way for us, so that when we, as a Christian community, earnestly set ourselves to work in the mission cause, we will have fewer difficulties to contend against than if we were missionary pioneers.

We have learned by the experience of the mission, much of what we must do, and shun. Its example will enable us to know how to organize and teach our own mission schools, and to judge of the results we may expect from them, if properly conducted.

There are sixteen members of the church, about one-half of whom are in this city, the others being scattered in various parts of this coast. Ten of these were converted in California; less than one a year. The remaining six were converted in China, before coming to this State. Four other members have returned to China, and two of them are studying at Canton for the ministry. A number of others, perhaps 12 or 15, have become convinced of the truth of our religion, and the falsity of theirs, and will, in time, join the Church. Others are being instructed in Christianity.

Much of the results of this work is only known to the missionary, who has opportunities of seeing many things hidden from our sight. Many Chinese who are not regular attendants at either the Sunday School or Church, have renounced their own religion. They occasionally (some regularly) attend Church and prayer meetings. Though they have not yet made any professions of Christianity, they are prepared to receive the Gospel, and many of them may in time be gathered into Christ's fold.

From 80 to 100 attend the Sunday School, and the chapel is often crowded. There is an average church congregation of from 45 to 50. Colporteurs traverse every part of our city and State, where Chinese can be found, and at least make the existence of a Christian Church known to them. Thousands of tracts have been, and are now being distributed among the Chinese.

The mission has been well organized and firmly established, as a part of the religious system of our country. It is perhaps as flourishing, and doing as well, as—considering our inactivity in the past—we could have reason to expect.

But the mission would not be an utter failure if it had accomplished no more than the commencement and keeping alive of this Christian work. It has done much in at least making an effort, though a feeble one, to bring the truths of our religion to the knowledge of the heathen, and to lift them out of their darkness towards God. Let us who have not engaged in the work refrain from harsh criticism of the long, solitary mission to the Chinese in California, lest we condemn ourselves for not even making an attempt to obey Christ's command, to "preach the Gospel to every creature." C.

Recapitulation—Spiritual Idea of Baptism.

It has been my endeavor in the last few articles, to show, 1st, that *baptizo* and its cognates had in the New Testament, a meaning peculiar to the Hellenistic dialect of the Greek tongue as used by the sacred writers, and understood by those who were conversant with that dialect.

2d. That this meaning was adopted for *baptizo* and confirmed in it when Jesus Christ employed these terms to signify and set forth spiritual purification in an ordinance of his Church, comprehending in it a mystery of divine revelation.

And 3d, that I was sustained in this claim, for the high spiritual meaning of *baptizo* and *baptisma*, by the very highest authority in all branches of the Christian Church, including the Baptist, in opposition to the lower, degraded and materialistic view of scholars of the Bible Union, who held and taught that in *baptizo* there was no ecclesiastical act, but that immerse, a word in common secular use limited and measured *baptizo* in the extent of its application in the New Testament, so teaching, and transating in accordance with their teaching, in the version which they have given to the world.

I do not now recapitulate the facts and arguments heretofore advanced, I only announce the result, and hold that this secular and materialistic view of *baptizo* and *baptisma* saps the Christian ordinance of of its spirit and vitality as a mystery of divine revelation and that the translations of the Bible Union limiting the Greek terms by immerse in English, a term chosen confessedly for its ordinary and secular meaning, in opposition to an ecclesiastical sense, have by the use of immerse, as the English representative and synonym of the Greek *baptizo* kept back and concealed from the ordinary English reader the spiritual sense put into the Word of God by the power given to the term in its employment by Jesus Christ, and the Apostles.

BAPTISMOS AND BAPTISMA.

Let me now proceed to consider another proposition. I find in the Word of God various ablutions in which the element of water is used ritually—such

as the superstitious washings of pots and vessels by the Pharisees; the ceremonial washings of the Hebrews; the baptism of John, and Christian baptism. I find these ablutions set forth in the Word of God by two distinct terms, which are never interchanged. I therefore announce this proposition: that, as the sacred writers have, in the original text, distinguished certain ordinances by distinct terms, that this distinction should be preserved and certified with the same discrimination in the translation which it was pleasing to the mind of the Spirit to make in the original text.

It has pleased the author of inspiration that *baptismos* should be used by the sacred writers to express the superstitious ablutions of the Jews and the ritual services of the Hebrews, once, perhaps, ablutions in general (but never to represent the particular Christian ordinance of baptism); also, that *baptisma*, while it represents the Christian ordinance, including the baptism of John, never is employed to represent these inferior ablutions included and designated by *baptismos*. The distinction between these two sets of ablutions is therefore most marked and positive in the Word of God, the Christian ordinance having a term of its own, which the Holy Spirit never employs to indicate either the purifications of the flesh, of the temple service, or the washing of pots and brazen vessels of the Jewish superstition, saving it for the baptism of repentance of the Forerunner, and the ordinance which Christ appointed for His Church, as the symbol of the salvation procured by Him, and received as the answer of our faith. Now these two ablutions, as wide apart in their essential meaning as the heavens and the earth—the baptism that saves us, and a Jewish superstition, touching only at one point—external mode—set forth by two distinct terms by the Holy Ghost, the scholars of the Bible Union have expressed to the English readers, by one and the same term only, to wit: immersion, so that by this means the discrimination and distinction which the Holy Ghost made between these two sets of ordinances is entirely lost to the English reader, though plainly made and declared in the original. What is the more marked and peculiar about this phase of translation is, that the internal significance of these two sets of ordinances, represented in Greek by *baptismos* and *baptisma*, diverging as broadly as a saving Christian ordinance and a Pharisaical wash of pots and vessels of brass, this distinction, though manifested in the use of the two terms by the word of inspiration in the original Greek, is kept back and concealed from the view of the English reader, while the external mode in which alone they correspond, is made the matter of prime importance by the scholars of the Bible Union, and indicated by the employment of the term immersion, expressly limited to its secular and non-ecclesiastical use.

If there be another such example of servile bondage to the letter, and neglect of the spirit, since the days of the Judaizing Christians, I should be as sorry to record it as I am to record this of Christian men and scholars whose praise is in all the churches.

That I am sustained by the authority of Biblical scholars in this view of the distinction between *baptismos* and *baptisma*, let me quote from standard writers and commentators, "In the New Testament the form *ho baptismos* is never used for the religious rite of baptism either of John or of Christ, *but always to 'baptisma.'*"—*Knapp's Christian Theology.*

"*Baptismos* is a comprehensive term which at Chapter 9: 10; Mark 7: 8, denotes the Jewish washing, *while the specifically Christian baptism is in the New Testament, always called baptisma.*"—*Lange's Commentary on Hebrew* 6: 2.

"Baptisms for doctrines were received by those who devoted themselves to the sacred doctrines of the Jews, therefore by the additions of doctrines they were distinguished from the other Levitical washings."—*Bengel, on Hebrew* 6: 4.

But it is competent for anyone with a Testament before him to note the use of *baptismos*, Mark 7: 4–8; Hebrew 6: 2 and 9: 10, and he will find that in each case the term refers to the Hebrew ordinances, or a Jewish superstition, except in Hebrews 6: 2, where, it is held by some commentators, that it is used as a general term, including all religious ablutions, while *baptisma* is used in every other case in the New Testament and signifies a spiritual baptism, either the baptism of repentance, or the Christian ordinance of baptism, but between the washing (immersion) of brazen vessels and the Christian ordinance, the translators of the Bible Union make no distinction to the English reader, though one is plainly made in the original.

If I should ascribe the neglect of this distinction to the ignorance of the scholars of the Bible Union, I should reflect on the scholarship of the translators; but what shall I do? No man in his senses can believe that there is not so broad a distinction between a Jewish superstition (*baptismos*) and a Christian ordinance (*baptisma*), a distinction signified by the use of these two terms by the Holy Ghost, as that the same distinction could not be made plain to the English reader, but the English reader is left in the dark in this matter because the translators of the Bible Union have represented these two widely different ideas represented by two terms in the original—by one and the same term in this translation.

F. B.

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Current Literature.

Our Life in China.

Mrs. Helen S. C. Nevius, who was for ten years a missionary of the Presbyterian Board in Shanghai, and who has spent the last three years in this country, for her health, having only within a few weeks returned to the land of her adoption, has published a book with the above title, descriptive of many details in a missionary's life that are not usually given in the reports sent home from the heathen field. She has succeeded in making the work instructive and pleasing, and no one unfamiliar with Chinese character and habits can fail to learn much from its perusal. The desire is often expressed by those who know something about the really spiritual department of a mission to learn more about the everyday life of those who spend their days in the midst of people so strange and unlike ourselves. Mrs Nevius has gratified this desire, as respects a life in China, and we read the book as a grateful supplement to the ordinary letters published in strictly missionary periodicals. Here, for example, is an extract which exhibits the varied exercises of those who are ready to adopt all means by which they may gain and increase their influence with the natives:

I know that I have been able to give only a very imperfect view of the multiplied duties and employments of missionaries generally. Except when they go away from their stations for the express purpose of recreation and rest, their work is never done. Their evenings are apt to be occupied either with services, teaching Bible classes, conversing with inquirers or visitors, or in no less exhausting labors in their studies. There are exceptions to this; some persons feel that, in the end, they accomplish more by devoting fewer hours to work, and giving up every evening to rest and relaxation; and perhaps they are wise in doing so.

Aside from the ordinary routine of preaching, studying, book-making, and so forth, missionaries have frequent demands upon their time and energies of a different character. In most of the open ports, the United States Consulates have heretofore been without interpreters, and the consuls, having no knowledge of Chinese, have been obliged to ask assistance from their clerical friends in transacting official business. In several instances missionaries have accepted the office of consul, for a longer or shorter time, though they generally regret being obliged to step aside from their more important work of preaching the gospel. Their services, too, are often required to sit as jurors in consular courts.

And here is another paragraph, which we commend to the attention of these who are willing to think that the Chinese are lacking in mental capacity, or that those whom we see among us are a fair average in this respect.

It is rather late in the day for any one to be startled by the fact that a China boy, or man, shows signs of "intellect." I presume, if our distinguished countryman, Mr. Burlingame, were interrogated on this subject, he would speak of the Chinese in much more flattering terms than I dare use, for fear of being thought guilty of exaggeration, and that, too, while he would feel deeply their need of true religion, and of greatly advanced attainments in those arts and sciences which are the pride of civilized Christian nations in this nineteenth century.

Several years since a young Chinese gentleman graduated at Yale College, who took the first prize for *English* composition, and that, as I have been assured, not in any measure in consideration of being a foreigner, but because of the real excellence of his production; while only a few months ago, another young Chinese, at another college, had the Greek "valedictory." There is now in China a native physician who received his medical education in Scotland. He became not only exceedingly well qualified for his profession, but an excellent botanist. These, and other familiar cases which I might mention, prove, to say the least, that the Chinese, if given the same opportunity for improvement, will not be very inferior in intellectual attainments to our boasted Anglo Saxon race.

The volume is printed in the neat and attractive style for which Carter & Brothers are noted, and is sold by A. Roman & Co.

Margaret Russel's School.—The Carters have also just sent out this story, abounding in material from which both character and life may be nobly and beautifully constructed, furnished in a form that will render it welcome, especially with the young, for whom it was chiefly designed. The author is not announced, but there is no need of his name that the book may win a place for itself, and do good. It can be bought of A. Roman & Co.

Talks with a Child on the Beatitudes.—Rarely does a writer give evidence that he knows how to talk with children about religious things and Scripture truth. There are many who attempt this, but few who succeed. Among these few must be classed the author of this beautiful little book, published by J. B. Lippincott & Co. In the form of conversation, the lessons of those passages so often quoted, yet so little understood, are illustrated and explained and enforced, with really charming ability and skill. Those who are no longer children may learn much from these pages, and those for whom particularly the talks are intended will only mourn that they are so few and so short. Sold by H. H. Bancroft & Company.

A new and very finely engraved Map of Central California, comprising all the territory within a radius of about 80 miles around San Francisco, has just been published by H. H. Bancroft & Co. Full details are given, according to the very latest surveys, of 13 counties, which contain over half the population of the State. The people of this part of California have long felt the need of a map showing accurately the location of the different cities and towns, railroads—both constructed and projected—carriage roads, etc., together with the natural features of the country. This map fully supplies this need. Its completeness of detail shows much care and labor on the part of the compiler, Mr. Wm. H. Knight, while its beautiful mechanical execution, and the convenient forms in which it is published—one with neat cases for the pocket, another on card-board for the wall—will make it acceptable to all.

Periodicals Received:

San Francisco Municipal Reports for the year ending June 30th, 1868. Published by order of the Board of Supervisors. Printed by J. H. Carmany & Co. The volume, in addition to a large amount of other interesting matter, contains a valuable map of the outside lands.

Spirit of Missions for November. New York: Board of Missions.

Presbyterian Monthly for December. Philadelphia: Presbyterian House.

Christian Work for November. London: Partridge & Co.

Sabbath at Home for November. Boston: American Tract Society.

Catholic World for December. New York: Catholic Publication House.

Princeton Review for October. Philadelphia: Peter Walker.

Living World, Parts 1 and 2. Boston: Samuel Walker & Co.

American Presbyterian and Theological Review October. New York: J. M. Sherwood.

Literary Items.

Journalism.—It is remarkable, that while many young men are being educated for the professions of theology, law and medicine, few or none are fitting themselves for journalists. A few years ago, the business of journalism was not included among the learned professions. It was generally supposed that a printer of ordinary intelligence could easily go from his case and edit a newspaper, and that the business could be successfully carried on by persons who had too little ability to succeed in other professions. But of late, the public press has assumed a vast importance among the institutions of the country, and it requires the services of able and educated men. If one of ablest lawyers or clergymen were called suddenly to conduct the *Bulletin*, the *Union*, or other influential papers, he would find himself wholly unprepared for his duties, he would know nothing about the business; much valuable time would be lost in learning what is really a difficult art, and in the mean time he would probably be considered a failure, both by his publisher and his cotemporaries. He would be able to write a first-rate article perhaps; but writing an article is only a small portion of the journalist's business.—*Oakland Transcript.*

Modern Speaking with Tongues.—A friend of mine called on a celebrated German philologist here, who "speaks English." Thus the conversation opened:

"I believe you talk English, Professor?"

"Guess!" said the philologist; "a few."

Many of the stores here advertise "English spoken here." I called at one of them, and the Englishman of the establishment said:

"Although I a teacher of English been have, I have it much oblivirt."

I thought he had, but I groaned inwardly as I reflected, "I a teacher of German been have also." Another English speaking bookseller, who also speaks our language, as a general thing, fluently and correctly, rather startled me the other day, when I called to inquire for a certain book that he was to procure for me, by saying:

"I have not got it now, but I have sent my angel for it."

It was with difficulty that I kept my countenance, but I was sobered by the reflection that probably I am every day taxing the politeness of my German friends.

The missionaries in China are liable to make strange mistakes in learning the language. The same word may have utterly different meanings according as it is more or less drawled, or is pronounced on a higher or lower key. One of the Presbyterian missionaries tells how he asked for a hammer, and had a pole brought to him. Another sent for some steak, and received three sheep-tails. A request for hoarhound candy brought a rusty hatchet.

Educational.

Old Mother Brown.

This old lady is representative. Her candy shop is located on the plaza toward North Beach. It is a unique establishment. It consists of a window—hardly more. Said window is the front one of her humble domicile, and is well stocked with home-made confections. Chief among these is her boasted Dandelion Cough Candy. But the window is all. Ushered into the front room, to which this window belongs, you involuntarily take off your hat and sit down. The expected shop, with counters and shelves, is missing, and in its place appears the ordinary furniture of a humble sitting and sewing room. Mentally you hope you don't intrude. Soon the lady with the ancient and maternal name appears. But, here another disappointment. She is not so venerable after all! Smothering a certain sense of lav-

ing been entrapped, just here, by your respect for the aged, you purchase some of the candy out of the window. It is weighed out on scales which venture just a little to emerge from the publicity of the window into the privacy of the sitting room. You accept your bundle and go forth with a bewildering doubt whether you have been visiting or shopping.

But Mother Brown is not alone unique; she is representative. She represents the group of simple pleasures. The rewards meted out to children are too often graduated to the morbid tastes of pleasure-worn adults. Because anything less than the theatre, the race-course, the long Yosemite tour, or the mountain hunt and camping out, would fail to overcome the *ennui* of the man, it is too hastily concluded that the appetite of childhood demands the same. This is a great and injurious mistake. It is great, because to childhood even the simplest matters are novelties, and the simplest novelties exciting to a superabundance of animal spirits. It is injurious, because it creates a taste for expensive and exciting pleasures, which, in their gratification, exhaust prematurely the power of joyousness itself. Mother Brown is better than the Big Trees,—at least for children. Better exhaust the pleasures attending such simple tours as those to unique candy shops before resorting to gold watches and ponies. The latter have their time, and for that they should be reserved. Mother Brown also represents the quaint and Dickens-like. This element in things has a great fascination for children. Few are the oldsters who can wander long in imagination among the scenes of youth without encountering with a peculiar amusement some quaint-spoken peddler, odd-looking dependent on the family, or shop-keeper, whose eccentric ways were his best capital because his best charm for the boys and girls. So here is a good advertisement for Mother Brown, under the guise of a small lecture on the training of children.

C. R. C.

Personal.

REV. FRANKLIN B. RISING, formerly pastor of the M. E. Church in Virginia City was drowned in the Ohio River, last week. It is supposed that he was on board of one of the steamers *America* or *United States* and was a victim of the terrible accident by which 75 lives were lost.

DR. CANFIELD, of Monterey, is said to have the finest collection of shells on this coast, including several thousand varieties. About 400 varieties have been found on the beach near Monterey.

REV. C. E. RICH, of the M. E. City Mission has organized a Sunday School of 50 scholars on Larkin St., and one of 45 scholars on Bush St.

REV. LEWIS THOMPSON formerly of Astoria, Oregon, has become pastor of the Presbyterian churches of Bloomfield and Valley Ford.

WE are very glad to learn that the health of REV. J. S. WYLIE of San Jose, is being much improved by his visit to the East.

MR. CHAS. L. WIGGIN has been appointed Supervisor of Internal Revenue for California, Utah, Nevada, and Arizona.

MR. S. W. LEIGH having closed his connection with the *Stockton Gazette*, has become editor of the *Monterey Democrat*.

REV. DR. WOODBRIDGE, of Benica, lectured on temperance, to the citizens of Vallejo on Sunday evening last.

MR. JOHN WHITE has been elected Secretary of the Labor Exchange, in place of MR. H. C. BENNETT.

REV. JAMES WYLIE of Napa, preached in the Presbyterian church at Sacramento on Sunday last.

MR. D. W. GELWICKS of the *Placerville Democrat* has purchased the *Stockton Gazette*.

MR. R. D. HOPKINS, a lawyer of Vallejo, has become the editor of the *Recorder*.

REV. J. S. MCDONALD preached at Tomales last Sabbath.

THE NEW YORK TRIBUNE says the reason why PLANTATION BITTERS are so generally used is owing to the fact that they are always made up to the original standard, of pure materials, let the price be what it will. The TRIBUNE just hits the nail on the head, for PLANTATION BITTERS are not only made of pure material, but the people are told what they are made of as the receipt is wrapped around each bottle. Don't go home without a bottle.

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Following are some of the testimonials that have appeared in commendation of this useful and indispensable work:

A committee of the late Fair of the Mechanics' Institute of San Francisco, to which the work had been referred, speak thus:

"Your committee have examined Mr. Hyatt's Treatise on the Culture of the Grape, and believe it to be the BEST HAND-BOOK published on that subject for California vine culturists, and for which they recommend a Special Premium."

The California State Agricultural Fair, of 1867, awarded a Diploma to the author of this work, and also the San Joaquin Valley Agricultural Fair, at the same season.

OPINIONS OF THE PRESS.

The following are brief extracts fron some of the elaborate notices of this work:

The San Francisco *Daily Evening Bulletin* says:—"The book contains a choice collection of the best foreign and native varieties of the grape cultivation in California especially, as well as at the East. The many excellent works on Grape Culture in the Atlantic States are of little or no value in California, where an entirely different system and practice are necessary in vine growing and wine-making. This Hand-Book is intended to supply this deficiency. The author has taken great pains to investigate this subject, and to aid in the improvement of viniculture in California. Its appearence is timely, and it can hardly fail to meet a large and ready sale. It is attractively printed and elegantly bound."

Sacramento Union—"Hyatt's Hand-Book of Grape Culture is a California production that will probably meet a common want. The author takes the experience of the most noted vine-growers in the State as the warrant for his conclusions and suggestions, turns to account the recorded results of experiments made by the pioneers of this branch of industry, and in addition to giving full and minute instructions in regard to the planting of vineyards and the manufacture of wines, presents statistics which will enable the beginner to calculate the probable profits of successful grape culture."

The *Mountain Democrat*, whose editor, Hon. D. W. Gelwicks, is the present State Printer of California, speaks thus:

"HYATT'S GRAPE CULTURE.—We have received from the publishers, H. H. Bancroft & Co., San Francisco, a copy of this interesting and valuable work—a work greatly needed on this coast, and which every grape-grower should purchase. We sent it to a gentleman well known in this community, for his examination—a gentleman familiar with the subject, and largely engaged in the culture of the grape. He gives it the following cordial endorsement, and his endorsement ought to secure it a large sale:

'The limited time in which to examine Hyatt's Grape Culture, published by H. H. Bancroft & Co., San Francisco, has been sufficient, however, to satisfy me that it is a work which every grape-grower should have. No matter how well fortified we may be in our own experience and theory, we must acknowledge that we may adopt many of the author's ideas and suggestions with profit. The merit of the work certainly bespeaks for it a ready sale.

Respectfully, CHAS. P. JACKSON.'"

The Golden Era: * * * "With this book in his hand, the intelligent agriculturist can engage in the business of grape culture with almost the same chance of success as one who has bought his knowledge by expensive experience. * * * The practical information contained in the book would cost many hundred dollars to obtain in any other way. We predict for it a ready and rapid sale."

S. F. Daily Dramatic Chronicle: "The book is emphatically a California production, being written by T. HART HYATT, of this city, editor of the *Rural Home Journal*, and bearing the imprint, San Francisco: H. H. Bancroft & Co. It contains a large amount of valuable information, and should be in the possession of every vine-grower and wine manufacturer in the State. The usefulness of the volume, and its convenience for reference, are very much enhanced by a full and carefully prepared index."

S. F. Mining and Scientific Press: * * * "The book professes to be a complete manual, with instructions for the management of the grape and the manufacture of wine, and is especially designed for California. * * * The book contains a considerable amount of valuable information which is not generally found in such treatises."

S. F. Daily Times: * * * "The author seems to have exhausted his subject, particularly as it relates to viniculture in this State, and as the grape interest is just beginning to attract attention which is soon to become paramount among farmers, we regard the publication of the work as most opportune. No ranchman should be without it."

N. Y. Daily Tribune: "The author brings the result of many years' experience in foreign countries to the preparation of his work, and from his observations in climates similar to that of California, arrives at the conclusion that California is singularly favorable to the culture of the grape, and to all semi-tropical fruits, and that it will hereafter be distinguished as the land of the vine, the fig, the orange, the olive and the palm. His volume forms a capital, if not a complete manual, on the care of a vineyard, and it is enriched with much industrial information connected with the subject."

Lacon (Ind.) Home Journal: "This work is most *apropos*. It comes just as thousands, without any practical knowledge of the business, having planted vineyards, find themselves destitute of that information their intelligent care demands. All over the country this interest is growing, and probably the time is not distant when America will produce more, if not better, wines than any country in the world. The author, MR. THOMAS HART HYATT, is an enthusiast on the subject upon which he writes so pleasantly, and his book embodies just what every grape-grower would like to know—what every one must know, to cultivate the vine successfully."

Colman's Rural World, St. Louis: * * * "We merely want to introduce a new and interesting treatise on this subject to our readers, from the far-off shores of the Pacific—the Golden State of California. Its author is T. HART HYATT, editor of the California *Rural Home Journal*. He has had a large experience and observation in California and in the Old World. His style is entertaining, his directions clear, plain, and practical."

Rural New Yorker: * * * "Although most valuable to the California viniculturist, yet it helps to widen our knowledge of the vine."

H. H. BANCROFT & CO., Publishers.

Practical and Scientific.

AGRICULTURAL.

Under the Flail.

The old barn stands 'mong the strutting stacks,
As full as the harvest could make her,
And laughs through a hundred straining cracks,
At the wealth of many an acre.
The reaper's song, with his tuneful hymn,
No longer keeps time with the sickle;
But now she laughs in a merrier chime—
The flails are beginning to tickle!

A Word for the Boys.

When I was a boy, I remember how glad I was one morning when my father told me that he had concluded to give me a piece of ground to farm for myself. This was early in March, before the ground was in a condition to be stirred, and I at once began to lay my plans for the coming season.

The piece consisted of little over an acre in a by-corner of one field, and I was to have the entire proceeds of the crop, to use as I pleased. I made a map of the ground, and marked off, on the paper, a certain portion for corn, so much for potatoes, so much for beans, onions, etc. I anxiously awaited the approach of Spring, and when at last the ground was fit to plow, I eagerly commenced operations. As I had laid my plans beforehand, I did not stop to consider what was the best plan here, or what would grow best there, but followed closely the plan I had already marked out.

I raised a pretty fair crop of corn, but my potatoes were "small and few in a hill." I managed to sell enough of my crops to buy some things that my boyish fancy told me I wanted, and had enough corn left to raise a couple of pigs that had been given me. I was very proud of my success at farming, and could hardly tell whether I lived with my father, or my father with me.

Until that time I had almost concluded to be anything but a farmer; but after trying it in this way for myself, I concluded that it was as good a business as any I could follow. I believe I learned more about farming in this one season than I had ever know before, and certainly took more pains with my own crop than I did with that of my father.

Now, boys, if your father has not been in the habit of giving you a piece of ground to work for yourselves, go to him at once and tell him that he must "shell out" and give you a piece.

He will do it, of course, and not miss it, and you can raise enough on it to buy you a great many things that you want. You can raise corn enough on a small piece of ground to keep several pigs, a calf, or even a colt. If you farm for yourself in this way, when you get the proceeds of your work you will not think that farming is such poor business after all.

Ask your father to let you have a piece of ground to see what you can do anyhow.—*Journal of Agriculture.*

Experience with the Barberry as a Hedge-Plant.

P. Allyn, Benton Harbor, Mich., writes to the American Institute Farmers' Club as follows: I want to say a few words about the barberry. One fact is worth half a dozen guesses; and I have experimented on barberry for ten years and cannot see its character as some do. Ten years ago, or about that, I planted 100 barberry bushes in Delaware County, Iowa. The following winter, on 30 different days, the mercury sank down from 10 to 38 deg. below zero, and it did not injure the barberry. This ought to establish its hardiness. Four years ago I planted ten rods of small barberry plants for a hedge on my place. That hedge now appears like a perfect fence. Man or beast would try more than once before passing through it. Two years more of such growth as it had last year would make it hog-tight, horse-high and bull-strong. As to its blasting crops, I have raised wheat, corn, sugar-cane, potatoes, and many varieties of fruit, right along beside the barberries; and the only thing I ever knew blasted was a few *blasted* English gooseberries, which always blasted, even when far away from the barberries. One writer complains of the sprouting from the root, and becoming a nuisance. I deny that one plant of the barberry ever sprouted from the root. It does, it is true, throw up each year straight sprouts from the collar of the plant. The second year said shoots throw off lateral branches, which lock and interlock with the previous growth. All of these sprouts unite below the collar in one central root, which at the depth of eight or nine inches branches out into proper roots; but I have never seen but one bud on the root of any plant of the barberry. I fully believe that the barberry is yet destined to become the great hedge-plant of America.

When to Manure Trees.—Inquiry is often made as to the frequency and amount of manuring or cultivation for trees. The answer must be: Act according to circumstances. The question again recurs: How shall we know what our soils need? The answer is: Observe the results of growth. An examination or analysis of the soil will be of little use. But the trees will tell their own story. If the soil is so rich that they make annual shoots of two or three feet or more in length, without any cultivation or manuring at all (which, however, is rarely the case), then it will be needless to give additional care. The annual growth is the best guide to treatment. There are very few apple or other orchards which, after reaching a good bearing state, throw out annual shoots more than a foot and a half long, and many not half this length. The owner may lay it down as an unalterable rule that, when his trees do not grow one foot annually, they need more manuring or cultivation, or both. By observing the growth, he can answer all questions of the kind referred to without difficulty.—*American Fruit Culturist.*

The Potatoe Rot.—As Professor Johnson, of Yale College, has publicly endorsed the fungus theory announced by some of the German botanists, perhaps some of our readers will like to compare their own theories and observations with the following statement: These investigators have not merely looked at the blighted leaves and seen the fungus there, but have watched the fungus as it rapidly sends out its branches into the still healthy portions of the leaf, which it literally devours—appropriating the juices to its own nourishment, and leaving behind a disorganized and decayed mass, as the track of its desolation. It is easy to see with the naked eye that the fungus travels over the potato leaf before the blight. If the observer carefully regards one of the brown, bright spots, when the disease is spreading, he will see that its borders are extending over the still green leaf, in a forest of tiny mold plants, which cover the leaf with a greenish down. This is the true potato fungus—the *Pronospora Infestans*, as it is now botanically designated.

Hay Required for Cows.—Otis Brigham, of Westborough, Mass, after seventy years' experience in farming, says, in the *New England Farmer*, that good cows will eat on an average twenty pounds of hay per day, when giving milk, and fifteen pounds when dry—not by guess-work, but tested by actual weighing for months at a time. Then it is easy to calculate the cost of milk. In the neighborhood of New York, the average value of hay is one cent a pound, and the average quantity of milk not over sixty quarts. At 3½ cents a quart, it will pay the hay bill and one cent a day over. If other feed is given, the increase of milk must pay for that. The manure will be worth at least the cost of attendance and milking. If the milk is worth more than 3½ cents, it gives a profit; and if less, a loss.

Keep House Plants Clean.—The *London Cottage Gardener* relates an experiment, showing the advantage of keeping the leaves of plants from dust. Two orange trees, weighing respectively 18 and 20 ounces, were allowed to vegetate without their leaves being cleaned for a year; and two others weighing respectively 19 and 20½ ounces had their leaves sponged with tepid water once a week; the first increased in weight less than half an ounce each, while of the two latter, one had increased two, and the other nearly three ounces. Except the cleaning, the plants were similarly treated.—*English Paper.*

How to Raise a Shepherd Dog.—In the course of some conversation in relation to dogs, Governor Anderson, of Ohio, related a Texas practice in training dogs with sheep. A pup is taken from its mother before its eyes are opened and put with an ewe to suckle. After a few times the ewe becomes reconciled to the pup, which follows her like a lamb, grows up among and remains with the flock, and no wolf, man, or stranger dog can come near the sheep, and the dog will bring the flock to the fold regularly at half-past seven o'clock in the evening, if you habitually feed him at that hour.—*Presbyterian.*

It is said that Bonner feeds his horses from a box sitting on the floor, as he believes it is natural for them to take their food from a level with their feet.

WEEKLY MARKET REPORT.

Wednesday, December 16, 1868.

Flour—Sales of 500 bbls Family Extra, local trade, current rates. We quote: Superfine, in sks, ₱ 196 lbs, $4 75@4 87½. Extra in sks, $5 75@$5 87½.

Wheat—Sales 400 sks inferior, $1 47½; 850 sks good milling, $1 82½; 1,200 sks choice, $1 85; 5,000 sks good to choice, $1 80@$1 85 ₱ 100 lbs.

Barley—Sale of 410 sks inferior, private; 500 sks feed, $2 20. We quote feed, $2 15@2 20 and brewing $2 25@2 27½ ₱ 100 lbs.

Oats—Market continues firm at $2@2 20 for California, and $2 10@$2 25 ₱ 100 lbs for Oregon.

Potatoes—Sales of 500 sks Bodega, 85@90c; 725 sks Humboldt, 90c@$1; 50 sks Carolina, $2 00 ₱ 100 lbs.

Onions—Sales of 100 sks Yellow, in lots, $3 ₱ 100 lbs.

Beans—Market firm and active. We quote jobbing rates for first quality as follows: Bayo, 3½@3¾c; Butter, 4½c; Pea, 4¼@4½c; small White, 3¾@4c; Pink, 3@3¼c; Red, 2¾@3c ₱ lb.

Corn—Sales of 125 sks Yellow, large size, $1 75 ₱ 100 pounds.

Rye—Scarce; jobbing at 3½c ₱ lbs.

Buckwheat—None in first hands; jobbing at $2 25@$2 50 ₱ 100 pounds.

Mustard Seed—Common California Red 2½@3½c; choice do, 4c; English White, 5@5½c.

Flax Seed.—The local mill continues to pay 4c ₱ lb for a good article.

Bran—Firm and active $22 50 from the mill; jobbing at $24@25 ₱ ton.

Middlings—Feed descriptions are firm $30@32 50, and fine $37 50@40 ₱ ton.

Oil Cake Meal—Demand good at $35 ₱ ton from the mill.

Hay—Sales of three cargoes within the range of $15@23 ₱ ton.

Hops—Demand moderate at 25@30c ₱ lb for California new.

Dairy Products—California fresh roll Butter is quoted at 60c@70 and 75c for choice; California pickled is scarce and nominal at 55@60c; California Cheese, 18@21c; Eastern 21@22½c ₱ lb. Eggs have declined to 47½@52½c; ₱ doz.

Poultry—Live Turkeys are quoted at 15@16c, and dressed do 17@18c ₱ lb; Hens and Roosters, $6 50@7; Spring Chickens, $4 50@5; Ducks, $5@6; Geese, $10@12! Quail, $1@$1 25 ₱ dozen; Venison, 9@10c ₱ lb.

Provisions—Bacon is jobbing at 14@14½c for California smoked; Oregon do, 14½@15c; California Hams, 14½@15½c; no Oregon in market; California Lard, 12½@13½c and 14c ₱ lb for small tins.

Wool—Stock on the market is quite light and demand good at 17@18½c for clean shipping grades. Sales for the week amount to 50,000 lbs.

Hides—Sales since last Wednesday reach about 1,500 California Dry at 14½@15½c, and 300 Mexican at 13½c. We quote Salted at 7@7½c ₱ lb.

Skins—It is said that enough Seals have been killed the past season to supply the probable demand for this description of Skins for three years.

Tallow—Market seems to be firm at 8@8½c ₱ lb for fair to choice Beef. Sales for the week aggregate about 30,000 lbs, within the range, though chiefly at the inside figure.

San Francisco Cattle Market.

The market is apparently firm for all descriptions, though fancy stock is being held back for the holidays, for which extensive preparations are being made. We have to note a still further advance of ½c in undressed, and 1c ₱ lb in dressed Pork.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7½@9½c ₱ lb.
do 2d do 6½@7½c ₱ lb.

Veal—Quotable at 9@11c ₱ lb.

Mutton—Is steady at 6@6½c ₱ lb.

Lamb—Scarce and nominal 7@9c ₱ lb.

Pork—Undressed, 4½@5½c; dressed, 6¾@7¼c ₱ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

Great Finders Poor Keepers.

In White Pine, some of the men who first located sold out for a song, and the pioneer who has given his name to fame as the locator of the richest mine in Treasure Hill, and perhaps in the world, does not own a foot in the Eberhardt! 'Tis the history of nearly every prominent discoverer on the coast. Marshall, who first opened to the eyes of the world the auriferous treasures of California, is eking out an obscure and indigent career in her foot-hills. Downey, Carson, McKenny, and hundreds of others, whose names were once famous in the placers of our sister State, have passed from public view, and have less of the glittering wealth which they first opened to the world than the Chinamen who are now working the tailings of their rockers. So it has turned out on the Comstock ledge. The men who once possessed all the vast wealth of that peerless lode, with rare exceptions, have sunk into obscurity. It will doubtless be the same at White Pine. Eberhardt, as we see, owns nothing of the famous claim that bears his name; some of his companions sold out their interests for a trifle, and the few that still hold have been lucky enough to strike it so rich that the commonest sanity would prevent them from sacrificing their evident wealth. But these will prove exceptional cases. We see that capitalists have already found their way there, and that the work of transfer is going on. Capital will soon absorb the best portions of the district, and in a year or two the men who are now selling their claims will be working by the day for the shrewd men who are buying them up.—*Enterprise.*

THE SOAP MINE.—A company is working the recently discovered Soap Mine in Sonoma County. The *Democrat* is informed that, a few days since, they shipped ten tons of their rock to San Francisco, and more will soon follow. Arrangements have been made for the erection of a manufactory upon the mine.

RICH LEDGE.—The "Champion" is spoken of by the *Nevada Gazette* as of immense value. It is from 8 to 10 feet wide and may be traced for miles. The rock pays $45 per ton of free gold. The sulphurets pay $225 per ton.

THE mines of the "English Company" on the Truckee River are said by the Virginia *Enterprise* to be a humbug. One silver brick is all the bullion ever obtained. It cost $276,000, and is worth nearly $30.

THE mines of Meadow Lake are assuming an attitude of respectability: they are beginning to pay. Truckee has many days of prosperity before it.—*Tribune.*

A MINER on Rush Creek near Nevada, struck a pocket recently, which yielded $23 per pound.

A GOLD nugget weighing 19½ ounces, was recently found in White County, Ga.

THE prospects of the Pennsylvania Mine in Brown's Valley, are encouraging.

THE prospects are favorable for a prosperous season in the Diamond Creek Mines.

DURING the last 12 years, 12,500 lives have been lost in British coal mines.

GOOD mines in White Pine are valued at from $3,000 to $72,000.

THE Golden Chariot Mine, at Owyhee, W. T., employs 60 hands.

THE surface diggings in Coos County, Oregon, are paying well.

THE Belmont Mine in Colorado is being worked extensively.

WORK is almost entirely suspended at Sweetwater.

MISCELLANY.

THE SECRET OF SUCCESS.—The basis of success in all occupations which involve the relations of employer and employed is, that the employer should have an accurate knowledge of the work to be done, what it consists in, how to do it, and how long it should take. A man of business who neglects this, places his interests entirely in the keeping of irresponsible agents, and, human nature being what it is, arrives in due time at insolvency. This is why the self-made man, who has been sternly initiated into the whole mystery by having himself stood in the ranks of the employed, outstrips those who seem to start so fair from the vantage-ground of education and capital, and builds a fortune where these kick one down. And the mistress of a household who neither understands what a servant's duties are (except, perhaps, those which, affecting her immediate comfort, force themselves upon her notice), still less how and when they are best fulfilled, will certainly not get them fulfilled in the best manner, or by the smallest number of hands, and hence will manage—or rather mismanage—her income in a wasteful, ineffectual manner. This is an inevitable result.—*Alpine Miner.*

A SLATE HOUSE.—A correspondent of an Eastern paper describes a novel house recently built at Brownville, Me.:

"This house is not only shingled, but clapboarded with slate. It is a slate edifice, fire-proof and indestructible. The slates are put on to the boarding of the walls with only paper between. They are in the form of segments of a circle overlapping each other, and have a very ornamental effect. The natural color of the slate is pleasing to the eye, and no paint is needed. If it were, the slate would furnish it, for when ground it makes an excellent paint, which Mr. Sparrow has used on his barn with good effect. The whole establishment is elegant in appearance, and shows what can be done with native materials. The front steps are of beautiful slabs of slate; the sinks, mantles, shelves, are of slate; the woodwork is of brown ash, a native wood, which makes a handsome finish. In short, this is a real State-of-Maine house, and shows the wealth of her resources. The slate costs little, if any more than clapboards. When the railroad brings the materials to us, slate houses must become fashionable."

MIXED RACES.—The principle is laid down by many scientific men that crosses between distinct species prove inferior, and either are infertile, as in the familiar case of the mule, or degenerate and disappear in a limited number of generations; while, in the case of mere varieties, the crossing produces a progeny vitally superior to either progenitor. It will be readily seen what would be the bearing of such a law on the question of the unity of the human race. If the races of men are separate species, mongrel races ought to degenerate; while they ought to be hardy and potent if of a single species. Agassiz, in his Journey in Brazil, strongly asserts that the numerous mongrel races between Spaniards, negroes, and Indians, are far inferior in intelligence and moral qualities to the pure races. The same is asserted by Darwin, who quotes Humboldt to the same effect. Dr. Livingston quotes a common saying in Africa, that "God made white men and negroes, but the Devil made half-casts."—*Independent.*

WORKING MEN.—According to a recent calculation as to the condition of the working people of the United States, the average life of American mechanics is estimated at 46½ years, and the average number of days of work in this climate, at 250 in each year. The average expenses of an adult for board and clothing in the seaboard cities are calculated at about $300 a year. On the supposition that a laborer is paid on the average $3 per day for his work for the 250 working days, he will receive $750 a year. Deduct price of board and clothing, $300, and there is left $450 for all expenses of keeping a family, for amusements, education and contingencies. The sum, it is asserted, is insufficient in many instances. The average working years of a laboring man being estimated at about 20, his total earnings in an average lifetime, with 250 working days in the year, at $3 per day, would be $15,000.

INTERESTING TO SPORTSMEN.—The *Siecle*, of Paris, publishes an article very interesting to sportsmen, and states that, with a little care, many accidents could be avoided. Out of one hundred cases of a double-barreled gun bursting, ninety-five can be traced to defects in the left barrel. The reason is, that the right is most frequently used and reloaded, perhaps ten times to the left one being discharged once. Every time the barrel is discharged, the gunpowder in the left is pulverized more or less by the shock, which, therefore, leaves a space between the charge and the wad by settling. Naturally, when the left barrel is discharged, it frequently explodes. These accidents can be avoided by sending the ramrod home with one or two smart blows into the undischarged barrel every time the other is reloaded.

"IN this wreck of the powers," says Seguin, "one human, irresistible impulse remains: low as we find the idiot—far lower than the brute in regard to activity and intelligence—he has, like all the rest of the human race, *what no other animal possesses*, his hobby, his charm, his amulet, the object toward which his human centrifugal power gravitates; and this, be it a broken piece of china, a thread, a rag, an unseizable ray of the sun, he will spend his life in admiring, kissing, catching, polishing, or sucking, as the case may be. Take away that amulet—the occupation of his life is gone."

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General Selections.

Ascent of Vesuvius.

Prof. Newhall contributes to *Zion's Herald* an account of a visit to Vesuvius in its present state of eruption, from which we take the following:

Early on a bright April morning we set out from Naples to make the ascent of Vesuvius. At the time of our visit the mountain was not in a state of intense activity. It lay drowsily smoking before us, every few minutes casting up a volley of stones into the air. By night, looking on the mountain from the streets or housetops of Naples, we had seen these stones shoot into the heavens like rockets, while the red lava stream slowly flowed from the crater, at every fresh burst casting a fiery glare upon the blackened sky. By daylight, however, no fiery appearance was visible from the base of the mountain.

Our ascent began through beautiful groves of orange and lemon, which hung their bright green leaves and golden fruit over the orchard walls. Soon we came to vineyards fenced in by walls of lava, where peasant girls were trimming and training the vines; pretty little cottages, built of lava and pumice, snugly nestled on this mountain-monster's breast; humble homes, at whose doors happy mothers sang, and dark-eyed children played and prattled; where, at any moment, the cinder storm or lava torrent may shrivel their homes to ashes, or bury them in a fiery grave. In perhaps an hour we came up to the blackened track made by the great eruption of 1857, and over this great lava deposit our road for a long distance lay.

It was a scene of appalling desolation. The lava that at that time had poured in rivers down the mountain flanks, consuming every living thing and devouring every vestige of soil in its path, now hardened and ridged, stretches its long black fingers into the beautiful valleys below, as with a fierce and cruel clutch at the gardens, and cottages, and vineyards that belt the base of the mountain with beauty and life.

Yet at every little rise in the path, when our eyes were lifted up from the hideous desert around us, we saw one of the loveliest landscapes in this lovely land, for the Bay of Naples lay before us in all its indescribable charms. The blue waters, studded with dazzling sails, flashed around the rocky islets and broke in long curves upon the beach. The white villages shone brightly in the green setting of the vine-clad slopes and hills, and here and there blue round lakes showed where ancient volcanoes once gaped with fiery mouths.

In due time we arrived at the Hermitage, dismounted, and refreshed ourselves for the real work of the ascent. An half hour's ride farther brought us to the base of the cone, where the horses were left. This is the cone that was thrown up in the great eruption that gave the mountain its present form, the eruption that in the year 79 A. D., destroyed Pompeii and Herculaneum. Previous to the year 79 Vesuvius is described by the Roman historians as a truncated cone, 30 miles in circumference at its base, and with a vast hollow in its summit, a rocky cavity with fragments of scoria in its sides, clothed with wild vines, and perhaps also with trees. The ancient geographers, from the resemblance of this hollow to the crater of Ætna, concluded that Vesuvius had once been a volcano. This cavity was several miles in extent, ample enough to accommodate the army of Spartacus, which encamped here 70, B. C. The great eruption which took place in the year 79, the first of which there is any historic record, broke down the greater part of the walls of this ancient crater, leaving a semi-circular ridge, some two miles in extent, which forms the present Mount Somma, and throwing up the great cone so often described by travelers. This cone is composed of black ashes and fragments of lava, very steep, giving the traveler an hour's hard climb. At its summit, when an eruption takes place, a small cone is thrown up, which is called an eruptive cone. This eruptive cone falls back again when the eruption subsides, leaving a tunnel-shaped cavity where it rose. The eruptive cone varies in height from one to six hundred feet. Thus the mountain is several hundred feet higher when in activity that when in repose.

Up the great cone we now climbed. It is a hard ascent, as the feet constantly slip in the black ashes, and the boots and hands are cut by the sharp lava fragments, the progress often being almost on all fours.

In a little more than an hour we were at the summit of the great cone, and at the base of the smaller and much steeper cone thrown up by the present eruption. We now stood upon a crust of lava which had flowed from the craters but a few days before. It was cracked into fissures on the surface, and through them we saw the glowing mass beneath, a river of liquid fire into which we thrust our sticks, at which the smokers of our party lighted their pipes and cigars, and at which the guides offered to roast eggs. Fumes of sulphur rose plentifully from holes and cracks around us, and the black rocks were beautifully encrusted with the yellow and orange crystals. Our position was entirely safe, for the stones that flew from the summit every few minutes, from one to two or three hundred feet into the air, although they rattled down the steep sides of the smaller cone that rose before us, did not reach the spot where we stood. In fact our position seemed so entirely safe, that some of us missed the spice of danger that usually somewhat flavors such an expedition, and proposed ascending the smaller cone. To this our guide most earnestly objected, but curiosity at last overcame our prudence, and four of us started on the ascent. It was much steeper than the great cone, and composed of finer materials; so that we sank to our knees, and slipped back at every step. Our guide followed when he saw that we were resolute, but his earnest entreaties, poured forth in those high, touching semitones so peculiar to Italy, made us more than once pause and waver. He directed us, however, where the lava fragments were coarser, so that we could get a better foothold, and in less than half an hour we found ourselves on the lip of the cavity from which the stones flew. No lava was issuing from this point, so that we found no caldron of melted rock, but simply a deep conical shaped cavity, whose bottom and sides were lined with stones. Once in three or four minutes, there was an explosion; a cloud of black smoke and sulphurous fumes burst up from below, and in fact the whole bottom of the cavity rose up bodily towards us, a great number of the stones around the centre or axis of the cavity being shot to a great height above our heads, many of them dropping back into the hole, and many rattling down the sides of the cone. We saw no very large stones actually flying in the air, none larger than a man's head, although we passed one that had been flung down the great cone, so large that our whole party might have sat down to lunch in its shadow.

Meanwhile our guide, who stood with us on the brink, ceased not to urge our immediate return, earnestly warning us, as near as we could understand by the aid of his passionate gestures, that the spot where we stood might at any moment slide into the abyss, or be overwhelmed by a shower of stones. But our ignorance of the real peril of our position, joined with a distrust, which may be carried too far, of all statements made by Italians, made us linger, and even to contemplate venturing along the shelving edge of the cavity, in order to obtain a better view. While consulting on the matter, one of our party started off a few paces along the lip of the abyss. The guide cried after him and to us in an agony of entreaty, and, turning at his cry, we saw the poor Italian cross himself, sinking on his knee, and casting his eyes to heaven in a perfect paroxysm of prayer, "Jesu! Maria!" bursting from his lips. This was too much, and we all rushed down the cone, yet with a vague suspicion that we had been needlessly scared. Our suspicions were soon set at rest, however, for we had hardly left the spot when we heard a loud explosion behind us. "See!" shouted the guide; and turning, we saw a shower of red-hot stones drop on the very place where we had been standing less than two minutes before.

As we descended the mountain, the glorious bay lay before us in all the soft and fairy-like charms of an Italian sunset. The purple islands swam in a sea of dazzling silver, which changed through manifold gorgeous hues to liquid gold. The long curved lines of heaving water, the white villages that stood as gravestones of the long lost cities buried beneath them, flashed back the long rays of the sunset light. The snowy Appenines glowed like coals, and then smouldered away in the ashes of the dying day.

The Bottom of the Ocean.

In 1853, Lieutenant Brooke obtained mud from the bottom of the North Atlantic, between Newfoundland and the Azores, at a depth of more than 10,000 feet, or two miles, by the help of his sounding apparatus. The specimens were sent for examination to Ehrenberg, of Berlin, and to Baily, of West Point, and those able microscopists found that this deep sea mud was almost entirely composed of the skeletons of living organism—the greater proportions of these being just like the Globigerinæ, already known to occur in the chalk.

Thus far the work had been carried on simply in the interests of science, but Lieut. Brook's method of sounding acquired a high commercial value when the enterprise of laying down the telegraphic cable between Great Britain and the United States was undertaken. For it became a matter of immense importance to know not only the depth of the sea over the whole line along which the cable was to be laid, but the exact nature of the bottom, so as to guard against chances of cutting or fraying the strands of that costly rope. The Admiralty consequently ordered Captain Dayman, an old friend and shipmate of mine, to ascertain the depth of the whole line of the cable, and to bring back specimens of the bottom. In former days such a command as this might have sounded very much like one of the impossible things which the young prince in the Fairy Tales is ordered to do before he can obtain the hand of the princess. However, in the months of June and July, 1827, my friend performed the task assigned to him with great precision, without, so far as I know having met with any reward of that kind. The specimens of Atlantic mud which he procured were sent to me to be examined and reported upon.

The result of these operations is that we know the contours and nature of the surface-soil covered by the North Atlantic for a distance of 1,700 miles from east to west, as well as we all know that of any part of the dry land.

It is a prodigious plain—one of the widest and most even plains in the world. If the sea were drained off you might drive a wagon all the way from Valentia, on the west coast of Ireland, to Trinity Bay, in Newfoundland. And, except upon one sharp incline, about two hundred miles from Valentia, I am not quite sure that it would even be necessary to put the skid on, so gentle are the ascents and descents on that long route. From Valentia the road would lie down hill for about 300 miles to the point at which the bottom is now covered by 1,700 fathoms of sea-water. Then would come the central plain, more than 1,000 miles wide, the inequalities of the surface of which would be hardly perceptible, though the depth of the water upon it varies from 10,000 to 15,000 feet; and there are places in which Mount Blanc might be sunk without showing its peak above water. Beyond this, the ascent on the American side commences, and gradually leads, for about 300 miles, to the Newfoundland shore.

Almost the whole bottom of this central plain (which extends for many hundred miles in a north and south direction) is covered by a fine mud, which, when brought to the surface, dries into a grayish white friable substance. You can write with this on a blackboard, if you are so inclined, and to the eye it is quite like very soft, grayish chalk. Examined chemically, it proved to be composed almost wholly of carbonate of lime; and if you make a section of it in the same way as that of a piece of chalk was made, and view it with a microscope, it presents innumerable *Globigerinæ* embedded in the granular matrix. Thus the deep sea mud is substantially chalk.—*Prof. Huxley.*

Tea Tasters.

Not the good ladies who chatter about the prices of Young Hyson on the counters of country stores, or discuss its flavor at sewing circles, but those to whom the ability to taste well is the condition of a good salary. Says the *Scientific American*:

The two senses of tasting and smelling are usually considered mainly as servants capable of contributing to our luxurious pleasures, rather than as aids to business success; yet some departments of business could hardly be conducted without their employment. The sale and purchase of liquors and wines are consummated almost entirely by the help of taste and smell. In the great wine marts of Europe, the business of wine tasting is a distinct profession. Tobacco and hops are judged by the purchaser fully as much by smell as by sight and touch; and it is wonderful what expertness is attained by professional judges, by the cultivation of this sense; their judgment being practically infallible.

But the testing of tea exhibits, in a more marked manner, the use of taste and smell in mercantile transactions. In every wholesale tea house will be found a row of tea cups, with a little furnace or lamp for heating water. There is no sugar or milk. In the side of every chest of tea, ranged in tiers along the walls, is a small hole stopped by a cork. The taster draws the cork, takes a few grains of tea in his hand, smells it, then puts it in a cup, pours a little hot water on it, tastes, and his judgment is formed, the character of the tea is fixed. Frequently, the smelling is sufficient, and it is remarkable how absolutely and decidedly the professional taster declares the character of the article he has tasted. Not less remarkable is the fact that there is seldom any marked disagreement between the estimates made by different individuals.

The profession of tea-taster in our large cities is frequently quite lucrative. Merchants purchase largely, relying implicitly on the representations of the expert; and it is seldom their confidence is misplaced, whatever "tricks of the trade" there may be attempted to deceive the taster.

The gift, if so it may be called, of being a successful tea-taster, is not general, although it might be supposed that experience would be all that is necessary to insure perfection, or at least an approximation to it. The profession is severely taxing to the nervous system, affecting the subject similarly to alcohol or tobacco, when used to excess.

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From Ruth's chance gleaning of the corn,
The Psalmist sung, the Christ was born.

Each spirit weaves the robe it wears
From out life's busy loom,
And common tasks and daily cares
Make up the threads of doom.
Wouldst thou the varied future read?
The harvest answereth to the seed.
Shall Heaven e'er crown the victor's brow?
Ask tidings of the battle now.

—*Rev. Wm. Morley Punshon.*

Aunt Rachel.

It was a very warm day of the warm summer of '62, that I sat pondering on the past and regretting my dear old home in San Francisco; exchanged now for a mountain cottage, at the extreme slope of the Sierras. The air was like a blast from a hot oven, and the noon culminated in a brazen glare of unshaded sunlight, trying alike to the sense of sight and feeling. But the eventide came at last, and as I sat on the porch, thankful for shadows from the few trees, as yet planted, an old colored woman came up the avenue with a heavy basket upon her arm.

She was very black, and yet the honest old face had a good, wholesome smile on it, and the greeting was warm and cordial, reminding me of my old "mammy," who sojourned with us for so many years.

"I see, honey," she said, "as how you was a new comer, and 'pears like you'd be lonesome like, so I thinks I'd bring one of my good melons along, and come see you," and she seated herself on the porch step, while she unwrapped a huge golden-sided cantelope—the first I had seen, and offered it to me.

It was a very grateful gift from the dear old heart—if it was held in a black casket—and as we sat there in the shining glow of a gorgeous sunset, the old lady told me of her strange, sad history, and this is it, only, as her language was often quaint and strikingly original, I fear I cannot write it as it was spoken.

"Why, bless you, honey," she said, in reply to a question of mine, "I wasn't a born slave; I was kidnapped from Baltimore, or near there, and the men gagged me and took me away down South. Montgomery City, Alabama, was where I was some part of the time, and some part on a plantation. Oh, but I was an awful woman then. I'd as lief killed them men that swore away my liberty as not. Why, before the judge they kissed the Book, and said I was their born slave. But I want to tell you how God pardoned and forgive my sins. I found 'twant no use [after giving me some of the painful details of her life on a plantation] to strive again it, and so I just prayed—yes, I prayed day and night, night and day, that I might be saved; and when Jesus forgived me, I knowed it. Yes, honey, I knowed it. It didn't take no words to tell me. I knowed he was mine—my own dear Master and Lord—and I leaned on Him, and He made me strong."

The old woman had forgotten all but the hour of her redemption, and rising to her feet, she poured out a flood of impassioned, and even exalted eloquence, that thrilled me.

"Oh!" she said, "even after I was forgive my sins, I did wrong many, many times, and then I saw the blood poured out for *me* from that stricken side, and *I* was helpin' to crucify the dear Lord, and then when I felt all humble and good, I see the *water* mingled with the blood, and in that water I washed and was clean."

She was a remarkable old woman, as I learned after, from some of the neighbors, and seemed to have followed the leadings of her Divine Master in strange and peculiar ways. In coming to California with her mistress she was assured, she said, all would be well, and her people she had left behind would be free. Some years before the civil war between North and South, she foretold many of the events connected with it, and predicted the extinction of slavery as its result. This was related to me by the lady to whom she told it, about a month after the attack on Sumpter, with the assurance that Aunt Rachel had told her this two years before, and she confidently expected the rest of her prophecy to come true as she had never known her predictions to fail.

She seemed at times inspired, would tell of her "visions," as she called them, with singular earnestness, and often after I became better acquainted with her, wanted me to write them down.

The evening was coming on, and Aunt Rachel still lingered over the reminiscence of the time when she learned what it meant to "bear another's burdens."

"I was asleep in the quarters," she said, "in my cabin, when I seemed to see a great light, and out of that light came, oh! such a beautiful white hand, and it reached forth and began to pick cotton, and it put into one slave's basket, and another slave's basket, till they all was full; and then I woke, and I knew what the minister meant when he said, 'We must bear one another's burdens.'

"So I got up, and then I remembered that the overseer had threatened, if the baskets were not all full next day, he would flog every one of those who lacked any of the weight. I put on my clothes and hurried off to the cabin and there was five or six of us converted ones, and the moon was shinin' bright and I thought it was about midnight, and I told 'em all my dream and that they must go and pick cotton and put it in them weak ones' basket, and that I *knowed* there'd be no more such awful whippin' on that place, so we all got up and went out under the shinin' stars, and picked and put in the baskets, till there was about a third in the weak ones' basket, so that they could fill 'em up same time we all got done. Ah! honey, I 'member it like as 'twas yesterday, and that next day that same overseer left the plantation, and another one come, and we was all saved from any more dreadful whippins."

It was with sad and humiliating feelings I heard this old, lame, whipped, scarred creature telling *me*, who all my life had scarce known a want, of her *blessings* and of God's goodness to her, and praising Him for her deliverance from the bondage of sin. And as the calm, beautiful evening came on and Aunt Rachel with humble courtesy, asked me to come down some day to her little home. "For," she said, apologetically, "I has to ax white folks to read the Bible to me, and them passages I spoke I is got all marked with bits of paper, though I *can't* read 'em."

One Sabbath afternoon some weeks after, I walked over to the neat quiet, comfortable home of the old woman. It was as clean and nice and tidy a place as I was ever in, though humble and simple enough; a great fire-place filled half the kitchen, and the best room was clean and comfortable. Delighted were she and her "ole man," to see me, and after a time she opened a drawer and drew out a little, worn, battered Bible. Years and years ago some kind mistress had given it to the old woman, and cherished as a precious treasure it had been ever since. "White folks" who came to see her were asked to read its contents, which were eagerly listened to and quoted often from memory, and striking many of them were. "On Canaan's happy shore," came trembling from her lips at first when I asked her to sing a hymn, but carried away by the fervor of the theme her voice swelled and rose, and the solemn tones were as sweet to the ears of listening angels I have no doubt as the sublime anthem of organ and choir.

Poor old Aunt Rachel! good old Aunt Rachel! never shall I forget the long tramps she took to help me in my domestic perplexites, trials on in sickness, and I may yet tell more of my humble neighbor. N.

Being his own Pilot.

A bright boy who loved the sea entered on a sailor's life when very young. He rose to quick promotion, and while quite a young man was made the master of a ship. One day a passenger spoke to him upon the voyage, and asked if he should anchor off a certain headland, supposing he would anchor there and telegraph for a pilot to take the vessel into port.

"Anchor! no, not I. I mean to be in dock with the morning tide.'

"I thought perhaps you would signal for a pilot."

"I am my own pilot," was the curt reply.

Intent upon reaching port by morning, he took a narrow channel to save distance. Old, bronzed and grey-headed seamen turned their swarthy faces to the sky, which boded squally weather, and shook their heads. Cautious passengers went to the young captain and besought him to take the wider course, but he only laughed at their fears and repeated his promise to be in dock at daybreak. He was ashore *before* daybreak. We need not pause to dramatize a storm at sea; the alarm of breakers shouted hoarsely through the wind and the wild orders to get the life-boats manned. Enough to say that the captain was ashore earlier than he promised—tossed sportively upon some weedy beach, a dead thing that the waves were weary of—a toy that the tempest was tired of playing with, and his queenly ship and costly freight were scattered over the surfy acres of an angry sea. How was this? The glory of that young man was his strength; *but he was his own pilot.* His own pilot! There was his blunder—fatal, suicidal blunder.

O, young men, beware of being your own pilot. Take the true and able Pilot on board who can stride upon those waves, who can speak, "Peace, be still," to that rough Boreas, so that "with Christ in the vessel you may smile at the storm." To be emptied of self, that is your need. Send a message to heaven for help. Telegraph for a pilot. You won't ask in vain. And encouraged by the help that is vouchsafed once, you will ask again and again, and seek grace to help in every time of need. —*Christian Instructor.*

Slurs on Women.

At a recent dinner at which no ladies were present, a man, in responding to the toast on "Woman," dwelt almost solely on the frailty of the sex, claiming that the best among them were little better than the worst, the chief difference being in the surroundings.

At the conclusion of the speech, a gentleman present, rose to his feet and said:

"I trust that the gentleman, in the application of his remarks, refers to his *own* mother and sisters, and not to *ours.*"

The effect of this most just and timely rebuke was overwhelming; the maligner of women was covered with confusion and shame.

This incident serves an excellent purpose in prefacing a few words which we have for a long time had it in mind to say.

Of all the evils prevalent among young men, we know of none more blighting in its moral effects than the tendency to speak slightingly of the virtue of

women. Nor is there anything in which young men are so thoroughly mistaken as the low estimate they form of the integrity of women—not of their own mothers and sisters, thank God, but of others, who, they forget, are *somebody else's* mothers and sisters.

As a rule, no person who surrenders to this debasing habit is safe to be trusted with an enterprise requiring integrity of character.

Plain words should be spoken on this point, for the evil is a general one, and deep rooted. If young men are sometimes thrown into the society of thoughtless or even lewd women, they have no more right to measure all other women by what they see of these than they would have to estimate the character of honest and respectable citizens by the developments of crime in our police courts.

Let young men remember their utter chief happiness in life depends upon their utter faith in woman. No worldly wisdom, no misanthropic philosophy, no generalization can cover or weaken this fundamental truth. It stands like the record of God himself—for it is nothing less than this—and should put everlasting seal upon lips that are wont to speak slightingly of women.

Young Folks.

Hans Federkop.

In the great city of Amsterdam, situated upon the Zuyder Zee, in Holland, there once lived a little Dutch boy, called Hans Federkop. Hans was a little square-built paunch of some fourteen years, with a white tow-head and copper-toed shoes.

Hans was a very cute little chap, droll and good-humored, but as lazy and useless a scamp as could be found in all the eleven provinces of Holland.

School was his terror, and work his abomination. He played truant at the one, and slighted the other, till he was given up as the most incorrigible scapegrace in the neighborhood. His honest father, Jacob Federkop, a hard-working potter, coaxed, and begged, and thrashed, and sent him to school, and put him to work, and even sent him to sea, in hopes of breaking up his intolerable habits, but a day or two would generally find him back again, looking as innocent and unconcerned as though nothing had happened.

And O, how he could fib! Such excuses he could make, and such explanations he could give! What pitiful stories he could tell, and adventures relate, concerning himself! Indeed, if his own account could be credited, Hans Federkop was one of the best doing, but worst used boys in all Amsterdam.

Well, one day, Hans was sauntering listlessly along the red tiles of his native city, prowling about for some object of interest or mischief, when his attention was drawn to a rag-shop. Peeping through a crack of the door, he discovered that the rag man, old Pete Lagerfass, was packing up his weekly collection of rags, and bones, and brass, and bottles, etc., to sell them at the rag warehouse.

Well, he hadn't looked long till he discovered the trick of the rag business. Pete was busily engaged in wetting the rags in the center of the bundles, and filling the linings with sand to make them weigh heavier.

When Hans saw this, a new idea struck him; and struck him so hard that he struck his head against the door, which, in turn, brought old Pete upon him before he knew, who, seizing him by the collar, gave him such a drubbing as soon convinced him how little Pete relished to be watched at his work. In a moment, however, old Pete let him go, and from beating suddenly changed to caressing him, lest the boy's tongue might spoil his future profits. The issue of this was, that old Pete and Hans became sworn friends.

After this a change appeared in Hans; he affected to reform, and become a better boy. But it was observed after this that he always had money, though nobody could account for the way he got it; and moreover, about one night in every week he was either out very late, or out all night; but then, when his father, the honest Jacob, brought him to task about it, Hans had such a plausible story ready for the occasion that there was no finding him out.

This went on for some months, when one night Hans was brought home nearly killed. His head was cut open, and one of his arms had a compound fracture.

And it happened thus: On the night in question, the clerk of the warehouse where old Pete sold his rags was a little later than common at the office settling up his accounts. He was just about to leave, with the bar of the gate in his hand, when he heard a strange noise in the rag-shed. Hurrying out there, what was his astonishment to behold one of the rag bales rolling and tumbling about the floor, as though it were alive, and emitting smothered, and, to his startled ear, unearthly shrieks.

Being very superstitious, he at once concluded that it was a spook, and, between terror and confusion, he dealt the bale a rousing thwack with the bar. Instantly the rolling ceased; a loud cry was heard, and out tumbled the rumpled form of the unlucky Hans, half smothered, and now bruised and bleeding.

For a long time it was not known whether or not Hans was going to live. For many weeks he rolled in fever, and in his delirium he talked incessantly of old Pete Lagerfass, and rags, and bones.

At length reason returned, and with it very painful reflections, and finally a resolution to reform, and become an honor to his parents, instead of a disgrace, in case he recovered.

His first duty, however, was to confess everything to his father; and you may guess the good old potter's astonishment to learn how Hans got his money, and the true cause of his mishap.

The idea that struck Hans, when watching old Pete, was this: If Pete can cheat the warehouse out of a groschen or two, by making his bale weigh heavier, why cannot we make it a thaler or two, by making it heavier still?

"Ah, but," said old Pete, "if you put a *stone* in, they'll find it when the bale is opened, and block that game very quickly."

"But," answered the young rascal, "put a *living* stone in the bale, that can creep out before it's found, and the game will do. I'll be the stone, Pete. Just you tie me inside, so that I can breathe, and sell your bale so late in the day as to prevent its being opened that evening, and I'll worm myself out, and make my escape from the warehouse during the night, and nobody will be the wiser."

This was the way Hans got his money—by selling himself once a week, as old rags, at so much a pound, old Pete getting one-half the rogue-money, and he the other.

And so he might have gone on for years, but for old Pete dumping him out of the scale, head downward, on the night in question, which well-nigh smothered him, and led to his discovery.

Well, to make a long story short, old Pete fled into a neighboring province, where he was arrested for drunkenness and vagrancy, and died in prison; and Hans, on account of his youth and suffering, was pardoned on condition of reform. And reform he did. But his character had been so bad, that it took him long to do it.

He was so ignorant that the school boys called him "No. 1. Jack;" and because he had been so bad they called him "rag-bag," and "spitz booby," and many other bad names. But he bore it all famously. Your Dutch boys are just the kind to do what they undertake—slow, but sure.

Well, he persevered till he became the best scholar in the school, and never was called "No. 1. Jack" again; and he soon grew so honest and kind, that nobody could find in their heart to call him "rag-bag," or "spitz booby."

After this he learned his father's trade, and became so skillful in moulding and enamelling his work, that *his* pottery sold far higher than anybody else's.

After this again, he learned the secret of making porcelain from an escaped workman of the royal manufactory of Vienna, and by means of his great talent, and industry and honesty, he improved that concealed art so much, that he became the finest porcelain artist and richest man in Amsterdam.

Well, when Hans became a great man, he used to tell this story to all his boys and apprentices, and how the breaking of his head was the providential means of saving him. And he would always give them this advice:

1. Never *deceive* your parents.
2. Never grow up *idle*, for that's the devil's opportunity.
3. Cease your bad ways just as soon as you find them out; and
4. Persevere in doing well, even if bad children should call you "rag-bag," and "spitz booby."—*Presbyterian.*

A Pig that had a Chance.

Most pigs never have any chance to be respectable. They are fed on the coarsest food and shut up in a dirty pen, where they have no freedom and no society, and not even pure air and a clean bed. If a little boy should be shut in a pig-pen and fed upon slops, and should have nobody to teach him or talk to him or play with him, he would grow up coarse and brutal if he lived to grow up at all. I once knew a pig who had a good time for the first half-year of his life, and as it is a true story I will tell you all about it.

When he was a month old he was very plump and pretty, with white bristles over a pink skin, and the farmer who owned him took a fancy to him and resolved to give him a chance to improve. So he took him from his dirty little brothers and sisters, and gave him a nice little shed all to himself; in the shed was a soft bed of clean straw, and the door was left open. It was only the pig's bedroom where he slept at night and in wet weather. In pleasant days he ran about the yard and over the green in front of the house, and he would have gone into the house if a friend of his had not taught him better. This friend was Mattie, the farmer's little daughter. She had entire charge of the pig, and fed him three times a day with sweet brown bread and milk, and often ran and played with him as if he had been a dog. He was very fond of Mattie, and when she sat down in the doorway he would come and lay his head in her lap. It was a clean head, for his bed was clean and his food was clean, and he was very often washed; we have seen many boys and girls in Springfield who were dirtier than this little pig.

He knew a great deal, too, and he had but one fault, but that was a sad one and made his friend Mattie a great deal of trouble. He insisted on following her wherever she went, except when she went in the house. If she picked violets or strawberries he was always with her, and she never could visit her little playmates without his "tagging," as children call it. One day she set out when he was fast asleep and ran down the road out of sight round a turn. Very soon she heard piggy trotting after, so she climbed a wall and hid herself behind it, waiting till he should go by. But she could not deceive him in that way. When he came near where she was he stopped and said "ugh! ugh!" and began to smell in the bushes, and soon after there was a great clatter among the stones, and the head of the pig came over the wall where the child was hiding. He was delighted to find her, and she could not make him understand that he was troublesome. So at last this bad habit was the cause of his death. He grew larger and heavier than herself, and often knocked her down in his clumsy gambols, without in the least meaning it; she was obliged to complain to her father, and the pet pig went where all other pigs go. He died and was buried in a pork-barrel. *Springfield Republican.*

Religious Books.

A great variety of works in all departments of Religious Literature, such as Devotional Books, Bible Dictionaries, Sermons, Religious History, and Biography, Annotations, Commentaries, etc., published by the

PRESBYTERIAN BOARD OF PUBLICATION.

Also, a large assortment of Sunday School Libraries and Hymn Books, including THE HYMNAL, Presbyterian Psalmodist, Presbyterian Juvenile Psalmodist and Children's Praise, to which the Publishers call the attention of

SUNDAY SCHOOL TEACHERS AND OFFICERS,

And of all who desire books in any of these departments. All such are requested to call and examine the publications of the Presbyterian Board at the Depository for the Pacific Coast, which has been established at the store of

H. H. BANCROFT & COMPANY,
609 Montgomery Street, San Francisco, Cal.

NEWS SUMMARY.

PACIFIC COAST ITEMS.

CORN MEAL is now the main staff of life in Prescott, there being no flour for sale in the town. We raise the corn and make the meal ourselves, and those who do not like the bread made from it should remember that every mouthful of it that is eaten by them saves nearly a cent to the Territory. So long as we are dependent on California for flour, it is bound to be scarce sometimes, and dear at all times.—*Miner.*

Two of the Supervisors of this city made arrangements to fight a duel this week, but one of them proved not to be so brave as he thought, and the affair was given up. The laws say that by this act they lose the right to vote or hold office. The law should be enforced.

IN San Juan and the adjacent country, there have been 300 cases of small-pox and 96 deaths. In this city the disease is still prevalent. The city authorities are said to be preparing to get ready to consider the propriety of taking some steps to check its ravages.

ACCORDING to the *Real Estate Review*, 20 individuals or companies in this city pay over $3,300 land-tax; 15 pay over $5,000; 10 over $7,000; 5 over $8,600; while two—Michael Reese and James Lick—pay respectively $16,927 and $21,041.

THE *Flag* says there are several fields between Santa Rosa and Healdsburg in which the wheat is two or three inches high, notwithstanding the dry season.

THE Merced Falls Woolen Manufacturing Company have superseded the Chinese help in that establishment by white operatives, male and female.

EFFORTS are being made at San Rafael to enforce the Sunday Law by closing all places of business on the Sabbath.

A NEW charitable association, known as the St. Joseph Benevolent Society, has been established at Stockton.

BY the falling of a building on Clay Street, injured by the earthquake, one life was lost on last Saturday.

FEWER passengers went East by the steamer on Monday than by any previous steamer for years.

AN attempt is being made to organize an old fashioned Washingtonian Society in Nevada.

IT is proposed to establish a small-pox hospital under the auspices of the Y. M. C. A.

THE vote of Sonoma County this year was 4,201, exactly the same as last year.

VELOCIPEDES have made their appearance on the Cliff House Road.

THE last stake upon the California Pacific Railroad has been driven.

THEY have had skating at Virginia City and sleighing at Austin.

ONE million feet of fencing is sold in San Diego per week.

INSANITY is increasing at a fearful rate on this coast.

THERE are but two schools in San Diego County.

ORANGES are in market in Los Angeles.

TELEGRAPHIC.

EASTERN.—Vanderbilt has been elected President of the New York Central Railroad Company....Caleb Cushing has gone to Bogota on a mission connected with the Darien Canal....Shurtliff, Democrat, has been elected Mayor of Boston....At the great military re-union, which opened at Chicago on the 14th, 1,500 officers of the various armies were present including all the prominent generals, except Sheridan and Rosecrans. Gen. Thomas presided, and Gen. Sherman delivered the address of welcome....An Irish Ku-Klux Klan has been discovered in Maryland, who have murdered one man and warned others....The *Tribune* says that the Supreme Court will decide the issue of greenbacks as legal tender to be unconstitutional....The Erie Railroad Company has leased the Atlantic and Great Western road for 12 years.

CONGRESSIONAL.—A bill has been introduced in the Senate to abolish the Franking Privilege....The impertinent resolutions of the Oregon Legislature asking their members to resign, have been returned as scandalous and indecorous. ....Mr. Butler introduced in the House a bill to repeal the Tenure of Office Bill....The House passed a bill to transfer the Indian Bureau to the War Department....Senator Sumner has introduced a new Reconstruction Bill, declaring the State Government of Georgia to be merely Provisional....A protest has been offered in the House against President Johnson's repudiation policy as stated in his late message. ....A committee was appointed to investigate election frauds in New York City....Congress will take a recess from Dec. 21th to Jan. 5th....Conness has introduced a bill to give a full day's wages for eight hours' work....A resolution of sympathy with Spain has been passed.

FOREIGN.—The Cadiz insurgents have surrendered to the Provisional Government of Spain....A war is expected between Turkey and Greece....The insurgents in Cuba are again in the ascendant, and are within 15 miles of Havana. ....The new Gladstone Cabinet has been installed. The new Parliament assembled on the 10th. Denison is Speaker of the House of Commons....The *Herald* says that the Samana Bay purchase has been completed by New York capitalists.

SPECIAL NOTICE.

Pain Killer.

No article ever attained to such unbounded popularity.—*Salem Observer.*

An article of great merit and virtue.—*Cin. Nonpareil.*

We can bear testimony to the efficacy of the Pain Killer. We have seen its magic effects in soothing the severest pain, and know it to be a good article.—*Cincinnati Dispatch.*

A speedy cure for pain—no family should be without it.—*Montreal Transcript.*

Nothing has yet surpassed the Pain Killer, which is the most valuable family medicine now in use.—*Tenn. Organ.*

It has real merit. As a means of removing pain, no medicine has acquired a reputation equal to Perry Davis' Pain Killer.—*Newport (Ky.) Daily News.*

It is really a valuable medicine—it is used by many physicians.—*Boston Traveler.*

Art Notice!

IN CONSEQUENCE OF REMOVAL TO OUR NEW PREMISES on the 1st of January next, we shall, until that date, offer our extensive stock of

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

As one of the questions deemed important in connection with the subject of union in our Church is the control of the theological seminaries, it is wise to observe the difference of sentiment upon it. By most of the New School branch, it has been believed best to confine the supervision of them to Presbyteries and Synods, since our system provides the means, by review and control, of securing the judgment of the whole Church when any question may arise which renders this necessary. By many in the Old School branch, it is thought that they should be directly responsible to the General Assembly, and that the Professors should be appointed by that body. At a late meeting of the Synod of Virginia, however, a proposition to transfer the Union Theological Seminary in that State to the care of the Assembly, after long discussion, was laid on the table, and some of the leading papers support this decision, chiefly on the ground that the men and the churches, or the Presbyteries and Synods, that found and endow these institutions should have the direction of them. Should this view be generally taken, it will be likely to relieve the Seminary of the Northwest of the difficulty by which it is embarrassed. Mr. McCormick, who offered some time since to donate $100,000 upon certain conditions, and declines to give the last quarter of this sum because the conditions are not fulfilled, and he and his friends are denied a voice in its management, would then have no cause for hesitation. The agitation of the subject can do no harm, for our seminaries will be most successful when they are controlled in the way most likely to gain the confidence and affection of the churches, and to secure the instruction that will be a pledge of orthodoxy and complete preparation for the ministry.

While some churches are making the experiment of support from the voluntary contributions of worshippers, all occupying free seats, the result of which must be learned after years, and not months, have passed, one church in New York seems to us to have adopted a more safe and satisfactory expedient. The treasurer is instructed to *let* the pews and sittings, but to be certain that all persons applying be furnished a seat at some price, the applicants themselves being the judges as to what they are able to pay. This gives them a place in church which they can call their own, cultivates that attachment to it which is connected with what phrenologists call locality, permits families to sit together, and yet leaves to each one the amount he shall pay, as really as does the free pew system. Certainly, some measures should be adopted by which those of small means and the poor may not only be induced to attend church, but also may be made to feel interest in it, as *theirs;* and this plan is the best for this end of all that have been suggested.

Two facts have come to our notice which have more relation to each other, and are more suggestive when taken together, than might at first be supposed. One is that in Protestant England a Roman Catholic Bishop, when laying the corner-stone of a church edifice, congratulated his audience on the progress of ritualism among the sects, as he saw in this the promise of success for the only church. The other is, that in Catholic Austria laws have been passed respecting education, the burial of Protestants, and the interference of the bishops and the Pope, which are the clearest proof of the prevalence of light and truth. Bibles and books are freely circulated and extensively read, and the priests have so little power with their pomps and forms that the New York *Tablet* says: "We are sorry for poor Austria; she has ceased to be a Catholic nation, and the wicked are in ecstacies over her." Can any one, with his mind upon history and upon existing facts, doubt in which of these countries the progress is most cheering, as thus indicated, to those who pray for the elevation of man and the supremacy of truth?

It is indicative of good that Bible Classes for adults, and even for whole congregations, are being established in some of our churches. Probably the largest class in the world is that conducted in connection with Mr. Spurgeon's church in London, which began with three persons eight years ago, and now has 700 regular attendants. The most encouraging fact related of it is, that 700 persons have been received into the Church from this class. Rev. Dr. Todd, of Pittsfield, Mass., has recently organized a Bible Class for young and old, to be held once a week, and to take the place of the long established Wednesday evening lecture. It is quite probable that a similar change in many congregations would be welcome to many, and might be the occasion of great good. These weekly lectures are often the most dull exercises of the week, but the study of the Bible, conducted with care and a degree of enthusiasm, might be the means of saving some, while all would be more thoroughly rooted and grounded in the faith.

Those who hold that there is to be no essential reform in Popery, no removal of what is evil in it, while what is good is retained, and more good is grafted on the system, must have read with some surprise a dispatch lately sent over the Atlantic cable. It announces that at a meeting of French Bishops and Cardinals at Rome, several reformatory measures were introduced, which were favorably received by the majority. One of these relates to the celibacy of the Catholic clergy, and another was to abolish the Latin liturgy, and substitute for it the language of the nation in which the service is performed. These measures are to be reported to the General Council soon to be held, and will call forth evidence there, also, that there are progressive spirits in the Romish Church, and that the whole vast body may yet be quickened into spiritual life, and be devoted to the salvation of men. A reformed priesthood, and an instructed laity, would represent a different Church from that which now claims to be the embodiment of Christianity, and the pillar and ground of the truth.

The days when men's "honor" required defence and satisfaction by the use of pistols and bowie-knives, we had hoped were gone, and that this might be regarded as one evidence that civilization is really making some progress. If gentlemen who are deemed worthy to be made Supervisors of the city, however, may be taken as exponents of the sentiment among honorable men, we have been mistaken. We barely escaped a duel between two of these officials, last week, and there are indications that they are not yet satisfied. The merits of the case are not understood by us, nor do we care to investigate on this point, for we assume that, in these days, *nothing* can justify a duel. It is not necessary to give reasons for this. The conviction is almost universal, that such fighting is a relic of barbarism, utterly without warrant under a government of law.

The action of the House of Representatives in respect to the wages of women in employ of the Government, is both wise and just. There is no good reason why labor should not receive its adequate reward, without reference to the hands which have performed it, for the only question to be asked is concerning the manner in which it is done. If a female teacher, or clerk, or printer, or book-keeper does as much, and does it as well, as a male, her sex should be no bar to her obtaining the wages he would have for the same work. There are some departments of work, in which women are more successful than men, and in these they should not be forbidden to compete with those whom they may excel. Let the standard in all cases be independent of the persons who attempt to meet its demands, and there will be no ground for complaint on the part of any.

Rev. Dr. Van Dyke, the eminent missionary in Syria, states some facts respecting the blind in that country, which are enough to awaken the sympathy of all. After saying that the mission had opened a dispensary where the poor could receive gratuitous medical attention, he speaks particularly of those afflicted with diseases of the eye, which constituted the majority of all who came as patients. In Beirut alone, in about two months, five hundred pairs of eyes were lost, the most of which could have been saved, or at least a degree of vision saved, by appropriate treatment. The difficulty is that after an

operation by the surgeon they could not be properly cared for, and therefore most of them were dismissed as hopeless. Had there been in the dispensary a place for half a dozen beds, where the poor creatures could have been looked after for a couple of weeks, or a month, seventy-five per cent. of them could have been given a fair degree of sight. Very naturally Dr. Van Dyke appeals to Christian philanthropists in this country to furnish the money needed to supply such facilities. He says that $500 would set up a small opthalmic hospital of ten or twelve beds, and $1,500 a year would sustain it. Such an institution would be a most important adjunct to the mission, and the greatest temporal boon that could be conferred upon the people of Syria and Palestine. John A. Brown, Esq., of Philadelphia, has given the sum needed for the erection of the hospital, and others are invited to contribute for its support for the first year. Money may be forwarded to Rev. Dr. Adams, Pastor of the Madison Square Church, New York, or to the editors of the New York *Observer*.

Religious Intelligence.

PACIFIC COAST.

Donation.—A large number of the good people of Sutter Creek visited the house of Rev. H. H. Dobbins, on the evening of the 11th, and after spending a social evening left a liberal supply of family stores and a well-filled purse of money with which to add to the enjoyment of their minister's family during the coming winter.

Tulare County.—A correspondent says that the Methodists and Catholics are building churches in Visalia and the former have commenced a new church at Vandalia, on Tule River, 30 miles south of Visalia.

Church Named.—The congregation collected by Rev. C. G. Ames at San Jose during the past two years, has been called by unanimous consent, Unity Church, by which name it will hereafter be known.

Revival.—We learn that much religious interest exists at this time in the University at Salem, Oregon.

EASTERN.

Week of Prayer.

From the 3d to the 10th of January, 1869, a week of prayer is besought, under the authority of the Evangelical Alliance, over the whole world. The following is the evangelical edict:

Beloved Brethren in Christ of Every Land: In prospect of the coming New Year, and mindful of the great blessings graciously vouchsafed by God, in answer to the united supplications of his people, the Evangelical Alliance cordially renew their invitation to Christians throughout the world to observe a Week of Prayer in January next.

Very gratifying reports have been received of the observance of this annual Week of Prayer in different distant countries, still there is reason to know that in many towns and cities of our own and foreign lands Christians have not in this way been brought into sympathy with the universal Church of Christ. The Evangelical Alliance, therefore, desirous of manifesting the union of all true Christians, and of extending the benefits which in various ways have attended these annual assemblies for united prayer, affectionately call upon the children of God everywhere to take counsel, and to make arrangements for observing it in their respective localities. The Alliance feel assured that thereby the hearts of Christians will be refreshed and the hands of those brethren strengthened who in other places at home and abroad, plead before God for the gifts of His grace, and the outstretching of his arm to bless his church and convert a perishing world.

Fellow-Christians, let us with one accord, if spared to see the commencement of a new year, encircle the world with our faithful, fervent, and united prayers. Let us, then, gather around the throne of our Heavenly Father forgetful of our differences of language, nation, and ecclesiastical system. Let us plead, in the name of our one Lord, Redeemer, and Intercessor, for blessings which the circumstances of our times show to be most needful, urgent, and important.

"If two of you agree on earth as touching that they shall ask, it shall be done for them of my Father which is in heaven.

"O Thou that hearest prayer! unto Thee shall all flesh come."

The following topics, among others, are suggested as suitable for exhortation and intercession on the sucessive days of meeting:

Sabbath, January 3d. — Sermons — Subject: "The Intercession of the 'High Priest over the House of God' the Motive and Model of United Prayer."—Heb. x. 19—22.

Monday, January 4th.—Confession of sin, and thanksgiving for special and general mercies during the past year to nations, churches, and families.

Tuesday, January 5th.—Nations, for their temporal and spiritual prosperity; edifying intercourse and the maintenance of peace; for increased opening for the Gospel; for the removal of social evils; for the observance of the Lord's Day, and for kings and all in authority.

Wednesday, January 6th.—Families: for children of Christian parents; for a blessing on home influences; for all seminaries of Christian learning —universities, colleges, and schools; for Sabbath schools and private instructions; and for a blessing on Christian literature.

Thursday, January 7th.—The Church: for more knowledge of God's Word, and increase of spiritual life; for sound and faithful preaching, adapted to rich and poor; growing love to Christ; a more earnest love to Christians of varied name of all nations; snd for the sending forth of more laborers into the harvest.

Friday, January 8th.—Missions: for the conversion of the heathen and Mohammedans; for the growth of missionary zeal; for the removal of hindrance to preaching the Gospel among all nations; for recent converts, and for all who are suffering persecution for the truth.

Saturday, January 8th.—General: for the conversion of Israel; for the circulation of the Holy Scriptures; for Christian philanthropic societies; and for the outpouring of the Holy Spirit on Christians and Christian churches throughout the world.

Sabbath, January 10th. — Sermon — Subject; "The duty of the Christian Church in Relation to the Religious Wants of the World."

Temperance Discipline in Old School Churches.—A contemporary having charged Old School Presbyterian churches with admitting to membership persons engaged in the manufacture and sale of intoxicating drinks, the organ of that Church replies that the charge seems to it exaggerated, but if any such persons have a place in Presbyterian churches, it demands the prompt action of sessions in the way of discipline. It says that "any session which will receive into the communion of the Church any man who 'manufactures and sells intoxicating liquors for drinking purposes,' is guilty of a grievous offence against the law of the Church, the law of God, and the present and everlasting welfare of their fellow-creatures." Such action, moreover, would accord with the instructions of the General Assembly on the subject, that "the churches must purge themselves from all participation in sin, by removing from their pale all who are engaged in the manufacture and sale of intoxicating drinks for use as a common beverage."

A man engaged in this business, in this day of light and knowledge, the same paper reasons, cannot present credible evidence of Christian character, such as should admit him to the Church. "He should not be received into the communion of the Church if he is engaged in the business when he makes the application; neither should he be continued in communion if he enters the business afterwards, nor be certified to any other Church as a member in good standing."—*Evangelist.*

Synod of Chicago.—My object in referring to this ecclesiastical gathering is to call attention to the progress which the Church has made in the city and in the whole Synod of Chicago since the body met here nine years ago. Geographically, the Synod occupies the same ground now as it did then, extending westward to the Mississippi River, and embracing the whole northern sections of the State of Illinois. Then it had three Presbyteries; now it has five. Then it consisted of 67 ministers and 87 churches; now it has 116 ministers and 104 churches. Then it numbered 4,882 communing members; now it has 7,473,and probably more, as I follow the enumeration of the year before the last. Then we had but two churches in the city; now we count six—five of them being in energetic working condition and with good prospects of a rapid and healthful growth. During this period of nine years, many handsome and costly church edifices have been erected in various parts of the Synod. These statistics show that our ministers and churches have not been asleep.—*Cor. of N. Y. Observer*

Home Missions among the Wesleyans.—In the 86 circuits of the British Wesleyan Conference, to which home missionaries have been sent, the average annual increase for the last three years has been 21,397. In these circuits 34 additional ministers have been appointed, and 56 new chapels built in the same time. "Wesleyan Methodism owes its recent increase, and its improved prospects, in a large measure, to home missionary operations."—*Zion's Herald.*

Work of Grace in Matawau, N. J.—Last Sabbath, Oct. 25th, witnessed a scene of rare interest here, in that twenty-seven presented themselves for admission, professing recently to have found Jesus —among them husband and wife, parents and children, brothers and sisters, and some of the most interesting of our Sabbath scholars.—*Cor. Home Journal.*

Y. M. C. A.—The first Young Men's Christian Association was formed at London, on the 6th of June, 1844. The first in America was formed in Cincinnati in 1848, and from these two points the institution has spread over two continents.

Rev. Dr. Ludlow of Albany has accepted the call of the Collegiate Presbyterian church of New York. Salary $5000, and a parsonage.

Maine.—Three of the strongest churches of the State, viz, Saco, State Strert, Portland, and the First Church in Bangor are without pastors.

FOREIGN.

Catholc and Protestant Countries Compared.—Taking Great Britian and Pruisia as Protestants countries, and France and Austria as Catholic nations, we find that where 20 can read and write in the former, but 13, or little more than half as many, can do so in the latter. In 16 European countries 1 in every 10 are in schools in the Protestant nations, and but 1 in 124 in Catholic countries, or more than twelve times as many Protestants as Catholics are thus educated. If we take six leading Protestant countries in Europe and six Catholic, in the former 1 newspaper or magazine is published to every 315 of the inhabitants, while in the latter there is but 1 to every 2,715. That is, about ten times as many newspapers and magazines, in proportion to the population, are published in these Protestant countries as in the Catholic.

The value of what is each year produced by industry in Spain is $6 to each inhabitant; in France, $7 50; in Prussia, $8; and in Great Britain, $31, or nearly five times as much as in Spain and France. There are about one-third more paupers in the Cath-

olic countries of Europe than in the Protestant, owing mainly to the numerous holidays and the ignorance, idleness, and vice of Catholic lands.

Three times as many crimes are committed in Ireland as in Great Britain, although there are three times as many inhabitants in Great Britain as in Ireland. There are in Ireland six times as many homicides, four times as many assassinations, and from three to four times as many thefts as there are in Scotland. In Catholic Austria there are four times as many crimes committed as in the adjoining Protestant kingdom of Prussia.—*Observer.*

CHINA.—INSULTS TO MISSIONARIES—REDRESS DEMANDED AND GRANTED.—The English authorities made an energetic demand for redress for the recent outrage on the missionaries at Yangchow. A slip from a Shanghai paper contains the following:

The *Rodney*, *Rinaldo*, *Slaney*, and *Icarus* reached Nankin, November 15th, and the next morning Mr. Medhurst, H. B. M. Council, with a guard of marines, called on Tsen-kwo-Fan and demanded full reparation for the insults offered to the missionaries at Yangchow. Tseng proposing to delay the discussion, he was informed that if he did not comply by 3 P. M. that day the Chinese gunboat *Tien-ki*, then anchored at Nankin, would be seized; alarmed at this he complied with the demands.

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Rev. W. H. Cain, O. S., (Not preaching) San Francisco.
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Rev. Ed. R. Geary, O. S., Calapooya, Oregon.
Rev. M. M. Gibson, U. P., residence 608 Pine Street, San Francisco.
Rev. L. Hamilton, N. S., Oakland, Cal.
Rev. J. R. Hammond, O. S., Placerville, Cal. Visiting in the East on account of ill health.
Rev. Joseph A. Hanna, O. S., Eugene City, Oregon.
Rev. Silas S. Harmon, N. S., San Buenaventura, Cal. Temporarily absent in the East.
Rev. Oliver Hemstreet, O. S., Ione City, Cal.
Rev. I. N. Hurd, N. S., pastor Westminister Church, Hayes Street, San Francisco, Cal.
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Rev. N. B. Klink, O. S., Vallejo, Cal.
Rev. A. L. Lindsley, D.D., O. S., Portland, Oregon.
Rev. A. W. Loomis, O. S., Missionary among the Chinese, chapel and residence, cor. Sacramento and Stockton sts., San Francisco.
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Saloons and their Influence.

In the early days of California history, it was a peculiarly painful sight to see the ingathering, toward nightfall, of the young men into the saloons fronting the Plaza on all sides. The glare of light; the bewildering music; the highly colored pictures on the walls; the rich curtains at the windows, and the warm glow of the fire-light, throwing its illumination on the street without, all combined to render very seductive and tempting to the senses these haunts of sin and wickedness. Piles of yellow dust, fine specimens of gold and bullion, and the bright fifty-dollar pieces, then in circulation, were alluringly spread out, as "snares for the feet of the unwary," and many a promising youth, and many a husband and father, away from the protecting influences of home, yielded to the temptation to enter these haunts who would once have said, "Is thy servant a dog, that he should do this thing?"

Especially on cold, rainy evenings would the brightness within contrast with the dismalness without, and merely to pass away time, to look on, or to partake of the cheering warmth, would one after another enter, till the crowded room could scarce accommodate the throng. Then the company dispersed hither and thither, around the tables where the excited players were staking their gold—winning or losing, as the case might be; cool, confident men; eager, impetuous novices, whose consciences had not become callous, and those who could rob their victims of thousands, congregated in these misnamed saloons, till it became almost a thing of respectability to frequent them.

What could arrest the tide sweeping these on to destruction, became the serious thought of the few who were anxiously endeavoring to check the evil.

Those who had homes gladly availed themselves of such opportunities of frequent social invitations, as time and means would allow, and chief among the noble women, who set this example, was Mrs. Judge Waller. In all elevating aims, co-operated with by her husband, this lady became the directing spirit of a little band, whose object was to gather in to Churches and Sabbath Schools, those who had wandered from these, in this land of money-getting, and to renew the social influences of far away homes, by making her own a pleasant and attractive place for the young.

By degrees, slowly, imperceptibly, the curtains excluded gazers from the streets; the music was a shade less boisterous (for even that partook of the character of these places); the lights were shaded, and as a more settled community congregated in in San Francisco, the saloons were less demonstrative in character. Alas! how many, bidden to them when the excuse of "no where else to go," served as a flimsy cover to the inclination, had learned to find pleasure in the keen excitements of the gaming table, and were irretrievably lost to a career of patient, honest labor, or persevering industry! Alas! how many a victim to intemperance tasted the first glass in these miserable haunts of vice and profanity!

Saloons still exist, somewhat different in appearance from those of the olden time, but as corrupting in their influences. Monté and faro are now veiled under the specious pretenses of oysters and liquors, and the curtain is only dropped, behind which the card players pursue their "games of recreation."

If young men could look forward to the fearful havoc these practices make of virtue and morality, surely they would pause at the *first* step. The very entrance into such places is demoralizing. Familiarity with coarseness and vice, renders it less obnoxious. This is observable in the constant use of slang phrases, so common in California, as to excite remark only among strangers. The constant repetition of oaths; the concealment of the vice of Intemperance, under the name of "a smile" for a dram of whiskey, or a drink of brandy; the invitation to toss up, for a treat, are all so many instrumentalities of Satan against morality and religion.

The old Puritanical "notions" as they are now called rendering an individual's respectability doubtful, who frequented, or was even seen to enter groggeries and gambling houses, are much more to be desired in their restrictiveness than the careless latitude of the present day.

"I wish it was not the custom for every man one meets to expect you to take a 'drink with him,'" said a young man a few days since; whose breath denoted he was scarcely sincere in his wish.

"Why do you yield to a custom you believe to be injurious?" I replied.

"Simply because it is a custom, and it seems churlish to refuse."

A poor reason for a foolish act, yet how many are weak enough, thoughtlessly to incur a habit which ends in a rooted vice. The social errors which society recognizes, are more difficult to eradicate than those which wear a mask. Let the young lady consider it degrading to associate with gentlemen who are known to frequent saloons as places of recreation, and one great corrective is exercised, for the quiet and dignified influence of woman is more potent than she is herself aware of.

In the interior towns of California the influence of saloons is still more perceptible for evil than in the large cities. In these congregate all the idle, unemployed, and the class generally known as loafers. Beside these the business men, and very often even church members, "drop in" to meet those they wish to see for any particular object, instead of being sought in their own places of business, and thus is worn away any obloquy otherwise resting upon them. Boys invariably are to be found in them, and a card table and bar are the indispensible accompaniment of the saloon. Can any one question that these are schools of vice for the boys? During the late political canvass how many of these young minds were tainted by the constant betting going on between political opponents, day after day and evening after evening, always enforced with the invariable *drink*. Innocent recreation, as a preventive of crime, has of late, I am glad to see, become a topic in some of our leading religious papers, and the various Young Men's Christian Associations connected with different denominations, have provided and are providing reading rooms, and courses of lectures calculated to impress the popular mind. I have often wished some gifted and eloquent thinker and speaker, who has seen the devastating waste of morals engendered by saloons and their influence, would warn young men of the downward path whose entrance lies at their doors.

N.

The Heathen among us.—VI. Other Missionary Efforts in the State.

As already stated, Rev. J. L. Shuck labored for several years among the Chinese in Sacramento, and the mining counties of this State. His missionary school in that city was at one time large and flourishing, but when he left this State, it was discontinued.

A few years ago, a brave Christian lady of Sacramento, seeing the opportunity, and impressed with the duty of teaching the heathen around her, determined to establish a mission school for them in the church with which she was connected. One Sunday afternoon she went out in the street to gather scholars. With great difficulty she induced three or four Chinese to accompany her to the church; she left them for a short time to collect a few more, to make up a class. When she returned the second time, her first pupils had all disappeared. But she was not to be discouraged. She persevered in her good work, and God blessed her efforts as he always does those of faithful, zealous, working Christians, and in few months she had a large and flourishing Sunday School. It now numbers about 35 scholars, and still continues under her superintendence. Such a Christian woman is worth a hundred half-way, faint-hearted Christian men.

A mission school has been organized at Santa Clara by a lady, and still remains under her charge. It now has nearly 30 scholars, and, considering the small Chinese population of that town, has met with exraordinary success.

In August of the present year, Rev. Otis Gibson, who has been for ten years a missionary of the Methodist Church in China, arrived in this city, to organize a mission of his church to the Chinese in this State. By his energy and zeal he has infused new life in the work. He has organized a mission school in this city, and has awakened an interest in the cause in other churches. He purposes traveling through the interior of the State, establishing mission schools for the Chinese wherever he can.

A mission school for the Chinese has been established in the Episcopal Church of the Advent in this city. It has grown quite as rapidly as was expected, and promises to become large and successful. Other churches are moving in this matter, and some of them contemplate the speedy establishment of these schools.

Let the good work go on. Let all our churches be fired with a noble zeal and emulation not to be behind their neighbors in this holy work, until every one in our State, into which Chinese can possibly be drawn, has a mission school for their conversion.

C.

The Duty of the Hour.

Now that the political campaign is over, it is time to enter upon a religious campaign—a general effort for the millions of our countrymen. Political agitation is subsiding, and the thoughts of men are turning in other directions. It is the part of wisdom to seize upon the favorable moment, and direct them in the right channels. That reaction which follows intense excitement, affords an inviting occasion to present the claims of sacred truth. It is the time to give new emphasis to the Gospel message, to call back the thoughts of men to neglected duties, to set before them the claims of religion upon their time, their talents and their wealth, to make them feel that the chief end of man is indeed to glorify God and to enjoy Him forever.

A nation's well-being depends upon religion. Even human sagacity can see this. Even if political movements resulted—as they do not—in always placing the right men in the right place, there is but little security for them unless they are sustained by a sound public sentiment. The Gospel alone can hold political corruption in check, can insure peace, good order and industry, and all those elements which combined make a nation's wealth and its prosperity. The Church of Christ is the bulwark of the State, and the good pious man, is the best citizen.

What may not united Christian effort accomplish for a nation like this! A nobler field than our broad continent was never opened in the history of the world. How wonderful has been our national

progress. From the very beginning we have been led along by the guidance of heaven, even as the Israelites of old were led by the cloud and pillar of fire. Who does not feel his own littleness as he looks forward to the future, and contemplates the problem of our national destiny?

And what does this broad land need most? It needs above all else the Gospel of Christ. It needs Christian churches, active and prosperous. It needs Christian schools and colleges, that while they impart science and learning shall inculcate that fear of the Lord which is the beginning of wisdom. It needs Christian citizens, governed by a sense of duty, and sworn by the vows of their holy profession to do justly, to love mercy, and to walk humbly with their God. It needs Christian statesmen and legislators and judges, who will rule justly and in the fear of God. It needs a Christian public opinion which will make up for the want of political safeguards, and in the atmosphere of which vice and crime cannot live.

Let every member of the Church of Christ feel that something of that awful trust rests upon him. Let him "stand in his lot," and do his duty, in his own family, his own little neighborhood and community. Let him work for Christ, and pray while he works. Let him not forget that the Great Master of us all is calling him to "work to-day in his vineyard." Let him hearken to the cry which comes up from all our religious wastes, which demands that the rich shall give of their abundance, and the poor of their poverty, and all, of their prayers. This is the campaign to which we are summoned now, and let no man's political zeal in the past shame the coldness with which he commits himself to the noblest of all enterprises.—*Evangelist.*

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B. J. DORSEY,
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The Occident.

San Francisco, Saturday, December 26, 1868.

OUR FIRST YEAR.

With this number The Occident closes the first year of its existence. It has been a year of difficulties and experiments and labors such as are incident to the commencement of all religious papers, yet a year of satisfaction and success beyond what we anticipated at the beginning. We undertook its editorial management without experience, and distrusting our ability to furnish, week after week, what we well knew to be necessary that it might be a welcome and useful visitor in the families of our people. We were aware of the difficulty to be overcome, if the paper should be a proper representative of the several branches of the Presbyterian Church, from which it would receive a large portion of its support. We knew that, in proportion to the population on this Coast, a large number of papers had already been established and were striving for permanent position. Yet we believed Presbyterians deserve an organ here, and that they would sustain one, if such a one could be produced as would in any measure answer the wishes of those who have a commendable pride in our faith and polity and name, as a denomination. Against our will, and almost in spite of our remonstrance, we were put in charge of the enterprise, and while we are grateful for the co-operation we have received, and for the success by which we are encouraged, none of our readers are more conscious than are we of the many defects to which we plead guilty in the aggregrate.

Our chief reason for failure to accomplish all we hoped to do, is that we have been obliged to bring to the editorial room only the time and strength that were left after other and important duties had been performed. Our chief reason for the belief that it will be much more worthy of patronage during the year to come, is that we expect to place an editor in control of its pages within a short time, who will devote his whole time and strength to its demands.

To our subscribers, to a generous public, and to God, with gratitude for favor already shown, we commend The Occident for the year to come, and move on to its cares, its duties, and its rewards.

THE USES OF TRIAL.

A fruitless vine laments that it bears no clusters, yet bitterly complains of the hand which prunes its worthless branches, and digs about its roots. A wild brier-field would yield some valuable products, but when the bushes are cut off and burned, and the rough plow tears up their roots and mellows the soil for other seed, it groans, and bewails its fate, and thinks it hard that it should suffer such harsh treatment. There is need of patience. By and bye, the loaded vine, rejoicing in its luxurious fruitage, shall thank the hand which now it blames; and the waving harvests shall be the waste's testimony, that the fire and plow were the means of its higher worth.

We shall soon disappear. The lives we live will be forgotten, our names will be unknown, our very graves will be trodden upon by the generations to come. What we have done, and what we have suffered, will be of little consequence, except to ourselves; yet to us our short career will be full of momentous interest. The trials we endure will then be regarded as no small portion of our inheritance forever, for they will be changed into priceless blessings; and as we look back from eternity, nothing in all our life below will seem so intimately connected with its joys as the sorrows that were sanctified to us while we passed through them—those low places of humiliation, and suffering, and temporary gloom, where we were most trained for the skies.

The Historical Evidences of Christianity.

The internal evidence of the truthfulness of revelation will ever be the most satisfying to the great majority of Christians. It is to our deep moral want, our highest spiritual aspirations, what light is to the eye, sound to the ear, or food to the hungry. A soul thus inwardly fed and nourished, no more needs external proofs of its supernal origin than you do a treatise on optics to tell you when it is morning. "Who thinks of asking if the sun is light, observing that it lightens?" This intuitive discernment of its fitness and beauty is its highest certificate of divine origin. It is a voice the dullest may hear, and the lowliest understand. But you cannot, therefore, afford to neglect and despise the external evidences of Christianity. You need a basis of fact a historical basis, as an outward occasion and incentive to quicken and sustain your devotional feeling. A religion without such historical basis, to embody and perpetuate its vitalizing truths, will soon become vague, loose, and unsatisfactory. It will not be safe to forget the tree when you feed upon the goodly fruit that has fallen from its branches. Then, too, in the day of doubt, temptation, and fierce assaults upon your faith, you will feel the need of the great facts of revelation to steady and support you.

And then, again, the internal evidence you so highly prize is so intimately bound up and vitally interwoven with the historical records of Christianity that it must share their fate. Break the historic vase that contains the life of Jesus, and that life will evaporate out of the world. The traveler may admire the images of the Apostles carved upon Italian cathedrals, and the lovely Madonnas and splendid cartoons frescoed upon the ceilings, more than he does the massive architecture of the building. But how soon would these fine sculpturings and beautiful designs mildew and fade were the roof to become wind-shaken and leaky! All this sumptuous adornment would perish were those walls to crumble to decay. In like manner would all the moral perfection and glory of Christianity, that many now so ardently laud and admire, perish were the great temple of its historical credibility allowed to fall into ruins.

Then it should be borne in mind that the moral character greatly unfits them for duly appreciating the force and beauty of the internal and experimental evidences of Christianity. Sin blunts the perceptions, warps the judgment, and muddies the intuitions. Suppose some tourist should find in his European travels a fine piece of painting, which he claims to have been the work of Raphael. From the nature of the piece, the conception, the finishing, and the general style and tone, one familiarly acquainted with the genius of Raphael could frame an argument of great weight. But only an artist could make such an argument. Only an amateur could appreciate it. Many a man is competent to settle the high claims of the piece upon historical ground, by examining the character of the persons who had had it in custody, and the nature of the facts and traditions which are presumed to connect it with the name of the illustrious author, who could not feel the force of an argument resting upon a fine analysis of the picture as a specimen of high art.

This case, I think, is precisely analagous to the claims of Christianity. The moral perfections of God "shine in darkness," unless men will come to the light that their deeds may be reproved. It is an evidence that is "spiritually discerned." It is only those who walk with the Savior by the way, that feel their hearts inly burn as He opens the Scriptures.

It is only those who go up into the mount of worship, prayer, and trust, that ever see these blessed pages transfigured in the "glory of the only begotten of the Father, full of grace and truth." But we cannot safely trust the defence of Christianity to this kind of evidence, precious and glorious as it is to the recipient. It is too exclusive. It belongs to the consciousness of the individual, and cannot be made available for popular use. It is for this reason that we must not neglect or despise the worth of the historic evidences of our religion. It is a line of proof that lies level to every thoughtful mind. Men can weigh its external claims, examine its witnesses, sift its traditional authority, and scrutinize its documents, who would be unable fully to apprehend the weight of an argument built upon the conscious attestation of Christians.

The age in which our lot is cast especially demands that we give greater prominence to the historical evidences of Christianity than has been common among us. The battle of our day seems to be between a religion developed from the spiritual consciousness, and a religion derived from a historical revelation. We are told on every side to go up into the Mount of Vision and talk face to face with the Infinite Father for ourselves and not contentedly feed like imbeciles upon the crumbs that fall from Hebrew tables. Christianity is only an odorous blossom of the intuitions of the True, the Beautiful, the Good, and the Lovely, and each soul possesses in itself the germs of this efflorescence.

Our religious literature has felt the fascination of this idealizing tendency. It has been gradually forgetting the value of the historic basis and outworks of our faith in its zeal to expand and eulogize the moral forces of Christianity.

While we should not deny nor disparage the intuitional powers of the soul, we should not forget that our nature is not limpidly pure enough to rise unaided into a direct perception and communion with God. Earthly disturbances cloud our moral perceptions, and depraved tendencies drag the soul downward whenever it seeks to rise, and left to itself it must ever wander in painful uncertainty whether its powers are sufficient to achieve the ends of its being, until it sinks into the inaction of despair or indifferance. In order to restore the soul to the insight and fellowship of God a Redeemer, sustaining power is needed. In order that this Redeemer may be recognized as a proper object of love and trust he must come into our midst clothed with divine anthority, clad in human form and speaking to us the thoughts and purposes of God, in symbols of speech we can understand. That is, in short, he must be a historical person, grounding our faith upon a fixed unchanging historical basis. And now let us seek to produce a re-action against the attractive idealism which would reduce all religion to a phase of religious consciousness, a sort of sultry, tropical mist that rises from the mind, whisked by every capricious breeze into every imaginable shape, by constantly asserting on every occasion, the great historical facts of Revelation.

W. McK.

We publish with The Occident this week, a Title Page and Index, for convenience in binding.

Current Literature.

The Philosophy of Domestic Life.

Dr. W. H. Byford, of Chicago, has written, and Lee & Shepard of Boston, have published a little book with this little, which a hasty and cursory reading inclines as to please. It is evidently written under the conviction that such a work is needed, not merely that it will sell, and the author while saying many curious things, in language very direct and unequivocal, gives the impression of both ability and honesty which should always accompany a book of this kind. He informs us at the outset, with what feelings he undertook the work. "I have for a long time been convinced, by a somewhat intimate acquaintance with society in almost all its phases, that there is no methodized knowledge, among the people at large, of the principles which govern our Domestic relations, and their relative importance as compared to our other positions toward each other; and as a consequence, the purity and efficiency of the family are becoming less, constantly. It is my purpose, therefore, to set forth first, the general ideas which are recognized in our political, legal, and family relations; second, their absolute and relative importance to us, immediately and collectively; and third, to insist upon proper educational reform, whereby the wrongs that are so rapidly establishing themself may be righted, and prevented in the future." The book consists of ten Chapters, having a logical connection with each other, and presenting the subjects indicated in the above programme so that they can be understood, at least. Our feeling, when reading it, was that it might be useful to multitudes, who really seems to have no just idea of the dignity and value of the family relation, and that it would be an excellent body of advice for those who are beginning wedded life. In youth we feel but little interest in domestic affairs, and therefore few persons have informed themselves with reference to them, even when contemplating marriage, and thinking about a home. The attempt to remedy this ignorance, and to give all the benefit both of experience and study should be commended. Sold by Bancroft & Co.

Appleton's Juvenile Annual.

So many worthless books in gaudy binding and with attractive illustrations are offered for sale just now for Holiday gifts, that one scarcely expects to find a volume that he can safely give to his children, unless in the list of known and standard works. The addition has special value, therefore, if one can be recommended as both pleasing and instructive, and such a book is furnished by the Appletons, as their Annual for 1869. That it should be elegantly bound would be expected since it is issued by these well known publishers, and there is not an objectionable sketch or story in it, while many of them convey reliable information upon natural history, and other subjects. Nor is the style that of feeble variety so common in Holiday books. But whether the theme is some animal or fowl, or the ascent of the Jung Frau' or the Fellahs of Egypt; or sponge-fishing, or Advice to a Bear, the language is worthy of im itation, and the vivacity and variety cultivate the taste and impress the facts related. The illustrations are unusually fine, also, and a father who hands the beautiful volume to his son, or daughter, is not obliged to apologize to himself, if not to them for giving them mere trash as a present. It may be bought of H. H. Bancroft & Co.

LITERARY ITEMS.

The Invention of Envelopes.—It is related in *The Stationer*, that these conveniences were first introduced as follows: About 40 years ago there lived at Brighton, in England, a bookseller and stationer of the name of S. K. Brewer, and he used to place in his shop window piles of paper, beginning at the largest, up to the then smallest size, 16 mo.; but to finish off the pile he cut cards, so as to bring them up to a point. Ladies used to go in and ask for that "dear little paper," which induced him to cut paper in small sizes. Then came the difficulty of the place for address; and the result was he invented the envelope, and had metal plates made for cutting them to shapes and sizes. This just pleased the ladies, and orders came to him for the little paper and envelopes from all parts. This at length became such a demand upon his time that he got Dobbs & Co., of London, to make them for him. Such was the beginning of the envelope trade, now extending over the world, and in which millions of dollars are invested.

Here is a curious inquiry: "Which is correct—learning by *heart*, or learning by *art?* The former is the usual expression, but it is by no means clear that it conveys the intended meaning. He who compresses words, or sentences, or aught else, upon his brain by rote, as it is called, uses some acquired or instinctive trick of memory for the purpose. Schoolboys, actors, singers, and their likes, have various artifices for committing matters to memory, and their learning is by *art;* the heart has nothing to do with it. If learning by heart means anything at all, it certainly signifies a principle the very opposite to that it is used to designate, the profound acquirement of knowledge, the understanding of facts and experiences without regard to the symbols by which they are presented to the mind."

A change in a firm so long and widely known as that of Ticknor & Fields is an event of considerable interest. Thousands of volumes, many of them the choicest productions of the times, have made the firm-name literally a household word. The house was founded in 1833, and the firm was then Allen & Ticknor, so that the name of Ticknor, father and son, has been connected with it for thirty-five years. It now gives place to another. The new house is Fields, Osgood & Co. Mr. Osgood has been connected with the firm for four years, and has done much to give it its present reputation and success.

Good Advice.—James Redpath, in a paper on "Ethics for Occasional Contributors," published in the *Round Table*, thus tells how to write a successful newspaper article:—"The great secret of successful newspaper writing consists largely in the mastery of the difficult arts of beginning and leaving off. To excel, you must write an article as you take a plunge bath in winter—jump in, all over, instantly, and out again, and off, without wasting a sentence or a syllable." Our contributors are requested to take notice that we endorse these directions.

Educational.

Improving as Parents.

In all work, there should be improvement on the part of the worker. In every relation of life men should grow more perfect in the discharge of duty. This principle is fully recognized in most of its applications. The painter ought to improve in painting. Because we so fully feel this, we experience surprise as we read of Benjamin West, that "he composed, in his ninth year, a picture which, 67 years afterward, in the plenitude of his fame, he asserted, contained touches never subsequently surpassed by him." The poet ought to improve in the character of his poetry. Hence the growth of the genius of Shakspere even becomes a legitimate object of study; and judgments like the following are not impertinent: "Richard III is one of his earlier characters, and, though excellent of its kind, its excellence has been approached by other dramatists." "The meridian of Shakspere's power was reached when he created Othello, Macbeth and Lear." The instructor, also, ought, as one has said, "to enlarge his own foundations perpetually, as a scholar and as a teacher." And all feel that it is a reproach to the profession if such a question as the following must be answered in the affirmative: "Do not many of even our so-called higher professional teachers, like the mass of our other educated men, come to be quite stationary in all elements and forms of mental advancement, at a very early period?"

So much, then, for the accepted applications of this principle. But there are others not acknowledged so freely. One of these is that of parents in the training of children. We feel that the artist ought to improve in his fine art; the poet in his poems; and the teacher as a teacher; but we do not concede to ourselves as easily that the parent should in like manner grow more and more perfect as a parent? Do we expect little Septimus to be much better trained than his big brother? And yet, why not? Is the training of the young not an art? If an art, is it wholly a lost one? If known, should not those who practice it, like other artists, constantly improve upon earlier efforts? C. R. C.

Napa Seminary.—The Napa Ladies' Seminary under the direction of the Misses McDonald, assisted by a corps of able teachers, concluded, on Wednesday of last week, its second half-yearly session for 1868. The examinations and exhibition were of the usual character and interest, reflecting the highest credit on both pupils and instructors. The institution is deservedly growing in popularity. W.

School at the State Prison.—A school has been organized at the State Prison, which is proving very successful. 65 scholars joined the school at the commencement, on the 6th, and the attendance has already reached 125. The pupils are of all ages, and most of them seem anxious to learn. This is an important enterprise and there ought to be no difficulty in obtaining funds for carrying it forward.

Personal.

Rev. Jacob Knapp, Dr. J. B. Thomas, Hons. A. A. Sargent, F. M. Pixley, Thomas Fitch, Gen. McCook, Col. Coey, and E. G. Waite, sailed for New York on Tuesday.

Dr. Rowell, Health Officer, after contact with virulent cases of small-pox, disinfects his clothing by carrying a vial of chlorine. Strange that the disease does not disappear!

Rev. Dr. J. B. Thomas lectured for the benefit of the Sabbath School in San Jose last week. He preached his farewell sermon on Sunday evening.

Elders C. C. Riley and F. C. Richardson, says a correspondent of the *Evangel*, will serve as evangelists in Oregon during the coming year.

Hon. Newton Booth delivered the fourth lecture of the Y. M. C. A. course, on "Morals and Politics."

Rev. H. H. Rhees has resigned as pastor of the Baptist church in Marysville.

Rev. J. V. Lentell has been called to the Baptist church at San Pablo.

General Selections.

Rural New England Fifty Years Ago.

Being the elder son of a poor and hard-working farmer, struggliug to pay off the debt he had incurred in buying his high-priced farm, and to support his increasing family, I was early made acquainted with labor. I well remember the cold summer (1816) when we rose on the 8th of June to find the earth covered with a good inch of newly fallen snow,—when there was frost every month, and corn did not fill till October. Plants grew very slowly that season, while burrowing insects fed and fattened on them. My task for a time was to precede my father as he hoed his corn, dig open the hills, and kill the wire-worms and grubs that were anticipating our dubious harvest. To "ride horse to plow" soon became my usual vocation; the horse preceding and guiding the oxen, save when furrowing for or tilling the planted crops. Occasionally the plow would strike a fast stone, and bring up the team all standing, pitching me over the horse's head, and landing me three to five feet in front. In the frosty autumn mornings, the working teams had to be "baited" on the rowen or aftermath of thick, sweet grass, beside the luxuriant corn (maize,) and I was called out at sunrise to watch and keep them out of the corn while the men ate their breakfast before yoking up and going afield. My bare feet imbibed a prejudice against that line of duty; but such premature rising induced sleepiness; so if my feet had not ached, the oxen would have had a better chance for corn.

Burning charcoal in the woods, south and southwest of us, was a favorite, though very slow, method of earning money in those days. The growing wood, having no commercial value, could usually be had for nothing; but the labor of cutting it down and reducing it to the proper length, piling it skillfully, covering the heaps with sods, or with straw and earth, and then expelling every element but the carbon, by smothered combustion, is rugged and tedious. I have known a pit of green wood to be nine days in burning, and every pit must be watched night and day till the process is complete. Night-watching by a pit has a fascination for green boys, who have hitherto slept soundly and regularly through the dark hours; but a little of it usually suffices. To sit or lie in a rude forest hut of boards or logs, located three or four rods from the pit, with a good fire burning between, and an open, flaring front looking across the fire at the pit, is a pleasant novelty of a mild, quiet evening; and many a jovial story has been told, many a pleasant game of cards, fox-and-geese, or checkers, played, and (I fear) some watermelons lawlessly purveyed from neighboring fields and gardens by night—watching charcoal-burners. But the taste for turning out, looking for and stopping the holes that are frequently burnt through the covering of the pit, is easily sated; while a strong wind that drives the smoke of fire and pit into the open mouth of your shanty, and threatens to set fire to the straw flooring on which you recline, is soon regarded as a positive nuisance, especially if accompanied by a pelting storm. In a wild night your pit breaks out oftener than in calm weather, requiring constant attention and effort to keep it from burning up altogether, thus consuming the weeks of arduous toil. And after a week of coal-burning, you find it hard to return to regular sleep, but hastily wake every hour or so, and instinctively jump up to see how the pit is going on.

Picking stones is a never-ending labor on one of these rocky New England farms. Pick as closely as you may, the next plowing turns up a fresh eruption of boulders and pebbles, from the size of a hickory-nut to that of a tea-kettle; and, as this work is mainly to be done in March or April, when the earth is saturated with ice-cold water, if not also whitened with falling snow, youngsters soon learn to regard it with detestation. I filially love the "Granite State," but could well excuse the absence of sundry subdivisions of her granite.

"Hop-picking" was the rural carnival—the festive harvest home—of those old times; answering to the vintage of southern France or Italy. The hop matures near the first of September, when the vines are cut near the ground, the poles pulled up, and laid successively across forked sticks lengthwise of a large bin, into which busy fingers from either side rapidly strip the hops—each pole, when stripped, being laid aside and replaced by another. The bin having been filled, the hops are drawn to the kiln, where they are cured by exposure for hours to a constant, drying heat from a charcoal fire below; after which they are pressed, like cotton, into bales so compact and dense as to defy easy disintegration. The pickers are mainly young women—the daughters of neighboring farmers—and the older children of both sexes; while the handling of the poles demands masculine strength and energy; the work is pushed with ardor, often by rival groups, employed racing to see which will first have its bin full. The evenings are devoted to social companionship, and rustic merry-making; friends drop in to enjoy and increase the festivity, and if hop-picking is not now an agreeable labor, despite the sore eyes sometimes caught from it, then rural life in hop-growing districts has lost what was one of its pleasantest features half a century ago.—*Horace Greeley.*

Hidden Power Developed by Excitement.

All men are conscious of the operation, and of the opening up, in some of the faculties, of great powers which do not belong to their ordinary exercise. For example: There are few who have not known of the swell and energy there is in anger, and how much more every part of a man's nature seems to be intensified under its influence. A man in the ordinary drawl of a good-natured life seems half the time not a man, but when he is roused up by an indignation that touches him to the bottom, he feels as if he had in himself the being of at least twenty men—such is the energizing power of even so low a passion as anger. The power of fear, and the irresistibleness with which it controls the whole mind, is also well known. So with the exhilaration of hope and cheerfulness. When some surprising good news breaks upon us, how are we lifted above all aching and complaining. There are hours, in the experiences of men, when they feel that all the world could not hurt them, so happy and blessed are they. These are single instances of what surprising power there is hidden in the faculties, that does not ordinarily show itself, but that does come out once in a while, showing that it is there, and showing that when developed it has a scope and a power that does not belong to its ordinary development. Men are conscious that in their higher moods, the faculties when excited, display and open up ranges of power, and create experiences which they never would have suspected, judging from the average experiences of ordinary life; and hence it is that men seek this exhilaration. It may seem very strange to say that dissipation itself and the revelries of life are only blind and stupid reachings after this higher life; but it is so. Men are conscious that there is brought out by ordinary influences, and they are all the time seeking in blind, crude, and often mischievous ways, to touch that secret, inward power, and bring it out. They seek it, it may be, wrongly, and bring out the lower power, or they may seek to bring out the true power by wrong agencies, or they may bring it out in unregulated ways; but after all, the strife shows that there is in mankind a consciousness that there is a hidden, inward, mysterious power greater than that which belongs to common every-day life. This is the motive of the chase; this is the motive of war.

A man that is in the tide of war—especially an old chief—has a consciousness of manhood a thousand-fold more than would belong to the dullness of an insipid peace. And it is not cruelty that leads men to love war—it is excitement; and it is not simply ordinary excitement, but it is the excitement that discloses to them depths of power, and evidences of manhood far greater and richer than belong to the lower levels. I perfectly understand how old warriors despised men of peace as ignoble, because, when *they* tried peace they were stupid, and when they tried war they were opened up into a manhood, low in its moral character, to be sure, but it was full of sensations and experiences of conscious powers and dignities that did not belong to ordinary life. So men seek dissipation, and the stimulation of opium, of tobacco, in certain stages, and of alcoholic drinks. They thus seek to get out of themselves more than there is of ordinary life. They are feeling in this way after this evidence of power that there is in every man. It is said that modern society lives on excitement, and it is made a criticism. The civilization and the power of a people are measured by the amount of excitement they generate. An individual, or a community that can generate but little excitement, is low down in the scale, and is not far from the savage state; and communities that can generate the most, and stand the most, are highest in the scale. It should be said rather, that mankind have a confused consciousness of the stores of pleasurable excitement within themselves, and that they ignorantly seek to develop it by irregular and wasteful methods. But these very irregularities point to a great moral truth, that there lies folded up in man a power which, when developed, immeasurably augments his being, and makes him thoroughly the master of his hours, of his place, and of his circumstances; if he could wear it at all times, he would always be so, but he is so as long as he wears it.—*H. W. Beecher.*

Religion in our Colleges.

In Scotland the Established Church long claimed an authority over the colleges, and over all their teaching, and provided a form of religion. I can testify that it was little more than a form, and this not always the form of sound words. For years the control of the Church of Scotland over any thing but the theological professors has been taken away, and with it all that remained of the form has disappeared; and now the Scottish colleges profess to give nothing more than secular instruction, men of piety always seeking to imbue their whole teaching with a religious spirit. The keen battle being at present fought in Scotland is likely to terminate in the same issue. But good men, concerned about the religion and morality of young men, cannot allow things to continue in that state. How, then, is religion to be grafted on State colleges open to all, whatever their religious profession? I have thought much on this subject, and labored with some success to realize my idea in Belfast. Let the State provide the secular instruction, and the churches provide the religious training in the homes in which the students reside. But passing from foreign topics, this College has had a religious character in time past, and it will be my endeavor to see that it has the same in time to come. Religion should burn in the hearts, and shine, though they wist it not, from the face of the teachers; and it should have a living power in our meetings for worship, and should sanctify the air of the room in which the students reside.

And in regard to religious truth, there will be no uncertain sound uttered within these walls. What is proclaimed here, will be the old truth which has been from the beginning; which was shown in shadow in the Old Testament; which was exhibited fully in the Old Testament as in a glass; which has been retained by the one Catholic Church in the darkest ages; which was long buried, but rose again at the Reformation; which was maintained by the grand old theologians of Germany, Switzerland, England, and Scotland, and is being defended with great logical power in the famous theological seminary with which this college is so closely associated. But over this massive and clearly defined old form of sound words I would place no theological doctor—not Augustine, not Luther, not Calvin, not Edwards, but another, and far fairer face, lifted up that it may draw all eyes toward it—"Jesus, at once the author and the finisher of our faith."

A religion of a neutral tint has nothing in it to attract the eye or the heart of the young or the old. I believe that the religion which can have any power in moving the minds and moulding the character of students, or of others, must be the pure evangel of Jesus Christ. But you will expect of one descended from the old Covenanter stock, who fought so resolutely for the rights of conscience, and whose blood dyed the heathen hills of Scotland; from one who was brought up in a district where there are martyr's graves in every churchyard; from one who was connected for so many years with the Irish system of national education, which allows no one to tamper with the religious convictions of pupils—that he shall

take care that every one here shall have full freedom of thought; that whatever be his religious creed or political party—be he from the North, or be he from the South, be he of a white or a dark color; he shall have free access to all the benefits which this College can bestow; and that a minority, nay, even a single conscientious individual, shall be protected from the tyranny of a majority, and encouraged to pursue his studies without molestation, provided always that, not being interfered with himself, he does not interfere with others.—*Dr. McCosh's Inaugural.*

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Some sudden, terrible calamity,
Some last, decisive blow of fate,
The loss of reputation, of estate,
Of those thou lovest, of health, of happiness,
And still remainest patient and composed—
That is necessity laid on thy soul;
The suffering of violence humbles thee,
But if thou bearest all the lesser cares,
Burdens and torments of each passing day,
Nor feel'st them bitter—if, serene and strong,
Thou bearest little trials, blessing God,
That, only that, dear soul, is greatness, strength,
Collectedness of spirit, godly walk.
For little griefs thou *mightest* not endure,
But scorn them, prove thyself inferior
Ev'n to thy destiny. Then use, O heart,
Courage and strength, mildness and cheefulness,
When only thou canst do it; in little things.

—*Evangelist.*

Growth in Grace.

Growth is the law of life. The plant that lives, grows, the tree that lives spreads its branches wider, lifts its head higher, makes its shade richer and deeper while it grows. The child that lives grows. He creeps, walks, works, and becomes a man in muscle, nerve, and noble deeds. Spiritual life in the soul follows the law of natural life in the body, in the tree, in the plant. It grows and develops.

At first spiritual life is but a spark of grace, as it were, then it becomes a live coal, and then a vitalizing flame. At first it is seed sown in the garden of the heart, then it is the tender "blade, then the ear, and the full corn in the ear." It is a little leaven hid in three measures of meal which goes on leavening until the whole lump is pervaded. Faith, which is an element of the spiritual life, feeble at the first, becomes strong through exercise and conflict. Hope brightens by experience, and love warms and glows in the discharge of duties enjoined by the author of this new life.

The grace of Christ in the heart reveals itself in the outward life of the Christian. His walk will become more circumspect. "The path of the just is a shining light, which shineth more and more unto the perfect day." His knowledge shall increase. "Then shall ye know, if ye follow on to know the Lord, and his coming unto you shall be as the early and the latter rain unto the earth." His works shall become richer in spiritual power, so that "others seeing your good works shall be led to glorify your Father which is in Heaven."

Growth in grace, Christian reader, it is well to remember, is a *gradual* work. It increases little by little. This is the general law. There are some exceptions to show the working of God's mighty power, but these rare exceptions only establish the rule more fully and should lead Christians to put confidence in the usual mode. And it is usually important to remember the simple arrangements by which it is usually attended, to wit: "They that wait on the Lord renew their strength." "Wait on the Lord and He shall give thee the desires of thy heart."—*Christian World.*

What I Have Seen.

I have seen a woman, professing to love Christ more than the world, clad in a silk dress costing $75; making up and trimmings of same, $40; bonnet, $35; velvet mantle, $150; diamond ring, $500; watch, chain, pin, and other trappings, $300; total, $1,100. I have seen her at a meeting in behalf of homeless wanderers in New York, wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and when the contribution-box came round, take from a well-filled porte-monnaie, of costly workmanship, *twenty-five cents* to aid the society formed to promote their welfare. Ah, thought I, dollars for ribbons, pennies for Christ.

I have seen a man who had long been a member of the visible church, rush to his business after a hastily-swallowed breakfast, without a prayer in his family for God's blessing through the day, spend hours in the eager pursuit of that which perishes with the using, speaking not a work save of stocks and bonds and mortgages, and when business hours were over return to his home exhausted and petulant, turn from a sad story of want and suffering with, "I am tired and cannot hear it!" I have seen him sleep away his evening without a pleasant wore for either wife or children, and retire to rest with no more apparent thought of God his Maker, than if his meeting him at the last great day were an idle tale. Ah, thought I, days and years for mammon, but not a moment for Christ.

I have seen a young lady who had taken the solemn vows of God upon her, rise late in the morning, and without time for more than a hasty word of prayer, go forth to shop, drop in to chat with friends, come home home to dine, go out again to ride, and return to make an elaborate toilette for an evening party, pausing longer over the great question, "What shall I wear?" than her conduct seemed to evince she had over, "What shall I do to be saved?" I have seen her when asked to take a class of young immortals in the Sabbath School, to point them to the Savior she had vowed to honor before the world, shake her head and answer, "No, I cannot; I have no talent for that kind of thing." Ah, thought I, is there not danger that at last she will find that like the foolish virgins she has no oil in her lamp?

I have seen a professedly Christian mother more wrought up by the mud brought in upon her carpet by her boy's shoes than over the lie which sullied his conscience, and proclaimed him a coward. I have seen her exhibit more anxiety, when detained from church, to hear from her daughter's lips how this and that one was dressed, than what the man of God said concerning the great themes of death and eternity. Ah, thought I, will she, through her instrumentality, find these children at the right hand on the last great day?

Young Folks.

Stones and Glass Houses.

Harry Owen was an only child, and of course but little used to the society of other boys; and, in consequence, his cousins at Clifford fancied he must be girlish, which was far from being the case, his parents having taken much trouble to make him bold and manly. This was his first visit to Clifford; and no doubt, he was a little shy amongst his cousins to begin with, as they were almost strangers to him. The three Ainslie boys—Eustace, Willie and Alick—commented freely, when alone, on the manner and appearance of their cousin.

"He's up to nothing," said Eustace, "better call him missie."

"He's good at foot-ball, though," said Willie.

"And a first rate runner," chimed in Alick. "Why Eustace, he beat you out and out, and yet he's nearly two years younger."

Now, one of Eustace's great failings was the belief in his own cleverness. He liked to be considered first in everything, and being the eldest was accustomed to be looked up to. So he colored as his brother spoke of Harry having won the race; and not being able to deny the truth of it, he changed the subject by saying,

"For all that, I maintain he's a muff, and will be frightened in the dark for fear of ghosts."

The remark called forth a laugh, and the boys separated; but Eustace sat revolving a plan whereby to test his cousin's bravery. His anger about the race had passed, and now he thought more of the fun of playing off a joke on his cousin than any other thing.

The room in which Harry was to sleep was one adjoining that which the boys occupied, and a broad ledge outside ran in front of the two rooms, and when a young companion slept there, it was often a great play of the boys to run from one room to the other by the outer ledge, rather than by the passage—entering by the windows instead of the door.

Now, Eustace's plan was this: to test his cousin's bravery by the well known foolish trick of a pumpkin scooped out, with a light inside, availing himself of the outer ledge to reach the window of his cousin's room. Harry was a town boy, and, so Eustace thought, less likely to know the trick.

During the evening the conversation turned on ghosts, and Eustace tried hard to find out if his cousin was really the coward he fancied him; but he could make nothing of him. He listened to their talk, joined in it, told some stories he had heard, but not one word of his own belief.

Night came; the boys retired to rest; and Eustace, pulling out from a secret nook his pumpkin, with the candle in it, initiated his little brothers into the trick he was going to play. Like all boys, they enjoyed the idea of a joke, but still persisted that they did not believe Harry would be frightened one bit. Had they seen the earnest way in which, ere going to bed, Harry Owen knelt in prayer, seeking the protection of his Heavenly Father through the coming night, and heard him repeat to himself the words of the text, "The angel of the Lord (even Jesus) encampeth round about them that fear Him, and delivereth them," they would have known that he possessed a strong Deliverer from all foolish fears.

The pumpkin was all prepared, cut into a fearful-looking face; the candle was lighted, and Eustace, covering himself up in a white sheet, making, as he said, as good a ghost as Professor Pepper's, set off along the ledge, followed by his brothers, who were secretly hoping that Eustace would find himself mistaken as regarded Harry's cowardice. On they slipped, suppressing their inclination to laugh. Harry's bed faced the window, so that as he lay in the dark, the lighted face, with the large holes for the eyes, glared on him. We will not say that, for one moment, at the unexpected sight, the boy's heart did not beat more than usually quick; but it was for a moment only. The trick of the pumpkin was new to him; but an instant's thought convinced him of the folly of fear. He rose quietly, and boldly advancing to the window, threw it up so unexpectedly that Eustace dropped the pumpkin in alarm, and fled, leaving his long sheet behind him.

"There was no cowardice yonder," said his brothers; "as brave a little fellow as ever lived. But what a goose you were, Eustace, to drop the pumpkin! Why he'll get it and show it to Mr. Maxwell or papa, and we'll get into a scrape about it. I wish you had never tried the joke at all."

In the meantime, Harry had picked up the pumpkin and examined it, laughing the while at his cousin's absurd appearance as he ran off; then, folding up the sheet and putting out the lighted candle, he stepped into bed and went to sleep. In the morning he took the pumpkin and the sheet and gave them to Eustace, only saying,

"You've hardly pluck enough for a ghost, Eustace. You should try some other character."

Eustace felt thoroughly ashamed; but his brothers said, "Harry was a regular good little fellow, never to say a word to Mr. Maxwell or papa about the story."

Two days passed; the cousins got on well, and Harry was rising even in the estimation of Eustace.

Harry had quite forgiven his cousins; indeed, he had always looked on the story merely in the light of a joke. But he liked a piece of fun as well as any one, and was resolved to play off a trick on Eustace in return. Now, he was not long in discovering that Eustace's besetting sin was vanity, and laid his plans accordingly.

The game of the menagerie was a new one to the Ainslies, and Harry volunteered to teach them it. Calling his cousin Edith to his aid, and telling her the secret of the game, he obtained what was necessary. A large mirror was set behind the window-curtains of the parlor where the children played, and the curtains were closely drawn over it; a chair was placed in front of it, in which the visitors to the menagerie were requested to be seated. Edith and Harry were the show people, and the others were only admitted one by one; but once initiated into the mystery, they were allowed to remain to see the amazement of the new comer. Eustace was purposely left last, so that all might see his surprise. Slowly he walked in, glancing at the assembled company—his brothers, cousins, and sister, Mr. Maxwell, papa and mamma. He seated himself as desired; listened as Harry and Edith told him that, "concealed behind these curtains was one of the most wonderful menageries ever seen; he had only

to name any animal in the world, and it should be shown to him; but only one at a time could be seen. Now, sir, do us the honor of telling us what animal you desire to see."

Eustace thought for a moment, then said:

"At present I particularly wish to see a donkey."

The curtains were quickly drawn aside, and there, reflected in the mirror Eustace saw himself! A loud peal of laughter broke forth, and exclamations of, "Look at the donkey! look at the donkey!" were heard. Eustace colored scarlet, and muttering something about childish nonsense, coupled with the name of Harry Owen, he left the room, and, refusing to join the children in any more games, sat and sulked as we have described him.

Was he not very silly to give a joke and yet not be able to take one? Such was the question he began to put to himself, after Mr Maxwell's words. Do what he liked, he recalled the fable of the stork and the fox, and how foolish he had thought the fox, and how he had been as bad, nay, more silly than Reynard. You see, the fox had thought it would be a good joke to ask the stork to a dinner, where all the food was minced meat served up on an earthen platter, from which he knew the stork could not eat. The stork said nothing; and when Reynard taunted him with eating so little, he merely said he was off his food, but invited Reynard to dine with him the next day. Reynard was delighted to go, for he knew that his friend kept a store of dainty meat.

"And none can think the stork to blame,
To push the joke so far;
But all they had for dinner, came
Served in a long-necked jar!"

The fox was much abashed, and sorely disappointed; but at least not so foolish as to be sulky, as Eustace had been. Eustace saw his error now; and determined to make amends, put on his cap, ran down to his companions, and boldly went up to Harry and asked him to forgive him for so foolishly taking ofience. And the next time that Mr. Maxwell entered the school-room, he found it vacant, and saw with pleasure that Eustace was joining heartily in the sports of his companions, having learnt a lesson from the proverb, "Those who live in glass houses should't throw stones;" somewhat equivalent to the Scripture one—

"Whatsoever ye would that men should do to you, do ye even so to them."

"There is a rule I think the best,
Which *you* should also make one,
That man should never give a jest
Who can't with patience *take one.*"

—*School Day Visitor.*

GO TO SLEEP EARLY.—Many children, instead of being plump and fresh as a peach, are as withered and wrinkled as last year's apples, because they do not sleep enough. Some physicians think that the bones grow only during sleep. This I cannot say certainly; but I do know that those little folks who sit up late at nights are usually nervous, weak, small, and sickly. The reason you need more sleep then your parents is because you have to grow, and they do not. They can use up the food they eat in thinking, talking, and working, while you should save some of yours for growing. You ought to sleep a great deal; if you do not, you will in activity consume all you eat, and have none, or not enough, to grow with. Very few smart children excel, or even equal, other people when they grow up. Why is this? Because their heads, if not their bodies, are kept too busy; so that they cannot sleep, rest, and grow strong in body and brain. Now, when your mother says, Susie, or Georgey, or whatever your name may be, it is time to go to bed, do not worry her by begging to sit up "just a little longer." But hurry off to your chamber, remembering that you have a great deal of sleeping and growing to do to make you a healthy, happy, useful man or woman.—*Rural New Yorker.*

The Little Lamps.

I know two or three boys and girls who have, I hope repented of their sins, and given their hearts to God; and I want them to remember now that they are like little lamps, that hold the precious light of God's grace.

In ancient times lamps, with oil in them, were lighted and placed on candle-sticks. Some of these lamps were very costly and beautiful, and rested upon tall, golden candle-sticks, ornamented with precious stones; others were small and plain, and placed on coarse, cheap candlesticks; but all were for the same purpose—to give light to those around them.

Now, every child who has grace in his heart is a lamp. He may be a very plain and humble one, and his situation in life may be plain and humble too; but he is to give light to those around him—not by talking and preaching, not by reproving others, but simply by acting right. He is to show by his own conduct that he has light in him; he must be humble, for he is simply the plain little lamp; but he has the grace of God in his heart, and he is to let his light shine that "others, seeing his good works, may glorify not him, but God."—*United Presbyterian.*

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Also, a large assortment of Sunday School Libraries and Hymn Books, including THE HYMNAL, Presbyterian Psalmodist, Presbyterian Juvenile Psalmodist and Children's Praise, to which the Publishers call the attention of

SUNDAY SCHOOL TEACHERS AND OFFICERS,

And of all who desire books in any of these departments. All such are requested to call and examine the publications of the Presbyterian Board at the Depository for the Pacific Coast, which has been established at the store of

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Norway and Bar Iron, Cast, Plow, and Toe Steel, Boiler Tubes, Gas Pipe, Fixtures, and Rivets; Case-hardened and Capp d Half and Full Patent Carriage and Coach Axles. Also, Concord, Kinsley's, and Boston Axles, Bright and Tempered Warranted Springs, Bolts, Files, Rasps, etc., which we offer at Lowest Market Rates. Country orders solicited.

Corner of Battery and Bush streets, San Francisco, and 93 I St Sacramento.

HYATT'S HAND-BOOK OF
Grape Culture in California,

Giving full and specific directions as to where, how, and when, to plant and cultivate a vineyard.

As the season is approaching for those who purpose going into the culture of the vine anew in California, or for those who wish to extend their vinicultural operations to make preparations therefor, they can find no better aid, and no source of information more valuable than to consult this highly approved Hand-Book of Grape Culture.

Following are some of the testimonials that have appeared in commendation of this useful and indispensable work:

A committee of the late Fair of the Mechanics' Institute of San Francisco, to which the work had been referred, speak thus:

"Your committee have examined Mr. Hyatt's Treatise on the Culture of the Grape, and believe it to be the BEST HAND-BOOK published on that subject for California vine culturists, and for which they recommend a Special Premium."

The California State Agricultural Fair, of 1867, awarded a Diploma to the author of this work, and also the San Joaquin Valley Agricultural Fair, at the same season.

OPINIONS OF THE PRESS.

The following are brief extracts fron some of the elaborate notices of this work:

The San Francisco *Daily Evening Bulletin* says:—"The book contains a choice collection of the best foreign and native varieties of the grape cultivation in California especially, as well as at the East. The many excellent works on Grape Culture in the Atlantic States are of little or no value in California, where an entirely different system and practice are necessary in vine growing and wine-making. This Hand-Book is intended to supply this deficiency. The author has taken great pains to investigate this subject, and to aid in the improvement of viniculture in California. Its appearence is timely, and it can hardly fail to meet a large and ready sale. It is attractively printed and elegantly bound."

Sacramento Union—"Hyatt's Hand-Book of Grape Culture is a California production that will probably meet a common want. The author takes the experience of the most noted vine-growers in the State as the warrant for his conclusions and suggestions, turns to account the recorded results of experiments made by the pioneers of this branch of industry, and in addition to giving full and minute instructions in regard to the planting of vineyards and the manufacture of wines, presents statistics which will enable the beginner to calculate the probable profits of successful grape culture."

The *Mountain Democrat*, whose editor, Hon. D. W. Gelwicks, is the present State Printer of California, speaks thus:

"HYATT'S GRAPE CULTURE.—We have received from the publishers, H. H. Bancroft & Co., San Francisco, a copy of this interesting and valuable work—a work greatly needed on this coast, and which every grape-grower should purchase. We sent it to a gentleman well known in this community, for his examination—a gentleman familiar with the subject, and largely engaged in the culture of the grape. He gives it the following cordial endorsement, and his endorsement ought to secure it a large sale:

'The limited time in which to examine Hyatt's Grape Culture, published by H. H. Bancroft & Co., San Francisco, has been sufficient, however, to satisfy me that it is a work which every grape-grower should have. No matter how well fortified we may be in our own experience and theory, we must acknowledge that we may adopt many of the author's ideas and suggestions with profit. The merit of the work certainly bespeaks for it a ready sale.

Respectfully, CHAS. P. JACKSON.'"

The Golden Era: * * * "With this book in his hand, the intelligent agriculturist can engage in the business of grape culture with almost the same chance of success as one who has bought his knowledge by expensive experience. * * * The practical information contained in the book would cost many hundred dollars to obtain in any other way. We predict for it a ready and rapid sale."

S. F. Daily Dramatic Chronicle: "The book is emphatically a California production, being written by T. HART HYATT, of this city, editor of the *Rural Home Journal*, and bearing the imprint, San Francisco: H. H. Bancroft & Co. It contains a large amount of valuable information, and should be in the possession of every vine-grower and wine manufacturer in the State. The usefulness of the volume, and its convenience for reference, are very much enhanced by a full and carefully prepared index."

S. F. Mining and Scientific Press: * * * "The book professes to be a complete manual, with instructions for the management of the grape and the manufacture of wine, and is especially designed for California. * * * The book contains a considerable amount of valuable information which is not generally found in such treatises."

S. F. Daily Times: * * * "The author seems to have exhausted his subject, particularly as it relates to viniculture in this State, and as the grape interest is just beginning to attract attention which is soon to become paramount among farmers, we regard the publication of the work as most opportune. No ranchman should be without it."

N. Y. Daily Tribune: "The author brings the result of many years' experience in foreign countries to the preparation of his work, and from his observations in climates similar to that of California, arrives at the conclusion that California is singularly favorable to the culture of the grape, and to all semi-tropical fruits, and that it will hereafter be distinguished as the land of the vine, the fig, the orange, the olive and the palm. His volume forms a capital, if not a complete manual, on the care of a vineyard, and it is enriched with much industrial information connected with the subject."

Lacon (Ind.) Home Journal: "This work is most *apropos*. It comes just as thousands, without any practical knowledge of the business, having planted vineyards, find themselves destitute of that information their intelligent care demands. All over the country this interest is growing, and probably the time is not distant when America will produce more, if not better, wines than any country in the world. The author, MR. THOMAS HART HYATT, is an enthusiast on the subject upon which he writes so pleasantly, and his book embodies just what every grape-grower would like to know—what every one must know, to cultivate the vine successfully."

Colman's Rural World, St. Louis: * * * "We merely want to introduce a new and interesting treatise on this subject to our readers, from the far-off shores of the Pacific—the Golden State of California. Its author is T. HART HYATT, editor of the California *Rural Home Journal*. He has had a large experience and observation in California and in the Old World. His style is entertaining, his directions clear, plain, and practical."

Rural New Yorker: * * * "Although most valuable to the California viniculturist, yet it helps to widen our knowledge of the vine."

H. H. BANCROFT & CO., Publishers.

NEWS SUMMARY.

PACIFIC COAST ITEMS.

THE *Napa Register* says that the largest source of supply of wood for San Francisco is from Napa County. An association of city capitalists with a capital of $500,000, owns 18,000 acres of the best woodland in the valley, on which the trees are felled by steam, 4 engines being employed. The wood is carried by railroad to Suscol, and is shipped to San Francisco, at the rate 600 cords per week.

THE *Commercial Herald* says that one year ago a farmer bought a farm of 160 acres at Salinas for $3,700. On the land he raised wheat, barley, potatoes and flax seed. He has sold his barley for a sum sufficient, after deducting cost of harvesting, etc., to pay the cost of the farm, and has left 1,500 centals of wheat, 1,000 sacks of potatoes, and 140 centals of flax seed.

QUITE a large number of patriots left our coast on Tuesday morning for Washington, where they hope by their presence to cheer and sustain the newly-elected President in the trying scenes through which he is in a few months to pass. Some do not hesitate to call these men office-seekers.

SEVERAL sticks of laurel, 30 feet long, and 20 inches in diameter, cut in Russian River Valley, recently passed through Napa for Government use at Mare Island.

THE number of deaths from small-pox reported during the past week was 35. The real number is not known outside the Board of Health.

AN appropriation of $300 was made by the Supervisors to give the patients in the Almshouse and Hospital a Christmas dinner.

THERE is said to be more anxiety on the part of Congressmen to get on Pacific Railroad Committees than on any others.

CALIFORNIA consumes annually 12,000 tons of salt of which more than half is produced on the tide lands of Alameda County.

BITS of decayed wood have been discharged from an Artesian well in Alameda County, from a depth of nearly 100 feet.

THE merchants and barbers of Suisun have agreed to close their places of business on Sundays.

THE rain is said to have been sufficient in many parts of the State to fit the ground for plowing.

IRON for 20 miles of the Stockton and Tulare Railroad has been ordered from England.

BENICIA aspires to the honor of being the terminus of the Union Pacific Railroad.

THE railroad bridge over the American River has been completed.

THE streets of Chico and Yreka are lighted by gas.

TELEGRAPHIC.

EASTERN.—It is said that the Erie Directors will construct a tunnel under the Hudson....The Soldiers' Reunion closed on the 17th, with a grand banquet....R. H. Dana sues the Mayor and Aldermen of Cambridge for damages, they having taken his name from the poll-lists....Chief Justice Robertson, of New York, died on the 18th....An iron bridge is to be built across the Mississippi, at Keokuk, at a cost of $1,000,000....Sheridan thinks that the Cheyennes are conquered. He opposes furnishing the Indians with food by the Government....Commissioner Rollins will not resign until Grant's inauguration....The members of Harvard College appeal to the graduates throughout the world for half a million dollars to increase the salaries of professors.

SOUTHERN.—A fight between the citizens and militia took place in Augusta, Ark., recently....The Arkansas House has indorsed the proclamation declaring martial law. Gen. Paterson is in command of 569 militia in the southwest of the State....The farm of ex-Governor Wise, in Virginia has been returned to its owner.

CONGRESSIONAL.—The Senate has directed the Judiciary Committee to adopt some means to prevent the discharge of criminals under the decision of the District Judge of Virginia....The Senate has not yet decided upon the resolution disapproving the President's message, nor the bill to prevent reduction of wages of 8-hour men....The bill to repeal the act prohibiting organizations in Southern States, excepting Georgia, has passed the House....Females in Government employ will hereafter receive the same pay as males for the same service....Eulogies on Thaddeus Stevens were pronounced in the House on the 17th....Both Senate and House adjourned on the 20th to Jan. 5th.

POLITICAL.—Horace Greeley opposes the immediate resumption of specie payment....Mr. Colfax, in a recent speech, said that there should be a most searching retrenchment, honesty, efficiency. and high character in all connected with the public service.

FOREIGN.—Prussia wishes Greece to accede to the demands of Turkey....Russia tries to tamper with the Papal soldiers. ....Earthquakes and famines are reported in India....The insurgents in Cuba are receiving arms from the United States and are gaining ground....Greece rejects the ultimatum of Turkey. War will be begun at once....John Bright has accepted a position in Gladstone's Cabinet....Lavalette has been appointed Foreign Minister of France, in place of Moustier....Matters are quiet in Spain. The elections so far as they have progressed, are favorable to a monarchy.... The Prussian Diet has adjourned to Jan. 7th....The Russian flag has been publicly burned in Constantinople.

Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

MARRIED.

In this city, Dec. 19th, by Rev. Dr. Scudder, JOHN W. MCALLEP and TERESA CAMMAN.

Near Sutter Creek, Dec. 10th, by Rev. H. H. Dobbins, JAMES ELKINS and MISS ADELINE A. HAMILTON.

At Sutter Creek, Dec. 11th, by Rev, H. H. Dobbins, FRANCISCO BOFFARINE and MISS HANNAH H. PREYNELLE.

SPECIAL NOTICE.

Pain Killer.

No article ever attained to such unbounded popularity.—*Salem Observer.*

An article of great merit and virtue.—*Cin. Nonpareil.*

We can bear testimony to the efficacy of the Pain Killer. We have seen its magic effects in soothing the severest pain, and know it to be a good article.—*Cincinnati Dispatch.*

A speedy cure for pain—no family should be without it.—*Montreal Transcript.*

Nothing has yet surpassed the Pain Killer, which is the most valuable family medicine now in use.—*Tenn. Organ.*

It has real merit. As a means of removing pain, no medicine has acquired a reputation equal to Perry Davis' Pain Killer.—*Newport (Ky.) Daily News.*

It is really a valuable medicine—it is used by many physicians.—*Boston Traveler.*

Art Notice

IN CONSEQUENCE OF REMOVAL TO OUR NEW PREMISES on the 1st of January next, we shall, until that date, offer our extensive stock of

PICTURES AND FRAMES AT COST!

Affording an opportunity to lovers of the FINE ARTS to make their selections for the Holidays from the best stock in the city, at very low rates.

SNOW & ROOS, DEPOT OF GOUPIL & CO.,

No. 219 Montgomery Street and corner of Sansome and Washington Sts., San Francisco.

WILL REMOVE, January 1st, to No. 21 KEARNEY STREET, near Market.

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Manufacture Lead Pipe, Sheet Lead, Bar Lead, Shot, etc., etc.

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CAPITAL, ONE MILLION DOLLARS.

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The Company will hold Powers of Attorney, and transact business as Agent, Trustee, Receiver, Executor, Administrator, Guardian, Treasurer, and Assignee.

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HENRY L. DAVIS, President.

D. W. C. THOMPSON, Cashier.

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CORNER OF FRONT AND JACKSON STREETS.

ALLEN'S ORIGINAL AND GENUINE

Nerve and Bone Liniment.

The Nerve and Bone Liniment was originated by Geo. M. Allen, in the year 1834, and has lived entirely on its own merits without the aid of advertisements; but owing to the many counterfeit and worthless articles called Nerve and Bone Liniment, now upon the market, has induced the proprietors to advertise it. Many certificates of leading citizens who have used and constantly keep it in their houses, as a great family remedy, could be added to the advertisement, but knowing the many virtues of Allen's Nerve and Bone Liniment, and that one application will satisfy any one of its beneficial effects, deem it unnecessary to bring the certificates before the public. Allen's Nerve and Bone Liniment does not effect a cure in a minute, but acts upon the Nerve and the Bone of the patient by its penetrating properties, when used according to the directions on each bottle, and gives new strength to the parts affected, and thus acts as an agent in helping nature to restore the diseased parts to health. It is also invaluable in all diseases of horses.

Be sure to call for Allen's original and genuine Nerve and Bone Liniment, all others are worthless counterfeits, and should not be tolerated by the public.

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City Female Seminary,

CORNER OF MASON AND O'FARRELL STREETS.

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THE OCCIDENT.

No. 53.—Vol. III. SAN FRANCISCO, SATURDAY, JANUARY 2, 1869. $4 00 a Year, in Advance / $2 50 for Six Months.

The Occident.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, D.D., Associate Editor.

Published every Saturday at the Office, 609 Montgomery street. Terms: $4 00 *a year, in gold coin, payable in advance; $2 50 for six months; $5 00 for fifteen months. Remittances to be made at the expense of subscribers. Direct all communications, whether relating to the editorial or business departments, to "The Occident, Care of Bancroft & Co., San Francisco, Cal."*

Published by BANCROFT & COMPANY,
609 Montgomery st., San Francisco.

Current Topics.

It is a token for good that over the whole Christian world the Week of Prayer is observed with more and more regard for its object year after year. When it was first suggested by the Evangelical Alliance, only a few were disposed to devote so long a time to special prayer for the redemption of the world, yet there were evident marks of God's favor among those who were willing to do this. Soon after, came the great revival which extended over all Christian lands, and the invitation was more generally heeded, with blessed results. Since that time, local revivals have commenced with the observance of this week, and now many look anxiously for the return of God's special presence with His people, in answer to their prayers when they thus unite with others in their approach to His throne of grace for blessings which He has promised. The same experience begins to cheer the hearts and strengthen the faith of those who engage in this concert, that has given such confidence of hope from the observance of the day appointed for Prayer for Colleges and Schools. When all who really love to pray shall give themselves to the exercises appropriate to the object, during these first days of each year, we may expect great things at the hand of Him who has promised to answer prayer.

With much gratification we notice that ex-President Roberts denies the story to which we alluded in a recent issue, that Liberia is practically a slave-holding Republic. The charge was that though there are no slaves within its proper territory, the government permits slavery among the interior tribes which it has conquered, and makes gain from the evil. In reply to this charge, President Roberts says: "The only accession of any native tribe to the Republic for a number of years, was that accession by the union of the settlement of Cape Palmas with the Republic a few years ago, and which brought within its protection several large sea-board tribes, greatly enhancing its population. But, singularly enough, these tribes never engaged in the sale of slaves to foreign dealers; and as far as I know, never tolerated domestic slavery among themselves. The people of Liberia abhor and detest slavery in any form, and the fundamental law of the land absolutely prohibits it. To say that slavery is tolerated in Liberia is a most unjust imputation against the Government of that Republic." We are only assured of what we were convinced must be true before, by these positive declarations, and trust that the *New York Tribune*, with which the story seems to have had its origin, and other papers which have referred to it, will give free circulation to the denial.

The fears of those who were looking for a drought, and the advice of those who have been counseling farmers to keep back their grain for high prices during a famine year, and the predictions of those who have declared that the sewers would continue to breed pestilence for months, and multitudes would be its victims, have all been set at naught by the delightful and abundant rain that extended to all parts of the State, so far as we have learned, during the past week. The absence of rain for one season is always a severe affliction in this country, but it would have been especially unfortunate this year, when so many things are conspiring to determine the future of California. Now that another season of large crops is morally certain, and the mining interests of the Coast are more attractive than ever, and the railroad is about to afford us a market for our fruits, as well as our cereals, it needs no prophet to indicate what will be the prosperity of the Pacific States. Those who have contemplated removal to this side of the continent may come without hesitation, and their money, and industry, and skill will bring them bountiful returns. We trust that a large portion of the increase in our population will be wise and liberal in the support of all needed charitable, and educational, and religious institutions, having their eyes on future times, no less than on present necessities. Such residents will be warmly welcomed, and there has never been a region in which they could do more for God and man than in this which is open to them here.

Some have believed that, though Protestants would decline to send representatives to the General Council, in compliance with the invitation of the Pope, the Greek Church would do so, and the result would be a union between those great divisions of the Ritual Church which have so long been separate. The reply of the head of the Eastern Church, however, removes all occasion for fear in this respect. There is only the discovery of designed insult in the very terms of the Pope's invitation, and the Patriarch of Constantinople, with his clergy, has returned a very short answer, which will tend to widen rather than diminish the distance between them.

About a year since, seven prominent clergymen in the West were appointed a committee to inquire into the orthodoxy and reliability of the *Independent* as a Congregational paper. After taking time enough, certainly, to form a judgment in view of the facts, they have published a long statement which leaves no doubt respecting their opinion. They declare that the *Independent* cannot be regarded as an advocate of the truths commonly known as evangelical; that its conductors have pursued a course which renders them unworthy of support from those who value these truths; and that there is no ground for hope of better things from it in time to come. Taking occasion, from this formidable document, other papers are free to say some quite hard words concerning the "defection to indifferentism, rationalism, and practical Universalism, if not infidelity, of what was once a bright and shining light in the evangelical journalism of the land." Nevertheless, the perverse *Independent* refuses to die, and even continues to flourish, adding this year to its already immense proportions, and asserting that its patrons are more numerous than ever. We have long thought it unfortunate that a paper in some respects so good, should not be more free from what we are obliged to condemn. As a religious journal, it is not, by any means, a model. Still, we incline to believe that the course adopted is hardly the one to reform it, and surely it is not likely to kill it. It is a mighty power in this country, and we should like to see a kind, and earnest, and wise effort to make it in all particulars a power for good. We are unwilling to believe that such an effort would be unsuccessful.

In a letter of Rev. Albert Williams to the *New York Observer*, we notice some remarks respecting the power of Brigham Young among his followers, which show how thoroughly autocratic he is in the exercise of his office. Mr. Williams says: "On my inquiring about the power possessed by the two counselors, who also bear the title of President, and particularly what, in the event of any difference of opinion, is the relative authority of each, I was assured, 'There are never any differences.' Once in six months there is a formal election of officers for the leading positions of authority and influence, very democratic in mode, but still directed and controlled by the will of one who is supreme. For before the assembled voters the President takes his position, and when the nominations are made, Mr. Young's hand is first raised, and then the uplifted hands of thousands present, immediately follow in approval. And so the affairs generally of the Mormon community are administered."

The President has proclaimed pardon to all who were engaged in the Rebellion, and they are to be restored to their former position as citizens, except as this is affected by the restrictions imposed by the Constitution. This proclamation will not have much practical effect, for none have supposed for a year past, at least, that any of the leaders in the war would be seriously punished by law. The time for any such attempt has gone by, and perhaps it is well that as soon as possible all memorials of the war be destroyed, save those which as individuals we must ever retain. Pardon now can do very little harm, and it is probable that it will do much good.

Not long since, the women of Germany met in a convention at Stuttgart to consider some of the practical questions in woman's domestic and social life. They discussed the physical education and care of children, the best methods of most effectually

attaining all that in the family should be sought, the best way to reform the abuses and absurdities of fashion, and other matters akin to these. They adopted a platform, as men are wont to do in their conventions, and as we see no reason why it is not as appropriate for Americans as for Germans, we give some of its prominent planks. It declares that nothing shall be regarded as old-fashioned which has been found useful, proper, and becoming; that nothing new shall be adopted until it has been proved to be suitable and in good taste; that all garments and appliances of the toilet that are hurtful to health be put aside; and that there be inquiry whether a large saving may not be made in articles of dress. Not to specify any other items, were these to be accepted generally, and made practical by those who admit their good sense, there would be a change in female character and habits which few would really disapprove. Conventions of a like kind might be held among us with great advantage.

Religious Intelligence.

PACIFIC COAST.

United Presbyterian Mission in Oregon.—Rev. T. J. Wilson writes as follows to the *United Presbyterian* of Pittsburg:

Salem, where it is proposed to establish this mission, is the capital of the State, having a population of 4,000. It is the seat of the Oregon University and other State institutions, and is a center of influence to a large district of country. The town is situated on the Willamette river, some fifty miles above its mouth, and near the centre of the fertile valley of that name.

In Salem there are several churches belonging to different denominations, but none of the Presbyterian order—none maintaining the truth as set forth in the Westminster standards. There are, I learn, a few families of O. S. Presbyterians in the place; but these owing to the fact that they were the less numerous, have signified their intention to yield their preferences, and unite with our people in their organization, provided that it is effected in a reasonable time. Of our own people there are from fifteen to twenty in full membership in the church, one of them a ruling elder. These few, who have gone from our churches here to find homes in that far off region, have not abandoned the cause of Christ. Nor have they forgotten the church privileges they formerly enjoyed, but are now anxious, and to-day more than ever, to have a preached gospel and the other ordinances of the Lord's house dispensed among them, and also the opportunity afforded them of laboring in an organized capacity for Christ and the good of souls.

For years they have been pleading with the church to send them a missionary, and pledging toward his support at least $500 in coin, or an average of more than $30 per member. In 1865, and again in 1866, the Assembly considered their appeal and made an appointment for that field. Each, time, however, the hopes of the little band were excited to be in a little time blighted by the declinature of the Assembly's appointee.

But, although cast down, they were not in despair, and still louder and more earnest was their call for one to break to them the bread of life. In 1867 they importuned the Executive Committee of the Board of Home Missions to send them a minister; and, although having the disposition to grant the request, it had not the means to give it practical effect. This year again the Assembly was pleased to take further action, increasing the appropriation of former years, and renewing the appointment of the Executive Committee previously made. That appointment was conferred upon the writer and has been accepted, and during the month of January, God willing, I propose to sail with my family for the new field of labor.

The Pacific.—Our contemporary publishes in its last issue some very interesting information respecting The Occident, its financial prospects, etc., together with the details of a private meeting recently held by its patrons. We are obliged for this, as for other notices lately published in the same paper, and intended, as we are assured, to be *compliments* to us and our contributors. We are acquainted, through private sources, with some details concerning the *Pacific* which would perhaps prove of interest to our readers, but as we have not been authorized to publish them, we should consider it a breach of courtesy to do so. Still we would by no means seem wanting in a desire to compliment our neighbor, although we confess our inability to present a compliment in such delicate language as that paper employs to express its appreciation of our merits. The able manner in which the *Pacific* manages its own affairs, as well as the affairs of others, deserves the highest credit, and if persevered in, will doubtless ere another 17 years shall have passed away, make that paper a financial success.

Miscellaneous.—Methodism is prospering in Humboldt County....Kidd & Co., bankers, gave $200 to the Sabbath School in Nevada as a Christmas present to be expended in books....The Congregationalists of Cloverdale, Sonoma County want to organize themselves into a church....Rev. Jas. Bush, Rector of Grace Church in this city, received from his congregation as a Christmas present, $1,000 in gold....The Episcopalians intend to build a new church in the Spring, to be located about midway between Suisun and Fairfield....10 members have been added to the Congregational church at Benecia. ....The Catholics have bought the Miel Institute at San Rafael, and will establish a college.....On Tuesday evening, the Howard Social and Literary Circle gave an entertainment at the Howard Presbyterian Church for the benefit of the building fund of the church.

Annual Holiday Festival of the First Church Sunday School.—It would be difficult to find a more happy company of children and their friends than assembled in the First Church of this city, on Tuesday evening last. The house was full, and the exercises were delightful, but rather too long for some of the little ones. After the first part of the programme had passed off, the festival part was voted by the children to be an entire success, and all went home pleased. It is well to assure children from time to time, that the Church takes interest in their happiness as well as in their instruction.

Chico.—A correspondent gives us the following information concerning the Presbyterian Sabbath School lately organized in connection with our Church in this place. Mr. John R. Kennedy was elected Superintendent; Mr. Ramage, Secretary; Mr. Dean, Assistant Superintendent; Master Wayland, Librarian. This school starts under favorable auspices, having an energetic set of officers, the good will of the community, and, in less than a month, we have reason to believe, it will have about 70 or 80 members.

Ministerial.—The next meeting of the San Francisco Ministerial Union will be a public union prayer meeting in the "Week of Prayer," to be held in Rev. Dr. Scudder's Church, on Mission, near Third Street, on Monday, January 4th, at 2 P.M. Rev. Dr. Eells will conduct the services. It is hoped that all the different ministers and congregations in the city will, as far as possible, attend.

Land Sale.—A correspondent of the *Advocate* writing from Santa Clara says that since the last Conference, University lands have been sold to the amount of $30,000. Enough of these lands have now been sold to pay the cost with interest, and $75,000 worth of land is left as the net profit of the speculation. Buildings will soon be erected on these grounds.

Westminster Church.—We are pleased to learn that this church, situated in Hayes Valley, is in a flourishing condition. The congregation is steadily increasing. A new bell has recently been purchased for the church. For notice of change of pastors in this church, see Personal column.

New Church.—The stockholders of the Banner Mine have given a lot in Bannerville on which is being built a neat little church which is to be under control of the Methodists, and is also to serve temporarily as a school house.

Orphan Asylum.—Donation boxes are open at the *Bulletin* and *Alta* offices for the benefit of the Protestant Orphan Asylum. Considerable sums of money have already been contributed.

California-made Bell.—A bell weighing 900 pounds and costing $550 has just been cast in this city for the Westminster Presbyterian Church at Hayes Valley.

Dedications.—A new M. E. church at Crescent City, which cost $2,596, and the new Catholic church at Martinez, were dedicated on Dec. 6th.

EASTERN.

Unitarian.—Dr. Bellows, in his sermon at the Unitarian National Conference, said: "I cannot join those enthusiastic Liberals who proclaim Puritan theology utterly departed; Trinitarian and Calvinistic, Lutheran and Wesleyan opinions, essentially abandoned, mere theological figments—death's-heads, wherein cunning jewels hold the place of eyes that once glowed and ruled. I have been far and wide in this country, from Atlantic to Pacific, and I have not found the old altars cold, or in want of worshipers; only I have found many thousands who would not join the many other thousands that loved and honored and served them. We need neither waste our pity upon, nor indulge our contempt towards that great orthodox body which has done, and is still doing, the chief religious work of Protestant Christianity."

Spanish Church in New York.—According to the *Evening Post*, there is in New York an Episcopal church, founded in 1866, and composed entirely of Cubans, Mexicans and Spaniards. Its membership has advanced from 20 to more than 300, and large distributions of the Scriptures have been made through its agency.

Strict.—An exchange states that the Rev. H. W. Nelson, rector of one of the Episcopal churches in Hartford, Conn., lately informed his congregation that any member of the church who attended the Grand Duchess or Blue Beard operas, would be refused communion for six months, and that his Bishop sustains him.

List of Presbyterian Clergymen,

ON THE PACIFIC COAST, ALPHABETICALLY ARRANGED.

Rev. Jas. M. Alexander, N. S., San Leandro, Cal.
Rev. H. R. Avery, O. S., Walnut Creek, Cal.
Rev. B. B. Bonham, O. S., Sebastopol, Cal.
Rev. I. H. Brayton, N. S., Principal College School, Oakland, Cal.
Rev. W. W. Brier, N. S., Alvarado, Cal.
Rev. Fred. Buel, O. S., agent California Bible Society, 757 Market Street, San Francisco.
Rev. W. H. Cain, O. S., (Not preaching) San Francisco.
Rev. Charles Russell Clarke, O. S., Principal City Female Seminary, corner Mason and O'Farrell streets, San Francisco.

Rev. A. J. Compton, O. S., Watsonville, Cal.
Rev. Eli Corwin, N. S., Congregational Church, Oakland, Cal.
Rev. J. M. Dick, U, P., Eugene City, Oregon.
Rev. H. H. Dobbins, O. S., Sutter Creek, Cal.
Rev. Henry Durant, N. S., Professor College of California Oakland, Cal.
Rev. John Edwards, O. S., Visalia, Cal.
Rev. James Eells, D.D., O. S., pastor First Church, Stockton Street; residence, corner Stockton and Clay Sts., San Francisco.
Rev. Ben. E. S. Ely, O. S., Stockton, Cal.
Rev. J. G. Fackler, O. S., pastor Central Church, Mission Street; residence, 121 Fifth Street, San Francisco.
Rev. A. Fairbairn, O. S., Chico, Cal.
Rev. Frederick Fox, N. S., pastor Emanuel Church, corner Folsom and Seventeenth streets, San Francisco, Cal.
Rev. Thomas Frazer, O. S., Santa Rosa, Cal.
Rev. S. D. Gager, U. P., Eugene City, Oregon.
Rev. Ed. R. Geary, O. S., Calapooya, Oregon.
Rev. M. M. Gibson, U. P., residence 608 Pine Street, San Francisco.
Rev. L. Hamilton, N. S., Oakland, Cal.
Rev. J. R. Hammond, O. S., Placerville, Cal. Visiting in the East on account of ill health.
Rev. Joseph A. Hanna, O. S., Eugene City, Oregon.
Rev. Silas S. Harmon, N. S., San Buenaventura, Cal.
Rev. Oliver Hemstreet, O. S., Ione City, Cal.
Rev. I. N. Hurd, N. S., pastor Potrero Church, San Francisco, Cal.
Rev. S. G. Irvine, U. P., Albany, Oregon.
Rev. T. S. Kendall, U. P., Albany, Oregon.
Rev. N. B. Klink, O. S., Vallejo, Cal.
Rev. A. L. Lindsley, D.D., O. S., Portland, Oregon.
Rev. A. W. Loomis, O. S., Missionary among the Chinese, chapel and residence, cor. Sacramento and Stockton sts., San Francisco.
Rev. B. Lowe, O. S., 10 Martin's Block, San Francisco.
Rev. W. F. B. Lynch, N. S., Alvarado, Cal.
Rev. James H. Marr, O. S., Calvary Mission, San Francisco.
Rev. David McClure, N. S., Principal Oakland Academy, Oakland, Cal.
Rev. Robert McCullough, O. S., Yreka, Cal.
Rev. J. S. McDonald, O. S., Sacramento, Cal. Resigned.
Rev. W. C. McKaig, D.D., N. S., Marysville, Cal.
Rev. James McLaughlin, N. S., Gilroy, Cal.
Rev. J. H. McMonagle, O. S., pastor Larkin St. Church, residence, 1312 Jackson St. San Francisco.
Rev. W. J. Monteith, O. S., Albany, Oregon.
Rev. Joshua Phelps, D.D., O. S., 38 Stanley Place, San Francisco.
Rev. James Pierpont, N. S., San Francisco.
Rev. George Pierson, N. S., Brooklyn, Cal.
Rev. F. L. Nash, N. S., Alameda, Cal.
Rev. John S. Reasoner, O. S., Brownsville, Oregon.
Rev. Robert Robe, O. S., Brownsville, Oregon.
Rev. Henry M. Scudder, D.D., N. S., pastor Howard Church, Mission Street. Residence, 1 Vernon Place, San Francisco.
Rev. John Sessions, D. D., N. S., Oakland, Cal.
Rev. Anthony Simpson, O. S., Corvallis, Oregon.
Rev. W. R. Sloan, Steilacoom, W. T.
Rev. A. H. Sloat, pastor of Westminster Church, Hayes Street, San Francisco, Cal.
Rev. Townsend E. Taylor, N. S., Virginia, Nevada. Not preaching.
Rev. James S. Todd, O. S., Arcata, Cal.
Rev. Lewis Thompson, O. S., Bloomfield, Cal.
Rev. P. V. Veeder, O. S., Principal City College, corner Geary and Stockton streets. San Francisco.
Rev. Charles Wadsworth, D.D., O. S., pastor Calvary Church, Bush Street; residence, 920 Pine St. S. F.
Rev. E. B. Walsworth, D.D., N. S., President of the Female College of the Pacific, Oakland, Cal.
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Correspondence.

Letter from White Pine.

A MILD WINTER, THUS FAR.

As in California, the winter has thus far proved mild and pleasant. Since my last letter to The Occident, dated on the 30th ult., we have had but one slight fall of snow, about three inches falling here, four at Treasure City, and ten or twelve on the higher mountains, all of which are of a dazzling whiteness. The weather, though some days pretty severe, has not been extremely cold for the last ten days, and is now quite mild, though threatening a storm. This pleasant weather has been of immense advantage to the residents of White Pine, enabling them to push ahead improvements of every kind, far beyond what was expected. Had the winter set in as early and with as great severity as it usually does, it is not probable that any of the towns here would have attained one-third their present size, nor would the population have numbered more than half of what it now does. Last year there was, before this time two feet of snow on the hill where Treasure City now stands, and nearly as much at this place, with the thermometer down to zero, and the snow drifting in a terrific manner, the weather the preceding year having been much like it. The few men who wintered here last year tell me that they were unable to perform more than one month's labor in four, being compelled to spend so large a proportion of their time getting wood, and being for many days in succession unable to get from their cabin to the claims on which they were working. If we are to have anything like such weather as they speak of the coming winter, a very large proportion of the people here will be obliged to leave, as they have been unable, owing to scarcity of lumber, to build comfortable houses, or otherwise provide against an inclement season.

PEOPLE COMING IN.

Notwithstanding the usual severity of the winter climate in this region, people are coming here quite rapidly. Three lines of stages running between this place and Austin have more passengers than they can carry, while considerable numbers arrive by other modes of conveyance. There are now about 3,000 people in the district, the additions to the population being at the rate of 50 or 60 daily. A good many are also leaving, the departing stages being generally pretty well filled. These consist of persons who have come here merely to take a hasty look at the mines, of a few who are going out on business, or to spend the holidays, intending to return, and of an occasional disappointed or disgusted adventurer, this last class being comparatively small. Hamilton now contains 150 houses and places of business, such as they are, many being very rude and temporary structures; Treasure City, with its more straggling outskirts, is somewhat larger; while Shermantown, better built up than either, consists of about 100 houses.

PROVISIONS AND GOODS

Of all kinds are coming in quite freely under the apprehension that they will be scarce and dear before the winter is over. Prices, however, keep up to enormous figures, owing in part to the cost of freight —$9 per hundred from Wadsworth here—and in part to the fact that, having been advanced to these rates several weeks ago, when there was a real necessity, it has since been found difficult to reduce them. The cost of hauling goods from the railroad here must continue high until next summer, owing to the excessive prices teamsters have to pay for hay and grain—$200 per ton for the former, and $14 per 100 pounds for the latter. Lumber, under a constantly increasing demand, has gone up to $225 per 1,000 feet at this place, and to $250 at Treasure City; choice lots brought in from abroad commanding from twenty to thirty per cent. advance on these figures.

THE MINES

So far as opened, are exhibiting satisfactory signs of wealth; and if in the end, the deposits here only prove permanent, this must become a very valuable mining district. In any event it must prove a highly productive one for a few years at least, as no number of mills likely to be brought here within that time can possibly exhaust the ores that may fairly be presumed to exist. With even this prospect a large population will be gathered here, towns will be built and business of all kinds will be active. Quartz mills in large numbers will be put up and run with profit, and large quantities of bullion will be produced speedily, certainly and at a comparatively small cost. So much can be counted upon with confidence, leaving the question of permanency out of sight altogether. Taking this practical view of matters the people here are going to work intending to take advantage of this promised activity, leaving the more distant future to look out for itself. Satisfied that the deposits here, however superficial, will for the present yield well, they do not trouble themselves about fissure veins and ore supplies for another generation, being determined to turn what they have to account, and render it immediately and to the fullest extent, available. To individualize a little, it may be stated that

THE EBERHARDT COMPANY,

Having completed their ore-house, road, and other improvements required for successfully working their mine, are again engaged in raising ores, bringing to the surface from 8 to 10 tons daily; just sufficient to keep their ten-stamp mill running; there being no object, in the absence of mining facilities, for raising any greater quantity. This ore, after the very rich portions, amounting perhaps to 10 per cent. of the entire bulk, have been taken out, yields in the battery about $600 per ton, the portions reserved going from $3,000 to $10,000 per ton. A considerable amount of low grade ore, running from $40 to $60 per ton, is thrown on the dump pile as worthless at present cost of reduction. A hundred tons of ore and even more might be extracted from this mine daily were there any object in taking it out. The Keystone Company are also raising small lots of ore of about the same quality as that from the Eberhardt Mine, lying along side it. They might largely increase the bulk were they so inclined, being restrained only by the reasons above mentioned. In fact, considerable quantities of ore might be taken from a considerable number of

OTHER MINES

In the district, and there would be if there were only mills in reach for working it. As it is, limited quantities are being raised from perhaps 50 small claims on Chloride Flat, as well also from a number of larger mines such as the Auroras, Pocotillo, Hidden Treasure, etc. From the Aurora South, recently purchased by A. P. Stanford of San Francisco, some 30 tons are being brought to the surface; and it would not be at all exhaustive of the capacities of this mine were there three times that quantity sent out, at which rate it is the intention of the present owner to work it whenever there is mill power at hand for reducing it. This ore, without any classification, mills at the rate of about $200 per ton. From the Pocotillo a grade equal to the ordinary run of the Eberhardt is being raised; the proprietor of that mine having had the good fortune to lay open a large and fertile ore channel, marked by more positive evidences of durability than any other deposit in the district. Among the multitude of claims located here quite a number exhibit promising features of value; there being, at the same time, many more that present only the faintest indications in this respect; while not a few are without a shadow upon which to rest the claims they advance to bring mineral deposits. If I were required to indicate the various lodes here, that I might conscientiously believe entitled to be placed in the rank of second and third claims, judging of them from the display of ore they now make, I should, omitting all locations on Chloride Flat, place in the category first named the Charter Oak, Emersly, the several extensions of the Pocotillo, and of the Hidden Treasure, the Potomac, Featherstone, Copper, Silver Glance, North Point, Ætna, Comstock Nos. 1 and 2, with the Neptune lying between them and capable of being worked advantageously as one property, the Radical, Silver Treasure, Argyle, Empire, Hamilton, Hornet, Colehis, Crown, White Pine, Stanhope, Eastern Slope, Palenque, Veta Madre, Tabasoca, Pine Tree, Ediva, Dandee and West Virginia while to the second group might perhaps, justly be assigned the Mudsill, the Mahogany, James Stewart, Republican, Poorman, the Bantopilas, Alleghany, Argent, Chloride, Hope, and Ben Lomond. The foregoing is a list only of such claims as I have been enabled to examine with some care; and even a portion of these I have been admitted to a place here more on the strength of their good local reputation than from any certain knowledge I have of them personally. That there is still a large number entitled to recognition as belonging to one or the other of these classes I am certain, though of their names I am ignorant or they do not now occur to me.

Repeating the cautions contained in my last letter to The Occident, against people coming here this winter, I have only to super-add, at this writing, a warning to every class against buying into claims here of which they have no knowledge or well authenticated information. The extraordinary character of several of the leading claims in this district, and the very flattering prospects afforded by a multitude of others are likely to serve as a luring temptation to reckless, or at least hasty investments here; for it should be remembered that little or nothing is known of one claim in twenty; a vast number having been put on record which make but a dubious showing, and which, for that very reason, will be offered most freely for sale, and at almost any figures that purchasers may be pleased to offer, but which would be dear at any price, being sure to prove only a nuisance to the buyer.

THE SNOW AT LAST.

Since commencing to write this letter the impending storm has burst upon us, and it is now snowing furiously, with a cold, driving wind that puts an end to out-door labor and forces every one to seek shelter. Should this storm continue for any length of time, raging as at present, the apprehended evils alluded to will soon be upon us, freezing up our energies and causing a general stagnation of business. Already men who had counted on a sojourn of some weeks are taking their departure by the first oppor-

tunity; all the seats in the outgoing stages being engaged for a day or two in advance; and it is to be hoped that this additional admonition will have a restraining effect upon such as contemplate making a journey here this winter, with any other view than to a temporary stay and some specific object. H.

The Heathen among us.—VII. How we may Go to Work.

Perhaps the reader will say: "All this is very well. You have told us what to do, but we want to know how to do it." Having had some little experience in organizing and conducting a mission school for the Chinese, such as I have recommended, and having practically tested the difficulties and necessities of the work, I can offer a plan of operations which is at least, better than none.

Let the working Christians in every one of our city and country churches, where Chinese can be found, meet and resolve that a mission school shall be at once established in each of their respective churches. The volunteers for the work should be divided into visitors and teachers. It must be the duty of the first to call upon the Chinese in the neighborhood of the Church, and bring them into the school, and of the second to receive and teach them.

The visiting should always be done on Sunday, while the school is open. When the scholar is obtained, he must be at once brought into the school, and his tuition commenced. The books needed are primers and first readers, profusely illustrated if possible, as they make the lessons more intelligible. The Chinese need to be taught like children. After a few week's attendance they will become attached to their teachers, and interested in their lessons.

The school need not cost $20 a year. Being in the church there is no rent to pay. Though books should be ready in the church, they will be purchased from you by the scholars. A few large Bible pictures, and large cards containing the Lord's Prayer, and Commandments will be useful. When the scholars are sufficiently advanced the New Testament may be used as a reader.

Teachers will learn, after a little experience, if they do not accept it at once, as an axiom, that in this matter they must make haste slowly. The heathen do not come to the mission school for the purpose of being converted, nor do they desire to be; but simply to learn to read and write our language. For a few weeks their instruction should be confined to this. After they have attended the school for five or six weeks, their Christian education may commence. The Lord's Prayer, the Commandments, and the fundamental principles of our religion may then be taught them.

When the school has been commenced, let the pastor of the Church be informed of the fact. Let him notify his congregation of the establishment of a mission school, and earnestly request all who have Chinese in their service—especially as house servants—to *bring*, not *send* them to the school. If Christians heed this notice as they should, most of our principal churches can in this way secure from ten to fifteen scholars, for their mission schools. C.

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DELIGHT IN GOD.

We have been asked to give a sentiment, at the commencement of the year, which may be received as kind of motto, or key-note, for the weeks and months as they pass. It is with no hesitation that we suggest *habitual delight in God.* This is more than delight in His works, in His providence, in His character, in His blessings; more than submission and resignation under His discipline, and trust in His ability and goodness. It is all these, stricken through and made to glow with love for Him, and desire to be like Him. It is the spring of the highest pleasure when we contemplate what He has done for us; while it fills the spirit, when all this is out of sight and only Himself is seen.

You have seen a little child, seated on the floor, surrounded with toys, enjoying them all, and happy as only such infants can be, suddenly throw all aside and, stretching its little arms towards a door that has just closed, cry as though its heart would break. Its mother had passed through that door, and the light of the babe's world has gone. Its playthings have lost their charm, its content is at an end, and the great tears declare its sense of loss. Soon, the mother comes back again, and how beautiful is the transformation at once! The whole soul of the child seems to shine through its tear-marked face, the light is restored to its world, and with hands and feet and sweet, though unspoken language, it makes known its delight in the mother, as the source of its pleasure in the objects around. She takes it in her arms, and toys of all kinds are forgotten. She presses it to her bosom, and its happiness is complete.

This, in kind, is the delight in God of which we are speaking. While He is with us, and we can lift our eyes to His smile when we will, the things around us have charms and interest; friends delight us, prosperity, wealth, success in any form, is a real blessing which we value. But, when He has gone, the sun has disappeared from our sky. Our longing is for Him, or highest joy is in communion with Him, and our greatest comfort, when we need this, is found in His presence and love.

So is it that joy in God seems to be the flowing together of all other joys. As, when you listen to the waterfall, it is a pleasing sound; and to the warbling of birds, it is beautiful music; and to each separate voice in nature's anthem of praise, it it truly pleasant; but what constitutes the charm of the scene and renders the whole well-nigh enchanting, is the indescribable, yet most impressive harmony of all these in one delightful chorus, each sound lost in the melody; so do all separate joys blend in this blissful feeling, called, d*elight in God,* which hallows and cheers and beautifies all the varied circumstances in which we are, and adds to the power of every thing to bless us. It finds its expression in prayer, when our wants are felt; in praise, when God's glory and exaltation are perceived; in hope, when we think of the future; in calm and peaceful self-surrender, at all times, desiring nothing so much as that we may be purified, and then translated into that holy state, where without interruption we shall receive of His fulness, and be enraptured with His smile, and dwell in His presence. We desire no greater good for our readers during the year to come, than that this may be their perpetual experience.

Stretch not too far the wide mercy of Heaven.

The Neglect of the Intellect.

One of the most noble and distinguishing endowments of man is his intellectual power. No lower nature possesses anything akin to it. The birds sing, but they never compose music. The bee and beaver build, but they have no system of architecture. The cattle graze in bands, but they possess no forms of government. In poetic language instinct may be considered as a dim harbinger of the understanding, as it seems to be the power of selecting and applying the proper means to secure the immediate ends of life; though Bonnet says, "that philosophers will in vain torment themselves to define instinct until they have spent some time in the head of the animal without actually being that animal." Be this as it may, we know that instinct can never in any degree become identified with an intelligent will or become a conscious share-holder along with us in the heritage of thinking, freely and wisely directed. As the lawyers say, there can be no such confusion of goods as this between man and his dog, Huber and his bees, Audubon and the birds.

But it is only by judicious exercise that man can come into the full realization of his power. To eat, drink, sleep, and pace through the daily routine of domestic care, compelling reason to turn the windlass of trade and profit is not life, it is but little removed from the instinct that knows how to feather its nest for the winter. Idleness and reverie are but a running of the soul to weeds and leaves. Our best thoughts, noblest emotions, finest ideals do not grow wild or come up without labor. "A man," says Emerson, "with a capacity undeveloped, is only an organized day-dream, with a skin on it." Indeed the word *age* is derived from *agere*, to do; and is used by Tacitus in the sense, "to live."

> "We live in deeds, not years; in thoughts not breaths;
> In feelings, not in figures on a dial.
> We should count time by heart-throbs. He most lives
> Who thinks most, feels the noblest, acts the best."

But we live by eating, and wisely directed thought is certainly a mode of mental nourishment. And as the robust laboring man needs strong food at regular intervals to supply rich blood and muscular energy, so too, no one can hope to possess vigor of mind, agility of thought, fixedness of the attention and facility of communication who does not regularly furnish the mind with good and wholesome aliment. You can easily judge of the state of your physical health from the quality of food your appetite demands. If it needs appetizers, bitters, pastry-cooking, hot and savory, you are certainly in a bad way; but if it keenly relishes the staples and solids of life, and you feel refreshed after each meal, you have reason to be thankful that you are in a thriving condition. If curiosity, the appetite of the mind, is widely awake to the beauty and wealth of nature, loves the taste of the green fields, the piney mountains, the voice of birds and brooks, the music of winds and waves, and can take enjoyment in works of science, history, travels, and art, you have good evidence of mental health and growth. But if the common-place conversation, the items of a morning paper, neighborhood gossip, market and money quotations, a pungent novel, the latest fashions, the last sensation upon the stage, is sufficient to amuse and entertain you, then your intellect may as well speak for its shroud.

A well stored mind gives dignity, weight, solidity and independence to character, enriches conversation, adorns domestic and public life, and qualifies one to be a ready and safe counsellor as a friend, citizen, and Christian. It is also the source of a perennial enjoyment. This is why Lessing made that rather startling remark: "Did the Almighty, holding in His right hand Truth, and in His left hand Search after Truth, deign to proffer me the one I should prefer, in all humility, but without hesitation, I should request Search after Truth."

This language is a little strained, but it embodies the valuable lesson that it is only in wise and useful activity the soul finds any permanent enjoyment. One hour devoted to the pursuit of truth, to a healthy recreation in arts, science, and literature, is worth more than a whole lifetime spent in frivolity and day-dreaming. It is also the safest of our possessions. He who knows how to live with ideas is above the contingencies of place and time. He has secured a retreat that sorrow cannot molest, nor poverty destroy. "To have always," says Disraeli, "some secret darling idea to which we can have recourse amid the noise and nonsense of the world, and which never fails to touch us in the most exquisite manner, is an art of happiness that fortune cannot deprive us of." And yet this secret, darling recreation all may find. Almost anywhere a thoughtful mind can gather the Nepenthe, or lie down in the shade and feed on the lotus of enduring pleasure.

And yet, how many, even among the educated classes, never seriously and regularly exercise the mind in search of mental wealth? After the drill of school days is over, how many allow themselves to fall into the habits of desultory reading; mincing at all kinds of books, nibbling at the merest truth, until their minds fall into a literary epicurism, which is to the soul what low sensualism is to the body. The mind degenerates into a curiosity-shop, full of broken fragments, the odds and ends of things, bits of ribbons, pieces of queer colored glass, ravelings, cast-off clothes, "the worse for being worn." How easily and unconsciously men allow themselves to become dwarfed to the size of their business and profession. Their conversation is bounded by the city, the topics of the market, the prospects of trade, the results of a ward election. Ladies and gentlemen of leisure, standing on this escarpment of eternity, where every tree, and star, and leaf, and flower, is on "fire with God," may be heard to complain of *ennui*, and wonder whether we will have a lively season for balls, operas, plays, negro minstrelsy, rope-walking, sleight-of-hand shows, and such like amusements. No one can look over the city on the Sabbath, or any evening, after the toils of the day are over, and see how many, made in the image of God, whose souls possess "the power of an endless life," and who are within a pulse-beat of the bar of eternal retribution, are seeking to kill time with cards, billiards, whiskey, ribald songs and jests, without sorrowfully asking, "Why this wide-spread deprivation of taste? What fell enchantress has blinded them from the discovery of their noblest powers?"

Were this an empty world, a monstrous plain, uncheered by a tree, flower, or single spear of grass; were the skies, hills, forests, and waves mantled in one dull, uniform color; were all voices harsh, all sounds unmusical, then there might be some excuse for this melancholy waste of intellectual powers. But when so much has been done to awaken thought, stimulate desire for knowledge, and regale the imagination upon visions of unearthly beauty, how wicked and inexcusable is the folly that contents itself in thinking about low and transitory things. It seems a shameful extravagance that will let a single hour of conscious existence die unused. "Each day is a vessel," says Goethe, "into which a great deal may be poured, if we will actually *fill it up.*" And yet, who has not wasted days—yes, squandered weeks

and months in mere revery, superfluous sleep, castle-building in the clouds, frivolous amusements, that might have been filled with glorious thoughts, emotions, and generous deeds? And yet men seem to be insensible to shame at this disgraceful waste of mental energy. They would be greatly mortified were you to pass by their half-cultivated farms, slovenly fences, frowzy lanes, and dilapidated barns, but the bramble-covered desolation within the soul, stirs no compunction. We need to cherish the fact, that our intellectual powers are the gift of God, and that no one can claim to be a Christian who does not, as far as his time and secular duties will permit, realize their fullest possibility. Add to your faith knowledge, and to knowledge manly energy, says the Apostle. "The Scriptures are distinguished from all other writings pretending to inspiration," says Coleridge, "by the strong and frequent recommendation of knowledge and a spirit of inquiry." It was on the wings of the cherubim, or intellectual energy, according to the Hebrew doctors, that men reach the highest empyrean. Love and truth must be fueled by knowledge or they will burn feebly and die out.

Thus it becomes a religious duty to be economical of our time, parsimonious of our moments of leisure and interludes from secular business, that we may enrich our minds, and give them the largest possible amplitude; for if it is on the wings of love and faith we are borne forward to noble action and spiritual excellence, it is intellectual force that propels the wings and guides the movement. W. McK.

Recapitulation.

I have now gone over the ground which I proposed to myself when I entered upon this discussion. I have traced the ritual use of the element of water as a symbol of religious purification common to the religious services of mankind until we have found it culminate in the ordinance of Baptism, appointed by the Lord Jesus Christ to signify the cleansing and sanctifying power of the Holy Ghost on the heart. We have seen what peculiar virtue even the heathen found in their lustrations, and how the latter walked hand in hand with their sacrifices, expiation and purification, serving always together at the same altars. This same idea of mental purification signified by the cleansing efficacy of water, enters continually into the language of the sacred writers. God also introduced the ritual use of water into the temple service to secure the manifold purification of the flesh demanded in the Hebrew Church, and the coming of the promised Messiah is predicted in His work as a purifier. Thus, all through the Old Testament this idea of purification, symbolized by the use of water, is most notable. It takes its place in the worship of the temple by God's own appointment, and by the same divine appointment, it symbolizes the peculiar work of the promised Messiah.

We found the idea of purification entering from the Old Testament into the baptisms of the new through two channels: 1st, the ceremonial ablutions of the Hebrews, sanctifying to the purifying of the flesh, were called by the inspired apostle, "*baptismo.*" We found the essential idea could not be the specific mode, since the modes of purification were various in the temple service, hence that *baptismos* was the general term for the purification of the Hebrew ritual. 2d, that the specific work of the Messiah, as foretold by the prophets and declared by them to be purification, was set forth by the same term: "He shall baptize you with the Holy Ghost, and with fire, thoroughly purging his floor. While the word *baptismos* thus stood for purification, by the appointment of the Holy Spirit, and the nature of the work performed by the Messiah, called baptism, was purification, we found also that, in the language of the people of the times, the term signified purification, for when the Pharisees marvelled that Jesus had not washed — baptized himself, he who could not be mistaken as to the meaning of words, replied, not as if to a matter of mode violated, but clearly as to a question of purification omitted. Now, while the Holy Spirit had adopted this word *baptizo* to signify in Greek the temple purification of the Hebrews; while it set forth Christ's own work of purification; while Jesus himself responded to the term as if replying to the idea of purification, when the people reasoned as if baptism and purification were then, identical terms, then, with this idea of purification attached to the term and inherent in it, Jesus Christ appointed baptism an ordinance of his Church.

We held also that the point made by our Baptist friends that the meaning of words should be decided by the "*usus loquendi*"—that is, the way in which the people who used them, understood them, was a point exceedingly well taken, and we showed in this connection, that while *bapto* was used in the Greek of the New Testament to signify an ordinary dipping: "He that dippeth his hand with me in the dish," "Let Lazarus dip the tip of his fingers," yet when the ritual use of water was signified, another term, *baptizo*, was used invariably. That is to say in brief, when in the Hellinistic Greek, in which the New Testament was written, *baptizo* meant to purify, among the people who spoke that tongue; when Jesus Christ replied to the term, in response to the idea of purification in it; when the spirit of inspiration confirmed that meaning by employing *baptismos* as the synonym of unification of the Hebrews at this time, we showed that Jesus Christ employed the term *baptizo* to signify one of the distinguishing ordinances or sacraments of his Church. We found also, *baptizo* having already by the use of the people who employed the term, the idea of purification in it, that this same idea was intensified and spiritualized, first, by His authority who employed it to signify and set forth by a special ordinance, His gracious work in the heart of man. Second, by the agency through which that work was to be accomplished; "He shall baptize you, (*autos humas baptisei*) with the Holy Ghost and with fire." "He will immerse you in the Holy Spirit and fire," new version. 3d. In the spiritual work wrought in the heart of man, signified by baptism, which we found was the washing away of sins, in Acts 22:16; death unto sin and resurrection to a new spiritual life in Rom. 6:4, and salvation, 1st Pet. 4:21.

We also showed that we were sustained in holding to this spiritual sense in baptism by the highest authorities of the Christian Church, both by Baptists and others; while on the other hand, denying that *baptizo* signifies an ecclesiastical act, or a metaphysical act, the scholars of the Bible Union hold to the predominant idea of total submergence, limited in its application in English, by a word in common and secular use, claiming that its whole meaning, as used in the New Testament, was comprehended in one English term, to wit: immerse; "nothing more, nothing less."

Total submergence being the idea of *baptizo* as held by the scholars of the Bible Union, while its English synonym was to limit in the extent of its application, we found that immerse in English was admirably fitted for this purpose, both from the definitions given in our dictionaries and from its ordinary use, in the language of man, but at the same time we queried whether total submergence and immersion filled out the whole idea of the ordinance of baptism, even from a Baptist stand-point, since the "total submergence" of the subject always is, and always must be followed in practice, by a subsequent emersion, showing a complex idea of immersion and emersiom, which the term immersion in its ordinary, non-ecclesiastical sense is totally inadequate to exhibit, but which was most clearly set forth in the common Saxon word dip, preferred by Carson, for says he, "my position is that *baptizo* always signifies to dip; never expressing anything but mode." I held that in rejecting dip for immerse, the scholars of the Bible Union—"even Homer was sometimes known to nod"—had sacrificed Philology to Euphony. I did not stop to inquire with what consistency this ecclesiastical sense is allowed to immersion, while it is denied to *Baptizo.* I supposed my readers would do that naturally, for it must be evident to all, that if to the ordinary significance of immersion which the dictionaries give us, there be not added an ecclesiastical significance so as to include emersion in the ordinance as well as immersion the subject in the performance of the ordinance would be exposed to asphyxia and subsequent dissolution, finding thus after all, at the very outset that an ecclesiastical sense is essential to carry immerse into the New Testament, to the contempt and disparagement of the homely Saxon term dip.

RENEWED AND NEW SUBSCRIPTIONS.—As this number begins the second year of THE OCCIDENT, we take occasion to urge all who are interested in its more extended usefulness to be prompt in renewing their own subscriptions, if they already take the paper, and in soliciting others to do so who have not taken it heretofore. Pastors who have superintended the matter of obtaining subscriptions in their congregations, we hope, will not fail to give it their attention without delay; and there are many others who have often expressed a desire that it may reach a larger number of readers, who can easily gratify their desire by taking pains to introduce THE OCCIDENT among their friends, both on this coast and in the East. Of course, it will not be expected that the paper will be sent unless the money is forwarded; let all, therefore, manifest their regard for its prosperity by immediate response to its appeal for liberal support from our people.

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Current Literature.

The Overland Monthly, for January.

It has been with much pleasure and not a little pride that we have observed the progress, and in the highest sense at least, the success of this Pacfic Magazine. The six months through which it has passed are always the most trying part of its existence for such a periodical, and that it has steadily advanced both in merit and patronage during these months gives a warrant for its future ability, and, we trust, for its permanence. The number before us has several articles of more than ordinary worth, among which we distinguish *A Talk about Letters*, *Journalism as a Profession*, and *The Unconscious Painting*.

The article entitled *Something about the Bible*, has features which give it some importance, and it will be well if it shall stimulate any to a more thorough study of the book of which the writer says that "few have more than a verbal, parrot-like acquaintance." Still there is such an oracular method of statement, and such a show of learning with certainly no more support in fact than should be apparent when matters of such moment are discussed, and such a disposition to assume that most believers of the Bible are utterly ignorant of what they believe, that we were at first amused as we read, and then sorry that one whom we may suppose to be desirious of doing good with his pen should so effectually prevent himself from doing it. The absolute ease with which the writer disposes of certain points which have engaged the thought and study of the greatest critics who have examined both the text and the claims of the Bible, is really refreshing. For example, there is a verse in one of the Epistles respecting whose right to a place in the Canon of Scripture there has been, and is, most serious and earnest debate, not among idiots, but among men who have made thinking and study their business for years. The arguments on both sides are weighty. The reasons why some desire that a verse so explicit respecting certain doctrines may be ruled out of the book are so evident, when their creeds are considered, that their opinion has been doubted by others. In short, the entire subject is still open for discussion, except that a recent translation has omitted the verse, no doubt expecting thus to settle the question. Yet, observe with what entire assurance this writer puts the whole aside. "There is a certain verse in King James' version of the Bible, which has been printed ever since the time of Erasmus, and which is a *forgery*. Since 1800 at least, the fact that it was a forgery has been known by every clergyman not absolutely illiterate; yet the old version has been allowed to retain the passage, and Christians have thought it a matter not worth mentioning, that their fellow-worshippers, wherever English is spoken, have been bamboozled into accepting for a revelation of God respecting himself the mischievous conceit of some unknown person." It will be the extreme of folly for any one after this to read 1st John v: 7 with any idea that it can possibly be anything more that a lie!

There is proof throughout the article that its author has little favor for the accepted translation, and that he would be glad if that of "the powerful Baptist sect," which, in the translation it offers the public, "has the spirit of Christ stronger than the spirit of custom," could come into general use. Nevertheless, as we have said, there are some excellent features in the article, and we heartily endorse such a sentiment as this: "It is a silly propensity of these days to try how little of the Bible one can believe; but a better thought will teach us to try how much we can believe. It may be, to some people, a trivial thing to see the leading periodicals, more and more, putting on an air of patronage when they speak of the Church and the Bible; but to certain others it is a matter of deep regret, who look back and see that Church and that Book, at which any youngster, nowadays, will fling his pinchbeck wit, so nobly guiding our western civilization from the time of Constantine."

The heart that thus expresses itself is right respecting the vital truths of God's Word. But the man in whom even such a heart bears sway, may be in danger of some errors, both of inquiry and inference; and the most serene confidence that this cannot be true will not prevent others from discovering these errors, though it be with regret.

Periodicals Received:

Congregational Review, No. 44. Boston: M. H. Sargent.

Hours at Home for November. New York: Charles Scribner & Co.

Plymouth Pulpit, No. 8. *Contentment in All Things.* No. 9. *Abhorrence of Evil.* New York: J. B. Ford & Co.

A Call to Praise. A sermon preached on Thanksgiving Day by Rev. Chas. Wadsworth, D.D. San Francisco: J. H. Carmany & Co.

LITERARY ITEMS.

Good English.—The ability to speak and write good English is supposed to be a slight accomplishment, inasmuch as it is shared by so many people. In truth, however, it is a most rare and difficult one, and it is even startling to find how those whom we are are accustomed to consider as models fail in this particular. The accomplishment is undervalued, like that of reading well, or is assumed to be a natural gift, so that cultivation is almost superfluous. The Dean of Canterbury supposed himself to be qualified to write a treatise on the "Queen's English," in which he exposed sundry vulgar errors of even great writers; but the Dean himself was taken to task by a Mr. Moon, who showed that the former had made shocking havoc with the language he was presuming to use, and use critically.

A Mr. Gould has written a treatise called "Good English," but certain critics have appeared who are ready to prove that Mr. Gould's English is very bad. Even Lindlay Murray does not escape censure, inasmuch as Mr. Moon shows conclusively that, although a good grammarian, he did not write good English, but in practice constantly violated his own rules. Mr. Moon proves beyond dispute that the great grammarian uses a plural verb after a subject in the singular, misplaces his adverbs, violates the rules for the agreement of pronouns, and so on through a long list of grammatical, or rather ungrammatical sins. So celebrated a writer upon the English language as Mr. George P. Marsh comes in for very severe criticism, and is convicted of divers most inexcusable offenses. Let no one hereafter esteem it a slight or easy attainment to be able to write English correctly.—*Northwestern Presbyterian.*

Extempore Speaking.—Extempore speaking is a very popular and very delusive phrase. Perhaps the majority of those who use it mean nothing more than speaking without a manuscript, and in such a sense it is very well. But speaking effectively without preparation, is a thing which can be done but few times by any man. Henry Ward Beecher says he is accustomed to arrange carefully the plan of his discourses in copious written notes, but for their literary dress and many of the illustrations to depend upon the inspiration of delivery. This inspiration of delivery means a life-long experience, which has developed a copious diction and a ready flow of illustrations, such as none but a practiced speaker can depend upon. Lord Brougham used to say that every perfect oration must be partly written and partly extemporized from the spirit and inspiration of the occasion. This is a recognition of the two great sources of power in a public address, the connected and systematic development of a subject, which can be secured only by previous thought and elaboration, and the fire and impulse of the occasion which comes as the speaker warms with his theme. Power in the latter respect can rarely be attained save as the fruit of long effort. The brilliant success of a few who have rare gifts and great experience has made it seem that the inferiority of others, which is due to many causes, ought to be attributed almost alone to this most striking difference of method.

Obituaries.—*Packard's Monthly* in describing the manner in which *The Tribune* is conducted gives the following curious item:

In the bottom drawers of this cabinet we find a series of carefully-written obituaries of distinguished live men, all arranged alphabetically, and in charge of Dr. Wood. They are curiosities in their way. Here is a bulky one, and as long as your arm. It is marked "Peter Cooper." Here is a second—a Lilliputian roll, small enough to go into a needle-case. We find this labeled "The Life of Walt. Whitman." These obituaries are found valuable when news of a celebrated person's death is received at an early hour in the morning. Thaddeus Stevens died at Washington, at midnight, yet a four-column sketch of his life appeared in the *Tribune* of that morning. It had been put into type and was "standing" when the news of his death was received. This was the case with Buchanan and Martin Van Buren, though the latter cheated the office so long that the type was distributed, and the old man with singular perverseness, died within two days thereafter. The Biographical Bureau is, indeed, a rare feature.

A Successful Literary Work.—The late King of Prussia once sent to an aide-de-camp, who was brave, but poor, a small portfolio, bound like a book in which were deposited five hundred crowns. Some time afterwards he met the officer, and said to him,

"Ah, well, how did you like the new work I sent you?"

"Excessively, sir," replied the soldier.

"I read it with such interest that I await the second volume with patience."

The king smiled, and when the officer's birth day arrived he presented him with another portfolio, similar in every respect to the first, but with these words engraved on it. "This work is complete in two volumes."

Book Trade at the Capital.—It is said that one of the most important kinds of business carried on in Washington is the trade in public documents. The regular booksellers do a good deal in it; the *prowling* dealers much more; while here and there you may find a government clerk clandestinely engaged in the business. Books are purchased there directly from Congressmen for a mere trifle, and then sold to distant purchasers for fabulous prices. One dealer in old books, named Hunter, has no less than three establishments in Washington alone.

The misuse of superlatives is a common error of speech. A recent writer gives the following example of this:

A gentleman once thus began a letter to his bride: "My *dearest* Maria."

The lady replied:

"My dear John: I beg that you will mend either your morals or your grammar. You call me *dearest* Maria; am I to understand that you have other Marias?"

The Jews of Abyssinia claim to have lived there since the destruction of the temple at Jerusalem. Their book of laws is in the Ethiopian language. They have the same sacred books as all Israelites, with the exception of the Book of Esther, which they place among the Apocryphal works. They are said to form the most useful and industrious inhabitants of the country.

Idle men are dead all their lives.

WM. CULLEN BRYANT, the veteran poet and editor, has been chosen President of the National Copyright Association, with H. W. Longfellow, Horace Greeley, G. W. Curtis, and others, Vice Presidents.

Educational.

A Word-Course of Study.

A word may be considered either as a reproduction, or a reagent, or a representative, or a repository. Considered as a reproduction of letters, it gives rise to Orthography. Considered as a reproduction of radicals, it yields the study of Derivation, or Philology. Considered as a reagent, bearing certain relations to other words, it gives rise to Syntax. Considered as a reagent, suffering changes by contact with other words, it furnishes the study of Inflection. Considered as a representative of sound, it gives us the study of Prosody, including Pronunciation and and Metre. Considered as the representative of an idea, or several unrelated ideas, it gives us the study of Empirical Lexicography. Under this falls the study of Classification. Considered as the representative of several related idcas, it gives us the study of Scientific Lexicography. Under this falls the study of Figurative Language. Considered as the repository of history, poetry, or philosophy, it gives rise to that agreeable exercise initiated by Trench, in his "Study of Words." Our modern dictionaries give us glimpses of words in all these different aspects. The most condensed of them yet aim at correctness in Orthography, relative completeness in Empirical Lexicography, and fulness of Pronunciation. The larger editions deal satisfactorily with Derivation; touch somewhat upon Classification, Scientific Lexicography, and Figurative Language, and embody much that is interesting in connection with the history of words. Our grammars supplement our dictionaries by giving a full exhibition of Inflection, Syntax, and Metre. In other words, our dictionaries regard words as reproductions, representatives, and repositories; while our grammars contemplate them chiefly as reagents, or holding certain relations, and producing certain changes in one another.

A course of study might be framed whose basis would be the different aspects of words. In the primary part of the course, words would be studied as reproductions of letters. This means Orthography. They would also be studied in their representative character. As representatives of sounds, they yield us the study of Prosody, which includes Pronunciation and Metre, of which the former falls within an introductory course of instruction. Representing simple meanings, words yield us a primary study, in the form of plain Definition, or Empirical Lexicography. The intermediate part of the course would regard words, still further, as reproductions, to wit: as reproductions of radicals. This would give the study of Derivation. To equip the pupil for this, he would need to be made familiar with several foreign alphabets. In the senior department, the study of words in their representative character would be completed. This would give the study of Metre; it wovld also yield the study of Classification. Here, too, we would have Scientific Lexicography, or Definition, no longer of a simple character, but more philosophical; the relations of different meanings to one another would be shown. It would also yield the study of Figurative Language. Words would also here be considered as repositories; or the history, poetry, and philosophy crystallized in them would be considered. Finally, they would be studied as reagents; or this would be the point at which would be introduced the study of Inflection and Syntax.

C. R. C.

ARITHMETIC.—The *Am. Educational Monthly* has a suggestion on the subject of arithmetic in the common schools which is worthy of the attention of parents and teachers: "The old fable of the camel who having begged permission to put his nose in his master's tent, thrust in his head, then his body, and finally crowded the master out, is nearly paralelled by the aggressions of arithmetic in the public school. The camel was a useful beast, but his owner found it possible to have too much of him. Just so with arithmetie. The several series of arithmetical textbooks have become so 'exceedingly valuable,' so 'nicely graded,' so 'full and complete,' that they have to monopolize at least half the pupil's time—in many schools, three-fourths of it—to the exclusion of more profitable studies."

Personal.

REV. T. E. TAYLOR, of the Presbyterian Church at Virginia City, has been obliged, by the state of his health, to leave his work in that place. He is now making a trip in the Southern counties.

REV. A. H. SLOAT has become pastor of the Presbyterian Church on Hayes Street, in place of Rev. I. N. HURD, who is at present preaching in the Presbyterian Church at the Potrero.

CAPT. EMERSON, of the British ship *Kingston*, which has just arrived in this port, died during the voyage from Bombay, and was buried at sea. He was a native of Bucksport, Me.

REV. CALEB MORGAN, formerly pastor of the Congregational Church at Murphy's, Calaveras Co., but lately acting pastor of the church at Eureka, died at the latter place last week.

REV. MR. Rouse, whose arrival from the East we have previously noticed, has received a call from the Congregational Church at Grass Valley.

REV. HORATIO STEBBINS demonstrated in a lecture in Sacramento, last week, that "one truth cannot contradict another."

REV. S. B. BELL, formerly of Oakland, in this State, is settled, as we learn from *The Pacific*, at Lyons, New York.

REV. S. S. HARMON arrived from the East on the last steamer, and has joined his family at San Buenaventura.

GEN. MCCLELLAN writes a letter to the Board of Regents, formally declining the Presidency of the University.

REV. B. S. MCLAFFERTY, of Petaluma, preached his farewell sermon to the Baptist Church on Sunday last.

JUDGE MCKINSTRY gets much praise for his late decision in regard to the Outside Land Committee.

MR. D. W. GELWICKS retires from the editorship of the *Mountain Democrat*.

DR. C. F. COLLINS, of Grass Valley, committed suicide on December 23d.

NATHANIEL GRAY. H. M. GRAY.

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Importers, Manufacturers, and Wholesale and Retail Dealers in Metalic and Wooden Burial Caskets, Cases and Coffins, Coffin Trimmings, Hearse Plumes, Plume Sockets, etc., etc.

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HYATT'S HAND-BOOK OF

Grape Culture in California,

Giving full and specific directions as to where, how, and when, to plant and cultivate a vineyard.

As the season is approaching for those who purpose going into the culture of the vine anew in California, or for those who wish to extend their vinicultural operations to make preparations therefor, they can find no better aid, and no source of information more valuable than to consult this highly approved Hand-Book of Grape Culture.

Following are some of the testimonials that have appeared in commendation of this useful and indispensable work:

A committee of the late Fair of the Mechanics' Institute of San Francisco, to which the work had been referred, speak thus:

"Your committee have examined Mr. Hyatt's Treatise on the Culture of the Grape, and believe it to be the BEST HAND-BOOK published on that subject for California vine culturists, and for which they recommend a Special Premium."

The California State Agricultural Fair, of 1867, awarded a Diploma to the author of this work, and also the San Joaquin Valley Agricultural Fair, at the same season.

OPINIONS OF THE PRESS.

The following are brief extracts fron some of the elaborate notices of this work:

The San Francisco *Daily Evening Bulletin* says:—"The book contains a choice collection of the best foreign and native varieties of the grape cultivation in California especially, as well as at the East. The many excellent works on Grape Culture in the Atlantic States are of little or no value in California, where an entirely different system and practice are necessary in vine growing and wine-making. This Hand-Book is intended to supply this deficiency. The author has taken great pains to investigate this subject, and to aid in the improvement of viniculture in California. Its appearence is timely, and it can hardly fail to meet a large and ready sale. It is attractively printed and elegantly bound."

Sacramento Union—"Hyatt's Hand-Book of Grape Culture is a California production that will probably meet a common want. The author takes the experience of the most noted vine-growers in the State as the warrant for his conclusions and suggestions, turns to account the recorded results of experiments made by the pioneers of this branch of industry, and in addition to giving full and minute instructions in regard to the planting of vineyards and the manufacture of wines, presents statistics which will enable the beginner to calculate the probable profits of successful grape culture."

The *Mountain Democrat*, whose editor, Hon. D. W. Gelwicks, is the present State Printer of California, speaks thus:

"HYATT'S GRAPE CULTURE.—We have received from the publishers, H. H. Bancroft & Co., San Francisco, a copy of this interesting and valuable work—a work greatly needed on this coast, and which every grape-grower should purchase. We sent it to a gentleman well known in this community, for his examination—a gentleman familiar with the subject, and largely engaged in the culture of the grape. He gives it the following cordial endorsement, and his endorsement ought to secure it a large sale:

'The limited time in which to examine Hyatt's Grape Culture, published by H. H. Bancroft & Co., San Francisco, has been sufficient, however, to satisfy me that it is a work which every grape-grower should have. No matter how well fortified we may be in our own experience and theory, we must acknowledge that we may adopt many of the author's ideas and suggestions with profit. The merit of the work certainly bespeaks for it a ready sale.

Respectfully, CHAS. P. JACKSON.'"

The Golden Era: * * * "With this book in his hand, the intelligent agriculturist can engage in the business of grape culture with almost the same chance of success as one who has bought his knowledge by expensive experience. * * * The practical information contained in the book would cost many hundred dollars to obtain in any other way. We predict for it a ready and rapid sale."

S. F. Daily Dramatic Chronicle: "The book is emphatically a California production, being written by T. HART HYATT, of this city, editor of the *Rural Home Journal*, and bearing the imprint, San Francisco: H. H. Bancroft & Co. It contains a large amount of valuable information, and should be in the possession of every vine-grower and wine manufacturer in the State. The usefulness of the volume, and its convenience for reference, are very much enhanced by a full and carefully prepared index."

S. F. Mining and Scientific Press: * * * "The book professes to be a complete manual, with instructions for the management of the grape and the manufacture of wine, and is especially designed for California. * * * The book contains a considerable amount of valuable information which is not generally found in such treatises."

S. F. Daily Times: * * * "The author seems to have exhausted his subject, particularly as it relates to viniculture in this State, and as the grape interest is just beginning to attract attention which is soon to become paramount among farmers, we regard the publication of the work as most opportune. No ranchman should be without it."

N. Y. Daily Tribune: "The author brings the result of many years' experience in foreign countries to the preparation of his work, and from his observations in climates similar to that of California, arrives at the conclusion that California is singularly favorable to the culture of the grape, and to all semi-tropical fruits, and that it will hereafter be distinguished as the land of the vine, the fig, the orange, the olive and the palm. His volume forms a capital, if not a complete manual, on the care of a vineyard, and it is enriched with much industrial information connected with the subject."

Lacon (Ind.) Home Journal: "This work is most *apropos*. It comes just as thousands, without any practical knowledge of the business, having planted vineyards, find themselves destitute of that information their intelligent care demands. All over the country this interest is growing, and probably the time is not distant when America will produce more, if not better, wines than any country in the world. The author, MR. THOMAS HART HYATT, is an enthusiast on the subject upon which he writes so pleasantly, and his book embodies just what every grape-grower would like to know—what every one must know, to cultivate the vine successfully."

Colman's Rural World, St. Louis: * * * "We merely want to introduce a new and interesting treatise on this subject to our readers, from the far-off shores of the Pacific—the Golden State of California. Its author is T. HART HYATT, editor of the California *Rural Home Journal*. He has had a large experience and observation in California and in the Old World. His style is entertaining, his directions clear, plain, and practical."

Rural New Yorker: * * * "Although most valuable to the California viniculturist, yet it helps to widen our knowledge of the vine."

H. H. BANCROFT & CO., Publishers.

Practical and Scientific.

AGRICULTURAL.

The Sacramento Beet Sugar Experiment.

W. Wadsworth, who went to Europe to study the methods of beet sugar making, writes as follows to the *Bee*, from Valenciennes, France:

I am now at the principal seat of the manufacture of beet sugar in France. This place and Lille—a half hour by rail to the north—each claim to stand at the head of this great industrial interest. Certainly, either may well be proud of its achievements in this department of agricultural manufactures. Having gained all the information possible, during a three weeks attention to the routine of German sugar making, I came here to graduate in my new profession. I shall not be long in obtaining my diploma, and then, after a run by rail of a half day to Paris, will be off for New York on the 18th. I think I have everything right, for the success of beet sugar making in California. I have even more confidence in its success than when I left Sacramento. I have bought and forwarded three casks—equal to six barrels—of the three best known varieties of beet seed, two French and one German variety; each admitted to be the best for certain localities, including their adaption to soil and climate, their saccharine and keeping qualities. I have made arrangements for an annual supply of seed, if we should want it. Have contracted with a German engineer of Cœthen, who has already put in successful operation five large sugar making establishments, to come to California and superintend the erection of our works, if we want him. He will bring all the necessary machinery with him for the working up of sixty tons of beets in a day, all to be made new, with every new improvement that has been made to the present time, on giving him four months time for its completion, at a cost of less than forty thousand dollars. I have agreed with him on the amount of salary he is to receive, and one practical engineer, who superintends the making of the machinery, and will be necessary to the placing of the same in position. I have examined carefully into all the conditions favorable and unfavorable to our success; have seen large establishments and small; some working by one process and some by another; and yet all working successfully. I have examined the methods of growing, gathering and keeping beets for working up fresh during the winter months, different modes of drying the beets, by which the factory can be kept running either on fresh or dried beets, during the whole year, and much other useful information to the Sacramento Valley Beet Sugar Company, that could not have been obtained except by personal examination and survey, all of which will be given to our Company in a printed report, immediately on my return to Sacramento.

Not the least among my scholastic French attainments; is the methods complete for the preparation of what is known in commerce as burnt onions, which are extensively manufactured in France, and sent to all parts of the world. It is the onion of a particular variety, deprived of everything about it disagreeable to the taste or smell, and rendered exceedingly nutritious and palatable.

How Cattle Kill Trees.

It is a noticeable fact that a tree ever so thrifty, and of whatever kind, to which cattle gain access, and under which they become habituated to stand, will very soon die. In the case of a solitary shade tree in a pasture or by the roadside, this is of common occurrence. The query may have been suggested. To what is this owing? In the first place, rubbing a tree by the necks of cattle is highly pernicious, and if persisted in, it will commonly destroy them sooner or later; but if the body of the tree be cased so that their necks cannot touch it, death will ensue just as certainly if they are allowed to tramp the earth about it. But why should tramping the earth destroy the tree? The reason is one of wide and important application to the laws of vegetable growth. The roots of plants need air, if not as much, yet just as truly, as the leaves and branches. Their case is analogous to that of fishes, which, though they must have water, must have air, also: viz., just as much as permeates the water. If it be all shut off, so that none which is fresh can get to them, they will exhaust the supply on hand, and then die for want of more. So the roots of trees and vegetables want air. When the earth is in a normal or natural condition it is full of interstices and channels, by which air gets to them. But if the cattle are allowed to tramp down the earth, and the sun aids their work by baking it at the same time, a crust like a brick is formed, wholly impervious to the atmosphere, and the tree yields to its fate. So a tree cannot live if its roots are covered with a close pavement. They will struggle for life by creeping to the surface, and hoisting out a brick here and a stone there, or find a crack where their noses can snuff a little breath; but if fought down and covered over, will finally give it up. So if a tree be thrust into a close clay, or its roots are kept under water, it refuses either to be an aquatic, or to put up with its aluminous prison. It will grow as little as possible, and die the first opportunity. — *Prairie Farmer.*

Farm Notes.

A Hamburg, N. Y., farmer, who has had large experience in feeding cabbage and turnips to cows, says his practice is to feed immediately after milking—never before—and he has never been troubled with the milk being flavored. He also says he feeds turnips whole with the tops on, as there is no danger from choking when fed in this way.

Sorrel, which is a pest to any field, may be eradicated by the judicious application of lime or ashes. The souring principle of sorrel is oxalic acid; if this is removed from the soil, sorrel cannot grow.

Flax seed occasionally given to horses or cattle will make them shed their old hair, and whether old or young, soon get sleek and fat. It is the only thing which will fatten some old horses.

From statistics received at the Department of Agriculture at Washington, it is estimated that the average yield of wheat to the acre throughout the United States is 12 bushels.

Mr. L. F. Allen in his American Cattle, favors leaving shade trees in pastures, while giving the objections urged against the plan their due weight.

It is estimated that there are 7,000,000 head of stock cattle in Texas. This is nearly ten to each man, woman and child of that territory.

Never feed your cattle in the yard without a "rack." Economy rightly enough shrugs her shoulders at so slovenly a practice.

Pack winter apples in dry sand placed in a cellar; they will keep plump and fresh, and rot but little.

Stay on the Farm.

The cities and villages are already over crowded, and every kind of business languishes more than the cultivation of the earth. In the cities the labor market is overstocked, and one can get any desired number of hands for any conceivable job. Clerks from the country have to serve two or three years before they can get living wages. The city throngs with unemployed men and women, waiting for something to turn up. Those who find employment have no security for permanence. Mechanics lose their places and have to lie idle for weeks and months together. All the products of skill and labor are relatively cheaper than provisions and breadstuffs. The great material want of the nation is cheaper meats, grain, and vegetables. We have merchants, mechanics, and middlemen enough, but far too few farmers. The best cultivated State abounds in uncultivated lands. Even in the vicinity of our large towns and cities, cheap lands abound, and splendid chances for enterprising young men to win homes and fortune. Once settled upon his own acres, the farmer has constant, profitable occupation before him. Nowhere is unskilled labor so sure of sustenance, nowhere will intelligent industry so surely win a happy home and competence. In the country one never need to lack labor, and labor brings there the necessaries and comforts of life.—*American Agriculturist.*

Measure Your Land.—No farmer would be the loser in the end, if he should measure every acre that he has under cultivation. The personal satisfaction to be derived from knowing just how many acres of land he has under cultivation, will overbalance the time and labor spent in gaining the knowledge desired. This indefiniteness, as regards the exact measurement of certain pieces of ground, is sometimes a source of actual loss to the owner.

Native Tea.—It is asserted that the fine green leaves of the red raspberry, gathered in a fair day and cured in an open room, are not inferior to the China teas; and furthermore, if they were shipped to China and back they would be superior.

WEEKLY MARKET REPORT.

Wednesday, December 30, 1868.

Flour—Market dull and prices largely nominal. We quote Oregon brands of Extra at $5 50@5 75 and city brands as follows: Superfine, in sks, ℔ 196 lbs, $4 75@4 87½. Extra in sks, $5 75@$5 87½.

Wheat—Is quotable at $1 55@1 65 for coast; $1 70@$1 75 forfair to good shipping, and $1 80@1 82½ for good to choice milling, latter figure for small lots. At the close, 400 sks fair, $1 70. On 'Change to-day good shipping (Club) was offered at $1 72½ and very choice Santa Clara at $1 85, without buyers. For the last named lot $1 80 ℔ 100 lbs was bid, which is probably the highest figure at present obtainable.

Barley—Coast feed is quoted at$2 20@2 25; other descriptions, $2 25@2 30; brewing, $$2 30@2 35. At the close, 440 sks brewing, $2 30; 750 sks do, $2 32½ ℔ 100 lbs.

Oats—Market continues firm at $2@2 20 for California, and $2 10@$2 25 ℔ 100 lbs for Oregon.

Potatoes—Receipts of Humboldt for the past week aggregate over 12,000 sks. Sales to-day of 2,500 sks Humboldt in lots, 90@95c; 300 Pigeon Point, 95c; 720 sks Bodega, 85@90c. At the close, 450 sks Point Arenas, 90c ℔ 100 lbs.

Onions—Sales of 100 sks Yellow, in lots, $3 ℔ 100 lbs.

Beans—Market firm and active. We quote jobbing rates for first quality as follows: Bayo, 3½@3¾c; Butter, 4¼c; Pea, 4¼@4½c; small White, 3¾@4c; Pink, 3@3¼c; Red, 2¾@3c ℔ lb.

Corn—Sales of 125 sks Yellow, large size, $1 75 ℔ 100 pounds.

Rye—Choice is scarce; jobbing at 3¾c ℔ lb.

Buckwheat—None in first hands; jobbing at $2 25@$2 50 ℔ 100 pounds.

Mustard Seed — Common California Red 2½@3½c; choice do, 4c; English White 5@5½c.

Flax Seed.—The local mill continues to pay 4c ℔ lb for a good article.

Bran—Firm and active $22 50 from the mill; jobbing at $24@25 ℔ ton.

Middlings—Feed descriptions are firm $30@32 50, and fine $37 50@40 ℔ ton.

Oil Cake Meal—Demand good at $35 ℔ ton from the mill.

Hay—The market is steady at $16@22 ℔ ton for fair to choice.

Hops—Demand moderate at 25@30c ℔ lb for California new.

Dairy Products—California fresh roll Butter is quoted at 60c@70 and 75c for choice; California pickled is scarce and nominal at 55@60c; California Cheese, 18@21c; Eastern 21@22½c ℔ lb. Eggs have declined to 47½@52½c; ℔ doz.

Poultry—Live Turkeys are quoted at 15@16c, and dressed do 17@18c ℔ lb; Hens and Roosters, $6 50@7; Spring Chickens, $4 50@5; Ducks, $5@6; Geese, $10@12: Quail, $1@$1 25 ℔ dozen; Venison, 9@10c ℔ lb.

Provisions—Bacon is jobbing at 14@14½c for California smoked; Oregon do, 14½@15c; California Hams, 14½@15½c; no Oregon in market; California Lard, 12½@13½c and 14c ℔ lb for small tins.

Wool—Transactions for the week have been insificant, chiefly for want of stock. The year will close upon a lighter supply than has been known in California for years.

Hides—Sales since last Wednesday reach about 2,500 California Dry at 14½@15½c, and 300 Mexican at 13½c. We quote Salted at 7@7½c ℔ lb.

San Francisco Cattle Market.

Quotations are essentially the same as last Wednesday. Fancy Beef is still held at 12½@13c; other descriptions as quoted below. Some dealers quote Veal at 12½c, an outside figure. Pork is easier at ¼c decline.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 7½@9½c ℔ lb.
do 2d do 6½@7½c ℔ lb.

Veal—Quotable at 9@11c ℔ lb.

Mutton—Is steady at 6@6½c ℔ lb.

Lamb—Scarce and nominal 7@9c ℔ lb.

Pork—Undressed, 4½@5½c; dressed, 6¾@7¼c ℔ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

MINING DEVELOPMENT.—It is customary to con-der the mining era over in California and the agri-ltural era begun. It would be no grief to believe is, since the permanent prosperity and welfare of e State depend more upon its soil than its mines. et there is little scientific knowledge going to show at the precious metals may not still be found in eat abundance in this State. All discoveries of ld and silver deposits seem to have depended more on luck than science; and whither Fortune's wand ay next point no one can tell. One thing, however, ems certain. The great intramontane basis is to a busy theater of mining development, and this ll help California as much as would new discover-s within her own borders. The new openings at e White Pine district are nearly in the midst of is vast basin. There are already mines to the rth of it, mines to the south of it, mines to the st and mines to the west. By some lucky chance nebody has struck at the very heart of these vast posits. The surrounding region, indeed the great-part of the intramontane basin appears to be of e same geological origin and have the same miner-gical character. If what geologists say of the mstock lode be true, there is good reason to sup-se that fissure veins of similar character and of ual richness may be found in or near any of those d-looking dromedary humps which abound through-t Nevada, Arizona, Utah, Idaho and Oregon. As railroads approach from either side, the opportu-y for prospecting this mining realm will greatly prove, and discoveries will greatly benefit Califor-, because California must be the feeder and mer-nt of this vast region.—*Sacramento Union.*

IMPROVEMENTS.—The Butte Ditch Company ve recently made great improvements in their rks near Jackson, Amador County, by laying an n pipe 1,400 feet long, from the mouth of the ne, which is capable of conveying 2,000 inches water.

ARIZONA.—Ore has been struck in the lower level the Arizona Mine surpassing anything yet found quality and abundant in quantity. The Arizona ple are wearing a broader smile and walking re erect than ever, so says the *Humboldt Register.*

STRONG BOX.—The *Sacramento Union* speaks the region the other side the Sierras, as the strong or mint of the Republic, set away between ntain barriers, and none allowed to come near ut those engaged in actually coining the dollars.

WHITE PINE.—A rich strike has been made in Herman Claim about half a mile from the Eber-lt, to which it is said to be equal or superior in ness, the ore being worth about $1,500 per ton.

SILVER BEND.—The *Champion* says that if the Dorado South Mine could be transferred to ite Pine, its owners might readily exchange it for ions of dollars.

COAL.—The *Olympia Tribune* says that a valua-vein of coal three feet thick was lately discov-l in Nisqually Valley on McAllister's Creek.

EXPLOSION.—The Smartsville Mining Company l off their big blast last week. 1,200 kegs of der were ignited by a galvanic battery.

WOMAN'S RIGHTS.—Two ladies took a walk re-ly in Calaveras County and discovered a rich rtz ledge.

PLATINCA.—This rich silver lode, which is near Sterling, in Arizona, is to be worked again soon.

THE Oro Fino and Morning Star Mining Com-y, Owyhee, (I. T.,) has gone into bankruptcy.

THE Baker claims, on Mill Creek, Plumas county, e been sold to parties from Poorman's Creek.

IT has rained sufficient in Calaveras county to set every miner capable of handling a pick at work.

GOLD is found in 25 counties in North Carolina, and the annual yield is estimated at $500,000.

DULL.—Mining at Scott Valley, Nevada, was rather dull before the late supply of water.

THE North Bloomfield Gravel Company have completed their ditch to Columbia Hill.

THE La Grande *Sentinel* asserts that Eagle Creek is the richest quartz district in Oregon.

EUREKA.—The average yield per ton of rock from this mine for the last year was $32 80.

THE mines in the Benton district, Mono county, are looking better than ever before.

CENTRAL AMERICA.—The mines in Nicaraugua are more prosperous than usual.

BUSINESS is lively at the mines located in Brown's Valley, Yuba county.

PRACTICAL.

HOW TO UTILIZE VIGOROUS EFFECTS.—When a man is tired, he is tired all through—the stomach not less than his legs. Now what is the usual custom? After a walk of twenty miles, or a day at haying, when every fiber of the body is exhausted, the stomach is stuffed with hearty food.

The man goes to bed with flushed face and rapid rapid pulse, and awakens in the morning with a bad taste in his mouth, loss of appetite and a sense of languor. If he had taken a cup of tea and a slice of toast, he would find himself the next morning none the worse for the previous day's work and pers piration.

We all understand well when the body is weak from fever, that the stomach partakes in the general weakness, and must not be overloaded. But when the body is exhausted from labor, and every part is pleading for rest, then we crowd the stomach full of beef, pudding, pies and fruit, and spend the next day in declaring to our friends that exercise is not what it is cracked up to be.

When we are tired, we should seek restoration in sleep; not in calling upon the legs, the arms, the back, the stomach, or any other part, to undertake five or six hours of hard, consecutive labor.

The laboring man would find himself much better in the morning if the third meal were made one small in quantity and easy of digestion.—*Dr. Lewis.*

THE TEETH—HOW TO CARE FOR THEM.—We think it safe to say that a majority of people pay too little attention to their teeth, and the result is, that dentists find plenty of employment, and numerous are the diseases of the teeth and gums. The teeth should be cleansed at least twice a day with a soft tooth powder (precipitated chalk is the best) and a little soap. Unless this care is taken tartar is liable to form upon them, and if suffered to accumulate, it causes inflammation and absorption of the gums and gradual loosening of the teeth, which can only be prevented by observing the above simple practice. When tartar, which is a deposit of salts of lime and organic matter from the saliva, is allowed to accumulate, it becomes hard, and can only be removed by the scaling instruments of the dentist.

A USEFUL cement is made by taking two parts of finely sifted unoxydized iron filings, mixing them with one part of perfectly dry and finely powdered loam, and kneading the mixture with strong vinegar until a perfectly homogeneous plastic mass is formed, when the cement is ready for use. It must be made as wanted, for it quickly hardens, and when once set is never fit for use again. The cement is said to resist fire and water.

LIGHTS SPOIL THE AIR.—Ordinary artificial lights injure the atmosphere in two ways—by removing its oxygen, which is so essential for respiration, and by producing carbonic acid gas. A single six-foot burner will yield as much of this poisonous gas as eight or nine persons would expire in quietude, while it would abstract more oxygen from the surrounding air than they would absorb in the same time. Look well to your ventilation, then, after your lamps or gas-burners are lighted at evening—especially in rooms where these are to burn all night.—*Evangelist.*

POISONS IN COMMON USE.—The English papers are discussing the subject of poisonous stockings. The Magenta dye used in some of the gorgeous socks and other underclothing exercises a very deleterious influence upon the skins of the wearers, producing irritation and an eruption, and leading, if persisted in, to actual sores. Much of this Magenta dye used to consist of arseniate of roseine, being not, properly speaking, contaminated with arsenic, but actually consisting of an arsenical compound.

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GENERAL SELECTIONS.

Looking Out into the Night.

Looking out into the night,
I behold in space afar
Yonder beaming, blazing star;
And I marvel at the might
Of the Giver of the rays,
And I worship as I gaze,
Looking out into the night.

Looking out into the night,
I espy two lovers near,
And their happy words I hear,
While their solemn troth they plight,
And I bless the loving twain,
Half in pleasure, half in pain,—
Looking out into the night.

Looking out into the night,
Lo!—a woman passing by,
Glancing 'round with anxious eye,
Tearful—fearful of the light;
And I think what might have been
But for treachery and sin,—
Looking out into the night.

Looking out into the night,
I behold a distant sail
Roughly beaten by the gale,
'Till it vanishes from sight;
And I ponder on the strife
Of our fleeting human life,—
Looking out into the night.

Looking out into the night,
I bethink me of the rest
And the rapture of the blest
In the land where all is light;
Sitting on the heavenly shore,
Weeping never—never more
"Looking out into the night!"

—*John G. Saxe.*

Intolerance.

The following views on the subject of religious intolerance are not only sound in themselves, but derive special interest from the source from which they come, being parts of a discourse preached recently at Westminster Abbey by Rev. Henry Alford, D.D., Dean of Canterbury:

Let us not conceal from ourselves the truth, however unwelcome to a self-satisfied and boastful Church, that want of singleness of heart and devotion simply to God's work is the cause of most of the wars and fightings which are grievously prevailing within our own body, and of the unsympathizing spirit which we show towards those who, differing in their outward forms, are as much servants of Christ as ourselves. If the commandment be one and have one end, then I submit to you that it is impossible that this end can be attained any more than other ends in life, except by those whose energies are centered towards its attainment. But is this so with us? Is not our judgment of one another, is not our judgment of those without, evermore complicated by considerations over and above the simplicity which is in Christ? 'He may be never so devoted a servant of Christ; but if his opinions are not mine, if he takes not the same view as myself of that Church of which we both are members, I will not love him, I will not sympathise with him, I judge hardly of his motives; I will look coolly upon and counteract his endeavors for good.' This is the language; not which men speak or write—that they are afraid or ashamed to do—but on which they act each towards his neighbor; and who does not see that this kind of feeling is even becoming systematised and embodied in public action in the organs of the various Church parties, whose vocation it is far too often to thwart and villify one another? Now this singleness of heart is even more conspicuously wanting in our conduct towards those who serve and love the Lord Jesus Christ, but with our outward forms, for here we exhibit not only the accretion of secondary aims over the one single aim of the Christian heart, but also a demonstrable inconsistency and doubleness in our words and acts which is wholly unworthy of earnest or intelligent men. In our graver estimate of these our brethren, we never for a moment deny them the title of Christians; we never presume to doubt their part in Christ, nor their co-operation with us in the work of God in the world. In our more serious moments, and when we speak and write before the public, these are our professed sentiments, but in private and in social life many of us cast such thoughts entirely aside. Coldness of behavior and disparaging words take the place of our former generous admissions. Nay, more than this, many are content to violate the first laws of liberty, of conscience, and as far as their influence goes in matters of patronage and support to make a neighbor suffer for the fact of his belonging to a different Christian body than themselves. It is impossible, my brethren, that this self-contradiction can spring out of the pure heart insisted on in my text. A fountain cannot send forth out of the same chink sweet waters and bitter. The fountain must have two sources, not one only, which can thus flow in two streams of a complexion and taste so diverse. Nor, again, can such conduct be cleared of guilt of another kind in the sight of Almighty God. What is this loving Him and His work a little, and loving our own Church and our own party in that Church more, but a setting up in our heart of idols other than Him? What can a Church expect which in the main thus approaches Him, but to be answered according to the multitude of its idols? And, my brethren, has it not been so with us, and is it not so now? Can we say that He has blessed, can we say that He is blessing our agencies for good at home and abroad? Ample reason, indeed, for humble thankfulness we have that he is pleased to use us in any degree for His work in the world; but my question regards the relative condition of that work and its prospects, and I answer it without fear of contradiction, that neither here in England nor in our colonies have we as a Church at this time any cause for self-congratulation; that a blight seems to be resting upon us rather than a blessing. And among the reasons for this I cannot but reckon this our divided hearts in God's service, this love of ourselves rather than of Him, this setting up of the idols of our position or emolument, and the accidents of our ecclesiastical and liturgical traditions as a barrier to our attaining the end of His commandment, "Love out of pure heart." We are verily guilty concerning our brother, and of that guilt we are reaping the consequences in coldness and confusion and distrust among ourselves, paralyzed action at the present, and dark misgivings for the future.

The Suez Canal.

Rev. Edward Abbott writes for the *Congregationalist* the following account of this great enterprise, which is second only to the Pacific Railroad in its importance to the commercial interests of the world:

This great public work which is destined to divide two continents and unite two oceans, is certainly an enterprise of vast magnitude. Projected by French heads, and to be executed, in spite of British fists, under the Napoleonic thumb, and with the help of New York, Vienna, Berlin, and Frankfort pockets, by the hands of 50,000 Egyptian fellahs; it partakes of an international charachter, and excites, therefore, a wider interest.

Centuries before the Christian era it appears that the Pharaohs constructed a canal from Bubastis on the Nile, around the Bitter lakes to the Red Sea but this primitive ditch, only a hundred feet wide, and four deep, soon fell into disuse and decay, and the spasmodic efforts of succeeding rulers failed to make it any more than temporarily available.

In 1854, M. De Lesseps, a French gentleman of intelligence and wealth, while traveling over the ground, conceived the plan of opening a canal direct from the Mediterranean to the Red Sea, across the Isthmus of Suez, a distance of 90 miles, and although English engineers, among whom was Stephenson, had pronounced the scheme impracticable for many reasons, he succeeded in enlisting the approval and co-operation of the Viceroy of Egypt. A stock company was at once formed in France, with M. De Lesseps at its head, to which immense grants of land, men, money and privilege were made by the Viceroy, and after several preliminary explorations and surveys, the work was actually begun in August 1859. Barring one considerable interruption in 1863, the work has steadily progressed until the present time.

The Mediterranean terminus of the canal is at a point on a sandy bar which, extending from the site of the ancient Pelusium to Damietta, separates the waters of a spacious bay that formerly lay between these points, from those of the sea itself, thus forming a broad lagoon, known as Lake Menzaleh. The first step in the construction of the canal was to open a channel across the bar, connecting the Medit erranean with the lake. About this channel, has sprung up Omaha-like, the town of Port Said, now nine years old, but with a population of 10,000, marking, as it will be seen, the northern gateway of the canal.

The canal proper, after leaving Port Said, passes in a S. E. direction through Lake Menzaleh, the embankment on either side being formed of silt excavated from the bottom. For this labor stupendous dredging machines were employed, a dozen of which do the work of 30,000 men, and throw out 24,000 cubic feet of soil a day. These embankments are several hundred feet in width, and as the traveler sails along between them, he looks over them on either side upon the broad surface of the lagoon.

The distance across the lake to the point where the canal strikes the main land is about 30 miles, and here again the work of excavation has been performed by the dredging machines with marvelous rapidity. Forty-five miles from Port Said the canal enters lake Tenseh, a beautiful sheet of water lying, as it will be seen, just half way between the two termini. This inland lake has been formed in the process of construction, by the flowing of the waters of the Mediterranean into a natural basin, supposed to have been the dry bed of an ancient body of fresh water, know as Crocodile Lake. On its shores, which are moderately high and verdant, the town of Ismaila has come into being since the opening of the canal, and destined, as it is, to be its half-way station, is already a place of some importance. It is at present the connecting point of two railroads; one from Suez, the other from Cairo on the Nile. The spot being one of great beauty, the Viceroy has built him a palace here, and many pretty cottages occupied by gentlemen connected with the canal, adorn the borders of the Lake. The scene is an oasis of fertility, thrift, and intelligence, amid general barrenness, indolence, and degradation.

Up to this point the Canal may be regarded as completed, and has been opened for some time to traffic, which already proves to be considerable. From this point to Suez, the Southern terminus on the Red Sea, a good deal remains to be done,—though the projector promises that it shall be open throughout its entire length in October 1869. The old town of Suez, has a rival in a new one of the same name sprung up at a little remove. Here the Company have laid out a harbor of magnificent proportions, making vast areas of solid ground, and constructing docks and quays on the most extensive scale, Indeed Port Said and Suez, bid fair to become two of the most remarkable cities of the age.

And now when this huge canal, 90 miles in length, 309 feet in width, and 26 in depth, shall have been finished, at a cost of $75,000,000,—what advantage will it afford? Much, every way. The commercial distance between Europe and the East, will be shortened by 9,000 miles. The 1500 vessels which are said to pass every year to and fro around the Cape of Good Hope between New York and India China and Japan, will find 5000 miles taken off their voyage. As voyages shorten, so will commerce increase, and new avenues of trade will open in every direction. But trade and commerce open the way for civilization and Christianity. Already Egypt is feeling the impulse of this enterprise, and a better day is dawning upon her. May it not be expected that what the Canal has done at Lake Tenseh, it will do on a larger scale all over that degraded land,—opening the way for streams of fertilizing influence, that shall make the desert blossom as the rose. Hasten on, then, ye Maritime Canals, ye Continental Railroads, ye Oceanic Telegraphs! Belt the world with your channels of communication and your bonds of fellowship, and thus prepare the way of Him who shall ere long bring in His universal reign.

CONVERSATION teaches more than meditation.

Practical Jokes.

The *fun* of a practical joke consists in the opportunity given to enjoy the physical or mental suffering of the victim. Of course such enjoyment is cruel, in a greater or less degree, and just so far as civilization grows toward perfection, the disposition to enjoy the pain of others disappears. Practical jokes will always probably be enjoyed by boys—who are naturally young savages, and delight in tormenting all weaker animals—but, we are glad to see, are ceasing to be popular among "grown-up people." *Chambers' Journal* has a collection of practical jokes which are, for the most part, quite new:

"The ancients used to indulge in practical jokes to a considerable extent; for instance, the Thracians, at their drinking parties, sometimes played the game of hanging. They fixed a round noose to the bough of a tree, and placed underneath it a stone of such a shape that it would easily turn around when any one stood on it. Then they drew lots, and he who drew the lot took a sickle in his hand, stood on the stone, and put his neck into the halter. The stone was kicked away, and if he could cut himself down with his sickle, well and good; but if he was not quick enough, he was hanged outright; 'and the rest laughed, thinking it good sport.'

"Nero's jests were likewise very practical. 'What a fat fellow that Senator is" he observed one day to a courtier. 'See me cut him in two!' and he did it in the most facetious manner.

"A French auditor of accounts in the 17th century, was a great practical joker all his life, and even played a trick after he had lost the power of enjoying it, for he left four large candles to be carried at his funeral, which had not been burning fifteen minutes before they went off as fireworks.

"When a lady condescends to play a practical joke, it is generally a very neat one. M. Boncourt, the rich financier, was very stingy to his wife in the matter of pin-money. One day a lady, closely veiled, called upon him and borrowed a large sum, leaving her diamonds as a pledge. It was his wife!

"The French thieves sometimes used to steal so cunnily that even their victims were half inclined to pardon them.

"The Duke of Frousac, nephew of Marshal Richelieu, was coming out of the opera one night in a splendid dress embroidered with pearls, when two thieves managed to cut off his coat-tails. He turned into his club, where everybody laughed at him, and so he found out what had happened and went home. Early the next morning a man called at the Duke's hotel and demanded to see him at once, on a matter of most vital importance. Monsieur de Frousac was awakened.

"'Monseigneur,' said the visitor, 'I am an officer of police. Monsieur the lieutenant of the police has learned the accident which happened you yesterday on leaving the opera, and I have been sent by him to request you to order the coat to be placed in my hands that we may convict the offenders by comparing it with the mutilated tails.'

"The dress was given up, and the Duke was in raptures with the vigilance of the police. But it was a new trick of the rogue who had stolen the tails, by which he possessed himself of the entire garment."

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FAMILY READING.

A Moss Agate.

BY MRS. JAMES NEALE.

Many an ocean wave and billow
O'er this little stone has passed,
But I found it, round and polished
Resting on the shore at last.

Thro' the depths, and through the hollows,
It was safely borne to land,
For God held the beating waters
"In the hollow of His hand."

Thus perchance the waves pass over
Us, upon our sea of life;
Thus we breast the surging billows,
And the struggle and the strife

Only bring us near, and nearer
To that calm and boundless shore,
Where the depths are never sounded,
For "the sea shall be no more."

Holiness and Humility.

Holiness and humility are inseparably connected together. The nearer the soul comes to God, the more completely it is humbled, subdued, and overpowered. It was when Job heard the voice of the Lord out of the whirlwind, that he exclaimed, "I abhor myself, and repent in dust and ashes." When the "still small voice" of God spake to the exiled prophet in his cave, he wrapped his blushing face in his mantle, and his whole being bowed before the divine presence and power. It was when the evangelical prophet Isaiah saw the glory of the Lord, and heard the six-winged seraphim crying to one another, "Holy, holy, holy is the Lord of hosts," that he cried out, "Woe is me, for I am undone." It was after Paul had been caught up into the third heaven that he said of himself that he was the least of all the saints. And it was the beloved disciple, whose head had leaned on the bosom of Jesus, and whose eyes had beheld his glory in apocalyptic vision, whose meek, childlike spirit has been the admiration of ages. Thus it is with every saint of God on earth, and it is so with every glorified spirit in heaven. The higher the soul rises in holiness, the deeper it sinks in humility and self-abasement. So sings Montgomery:

"The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she who doth most sweetly sing,
Sings in the shade when all things rest:
In lark and nightingale we see
What honor hath humility."

"The saint that wears heaven's brightest crown
In lowliest adoration bends;
The weight of glory bows him down
The most when his soul ascends:
Nearest the throne itself must be
The footstep of humility."

An Old and True Friend.

A gentleman played off a rich joke on his better-half the other day. Being somewhat of an epicure he took it into his head that morning that he should like a first rate dinner. So he addressed her a note, politely informing her that a gentleman of her acquaintance—an old and true friend—would dine with her that day. As soon as she received it, all hands went to work to get everything in order. Precisely at twelve o'clock she was prepared to receive her guest. The house was as clean as a new pin—a sumptuous dinner was on the table, and she was arrayed in her best attire. A gentle knock was heard, and she started with a palpitating heart to the door. She thought it might be an old friend, perhaps a brother, from the place whence they once moved. On opening the door she saw her husband with a smiling countenance.

"Why, my dear," she said in an anxious tone, "where is the gentleman of whom you spoke in your note?"

"Why," replied the husband complacently, "here he is."

"You said a gentleman of my acquaintance—an old and true friend—would dine with us to-day."

"Well," said he good humoredly, "am I not a gentleman of your acquaintance, an old and true friend?"

"O," she cried distressingly, "is there nobody but you?"

"No."

"Well, I declare, this is too bad," said his wife, in an angry tone.

The husband laughed immoderately, but finally they sat down cosily together, and for once they had a good dinner without having company.—*Lutheran.*

The Exact Truth.

Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than on the other.

His companion advised him to throw it out. "It will make your wall untrue, Ben" said he.

"Pooh!" answered Ben, "what difference will such a trifle as that make? You're too particular."

"My mother," replied his companion, "taught me that 'truth is truth,' and ever so little an untruth is a lie, and a lie is no trifle."

"Oh," said Ben, "that's all very well; but I am not lying, and have no intention of doing so."

"Very true; but you make your wall tell a lie; and I have somewhere read that a lie in one's work, like a lie in his character, will show itself sooner or later, and bring harm, if not ruin."

"I'll risk it in this case," answered Ben, and he worked away, laying more bricks, and carrying the wall up higher, till the close of the day, when they quit work and went home. The next morning they went to resume their work, when behold the lie had wrought out the result of all lies. The wall, getting a little slant from the nature of the untrue brick, had become more and more untrue as it got higher, and at last in the night had toppled over, obliging the masons to do all their work over again.

Just so with every little untruth in your character—it grows more and more untrue, if you permit it to remain, till it brings sorrow and ruin.

Tell, act, and live in the exact truth always.

Forgotten.

Generation after generation have felt as we feel, and their fellows were as active in life as ours are now. They passed away as a vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. And so likewise shall it be when we are gone. The heavens will be as bright over our graves as they are now around our path; the world will have the same funeral wind on its way, and the attraction for offspring that she had once for ourselves and that she has now for our children. A little while and all this will have happened. The throbbing heart will be stilled, and we shall be at rest. Our prayers will be said, and the grave clods will be thrown in, and our friends will all return, and we shall be left behind to darkness and to the worm. And it may be for some short time we shall be spoken of; but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and laughter will be heard in the very chamber in which we died, and the eyes will glisten again with joy; and even our children will cease to think of us, and will not remember to lisp our name. Then shall we have become, in the language of the Psalmist, "forgotten and clean out of mind."—*United Presbyterian.*

THE COLD EYE.—We read in an Eastern paper that a man recently hung, said on the scaffold: "I am a sinner; I am guilty of the murder charged upon me. For one little error in my life, my relatives and friends turned upon me a cold eye," and he wept like a child.

These few words told the man's life. He erred. No kindly words of forgiveness fell upon his ear. No soft looks of encouragement met his gaze. The cold eye met him in his path. He fell before it. He arose. But it still haunted him. It was photographed in his sleeping and waking hours. It stared at him from every corner of daily existence. It drove him from the altar of repentance, from the fount of good resolves, from the fragrant vase of hope. He left the free and upright walks of life and sauntered in meditation, regrets, and despondency, in the haunts of vice. The good had turned against him. The bad invited him on. He was but a poor, weak man. One kind word, one friendly look, might have snatched him from the sea of crime which led him to the gallows. Who may tell his struggles? Who may tell the conflict in his heart where vice triumphed? He was the victim of a cold eye. Every day repeats the story.

Influence of Children's Prayers.

In one of the darkest periods of the Reformation when Luther, Melancthon, and others were assembled to consult what should be done, Melancthon retired from the council under great dejection of spirit. After a short time he returned, his countenance beaming with confidence and joy; and when all were surprised, at the change, he told them that he had just seen a sight which assured him of success. He had seen some little children engaged in prayer for the Reformation. Their mothers, who were assembled for the same purpose, had brought them together; and were assured such prayers would be heard of God. Courage in the needful hour for the greatest work ever accomplished by uninspired men was thus breathed into the soul by children's prayers. Such prayers the Church needs yet. Children, do you pray—not only for father and mother, for brother and sister, but also for the Church of God, and for the world?—*Visitor.*

Rest.

Rest! How sweet the sound! It is melody to my ears! It lies as a reviving cordial at my heart, and from thence sends forth lively spirits, which beat through all the pulses of my soul! Rest! Not as the stone that rests on the earth, nor as this flesh shall rest in the grave, nor such a rest as the carnal world desires. O, blessed rest! where we "rest not day nor night, saying, Holy, Holy, Holy, Lord God Almighty!" where we shall rest from sin, but not from worship, from suffering and sorrow, but not from joy. O blessed day! when I shall rest in knowing, loving, rejoicing, and praising! when my perfect soul and body shall together perfectly enjoy the most perfect God! when God, who is Love itself, shall perfectly love me, as I rest in my love to him; and rejoice over me with joy, and joy over me with singing, as I shall rejoice in him!—*Baxter.*

Young Folks.

Study-Table Talk.

"Is that flour you rub into your paper when you scratch out a word?" asked papa's eight-year old little curly-head, as she stood by his study-table, watching him use the eraser and pounce.

"No, dear, I don't use a dredging-box," replied her father, pleasantly.

"But you shake it out, and it's white," persisted curly-head. "Is it chalk?"

"That comes a little nearer to it," replied Mr. Asbury, lifting "Toy" upon his knee, while he shook some of the white powder upon his open palm.

"Toy! Toy!" called a voice from the foot of the stairs. "Come and set my animals in a row towards the ark, Toy!"

I can't do *anything* for that child!" said Antoinette, with the demure air of a matron of forty. Then, sliding from her father's knee, she called from an open door:

"You must be still now, you little 'holler-box! I want to talk and learn with papa."

"I *aint* a 'holler-box' at all—come *now!*" called back the persistent little Nellie, who followed Toy about as closely as a U follows a Q, (If you don't know how closely that *is*, see how many Q's you can find without a U next to them,)

"I'm learning: you can come up, too!"

So Nellie, with her fists full of broken-eared elephants and three-footed dogs and camels, and with a headless "Japheth," plodded her way up to the study and listened earnestly enough to redeem her from

Toy's nicknames, given because she would call her back to play, when she (four years older) wanted to be reading and studying alone.

"Do you know what papa has in this box," asked Toy.

"No."

"Well, it isn't flour, nor *all* chalk."

"What then?" asked Holler-box.

Toy looked at her father, for that was as far as she had got.

"It is something mixed with chalk—it is powdered tears."

Toy laughed. "I've heard," she said, "of putting tears in a bottle, but I did't know they could be *powdered*. I thought tears were always wet."

"*Mine* are," said Nellie, putting her fat finger up to a very dry eye.

"These are tears from a tree."

"I didn't know trees could cry," said Nellie.

"You have seen clear-looking spots of gum on plum trees, Toy?" said Mr. Asbury.

"Yes, and eaten it."

"Well, the tears or gum of a tree in Africa—a kind of pine—are called Sandarach; they are sold in shops, and made fine and mixed with chalk to be used as 'pounce.'"

"What is your pounce-*box* made of?" asked Nellie.

"Two can ask twice as many as one," said Mr. Asbury; but I will tell you."

"Suppose," said Toy, you tell us about every wooden thing on your table, for *this* lesson."

Mr. Asbury glanced over the various little articles about him, then at his watch and newly-tied sermon paper, and then cheerfully "accepting the situation," began:

"This pounce-box is made from a very hard, fragrant wood—the Chinese citron. The fruit of the tree is very rich and fragrant, but too sour to be pleasant to eat; so it is chiefly used for sweetmeats. If you should go into a Chinese parlor, however, you would be apt to find a silver basket or china-dish of them on a side-table, to make the room fragant with their delicious odor. There are many varieties of the citron tree, but this is one of the most rich and beautiful. This box was given me by a sailor-friend, and turned from a block of this wood, and polished and oiled."

"What is this reddish black ruler made from?" asked Toy.

"That is from the same wood as a certain little girl's work-box."

"Rosewood?"

"Yes."

"Is that a rose-tree, or a big rose-bush?" asked Nellie.

"No. There are different kinds of trees called rosewood; some of them having the odor of roses. They do not grow in our country, but are brought here in large pieces—halves of trees, sometimes. One kind of rosewood is a species of sensitive plant, or mimosa. You have seen that, Toy?"

"Yes, the delicate thing that could not bear to be touched? I tried to press a spray of the leaves one day, and although I had my book opened and close to the stem when I picked it, I could not get it in to press until the leaves were half shut up."

"There are many varieties of the mimosa—some very large trees. They grow in South America, and from there we get this rich, reddish striped rose-wood."

Toy's fingers were busy with the brass fastening to her father's box of mathematical instruments."

"What is this V shaped piece of smooth, black wood, father?"

"That is ebony," said Mr. Asbury, smiling. "I did not know your sharp eyes had ever noticed it. An ebony triangle."

"Is ebony always black?"

"No. The kind which is considered most valuable is black. There is a green and a red ebony. The tree grows in different islands, in Madagascar, in the Indian Ocean, and in Ceylon."

"Here is just *one more* thing," said Toy, holding up a carved paper-cutter—book-mark.

"That is from the white holly. The wood is white, fine-grained and hard. It is used for making boxes, and many fancy articles, such as your Aunt Lou's glove-box."

"The one she painted the blue-bells on?"

"Yes."

"There are many varieties of holly. It is an evergreen. I have seen one variety in the Southern States, with its beautiful scarlet berries, bright all winter. I have seen them made into vases, with the clear, wax-like berries of the mistletoe; and against the rich, dark leaves nothing could be prettier for a winter boquet."

"I should like them for beads," said Nellie.

"They would make fine enough necklaces for a queen. The leaves as well as the berries of the holly vary in color and beauty. Some berries are yellow, some white, others crimson. Some holly leaves are edged with gold; some spotted and blotched with silver and deep yellow."

"I did not know that there were so many kinds of curious and pretty wood."

"This is enough for two little heads at one time. But there are more wonderful and valuable kinds of trees than you could count up in a day. Sometime I will tell you about more of them."

"Thank you," said Toy, and "Thank you," echoed "Holler-box," as they went down to the nursery. —*Advance.*

Sinning and Repenting.

When I was about twelve years old, my father sent me one pleasant Autumn day, into the woods to cut a pole to be used in beating off apples from the trees. It was wanted immediately to supply the place of one that had been broken. I took my little hatchet and hied to the woods to execute my important mission. I looked in every direction for a long slender tree that would answer my purpose, and every time I stopped to examine a tree, a taller and straighter sapling caught my eye farther on. What seemed more surprising to me was that the little trees that looked so trim and upright in the distance, grew deformed and crooked as I approached them. So it is with human life. Both men and trees often lose their beauty as we approach them.

Frequently disappointed, I was led from tree to tree, till I had traversed the entire grove and made no choice. My path opened into a clearing, and near the fence stood a young cherry tree loaded with fruit. Here was a strong temptation. No house was near, no person in sight. None but God could see me, and I foolishly forgot that His eye looked down upon me. I resolved to taste the forbidden fruit. I climbed the tree and began to pick the rich, ripe cherries. I found no pleasure in the taste of them, I was so fearful of surprise and detection. Some one might come and find me in the tree. I resolved, therefore, to break off some richly loaded boughs and feast upon the cherries as I hurried home. The top of the tree was bowed with the weight of its fruit. I climbed as high as I could, and bending down the top, attempted to cut it off with my knife.

In my eagerness to secure my prize, I did not guard my left hand, which held down the top of the tree. My knife slipped from the yielding wood to my fingers and passed with unspent force across all the fingers of my left hand, cutting the flesh to the bone. I never could look at fresh blood without fainting. My eyes caught sight of the red drops that oozed from every finger; and my heart began to die within me. I slipped, like a serpent, through the limbs of the tree to the ground. The shock of the fall drove away the faintness, and I soon stood upon my feet. I wrapped my handkerchief about my bleeding fingers and hurried home. My mission was worse than useless. I had not accomplished the purpose for which I was sent; I had committed a crime and disabled myself for work. I was wanted as an apple picker. I found no sympathy from anybody. My father reproved me and threatened; and my mother, who dressed my aching fingers, said it was good enough for me; it would be a good lesson to me; and my sisters thought I might have known better. Nobody seemed to have the least regard for my tears but old Aunt Thompson; she said I was too lame to work, and she would go out and pick apples for me. But there was no excuse for me. I was compelled to work with one hand while the other hung in a sling.

That was a sad day to me. It required some weeks to heal the deep gashes make by my knife, and the scars are as bright after forty years as they were when the wounds were just closed. If the scars in the flesh were all, it would be comparatively a trifle. The soul was wounded as well as the body. The conscience was defiled with guilt which no human agency could remove. Tears of repentance could not wipe away the stain. Nothing but the blood of Christ could give health to the wounded spirit.

A Mohammedan mother once besought her profligate son to drive a nail into the ceiling of his room every time he was conscious of committing a wicked deed; and to draw out a nail every time he performed a good deed. He consented to do so; and soon his ceiling was black with nails. He became alarmed at his own follies and resolved to reform. He began the work in earnest, and slowly, one by one, the nails were withdrawn. When the last nail was taken out he hastened to his mother with the joyful tidings. "Mother," he exclamed," the nails are all removed."

"Ah, my son," said the mother, "*but the prints of the nails are there!*"

So do youthful sins leave the traces of their existence on the soul. Like the scars from the healed wound, they disfigure and weaken the soul. The recollection of early follies cripples the powers of mature manhood. Every sin of childhood hangs, like a weight, upon the neck of manhood. The way of young transgressors is hard; the way of old transgressors is terribly hard when the burdens of youth are laid upon the shoulders of age.

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NEWS SUMMARY.

PACIFIC COAST ITEMS.

THE *Westminster Review* relates the following anecdote concerning the early history of our city:

At one time a lady could hardly walk through the streets of San Francisco without having every one pause to gaze on her, and a child was so rare that once at a theater in the same city, where a woman had taken her infant, when it began to cry, just as the orchestra began to play, a man in the pit cried out, 'Stop those fiddles, and let the baby cry: I haven't heard such a sound for years!' The audience applauded this sentiment, the orchestra stopped, and the baby continued its performance amid unbounded enthusiasm.

THE *Sacramento Union* thinks that society would be immeasurably benefited, and woman's aspirations in a great measure satisfied, if we had "some industry of a general character in which women could participate with profit to health, beauty, and purse," and points out the introduction of silk-culture as "precisely the desideratum required to conduct our California society to this much needed reform."

THE Mormon children, it is said, learn to read from books printed in a peculiar alphabet which is very different from that used by other children in this country. Some 10,000 school books printed in this alphabet have lately arrived at Salt Lake City. Brigham Young, it would seem, has by no means played his last card yet.

THE Outside Land Committee asked the city for the modcrate sum of $10,000 each for their services, but as it is not convenient to make the exact change, they will, according to Judge McKinstry's decision, have to content themselves with $2,100.

THE destruction of the dam at the outlet of Clear Lake, although not a very orderly proceeding, has had the desired effect. The lake has fallen 12 inches, and a large tract of land formerly overflowed is now ready to receive seed.

THE artesian well which is being bored by the Central Pacific Railroad Co., between the Truckee and Humboldt Rivers is now down over 300 feet, and the water is still very hot.

THE *Yreka Union* says that the lakes in Siskiyou County are rising from year to year. An old road traveled in 1852 is now 18 feet under water.

THE rain fall thus far is 5.07 inches which is said to be sufficient to insure a grain crop. The rain is as acceptable to the miners as to the farmer.

THE Pioneer Silk Factory is still at work turning out a good quality of goods, notwithstanding its reported death.

THE Santa Rosa *Democrat* says that the crops have never failed in Sonoma County since its settlement.

AN excursion from this city and Sacramento to Calistoga via Vallejo, took place on Wednesday last.

A PROJECT is said to be already on foot for a railroad to the White Pine region.

THERE are 118 locomotives now in use on the Union Pacific road.

THE fare to Sacramento by steamboat has been reduced to $2.

BURGLARS are at work in Alameda County.

TELEGRAPHIC.

EASTERN.—The walls of the hospital of the Howard University, at Washington, D. C., fell on the 21st ult., seriously injuring several persons....The Brooklyn Common Council has voted $3,000,000 to build the bridge across East River. ....Gen. Grant has sent Gen. Babcock to Arkansas to examine the condition of affairs and report at headquarters.... Immense frauds have been brought to light in the New York Custom House....Merchandise is now allowed to be exported to Mexico, by way of Texas....Freight cars are hereafter to go through from Washington to the West without breaking bulk....The new tariff went into operation on the first of January....F. J. Withian, of New York, takes the place of Judge Robertson in the Supreme Court....A Woman's Suffrage Convention was held in Concord, N. H., last week. ....Two Inspectors of Customs were recently murdered at Brownsville, Texas,...Samuel Bowles, editor of the *Springfield Republican*, was arrested at the Fifth Avenue Hotel, N. Y., and made to pass the night in jail. It was done by his enemies to annoy him....McDevitt beat Goldthwaite in the billiard contest for the championship of America....Gen. Sherman will probably be appointed to command at New Orleans....Grant's official majority in Missouri is 24,431... The village of Crawfordsville, Ind., was burned on the 23d ult....Ministers Washburn and Webb have arrived in New York, from Rio....Madame Tostee fell down stairs..... Many murders and outrages are reported in Tennessee and Georgia....Two *Honorables* had a fight in St. Joseph, Mo., recently, and one was killed....Gen. Grant is said to oppose subsidies for the Pacific Railroad, and to favor an extra session of Congress....A family in Philadelphia was suffocated on Christmas night, by the escape of gas from a coal stove. ....Father Duane died in Chicago on the 24th ult....The negroes and Germans had a fight in Newark, N. J., on Christmas eve....The widow of Charles Dickens' brother committed suicide in Chicago....A fire in Lynn, Mass., has thrown 600 persons out of employment....Nobody seems to think the President's proclamation of pardon of any importance....Gen. Grant says he is opposed to turning men from office on account of their opinions....An effort is being made to divide the State of Michigan....A Woman's Rights and Colored Convention will meet at Washington in January.

FOREIGN.—Moustier, late Minister of Foreign Affairs in France, has been seriously ill....In the Spanish election the Republicans carried the cities of Barcelona and Seville.... 6,000 Spanish troops have been sent to Cuba ...A crisis has taken place in the cabinet of Portugal....The eruption of Mt. Etna has subsided....Caleb Cushing has arrived in South America on a Government mission....Prussia has called a Conference of the great powers to settle the affair between Turkey and Greece....A memorial has been presented to Reverdy Johnson, asking him to urge the U. S. Government to adopt the system of penny postage between the two countries....Paraguay continues to make an active resistance to the Allied army....The ex-King of Naples is seriously ill....Russia wants the United States to take part in the Grecian affairs....Garibaldi says there will be a new movement on Rome....Spain does not wish to sell Cuba to the United States....The insurgents in Cuba have been defeated in a battle....Cholera has broken out among the troops at Manzanillo.

Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

MARRIED.

In this city, Dec. 25th, by Rev. J. G. Fackler, J. R. STONE of Nevada City, and MARGARET A. CAMERON, of San Francisco.

At Jackson, Amador County, December 22d, at the residence of O. Walther, Esq., by Rev. H. H. Dobbins, JOHN L. STUBBS and MISS ABBIE L. POWERS.

At Amador, on Christmas eve by Rev. H. H. Dobbins, JOHN M. HINKSON and MISS FRANCES R. BEITER.

DIED.

In Oakland, Dec. 21st, JOHN ADAM, son of WM. K. and MARY IRVING, aged 2 years and 2 months.

SPECIAL NOTICE.

Pain Killer.

No article ever attained to such unbounded popularity.—*Salem Observer.*

An article of great merit and virtue.—*Cin. Nonpareil.*

We can bear testimony to the efficacy of the Pain Killer. We have seen its magic effects in soothing the severest pain, and know it to be a good article.—*Cincinnati Dispatch.*

A speedy cure for pain—no family should be without it.—*Montreal Transcript.*

Nothing has yet surpassed the Pain Killer, which is the most valuable family medicine now in use.—*Tenn. Organ.*

It has real merit. As a means of removing pain, no medicine has acquired a reputation equal to Perry Davis' Pain Killer.—*Newport (Ky.) Daily News.*

It is really a valuable medicine—it is used by many physicians.—*Boston Traveler.*

December 12th, 1868.

Art Notice

IN CONSEQUENCE OF REMOVAL TO OUR NEW PREMISES on the 1st of January next, we shall, until that date, offer our extensive stock of

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

The Board of Foreign Missions of the Old School branch of our Church makes an exhibit of its condition which should move all who may be expected to come to its relief to immediate action. There is no demonstration of incapacity or inefficiency, no complaint of doors closed by Providence against advance, no fear that the Lord disapproves of the work the Board has undertaken. On the contrary, so manifest was the favor of God, and so inviting and wide were the doors through which the Gospel might have access to the nations in darkness, that the Board was encouraged to attempt with more vigor than before to accomplish its work. There seemed to be an imperative and emphatic command that the representatives of the missionary spirit in the Church go forward, and everything seemed to forbid that they should go back. Yet those on whom they relied for support have gone back, even from the position attained last year. The treasury has received less than last year during the first seven months, by $40,861, and the Board is now in debt $88,897. No one believes that more has been undertaken than ought to be done by us for the conversion of the heathen. There is reason to fear that the missionary spirit needs to be more generally cultivated among Christians of all denominations, for almost all are found to be in debt, notwithstanding the liberality of the comparatively few who have supported missions. Every man and every woman who loves the Savior, should keep His commandment when He says, "Go, preach the Gospel to every creature." Then there would be both money and men for the work, and the paralysis of debt would be removed.

The Church is widely exercised as to the means of reaching the masses with the Gospel. It seems to be generally admitted that other labor than that of the ministry is needful for the purpose. *The Presbyterian*, in a two-column article, urges that the ordinary means of grace are sufficient, viz: the preaching of the Word, together with fidelity on the part of the Church in Christian doctrine, beneficence, and attendance upon religious duties in the closet and sanctuary; and warns us against unusual agencies, as but of "mushroom growth, and their influence as evanescent." *The Christian Work*, on the other hand, would almost seem to ignore the methods heretofore adopted, and would resort to a vast co-operative influence and united aggressive attack upon the kingdom of Satan, even to the extent of employing the Church as a political engine with which to overthrow her enemies. We had supposed that the terrible result of such an experiment in the time of Constantine, followed, as it was, by the Great Apostacy, would be sufficient to guard against any such suggestion. The truth evidently lies in the medium. We need more labor on the part of our Christian people; labor in finding out families that do not attend Church, and bringing them there, and to Christ; labor in increasing the attendance upon our Sunday Schools. But we also need all the institutions of God's house; the studious, faithful pastor: the watchful, active eldership; the affectionate, liberal deaconship; the zealous, earnest membership; all constituting a faithful branch of Christ's mystical Body.

One of the marvels of our days is the recklessness which prevails respecting the use of kerosene. Accidents resulting in the loss of limbs and of life, and the destruction of property, are attributed to it so often that they are almost regarded as a matter of course. Occasionally some writer will publish a few words of remonstrance, but the most of the people seem to pay little heed, and nothing of which we have ever heard has been done for the regulation of the manufacture, or the sale, of an article that is so dangerous. The danger is believed to arise from certain qualities that affect the purity of the oil, and we are told that it can be prepared in such a way that it will be entirely safe for household use. If this is true, there ought to be a law determining its ingredients, or mode of composition, and there should be men appointed to examine and seal all that is offered for sale, with a heavy penalty if any is sold not thus guaranteed to the purchasers. Neglect is criminal, and common philanthropy, if not a conviction of personal peril, should provide all possible means of protection to the people, while kerosene continues to be used.

Our Committee for the Aid and Evangelization of the Freedmen has been in existence three years, and the results of its work are very encouraging and satisfactory. With an expenditure of $122,887, including all that was granted by the Government, 23 churches have been organized, with 4,603 communicants; 23 houses of worship have been built or purchased, and 2,869 pupils have been gathered into schools. Of course, a large portion of the work done thus far has been preparatory, and we may look for more success that will be apparent during the next three years. In no department of Church efficiency has the effect of system and vigor been more manifest than in the action of this Committee. The difficulties to be overcome were not small, yet, by wisely directed effort, we have been able to set an example which our brethren of other denominations recognize, and which they will imitate.

An English paper states that a College for Seamen has been founded in South Shields, at the mouth of the Tyne. A physician of that place bequeathed $300,000 for this purpose, who directed that a complete nautical education should be given to every seaman, whether British or foreign, who was willing to receive it. This appears to be another indication that the judgment of many practical men begins to favor the division of education into departments, so that those who desire to give their whole study to some particular branch of science, or art, may have opportunity to do so, in a school devoted entirely to that branch. There is much reason to doubt the wisdom of this opinion, since it tends to the development of parts of a man, rather than his complete education, but the experiment will be made. The only condition of admission into this College for Seamen is that the applicants shall be *bona fide* seamen and be acquainted with reading, writing, and the first four rules of arithmetic; and the course of instruction is rigidly confined to those studies which are directly related to navigation.

The number of Jews in this country is about 500,000. There is much wealth among them, but little influence in proportion to their numbers, and not much enthusiasm, even in respect to maintaining their own congregations, if we may rely on the statistics they furnish. They have about 250 congregations, of which not more than 40 are supplied with clergymen. Advance will be slow indeed, if the ancient Church does not show more zeal in self-support and the conversion of others to the Jewish faith, and it is difficult to account for such general apathy. Christians are by no means doing what ought to be done to propagate the truth as they hold it, yet they are far more active than the Jews. If the Jews are right, and we are wrong, they are certainly to be blamed for the indifference with which they regard the world's spiritual condition.

After a struggle for independence which should have been rewarded with a better fate, Crete has been obliged to surrender to Turkey. Other nations professed to be in sympathy with the brave little band, and there was hope for a time that some form of intervention would put an end to the war in her favor, but indifference or diplomacy at last prevailed, and no help was offered them. It remains to be seen whether the condition of the island will be better or worse, as the result of the war, though it can hardly be expected that the conquerors will lighten the burdens of the insurgents.

Universalists, one would suppose, should not be much disturbed by any evidence that as a body they are not rapidly increasing in numbers and influence. The nature of their creed should induce content, since its acceptance on the part of others is not necessary to their welfare, and many will feel that a Universalist Church is an idle form. Yet they are dissatisfied, and last month held a Conference in Springfield, Massachusetts, to consider their condition, and to devise plans for the extension of their influence. The chief necessity urged was

that they should have a more thorough organization, and some advocated a Church in regular form, on the ground that "sin is organized, and the devil is one of the greatest of organizers," a sentiment most true, yet one which sounds a little strange as uttered in such a meeting. There was another utterance on the floor, however, which must have surprised in some measure even those who hold the broadest views. One man did not feel the need of reconstruction, or more definite organization, but declared, "We must not be afraid to say that we must be converted. If we have the Spirit of God in our hearts we can take our present organization, and do all that we can hope for." If Conferences promote the declaration of such doctrines as this from the lips of Universalists, we hope they will be multplied. To our view it is a significant sign of the times that they are pressed by manifest decline, and loss of position and power, to the avowal of what their old-time leaders would have ridiculed and condemned.

The state of affairs in the south of Europe must attract the attention of all who are watching the political chess-board, when a move by one nation, or another, may determine events of mighty import. Crete and Greece are of little consequence, in themselves, but they are so related to Russia and Turkey and the Western Powers, that they may become of vast consequence, and their destiny may be the key of the future for the whole continent. At present it seems that the Sultan has much more nerve in his purpose to maintain his old relations than he was thought to possess, and the resolution of those who oppose him, directly and indirectly, is developed by his own firmness. Diplomacy can hardly settle the questions now involved in the strife, and all the nations concerned regard a more general war as imminent.

Religious Intelligence.

PACIFIC COAST.

Appropriate.—Being present at Mr. Van Pelt's funeral, in Dr. Eell's church, I noticed that the Christmas wreaths and evergreens still adorned the walls of the building. The connection struck me with peculiar force. This excellent young man had been a scholar and teacher in our Sunday Schools. He had died composed, resigned, hopeful, with a heart full of all consecration to Christ. It was right, then, that the amaranth and bays should shed their bloom and verdure about his coffin. The remarks of the pastor, that in this case Christ had not only "brought life and immortality to light," but had "abolished death," came like a voice from Heaven. The young Christian hero lay in his glory. Death for him was abolished. Body and soul were indeed separated for a short space of time. But the body reposed with all the emblems of victory about it; and the soul had ascended to mingle with the rejoicings of the redeemed. "We are more than conquerors, through Him that loved us." S. W.

Vallejo.—We have the promise of an abundant harvest, in the copious showers of rain that have been falling for the past few days, and still continue to refresh the earth. With rain comes plenty of wind, but in spite of the two combined, the scholars of the Presbyterian Sabbath School of this place assembled upon Christmas Eve under the shadow of a goodly Christmas tree, and received various tokens of good will from its branches. Nor was their pastor, (Rev. N. B. Klink) forgotten, but was made the recipient of a check for $405, which with a purse for Mrs. Klink, and many valuable gifts to his family, was thankfully received. Such tokens are befitting the time commemorative of the dawn of good will upon our earth. E. S. K.

Mariners' Church.—Rev. Mr. Rowell, pastor of the Mariners' Church, gave last Sunday morning a *resumé* of his work for the past ten years. He mentioned among the other causes of the church's gratitude, several interesting facts. He has held, during this period over 2,000 religious services. He hopes that he has witnessed in his ministry nearly 300 conversions. The church has had upon its list nearly 200 members. Not a few of his flock in their death have illustrated the sentiment: "The chamber where the good man breathes his last is privileged beyond the common walks of life." The joys and sorrows of his people have been of such a kind and degree as to excite mutual sympathy and fraternal love. His long pastorate has exceeded in duration that of any contemporaneous minister. The church has entered upon the enjoyment of a beautiful house of worship. For these cheering facts the pastor called on his people to give glory to God, and trust Him more implicitly in the future. We rejoice that such a measure of prosperity as is indicated above has attended this enterprise. Helping the seaman we are helping at once the poor and the stranger—the two classes whom especially God would not have his people forget.

Healdsburg.—We are pleased to learn that the Alexander Academy, situated in this pleasant village and conducted under the auspices of the Presbytery of Benicia, is in a flourishing condition. The institution is under the management of Rev. R. R. Wells, assisted by Miss C. A. Brown. The course of study is designed to fit pupils for the various pursuits of life, and students will also be prepared for a collegiate course. The present session commenced on Monday last.

Petaluma.—The Baptist church in this place three years ago numbered 33 members. At present the number is 150. 125 is the gain during the pastorate of Rev. B. S. McLafferty.

City Missionary Society.—This society will hold its regular quarterly meeting on Sunday 10th inst. in the Congregational church at the Mission.

Howard Presbyterian Church.—The average attendance at this church is estimated to be, in the morning 740, in the evening 1,150.

EASTERN.

Wants to Back Out.—Before the war Mr. C. H. McCormick proposed to the General Assembly of the Presbyterian Church (O. S.) that he would endow four professorships in a Theological Seminary to the amount of $25,000, if such institution were established in Chicago under the auspices of that denomination. The offer was thankfully accepted. Three of the professorships were endowed and filled with able men. The fourth (Rev. Wm. M. Blackburn) was filled at the recent Albany meeting of the General Assembly, and Mr. McCormick was duly notified. He has refused to pay the last instalment, and intimates the propriety of a refunding of the $75,000 he had already paid, adding, by way of inducement, "without interest." Mr. McCormick, widely known as "the Reaper man" is a Democrat and used to express his belief that "the Old School Church and the Democratic party were the two hoops that held the Union together." But since the Assembly sent back Dr. E. D. McMasters, an old line Abolitionist, to take Dr. Rice's chair in the Seminary, and when Dr. McMasters died sent a man of like spirit in his place, Mr. McCormick thinks one of "the hoops" has warped a little, and now withdraws from his offers. On the refusal of the General Assembly to re-elect Dr. Rice, he gave $30,000 to the Union Theological Seminary of Virginia; but now offers to pay over the remaining installment to the Seminary in Chicago, if a working majority of the directors can be of *his friends*, and to add $5,000 more to each professorship.

Congregational Church in Washington.—The *ex parte* council summoned by Gen. Howard and his friends in the church at Washington, in their report recite the proceedings, give a summary of the evidence, and conclude with their findings. Touching the action of the church in dismissing from office two of its deacons without charges preferred against them or trial, also in suspending a brother for writting a severe private letter to the pastor, also in irregularities of holding meetings, and in keeping the records, also in respect to pledging in writing candidates for admission to support of the pastor, the lack of observance of missionary concerts, and collections, also in relation to the conduct of the pastor in regard to the Sabbath-school, to the admission of colored people to membership of the church, on all these points the Report was emphatic in disapprobation. This council recommended a mutual council as the only tribunal suitable for the case and to this end advised to use every endeavor to make the council called by the pastor and his friends for the 13th of January a mutual one to consider and settle all matters of difference.

Congregational Papers.—The Congregationalists have now only two denominational papers. The *Congregationalist and Recorder*, of Boston, and the *Advance*, of Chicago. The *Independent*, formerly a very zealous denominational sheet, now says: "This journal is the organ of no sect in the Church; is no 'organ' at all, except of its editor and publisher. It undertakes to represent nobody but ourselves. It is this liberal and Catholic Christianity, and no narrow and belittling sectarianism, that this journal, by God's grace, shall continue to advocate."

Towards *The Advance*, it gets off the following:

"We are greatly pained to be told that *The Advance*, an amiable local paper of Chicago, has lost $20,000 since its establishment. As we are under obligations to that journal for much gratuitous advertising of the *Independent*, and as we are not willing to be thought ungrateful, even for small favors, we take this opportunity to commend *The Advance* to the sympathies of the charitable and humane. Any money sent to us in behalf of the sufferers will be promptly forwarded."

Brooklyn.—The Classon Avenue Church (Dr. Duryea, pastor), laid the corner-stone of their new church edifice on Thursday, December 1st. Rev. Messrs. Lee, Booth, Cuyler, and Gleason took part in the exercises; Dr. Duryea laid the stone. The building is to be 100x74 feet, of Belleville (N. Y.) stone, trimmed with Ohio sandstone, built in the Norman style, though somewhat modified; to have two towers, and a spire of 200 feet high, and to cost, when completed, $125,000. The interior arrangement is somewhat peculiar, in that the pulpit will be on the side of the church, and the aisles will of course run across, instead of lengthwise of the building, and the organ is to be back of the pulpit, but the key-board on the ground-floor in front of the pulpit. The pews are arranged much as those in Mr. Beecher's and Dr. Cuyler's churches; a gallery will be placed on three sides of the church, and extended backward between the towers, thus furnishing about 1,200 sittings. From Classon Avenue there will be three entrances, from Monroe Street, two.—*Am. Presbyterian.*

Presbyterian College.—Lake Forrest, one of Chicago's suburban districts, twenty-eight miles north of the city, on the Milwaukee Railroad, is soon to realize the expectations of its founders, in the possession of a first class Presbyterian college. This enterprise, which has for some time been retarded by unforeseen causes, has been taken hold of with earnestness by the new pastor of the Lake Forest church, Rev. J. H. Taylor, whose efforts now prom-

ise success. He has nearly raised $100,000, which with the fund before secured, will be a good start for this most desirable object. Here is now building also a large and beautiful structure for a young ladies' seminary; while an academy for boys is in successful operation. So that this is destined to be an educational centre, while from its beautiful location it is the most attractive place for residences of business men within reach of Chicago.—*Cor. of The Evangelist.*

THE Rev. Albert Barnes preached a sermon commemorative of his attaining the measure of threescore years and ten, on Sunday 6th ult., in the First Presbyterian church, Philadelphia.

THE Alleghany Theological Seminary (O. S.) has 65 students in attendance, with the names of four or five more on the roll. The Seminary at Chicago has 34 students.

REV. E. P. WELLS, late of Williamson, Mass., has received and, it is understood, will accept a call to the church in Denver, Col., where he at present resides.

THE WORLD'S EVANGELICAL ALLIANCE will hold its next session in the city of New York, and Lord Shaftsbury promises to be present.

NEW JERSEY is called the garden-field of Methodism, which has now over 50,000 followers in that State.

FOREIGN.

THE Irish Presbyterian Church, besides at present establishing churches at the watering-places and the great tourist resorts, has appointed a missionary to Alexandria, in Italy, and another to Vienna, both in connection with the Jewish mission, but to take advantage of all openings for spreading the Gospel; has designated a clerical and a medical missionary to commence a mission in China at Neuchang, where Mr. Burns died; and returns her late Moderator to India, accompanied by a fresh missionary for the station there. There are now fifty-six colporteurs employed and training for their special work. They pass freely through the southern and western counties, meeting many welcomes, large sales, and, on the whole, few rebuffs. Once a year they meet at their provincial centres, pass an examination, and receive words of encouragement and counsel. Some of them assist in prayer-meetings: most of them find ready opportunities of reading the Bible to Roman Catholics, and the colporteur's pack has been sometimes opened in a convent. The necessities of trade have drawn Roman Catholic workers into Protestant neighborhoods, and the opportunities of farming have drawn Protestant settlers into Roman Catholic districts; and as this interchange of population goes on, there is a fusion that can but issue in the wider spread of evangelical truth.—*Reformed Church Messenger.*

A SCOTCH PRESBYTERIAN, PRIMATE OF ALL ENGLAND.—260 years ago a Scotchman ascended the national English throne; to-day a Scotchman ascends the English Episcopal throne. Archibald Cambell Tait, good Scotch Christian names are his, late Bishop of London, has been made Archbishop of Canterbury. He was born in Scotland, of an old Scotch family, and brought up a member of the Scotch Church. He was educated at Edinburgh and Glasgow, and was intended for his ancestral Church. But with an instinct as to his future, and an aspiration after it, he turned his back on the polity of his fathers, joined the English National Church, and went to Oxford. Tutor and Fellow there, head master in Arnold's school at Rugby and Bishop of London, were his successive steps to the base of the throne which he has now mounted. His old Scotch friends look askance at their successful brother. They attribute to him unworthy motives. He is probably the first Primate that originated in the Scotch Presbyterian Church.—*Zion's Herald.*

UR OF THE CHALDEES PAYING TITHES.—There is a little missionary church at Oorfa, in Eastern Turkey—"Ur of the Chaldees"—which has incorporated in the confession of faith assented to by every member, a promise to follow what is held to be the biblical rule or method for raising the money needed for religious purposes. It requires of every member the regular payment of a full tithe of his income "for the support of schools, preaching and other expenses of worship and instruction in the congregation," and that for purposes of benevolence, for the poor and missionary objects, it is the duty of every Christian to "lay by him in store, as God hath prospered him, every first day of the week," according to 1 Cor., xvi., 1—2. And to secure fidelity and repress covetous tendencies, each one will keep a written account of his income and expenses.—*Observer.*

A NEW DENOMINATION.—For many years a body of believers, known as the Reformed Church of Spain, and now numbering about 3,000, have been worshiping by small companies, and in secret places. About twelve churches have been wholly organized, the one at Malaga containing 200 members. In a dark cellar they have printed a few copies of the Testament and a Family Catechism. Schools, established at Bayonne and Pau in France, and Lausanne, Switzerland, are preparing their young men for Bible readers.—*United Presbyterian.*

HOW THE POPE BEARS THE NEWS.—A correspondent of the *Evangelist* says: The news of the revolution of Spain came upon Rome like a thunderbolt. According to one correspondent, "the Pope's voice trembled, and his knees smote together;" he at once ordered the different quarters of the city to be protected by an increased military force; guards were doubled, evolutions of infantry and cavalry were practised outside the city walls, and precautions the most minute were taken in the guards of the fortified places.

UNBECOMING.—The Patriarch of the Greek Church, resident at Constantinople, refuses to receive the Pope's "Letter to the Eastern Churches," as "couched in unbecoming language." The Armenian Patriarch, of the same city, replied that he could not answer it without the advice of his Synod.

MR. HAMMOND IN LONDON.—A letter from London states that Rev. E. P. Hammond has been holding a series of meetings for children, in Mr Spurgeon's Tabernacle with great success. On Sunday afternoon, Nov. 8th, it is said that between 6,000 and 7,000 were present.

PROCLAMATION AGAINST CHRISTIANITY.—The North China *Daily News* says the proclamation against Christianity, which first made its appearance in the Province of Hanan, has been now reproduced, and widely posted throughout other provinces of the empire.

A MR. DAVID DUNCAN leaves the Free Church of Scotland nearly 200,000 dollars in gold, mostly to the Church's Boards.

THE first Protestant Church in Central China was dedicated at Hankow by the Bishop of Victoria, November 7th.

List of Presbyterian Clergymen,

ON THE PACIFIC COAST, ALPHABETICALLY ARRANGED.

Rev. Jas. M. Alexander, N. S., San Leandro, Cal.
Rev. H. R. Avery, O. S., Walnut Creek, Cal.
Rev. B. B. Bonham, O. S., Sebastopol, Cal.
Rev. I. H. Brayton, N. S., Principal College School, Oakland, Cal.
Rev. W. W. Brier, N. S., Alvarado, Cal.
Rev. Fred. Buel, O. S., agent California Bible Society, 757 Market Street, San Francisco.
Rev. W. H. Cain, O. S., (Not preaching) San Francisco.
Rev. Charles Russell Clarke, O. S., Principal City Female Seminary, corner Mason and O'Farrell streets, San Francisco.
Rev. A. J. Compton, O. S., Watsonville, Cal.
Rev. Eli Corwin, N. S., Congregational Church, Oakland, Cal.
Rev. J. M. Dick, U, P., Eugene City, Oregon.
Rev. H. H. Dobbins, O. S., Sutter Creek, Cal.
Rev. Henry Durant, N. S., Professor College of California Oakland, Cal.
Rev. John Edwards, O. S., Visalia, Cal.
Rev. James Eells, D.D., O. S., pastor First Church, Stockton Street; residence, corner Stockton and Clay Sts., San Francisco.
Rev. Ben. E. S. Ely, O. S., Stockton, Cal.
Rev. J. G. Fackler, O. S., pastor Central Church, Mission Street; residence, 121 Fifth Street, San Francisco.
Rev. A. Fairbairn, O. S., Chico, Cal.
Rev. Frederick Fox, N. S., pastor Emanuel Church, corner Folsom and Seventeenth streets, San Francisco, Cal.
Rev. Thomas Frazer, O. S., Santa Rosa, Cal.
Rev. S. D. Gager, U. P., Eugene City, Oregon.
Rev. Ed. R. Geary, O. S., Calapooya, Oregon.
Rev. M. M. Gibson, U. P., residence 608 Pine Street, San Francisco.
Rev. L. Hamilton, N. S., Oakland, Cal.
Rev. J. R. Hammond, O. S., Placerville, Cal. Visiting in the East on account of ill health.
Rev. Joseph A. Hanna, O. S., Eugene City, Oregon.
Rev. Silas S. Harmon, N. S., San Buenaventura, Cal.
Rev. Oliver Hemstreet, O. S., Ione City, Cal.
Rev. I. N. Hurd, N. S., pastor Potrero Church, San Francisco, Cal.
Rev. S. G. Irvine, U. P., Albany, Oregon.
Rev. T. S. Kendall, U. P., Albany, Oregon.
Rev. N. B. Klink, O. S., Vallejo, Cal.
Rev. A. L. Lindsley, D.D., O. S., Portland, Oregon.
Rev. A. W. Loomis, O. S., Missionary among the Chinese, chapel and residence, cor. Sacramento and Stockton sts., San Francisco.
Rev. B. Lowe, O. S., 10 Martin's Block, San Francisco.
Rev. W. F. B. Lynch, N. S., Alvarado, Cal.
Rev. James H. Marr, O. S., Calvary Mission, San Francisco.
Rev. David McClure, N. S., Principal Oakland Academy, Oakland, Cal.
Rev. Robert McCullough, O. S., Yreka, Cal.
Rev. J. S. McDonald, O. S., Sacramento, Cal. Resigned.
Rev. W. C. McKaig, D.D., N. S., Marysville. Cal.
Rev. James McLaughlin, N. S., Gilroy, Cal.
Rev. J. H. McMonagle, O. S., pastor Larkin St. Church, residence, 1312 Jackson St. San Francisco.
Rev. W. J. Monteith, O. S., Albany, Oregon.
Rev. Joshua Phelps, D.D., O. S., 38 Stanley Place, San Francisco.
Rev. James Pierpont, N. S., San Francisco.
Rev. George Pierson, N. S., Brooklyn, Cal.
Rev. F. L. Nash, N. S., Alameda, Cal.
Rev. John S. Reasoner, O. S., Brownsville, Oregon.
Rev. Robert Robe, O. S., Brownsville, Oregon.
Rev. Henry M. Scudder, D.D., N. S., pastor Howard Church, Mission Street. Residence, 1 Vernon Place, San Francisco.
Rev. John Sessions, D. D., N. S., Oakland, Cal.
Rev. Anthony Simpson, O. S., Corvallis, Oregon.
Rev. W. R. Sloan, Steilacoom, W. T.
Rev. A. H. Sloat, pastor of Westminster Church, Hayes Street, San Francisco, Cal.
Rev. Townsend E. Taylor, N. S., Virginia, Nevada. Not preaching.
Rev. James S. Todd, O. S., Arcata, Cal.
Rev. Lewis Thompson, O. S., Bloomfield, Cal.
Rev. P. V. Veeder, O. S., Principal City College, corner Geary and Stockton streets. San Francisco.
Rev. Charles Wadsworth, D.D., O. S., pastor Calvary Church, Bush Street; residence, 920 Pine St. S. F.
Rev. E. B. Walsworth, D.D., N. S., President of the Female College of the Pacific, Oakland, Cal.
Rev. L. P. Webber, N. S., Santa Clara, Cal.
Rev. Robert R. Wells, O. S., Healdsburg, Cal.
Rev. S. T. Wells, O. S., agent Presb. Board of Publication. Depot at Bancroft's Bookstore, 609 Montgomery St.
Rev. Samuel Whiting, N. S., Mendocino, Cal.
Rev. A. F. White, N. S., Carson, Nev. Serving as State Geologist.
Rev. Geo. F. Whitworth, O. S., Seattle, W. T.
Rev. Ed. P. Willard, N. S.. Columbia, Cal.
Rev. S. A. Willey, N. S., Vice President College of California, Oakland, Cal.
Rev. M. A. Williams, O. S., Jacksonville, Oregon.
Rev. S. Woodbridge, D.D., O. S., Benicia, Cal.
Rev. J. Worth, U. P., Brownsville, Oregon.
Rev. James L. Wylie, N. S., San Jose, Cal. Gone East for the recovery of health.
Rev. Richard Wylie, O. S., Napa, Cal.
Rev. James Wylie, O. S., Napa, Cal.

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Contributions.

The Heathen among us.—VIII. The Difficulties Encountered by the Mission Schools.

In this work, as in every other of any importance, the Christian laborers must expect to encounter difficulties, but perseverance will overcome them.

No scholars will ever come of themselves. They must be hunted up, and brought into the school from among Chinese wash and lodging houses. Many of them cannot speak any English, others pretend that they are unable to understand, and a few say they do not want to learn. But in no house will the visitor be treated with rudeness or disrespect; though on Sunday the heathen will be found hard at work, washing, ironing, scrubbing and cleaning up their little rooms, and engaged in other week-day labor. They will tell you that they have no time for studying to-day, but at some other time, perhaps next Sunday they will be glad to attend school; but this is only an excuse to get rid of you.

Perhaps out of ten places visited, and fifteen or twenty persons seen you may not secure a single scholar; but if you will go Sunday after Sunday to the same places, and keep urging them to come, they will in time learn to know and feel confidence in you, and some will go with you to the school. When you have secured one out of a house containing from three to six Chinese, you will in time obtain the others.

The school must be managed with great care, the Chinese are very proud and sensitive people. It is easy to hurt their feelings and estrange them by neglect or improper treatment. They can easily be driven from the school, in truth, it requires much tact and good management to retain them. But by kindness, you can so win their esteem that they will look up to you, and show in their actions and words what they feel in their hearts, sincere gratitude for the instrucion they have received. They are gentle, respectful, and obedient in their deportment.

Teachers should not raise their expectations too high. Perhaps only five of six scholars may be secured the first month, and not more that twenty at the end of half a year; but if the school is taught as it should, every scholar will aid in its increase by bringing others of his countrymen into it. The hardest work, the greatest difficulties, and discouragements will be encountered in the first few months of mission labor.

When you think of the great importance of the work in which you are engaged, and of the reward promised to the faithful Christian laborer, you will press on regardless of difficulties and discouragements, and in the end, be doubly blessed, by success here, and happiness hereafter in God's award "Well done, good and faithful servant!" C.

Humor.

A certain degree of humor is an admirable feature in a religious discourse. Ministers too often fall into the error of supposing that only grave and methodical illustrations can be admitted into their lucubrations, while, in fact, a moderate degree of more lively and entertaining ideas would not only keep their hearers awake, but would confer more correct impressions of divine truth.

Of course this view may be carried to an extreme. When a man finds that he can be humorous, he may be disposed to try to be witty. When he has succeeded in some sallies of wit, he may attempt the extravagant, the burlesque, or even the smutty, in order to raise a laugh. The mud thrown at Innocent all fell off his garments, but no doubt stuck to the fingers of his assailants. Dead flies in costly perfumery, and foolish jests from the pulpit are alike unsavory.

About 170 years ago the play upon words was a favorite amusement. The Rev. Wm. Dyer, a prominent minister of London, was a wonderful master of the art. Hardly a sentence of his printed sermons, now very rare, but contained a series of puns, or was a punning serial; that did not abound in verbal quibbles and quibbling verbiage. Hearers soon weary of such small game, and had not Mr. Dyer possessed a large fund of Gospel knowledge, his ministry could never have been attended, as it was, with marked success.

The Scriptures occupy a stand-point that rarely admits humor, yet they frequently employ irony. Thus Elijah derided the shouting prophets of Baal, "Cry aloud! for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awakened!" Yet I think there is a touch of sublime humor in that magnificent passage in Isaiah, where Babylon personified is represented as Lucifer, sun of the morning with "all his pomp and noise of his viols," descending into the grave, "Hell from beneath is moved for thee, to meet thee at thy coming! It stirreth up the dead for thee,—all the chief ones of the earth. It hath raised up from thine throne all the kings of the nations!"

A distinguished clergyman once gave a shock to my feelings—or prejudices—by inquiring if our Blessed Lord did not employ humor, when he addressed that huge, self-righteous, ignorant Galilean rabble assembled to hear the Sermon on the Mount; when together with the most wonderful exposition of of the Divine Law, he adds: "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

I think, however, that such was not the case. The character of Christ was too affectionate; his object —the exaltation of the law as illustration of the necessity of the atonement—too supremely important; and the pre-occupation of his mind with his great purpose too absorbing, to admit of any play of his intense emotions beyond their direct intention.

But when Paul speaks of perfection, in Phil. iii: 12, 15, the case is different. He is not perfect; not he! "but *as many of us as be perfect!*" let us be of his mind in following Christ.

Socrates possessed a wonderful fund of humor, doubtless one cause of his extraordinary but not undeserved reputation. Just before his death—I paraphrase from memory—Crito asks him where he will be buried.

"Anywhere that you please—*if you can catch me!*" replied the sage. "Strange," added he, "that I cannot convince you that it is not I who will remain with you. After I have taken the poison, I shall depart. As to what you do with that which is left behind, I do not care."

I think that this spirit led to that remarkable last speech of his, about which so many conjectures have deen hazarded. Weeping friends were gathered about to see him die. Suddenly he raised his head —Socrates to the last:

"Don't forget that we owe the sacrifice of a cock to Esculapius!"

Much as if he had said, in these days, "Don't forget to make my apology to my doctor for dying without his help!"

Dr. Scudder's admirable sermon before the Sunday School Convention had some excellent touches of humor. His very division was a bold stroke, well calculated to impress his hearers. His text was from Nehemiah viii: 8: "They gave the sense." His division was:

"1. Get the sense. 2. Give the sense. Was the arrangement suggested by the advice in the cook-book about the hare?"

Dr. Wadsworth's Thanksgiving sermon has some exquisite illustrations of humor. He said:

"To-day we will let the star-spangled banner float undisturbed, and the American eagle nestle, and leave Plymouth rock alone in its glory. We are looking over our country from a Christian standpoint."

He compared our "glorious Constitution" to one of these California buildings, "extemporized for the occasion, brilliant with new paint, showy with cornices, but in which every earthquake is sure to smash the crockery and frighten the children." He suggested that it was doubtful whether the New Jerusalem would come down to us from Heaven by the way of the overland railroad and "switch off" at Oakland. And he even intimated a doubt whether a California Board of Education could separate religion from science in God's world.

Humor in the pulpit is like the sheet lightning of a summer evening, which, harmless itself, yet illumines the whole horizon, and throws its charming radiance at once over the canopy above, the low-lying earth, and the far-extended sea. S. W.

Medical Mission.

The following is an extract from a letter written to the Boston *Traveller* by Carleton. The Dr. "Kees" referred to, is Dr. Kerr, our medical missionary at Canton:

In 1835, a third of a century ago, Dr. Peter Parker, of Boston, a missionary of the American Board, was here in Canton, and conceived the idea of establishing a medical hospital to cure the diseases of the body, and thus commend the religion of Jesus to the Chinese. In 1841 the Massachusetts Medical Society, having heard of the project, passed a series of resolutions commending it, and appointed a committee of such men as Dr. Bigelow, Dr. Thayer, Dr. Jackson, and others, to present the matter to the merchants of Boston, and the result of this action was a fund of about $5000. The matter was brought before the English and American merchants of Canton, who formed an association known as the Medical Missionary Society of China. That was twenty-eight years ago. Since then the Society has gone on enlarging its sphere of operations, bringing Western surgery and the treatment of disease before the Chinese. The merchants contribute annually enough money to defray whatever expenses there may be. The Parsees also contribute liberally. Dr. Kees is the principal physician and surgeon, who has several Chinese assistants, some of whom have become learned and skilled physicians. There are other physicians in the inland towns, operating under the direction of Dr. Kees.

We find the doctor at home, his family occupying the chambers of the hospital building. It is the hour for seeing the patients and we go down the long stairs and find a crowd of men, women, and children in the yard, also in the chapel. The chapel is very much like some of the mission chapels in Boston—plain walls, settees, a desk, the Ten Commandments and Lord's Prayer in Chinese characters on the walls. While Dr. Kees is attending to the patients in an adjoining room, Mr. Preston talks to those in the chapel about the truths of the Bible and the doctrines of the Christian religion. Going into Dr. Kees's room we find twenty persons there—one woman with an incurable cancer, another with his cheek thrice its usual size. The doctor whips out a lancet, and in a minute the patient is relieved of the pain produced by an ulcerated jaw. Another woman

is solicitous for the little child in her arms; another one shows the scrofula, which is eating the flesh from her limbs. Stepping into another room, we see a man who had half of his under jaw taken out last week, and who is in a fair way to be well again. So on through the long catalogue of disease. Those patients who require constant treatment are lodged in the hospital, others are cared for by their friends. They look upon Dr. Kees as their best friend, and trust themselves implicitly in his hands.

It will be gratifying to those merchants of Boston who contributed their money to start this enterprise, to know that 26,000 patients were treated last year, that the Society has the confidence of the Chinese, and that it is gradually enlarging its sphere of operations. It is under the direction of the missionaries of the Presbyterian Board, but the treasury of that Society is not chargeable with one cent of the expenses. It is a great civilizing and Christianizing power. Said a gentleman at Hong Kong, an old resident; —"The Medical Society, more than any thing else, is removing prejudice from the minds of the Chinese."

Do not be troubled beacause you have no great virtues; God made a million spires of grass where he made one tree. The earth is fringed and carpeted, not with forest, but grass. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a saint nor a hero.

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PRAYER.

Much is said about prayer, yet there are few subjects respecting which we are more liable to err. It is often thought that *desires* are prayers, and that selfishness can make prayer a kind of security that it shall be gratified. On the contrary, prayer cannot be selfish, ceases to be prayer when it is prompted by selfishness; for it is the in-breathing of the Holy Ghost; it is the desire for things according to the will of God, and has no pledge of answer unless thus distinguished. For God to ally His infinite resources and powers with the wishes of His creatures, suffering these to be as diverse as are their supposed interests, and as personal as these interests themselves, would be to surrender the control of His empire, and introduce conflict and ruin everywhere. Prayer must be in the line of the all-governing Will; it presupposes complete submission; it wishes nothing that God cannot give, when surveying all His creatures and true to the welfare of all.

It is sometimes thought, moreover, that when we desire what may be really expected, it will be bestowed simply because we pray, while we feel no responsibility, after our desires are expressed.

This is opposed to the mode of God's action, as connected with man. He employs means, He blesses agents, He works through influences, for the most part; so that He answers prayer, oftentimes, by opening a way for us to gain that for which we have prayed. You pray for success in proper business, and God answers by removing the obstacles in the way of your achieving success. You pray that you may grow in grace, and the answer comes in the command, "Go, work in my vineyard," as the open gate is pointed out to you. You pray that you may have comfort in affliction, and the answer is found in access to the means of spiritual strength and consolation, from which, it may be, you have been inclined to turn away, but which you now hail with joy. We have been too willing to look for answers to prayer, only in some positive gift, as though God should hand it down to us from heaven, when we should look around us, when we pray, for some path along which we may walk to the blessing we desire.

Prayer increases responsibility, it does not remove it. Prayer only allies us with God, it does not transfer all that we may affect into His hands, leaving us no more to do. It is, no doubt, sometimes true that a good desired is given at once, and in the form of direct reply. God forbid, that we should question any of those cheering instances, which have been vouchsafed to stimulate our faith, and cause our hearts to burn when we approach the mercy-seat. But there are other answers no less real and positive to which we are prone to give less heed, and therefore fail to give God credit for all He does for us. We should make *search*, to learn whether the desires of our hearts are not being granted. We should inquire what *duties* our prayers impose on ourselves, and we shall often gather the blessings we have sought, along the paths thus opened before us, paths made radiant with the presence of God, and easy, by the delight the soul has in Him.

Readable Books.

The thumbed volumes of our libraries are particularly deserving of our attention. Dr. McCosh, in his inaugural at Princeton, holds that every study should "leave not a distaste but a relish on the palate of the young, so that they may be inclined to return to it."

"How shall I know upon which trees to find the good fruit?" asked an enquirer upon entering an orchard.

"Follow the path made by the children!" was the reply.

This advice requires large allowance when applied to books. Yet children do find out what books interest them; and it is condemnation of a Sunday School volume when we find only the first three or four leaves bearing the marks of having been turned, while all the other pages look fresh from the press.

It is useless for us to say that the children and grown people too, *ought* to read these good but uninteresting books. The salt meat and fat, heavy food of northern climates, are almost always repulsive to the taste of youth, or of persons unaccustomed to outdoor and exhausting bodily occupation. It is useless to cram either the stomach or mind with offensive diet.

The attractive, as a feature, is worthy to be considered of paramount importance. God has clothed his works with beauty as well as utility. "Consider the lilies of the field how they grow! And even Solomon in all his glory was not arrayed like one of these." The very capacity to discern what is excellent and beautiful is an argument in its favor.

The attractive leads to the useful and improving. The colors of the peach, the ruddy hue of the apple, the golden or blushing tint upon the luscious pear, the deep purple or amber of the queenly grape, represent not only flavor and fragrance, but by a step beyond, health and vigor. Much read volumes have an aroma both of power and truth. They serve to educate and elevate the mind and heart to a higher knowledge and virtue.

In selecting books for youthful readers we should wish first to have them examined by a competent committee, lest they should contain insidious errors; just as when we select candies for the children we avoid the green,—colored with arsenic; or the high colored, tinged perhaps with an excess of chromos. Then we would put the volume before the children.

If the swarm gather like hungry bees about a bed of mignonette, it would be a powerful argument in its favor. If then we found that it produced a higher tone of sentiment, a purer life, a more tender Christian heart, the evidence in its favor would be incontestible. It is of more value than rubies. These are "apples of gold in pictures of silver."

S. W.

Hon. Walter Lowrie.

The Eastern newspapers announce the death of Hon. Walter Lowrie, late Secretary of the Presbyterian Board of Foreign Missions, on the 14th ult., in the 84th year of his age.

I first saw Mr. Lowrie in the year 1834, when he was Secretary of the United States Senate. The great men of the nation were around him, Andrew Jackson was President, Webster, Clay, Benton were Senators; Van Buren was President of the Senate. And there, in the vigor of his mental power and manhood, and with his countenance shining with the radiance of celestial grace was Walter Lowrie; recognized by all as peer in intellect, as superior in the gifts of the Kingdom of God. The faces of each of the persons named are photographed on my memory; but no one is so distinct and clear, none by far so beautiful as that of the noble Pennsylvanian, who was about to give up all secular interests and honors to devote himself to the work of Missions.

The position Mr. Lowrie occupied was well calculated to keep his intellectual acumen polished and acute. His sense of justice held him, as it were, between the two great parties who made the Senate Chamber their battle ground; and when any question would arise in which the record of the Secretary or his memory would be called to account, I well recollect the confident and ever-victorious manner in which he would vindicate himself.

When any sharp thrusts from the keen cimiter of Mr Clay, or ponderous blow from the mace of Mr. Webster was aimed at Mr. Van Buren, he would often yawn, as if to cover his sensibility with a pretense of apathy. But whenever any question arose respecting Mr Lowrie, either from the giants of his own or the opposing party, he always met the point with a bright and cheerful smile,—as became a dauntless man, void of offence. Fair countenance, shining through the long vista of years, with its halo of beauty and glory!

His mark has since been left on the Church in more than 30 years of powerful work for Christ. One son died in the fore front of the Lord's army of advance in China. And now the honored father,—ripe for immortality—among the last of his generation, departs to his reward. May God send more such laborers to his Church! S. W.

Recapitulation.

The scholars of the Bible Union, having thus found just as much meaning in *baptizo* in the New Testament as Anacreon found in classic Greek, when he baptized Cupid in "a goblet of wine" (immerse), nothing more, nothing less, proceed to introduce the term immerse as the synonym of the Greek term *baptizo*, with all its meagre materialism, wherever *baptizo* and its cognates appear in the New Testament, commencing where the term first appears, as in Matt. iii: 1: "In those days came John, the *immerser*," and continuing all through the New Testament to 1st Pet. iii: 21: "Which in an antitype, immersion, now saves us also," except in one or two cases, where it is translated *endure*.

We found, also, that although it is pleasing to the Spirit of inspiration to represent the superstitious washing of the Jews, and the Christian ordinance by two distinct terms, *baptismos* and *baptisma*, the former never standing in any case specifically for the Christian ordinance, and the latter always employed for the same, including the baptism of John, that even this very distinction which the Holy Spirit had made in the original text by the employment of two separate terms in the original Greek, was lost to the perception of the English reader by the fact that the two Greek terms were expressed by one and the same term (immersion) in English. We saw, also, that this fact was the more notable, since, while the essential and spiritual meaning of the two terms—a Jewish superstition and a Christian ordinance—as wide apart as the heavens and the earth, was hidden in the English version, the external mode in which they were supposed to coincide was made of such prominent importance as alone to appear in the translation.

RESULTS.

We held, 1st. From this course of the Bible Union in uniformly translating *baptizo* with its cognates, in the New Testament, by immerse, the former having in it the inherent idea of purification by the use of the sacred writers, as seen in the reply of our Sav-

ior, "Now, do ye Pharisees cleanse, etc.," and the latter, in its use in the English language, being void of the least trace of cleansing influence and power, the translators had taken from the Word of God, in the English version, the idea of purification which God Himself had put into it.

2d. We held that in such cases as "divers immersions" (Heb. ix: 10), since, by the admission of all, the original *baptismoi* stood for the various ablutions of the Jews, some of which were by sprinkling, some by washing—no personal ablutions of the Hebrews being specifically by immersion—while the scholars of the Bible Union translated this term by immersion, thus making the term stand for one specific mode, when it is evident the Holy Spirit employed the terms "*diaphoroi baptismoi*" to express the ritual ablutions of the Hebrews in general, they thus glossed the term with their own interpretation, and added to the Word of God ideas not found in the sense of the original.

3d. We held that by representing *baptizo* and its cognates by immerse in English, limiting the extent of the application of *baptizo* in the New Testament, in the mouth of our Savior and the inspired writers, by a term expressing physical action, and nothing more, the scholars of the Bible Union had detracted from the high spiritual significance of *baptizo* and *baptisma* as an exponent of revealed mysteries, representing even an ordinance of Christ's Church—His "*ecclesia*"—as having no ecclesiastical significance whatever; degrading even the *baptisma* which saves us, "which in an antitype (immersion), now save us also" (new version), to a mere physical act. In thus striking out of the Word of God the spiritual significance which the spirit of inspiration put into it, and declared through *baptizo* and its cognates by the employment of terms in the new version which confessedly, on the part of the New Versionists, and by the common use of the English-speaking people, have nothing but a physical sense, we held an ordinance of Christ's Church was sapped of its spirituality, and one of His revealed mysteries toned down to a mere physical operation, in accordance with their own theory, for, say the scholars of the Bible Union, *baptizo* and *baptisma*, in the Greek of the New Testament, are in English immerse and immersion, nothing more, and nothing less. So they teach, and so they translate.

4th. We held that while the Holy Spirit represents two sets of ideas connected together by the common principle of ablution, but differing in essential meaning—a difference always manifested by the sacred writers by the use of two terms for the two distinct sets of ideas, this distinction being clearly defined in the original text, is entirely lost to the English reader, by the employment of one term only in the new version, for both *baptismos* and *baptisma* are translated in the new version by one and the same English word.

We held, also, that by this course, the scholars of the Bible Union had been more careful to represent in their version the common idea of total submergence which their theory puts into *baptismos* and *baptisma*, than the distinction which the Holy Ghost sets forth by the employment in the Greek text of two distinct terms, representing two widely divergent sets of ideas. F. B.

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Current Literature.

Lossing's History of the Civil War.

The three volumes of this work are completed, and have been in the market for some months, but we have not had opportunity to examine them with any care, until recently. We were prepared to find them full of material that must be read by all Americans with the deepest interest, and have not been disappointed. We expected that in style and arrangement this material would be offered to readers so that they could not fail to be pleased, and in this our expectations have been more than realized. The books have all the charms of romance, with all that is added by the assurance that we are reading facts which constitute the most thrilling history. Not the least satisfactory feature of the work is the large number of excellent likenesses of the prominent men in the war, both at the North and at the South, for we naturally desire to know something of the personal appearance of those whose acts are described by the writer. The maps, also, are numerous and apparently accurate, and other illustrations abound, executed in a manner that is its own commendation. Notwithstanding there have been so many histories of the war, none who have read his former works will think this of Lossing superfluous, and it must ever be an essential part of every complete library.

Changing Base.

This is an excellent book for Grammar and High School boys for whom the instructive, to be acceptable, must be considerably diluted with the amusing, but whose active nature and boyish pride will no longer permit them to be amused by mere "children's stories." It is a story of life in a Massachusetts Latin School. The story represents the actions and thoughts of the scholars as more manly and less boyish than is really the case in schools of that grade, more as they would be among the lower classes in college, but this very feature of the story will be flattering to the young reader and will make the book popular. It is an American imitation of "School Days at Rugby." The omission of the English games of Cricket, foot-ball, and foot-racing in which our American boys do not as a class feel interested, and the substitution of Base Ball, skating and nutting, amply compensate for the slight inferiority of the work, in style, to the English pattern. We have rarely seen a better delineation than this, of that strange mixture of Latin, Greek, despondency, courage, Algebra, and Base Ball that fills the schoolboy's brain. Published by Lee & Shepherd, Boston. For sale by Bancroft & Co.

Periodicals Received:

Atlantic Monthly for November and December. Boston: Fields, Osgood & Co.

Hours at Home for December. New York: Charles Scribner & Co.

Family Treasury of Sunday Reading. No. 52. London: Nelson & Sons.

Christian Work for December. London: Partridge & Co.

Catholic World for January. New York: Catholic Publication House.

LITERARY ITEMS.

Use of the Pronoun.—Our paragraph on this subject, some time since, has excited a wide interest, and we agree heartily with the suggestion that the easiest and most practicable way of avoiding awkward and ungrammatical expressions, numerous examples of which have been cited, is to extend the use of the pronoun *one*, so that, instead of saying, "let every pupil study *his* lesson," we say, "let every pupil study *one's* lesson." Another correspondent cites further illustrations.

Our good old mother tongue is not so meager as to require the invention of another pronoun to express our ideas. I would construct the sentences referred to in the following manner:

"Every person must be a judge of one's own feelings."

"Let every boy and girl study one's own lesson."

And we might add indefinitely:

"Let each look out for one's own self."

"Every person in the community should give one's aid to the cause of liberty."

There is no other proper way, as I understand it, of constructing such sentences, and we need no other. If it seems a little awkward to some at first, it is only becanse we have so long substituted an ungrammatical form, instead of the correct one. John Foster, whose style, for beauty and correctness, is a model, found no difficulty on this subject. He was not afraid to use the pronoun *one* to his heart's content, as the following example shows:

"If one deems one's self a superior mind, one knows, of course, that in no length of time," etc.—*Congregationalist.*

Industrial Literature.—If we wish to ascertain the progress of a nation, we can find no better index than in the character of its literature, and we see in the great demand in the United States for books relating to industrial subjects an evidence of the desire of our artizans and manufacturers to improve and excel in the quality, diversity, and extent of their products. So great is this demand that the publication of books relating to these subjects has become a specialty with more than one house in this country, and not a week, and indeed scarcely a day, passes that a new book is not issued on some subject connected with practical science or the useful and ornamental arts. Mr. Henry Carey Baird, of Philadelphia, is the most prolific publisher of this class of books; and his publications are made with great judgment. His list of industrial publications is, with the exception of one or two on the continent of Europe, the largest in the world, embracing not only the works of the best American technological authors, but reprints of the best English, and translations from the best French and German writers on chemistry, metallurgy, civil and mechanical engineering, architecture, fiberous and textile manufactures, dyeing, calico printing, perfumery, paper-making, ornamental designing, and several of the minor arts.—*American Artizan.*

Funeral Notices.—"Provincial papers please copy," says the *Times'* obituaries. Do nothing of the kind, say we.

Several years ago, when some parsimonious old bridegroom introduced the absurd *addendum* "No cards" to the announcement of his wedding, another fashion grew up of adding "Friends will please to receive this intimation" to the notice of a death; or, as one parvenu inadvertently put it, "Friends *will be pleased* to receive this intimation." A further and less modest request—imported, we believe, from Australia—is now not unfrequent. A gentleman who, we will suppose, lived some years at Bath, dies in London, and after the notification of his death comes the cool request, "Bath papers please copy." In these days of post-office orders, it is a very simple thing to send a notice of the death, with the usual fee, to the paper of the district in which the deceased is supposed to have left some one who would be either glad or sorry—at all events interested in hearing of his death. Let this piece of Australian 'cuteness or English shabbiness disappear from our obituary notices. If the provincial press paid no regard to it, it would die out, as all useless practices inevitably must.—*London Newspaper Press.*

The following curious sentence: "*Sator arepo tenet opera rotas,*" is not first-class Latin, but can be freely translated: "I cease from my work; the sower will wear away his wheels." It has three peculiarities: First, it spells forward and backward the same; second, the first letters of each word spell the first word; third, all the second letters of each word spell the second; fourth, all of the third, and so on all through the fourth and fifth; and we find that the last letters of each word spell the first word; the next to the last of each word spells the second word, and so on through."

Burke said of the press: "Its writers are indeed, for the greater part, either unknown or in contempt; but they are like a battery, in which the stroke of any one ball produces no effect, but the amount of continued repetition is decisive. Let us only suffer any person to tell us history, morning and evening, but for a twelve-month, and he will become our master."

Charles Dickens makes the announcement that his Christmas stories have been "so extensively and regularly imitated," that he has unwillingly resolved to abolish them, "at the highest tide of success." All of which sounds very odd.

Educational.

The Good of Writing Verses.

A taste for composing in rhyme is no uncommon one among youth. And it is often regarded as necessarily an unpromising one. But history shows that it is a taste which has marked the early years of some of the greatest and most logical minds. Blackstone's "Commentaries on the Laws of England" were declared by Sir William Jones to be the most correct and beautiful outline that had ever appeared of any human science. Yet Blackstone carried off the gold prize medal at Oxford for some verses upon Wilton, and afterwards, on beginning close legal study, wrote "The Lawyer's Farewell to his Muse," which still holds its place in English literature. Indeed, when properly guided, the writing of poetry may serve very important ends in culture. One of the highest is that of exercising the imagination. "The mental faculties, like the thews and sinews of the physical frame, develop by use. Imagination follows the same general law." Casting about for the proper material for his verses, the young writer is led inevitably to bring into play that great faculty of his nature by which he finds in the beauties and wonders of nature and art the images of spiritual truth. Another advantage from writing in rhyme is that of enlarging the vocabulary. The work of constructing a line of a certain number of syllables, a determinate arrangement of accents, and a special termination, requires, in almost every case, the review, examination, and rejection of twice as many words as the line at last contains. Another benefit of this form of composition relates to the cultivation of the ear. Even in prose composition, and in writings designed only for the eye, a musical structure should be sought. "The attention of writers is rarely directed to this quality of style any further than to the avoiding of faults. But it is sometimes found to that extent that it becomes a positive excellence and a high recommendation." And, to the acquisition of it, no way seems shorter than that of training the ear in rhyme and rhythm through poetical composition. A fourth benefit from writing poetry is suggested by Charles James Fox, as reported in Rogers' *Table Talk.* He says of rhyme: "It is a thing to repose upon, and often suggests the thought." To any one who has practiced verses, the idea here intended will be apparent. Often, it is true, the poet has his thought and seeks his word; but again, it occurs not unfrequently that the rhyming word to what he has written suggests the next thought which he shall write. It somewhat shocks our ideas of the lofty origin of poetical imagery to suspect that some grand metaphor was suggested by

an obvious jingle of sounds, but the suspicion in many cases would be well founded. Finally, poetry is a pleasant pastime, if nothing more. Supposing a man to have exhausted its powers of culture in his younger days, he may yet pursue it as the amusement of middle life. Thus, Cowper: "While I am held in pursuit of pretty images, or a pretty way of expressing them, I forget everything that is irksome." C. R. C.

Priests as Educators.

A great, though quiet, effort is now being put forth by the Romish clergy of this country to bring the education of the children of Roman Catholics wholly within their own control. They inculcate the idea that it is tantamount to infidelity for a child to be taught to read, and write, and cipher outside of the immediate supervision of the Church. Thus they are striving to raise up a large class among us who will yet not be of us, in so far as the liberalizing influences of a non-sectarian education is concerned. Education, such as we are striving to make the common heritage of every American child, and upon which our institutions are based, never prospered in priestly hands, though they may for a time, and while competing with a better system, make a great parade of intrinsic, as well as of mere material progress. A striking contrast to the statistics of education in Protestant Prussia is furnished by Belgium, where the schools are still in the hands of the priests. Of 13,774 inhabitants of Roulers, 9,840, or 70 per cent., were shown to have grown up without any schooling whatever. In other places, chiefly of the manufacturing parts, the proportion varied between 31 and 48 per cent. Of the artisans themselves, 100 only out of 1,000 could both read and write, 50 could read, and the other 850 could neither read nor write.—*Evangelist.*

Personal.

REV. E. S. LIPPETT delivered the lecture before the Y. M. C. A. last week, in place of REV. MR. HIBBEN, who left his lecture at Benicia. REV. DR. EELLS will deliver the next lecture of the course.

REV. MR. COMPTON, of the Presbyterian church in Watsonville, and REV. MR. STEARNS, of the Baptist church in Santa Clara, have been sick with the small-pox.

MR. C. A. LEAKE, formerly District Attorney of Calaveras County, has been elected District Judge of the Sixth Judicial District of the State of Nevada.

MR. A. J. MOULDER is to be engaged on the editorial department of the *S. F. Herald*, the new daily just started in this city.

REV. B. B. BONHAM writes that he is still at work in the State of Nevada, and that much success is attending his labors.

REV. J. DALY has received and accepted a call to the Congregational church at Stockton. He is to be installed at once.

CAPT. CHARLES H. BALDWIN, U. S. N., has been appointed to the *Pensacola*, to command the North Pacific Squadron.

JUDGE SOUTHARD, of Napa, is mentioned as an aspirant to the position of U. S. District Attorney for California.

MR. HANKIN, the newly appointed Colonial Secretary of British Columbia, has arrived at Victoria.

REV. B. S. MCLAFFERTY, as we learn from the Petaluma *Argus*, lately lost his umbrella.

REV. MR. BUSHNELL has resigned the Presidency of Albany College, Oregon.

MR. JOHN MCCULLOUGH, the actor, has returned from his trip in the East.

HORACE GREELEY purposes to write, during the year 1869, an elementary work on Political Economy, wherein the policy of Protection to Home Industry will be explained and vindicated. This work will first be given to the public through successive issues of the NEW YORK TRIBUNE, and will appear in all its editions.—DAILY, $10; SEMI-WEEKLY, $4; WEEKLY, $2 per annum.

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Following are some of the testimonials that have appeared in commendation of this useful and indispensable work:

A committee of the late Fair of the Mechanics' Institute of San Francisco, to which the work had been referred, speak thus:

"Your committee have examined Mr. Hyatt's Treatise on the Culture of the Grape, and believe it to be the BEST HAND-BOOK published on that subject for California vine culturists, and for which they recommend a Special Premium."

The California State Agricultural Fair, of 1867, awarded a Diploma to the author of this work, and also the San Joaquin Valley Agricultural Fair, at the same season.

OPINIONS OF THE PRESS.

The following are brief extracts from some of the elaborate notices of this work:

The San Francisco *Daily Evening Bulletin* says:—"The book contains a choice collection of the best foreign and native varieties of the grape cultivation in California especially, as well as at the East. The many excellent works on Grape Culture in the Atlantic States are of little or no value in California, where an entirely different system and practice are necessary in vine growing and wine-making. This Hand-Book is intended to supply this deficiency. The author has taken great pains to investigate this subject, and to aid in the improvement of viniculture in California. Its appearence is timely, and it can hardly fail to meet a large and ready sale. It is attractively printed and elegantly bound."

Sacramento Union—"Hyatt's Hand-Book of Grape Culture is a California production that will probably meet a common want. The author takes the experience of the most noted vine-growers in the State as the warrant for his conclusions and suggestions, turns to account the recorded results of experiments made by the pioneers of this branch of industry, and in addition to giving full and minute instructions in regard to the planting of vineyards and the manufacture of wines, presents statistics which will enable the beginner to calculate the probable profits of successful grape culture."

The *Mountain Democrat*, whose editor, Hon. D. W. Gelwicks, is the present State Printer of California, speaks thus:

"HYATT'S GRAPE CULTURE.—We have received from the publishers, H. H. Bancroft & Co., San Francisco, a copy of this interesting and valuable work—a work greatly needed on this coast, and which every grape-grower should purchase. We sent it to a gentleman well known in this community, for his examination—a gentleman familiar with the subject, and largely engaged in the culture of the grape. He gives it the following cordial endorsement, and his endorsement ought to secure it a large sale:

'The limited time in which to examine Hyatt's Grape Culture, published by H. H. Bancroft & Co., San Francisco, has been sufficient, however, to satisfy me that it is a work which every grape-grower should have. No matter how well fortified we may be in our own experience and theory, we must acknowledge that we may adopt many of the author's ideas and suggestions with profit. The merit of the work certainly bespeaks for it a ready sale.

Respectfully, CHAS. P. JACKSON.'"

The Golden Era: * * * "With this book in his hand, the intelligent agriculturist can engage in the business of grape culture with almost the same chance of success as one who has bought his knowledge by expensive experience. * * * The practical information contained in the book would cost many hundred dollars to obtain in any other way. We predict for it a ready and rapid sale."

S. F. Daily Dramatic Chronicle: "The book is emphatically a California production, being written by T. HART HYATT, of this city, editor of the *Rural Home Journal*, and bearing the imprint, San Francisco: H. H. Bancroft & Co. It contains a large amount of valuable information, and should be in the possession of every vine-grower and wine manufacturer in the State. The usefulness of the volume, and its convenience for reference, are very much enhanced by a full and carefully prepared index."

S. F. Mining and Scientific Press: * * * "The book professes to be a complete manual, with instructions for the management of the grape and the manufacture of wine, and is especially designed for California. * * * The book contains a considerable amount of valuable information which is not generally found in such treatises."

S. F. Daily Times: * * * "The author seems to have exhausted his subject, particularly as it relates to viniculture in this State, and as the grape interest is just beginning to attract attention which is soon to become paramount among farmers, we regard the publication of the work as most opportune. No ranchman should be without it."

N. Y. Daily Tribune: "The author brings the result of many years' experience in foreign countries to the preparation of his work, and from his observations in climates similar to that of California, arrives at the conclusion that California is singularly favorable to the culture of the grape, and to all semi-tropical fruits, and that it will hereafter be distinguished as the land of the vine, the fig, the orange, the olive and the palm. His volume forms a capital, if not a complete manual, on the care of a vineyard, and it is enriched with much industrial information connected with the subject."

Lacon (Ind.) Home Journal: "This work is most *apropos*. It comes just as thousands, without any practical knowledge of the business, having planted vineyards, find themselves destitute of that information their intelligent care demands. All over the country this interest is growing; and probably the time is not distant when America will produce more, if not better, wines than any country in the world. The author, MR. THOMAS HART HYATT, is an enthusiast on the subject upon which he writes so pleasantly, and his book embodies just what every grape-grower would like to know—what every one must know, to cultivate the vine successfully."

Colman's Rural World, St. Louis: * * * "We merely want to introduce a new and interesting treatise on this subject to our readers, from the far-off shores of the Pacific—the Golden State of California. Its author is T. HART HYATT, editor of the California *Rural Home Journal*. He has had a large experience and observation in California and in the Old World. His style is entertaining, his directions clear, plain, and practical."

Rural New Yorker: * * * "Although most valuable to the California viniculturist, yet it helps to widen our knowledge of the vine."

H. H. BANCROFT & CO., Publishers.

PRACTICAL AND SCIENTIFIC.

AGRICULTURAL.

Butter.

The oldest mention of butter (and even that is an obscure one) is found in Herodotus, who says the Scythians "stir the milk and separate that which rises to the surface, as they consider it more delicious than that which remains below it." This, perhaps, goes no further than cream, bnt Hippocrates, who wrote 400 years before Christ, and was almost contemporary with Herodotus, writes of cream, that when it is violently agitated, "the fat part, which is light, rises to the surface and becomes what is called butter. The heavy and thick part, which remains, is kneaded and dried, and is known by the name of *hippace*. The whey or serum remains in the middle." Here we have butter and cheese satisfactorily produced at least 2,000 years ago. But it does not appear from Hippocrates, nor, indeed, from any of the ancient writers who mention it, that butter was ever used as an article of ordinary food. That learned Greek physician speaks of its emollient qualities, and prescribes it externally as a medicine. Strabo says that the Lusitanians used butter instead of oil; and Ælian mentions that the East Indians anointed the wounds of their elephants with butter. Galen writes that, "in cold countries, which do not produce oil, butter is used in the baths." Pliny recommends it to be rubbed over children's gums in teething, and also for ulcers in the mouth. Plutarch tells of a Spartan lady who smelled strongly of butter, by which it seems to have been used as a perfume or ointment. It is never mentioned by any Greek or Roman writer, as used in cookery, or at the table.

The people of Germany appear to have known the use of butter at a very early period, though how early is not known. In that colder climate both butter and cheese could readily be made and preserved; while in Italy, Spain and other portions of Southern Europe, they are not even now largely produced. As a substitute, the people of those countries have always been accustomed to the liberal use of good oil, both for cooking purposes and for the table. In the south of France butter is sold in the apothecaries' shops for medicinal purposes, and one of the grievances recounted by travelers in Spain is that they can seldom meet with butter. In warm countries it is difficult to preserve it for any length of time. and it appears certain that the only butter the ancient nations possessed was in an oily state and almost liquid. The Arabs are reputed to be the greatest consumers of butter in the world. A cup full of melted butter is an ordinary morning drink among all classes. Bruckhardt, the Arabian traveller, says that the appetite for it is universal, and the poorest persons will spend half their daily income in order that they may have butter at every meal. They make it exclusively from the milk of sheep and goats, while other nations use that of camels, mares and other animals.—*Intelligencer.*

Cabbages.

I would recommend through your paper, to its readers, the more extensive cultivation of the cabbage. Now it is astonishing that so few cultivate this valuable vegetable, when soil is so well adapted to its growth. There is no vegetable which produces so large a supply of food for cattle on the same space, as the cabbage, provided the soil suits its growth.

A good and rather stiff loom is best adapted to cabbages. They require a considerable portion of manure if the land is not naturally rich, or if they are cultivated as a part of a regular rotation. The cause of failure is generally in the careless manner of planting. Holes are usually made in the ground with some blunt instrument, the plants are put in without noticing whether the roots are doubled up or straight, whether the earth is pressed close to the roots or vacancies are left, in which case they cannot take root properly.

The ground having been well prepared, and being in good heart and tilth, the plow should open a deep and narrow furrow. The plants having been carefully taken up without breaking the fibres off the root, the tops should be cut off to about two inches from the crown; then from a basket where the plants should be carefully laid, dip the roots of each plant in a pail of moisture formed by mixing rich mold with urine to the consistency of soft mud, dropping the plants in the furrow, two feet apart. A slight push will cause them to adhere to the fresh soil, and this treatment will seldom fail. The repeated use of the plow between the rows is necessary for the growth of the cabbage as well as highly useful for clearing the land. By this mode of cultivation much labor is saved, and if the ground has been well prepared and sufficiently manured, an astonishing weight of solid food for cattle is obtained, which in my humble opinion is far preferable to any of the root crops. The best sort to plant in the field is the large red, or the Scotch Drumhead cabbage.—*Mirror and Farmer.*

The Hop Fever.

The *Wisconsin Farmer* says:

From *one* station alone (Kilbourn City) were shipped last spring roots enough to plant *twelve thousand acres!* I asked my neighbor, who lives right opposite my house, about two weeks before hop-picking, how he thought his hops would yield, and what he would contract them for. His reply was that, if the most responsible insurance company on earth were that day to offer to insure him a ton per acre, and fifty cents per pound for the whole crop of 5½ acres, he wouldn't pay a quarter per cent. for the policy. That man picked only about half his yard, and was to-day querying whether he wouldn't have made money to let the whole go unpicked; for he couldn't get a shilling (12½cts.) a pound for the best of his harvest.

The hop-louse has this year ruined nearly or quite half the hops in the state. I have only seen *two lots* that I would *last year* have graded as 'prime.' Two buyers and one brewer told me that they had only seen *one* sample of perfect. There are to-day several thousand acres of hops in Sauk County, all testifying in their unpicked, blighted blackness, as they rattle in the autumn wind, that their ruin was wrought, even as by a deadly plague or a simoon, all in a few hours. I have wrought in hop-fields, and seen hops, looking fair as I left them at night, ruined the next morning. I believe some 2,000 farmers in Wisconsin will in a year from now be doing just what I saw a very shrewd man and extensive raiser doing to-day—selling hop-poles for firewood.

SMALL VS. LARGE FARMS.—Robert Bakewell, the celebrated English farmer, used to tell the following anecdote of a farmer in Leicestershire:

This farmer, who owned and occupied 1,000 acres of land, had three daughters. When his eldest daughter married, he gave her one quarter of his land for her portion, but no money; and he found by a little more speed, and a little better management, the product of his farm did not decrease. He then set to work and began to grub up his furze and fern, and ploughed up what he called his poor, dry furze, covering in some places nearly half of the land. After giving half his land away to two of his daughters, to his great surprise he found that the product increased; he made more money, because his new broken furze land brought excessive crops, and at the same time he farmed the whole of his land better, for he employed more laborers upon it; he rose two hours sooner in the morning, had no more dead fallows once in three years; instead of which, he got two green crops in one year, and ate them upon the land. When the third and last daughter married, he gave her 250 acres, one half of what remained, for her portion, and no money. He then found that he had the same money to farm one quarter of the land that he had at first to farm the whole.

A TON OF HAY BY MEASURE.—It is a matter of considerable dispute how much hay in the mow ought to be allowed, as a ton in weight. In some of the agricultural journals, figures widely apart are given as correct. Some assert that a cube of 10 feet square is required, or 1,000 cubic feet; while others place it as low as 6 feet square and 11 feet deep, or or only 396 cubic feet. Now, both of these cannot be right—neither can any measures be fixed upon to hold good under all circumstances. Hay at the bottom of the mow will be more solid than at the surface, and the whole will be very much affected by the quantity of grain put on top of it (if any), and the depth of the hay. But, having occasion to sell a ton in my barn, to be sure of the quantity for future reference, I measured off a space 8 feet square on one corner of the mow, and cut down 7 feet deep, and found the hay removed weighed 2,020 pounds, thus making 448 cubic feet, a good measure for a ton of hay; it was taken from a surface upon which 200 dozen of good oats had been stored. The hay was 12 feet deep.

When hay is sold in the barn, it is generally calculated 396 feet to the ton, which, I am confident, will always fall short. On the contrary, 448 is near the correct number, as actual trial will give me.—*Cor. Germantown Telegraph.*

WEEKLY MARKET REPORT.

WEDNESDAY, January 6, 1868.

FLOUR—The Panama steamer this morning carried 1,000 bbls in transit to New York. We quote local brands as follows: Superfine, in sks, ₱ 196 lbs, $4 75@4 87½. Extra in sks, $5 75@$5 87½.

WHEAT—Sales yesterday afternoon of 600 sks common coast $1 45; 1,000 choice milling 1 82½. The market this morning was quiet at $1 70@$1 80 for fair to choice.

BARLEY—Feed is quotable at $2 25@2 30; and brewing $2 30@2 37½ ₱ 100 lbs.

OATS—California are in active demand in small lots, at $2 10@2 25 and Oregon at $2 15@$2 30 ₱ 100 lbs.

POTATOES—Continue dull at 65@76c for Tomales and Bodega, within which range 725 sks sold yesterday. We quote Humboldt at 75@85c ₱ 100 lbs.

ONIONS—Sales of 125 sks Yellow, in two lots, $2 75 ₱ 100 lbs.

BEANS—The jobbing rates are as follows: Bayo, 3½@3¾c; Butter, 4¼@4½c; Pea, 4½c; small White, 4½c; Pink, 3¼c; Red, 2⅞@3c ₱ lb.

CORN—Continues firm, with small sales of Yellow, in two lots, $2 75 ₱ 100 lbs.

RYE—Choice is scarce; jobbing at $3 75 ₱ 100 lbs.

BUCKWHEAT—In light supply and firm at $2 75 ₱ 100 pounds.

MUSTARD SEED—Good California Red will bring 3c, and English, 4½@5c ₱ lb.

FLAX SEED.—The local mill continues to pay 4c ₱ lb for a good article.

BRAN—In fair demand at $22 50@24 ₱ ton.

MIDDLINGS—Feed descriptions sell at $28@30; sales of 50 tons fine at $35; quotable at $35@37 50 ₱ ton.

OIL CAKE MEAL—Demand good at $35 ₱ ton.

HAY—Is quiet at $14@20 ₱ ton, with sales of 85 tons within the range.

HOPS—California are jobbing at 25@30c ₱ lb.

DAIRY PRODUCTS—California fresh roll Butter is quoted at 60c@67½c; Eastern firkin do, 45@46½c for choice; Cheese 19@20c for California, and 21@22½c ₱ lb for Eastern; Eggs, 50@60c ₱ doz.

POULTRY—Live Turkeys are quoted at 15@16c, and dressed do, 17@18c ₱ lb; Hens and Roosters, $9@10; Spring Chickens and Ducks, $6@7; Geese, $15; Quail, $1 25 per dozen. No further sales of Venison can be made until the first of July.

PROVISIONS—Bacon is jobbing at 14@14½c for California smoked; Oregon do, 14½@15c; California Hams, 15@15½c; California Lard, 12½@13½c and 13c ₱ lb for Oregon.

WOOL—The shipment to New York by the Panama steamer this morning amounted to 44,000 lbs. In view of the small stock and limited prospective supplies, prices are nominal, say, 18@19c for clean grades.

HIDES—Sales since last Wednesday aggregate 1,900 California Dry at 15@15½c, and 350 Mexican Dry at 13@14c for usual selection. Market firm. We quote salted at 7@7½c ₱ pound.

TALLOW—Sales of 20,000 lbs good Beef, 8c; quotable at 7¾@8½c ₱ lb for ordinary to choice.

San Francisco Cattle Market.

Slaughterers report the market a shade lower all round, consequent upon the lessened demand and the prospect of a prosperous spring and summer season. It is proper to remark that some market dealers give higher figures than those quoted below. On the other hand, in reference to Pork quotations, we remark that large numbers of soft Hogs are freely offered at fully 1c ₱ lb below the prices annexed, which refer to hard Pork. We are informed that while these Hogs sell readily as fresh meat, they do not pack well, exhibiting a yellowish hue, which interferes with sale.

We quote slaughterers' prices as follows:

BEEF—American, 1st quality, 9@10½c ₱ lb.
do 2d do 7@8½c ₱ lb.

VEAL—Quotable at 9@11c ₱ lb.

MUTTON—Dull and lower, 6@7c ₱ lb.

LAMB—Scarce. Sheep, lamb-dressed, sell at 6@8c ₱ lb.

PORK—Undressed, 5@6¼c; dressed, 7¼@8c ₱ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

MINING.

COAL.—The report that coal of good quality has been discovered at Argenta, seems to be fully confirmed. The coal has been tested as fuel for the locomotives, with good results. Specimens have also been received at Sacramento. The vein is about 5 feet thick, and extends for many miles. Other important coal discoveries are reported to have been made in the same region.

A STRANGE PLACE TO SPEND THE HOLIDAYS.—The miners in the Hale & Norcross Mine were kept imprisoned in the bowels of the earth during the whole of the Holiday week. A splendid Christmas dinner was however prepared and sent down the shaft, where it was eaten with much relish at a point over 1,000 feet below the surface of the earth.

THE tunnel of the Morning Star Mine, near Silver Mountain, Alpine County, has been run a distance of 1,600 feet. At this point a spacious chamber has been made by the removal of the ore. From this chamber an incline has been sunk 110 feet, and a heavy body of rich ore struck. The tunnel strikes the shaft 150 feet from the surface.

WHITE PINE.—Notwithstanding the bad weather, multitudes are going to this district from all parts of Nevada. A correspondent of the *S. F. Chronicle* says that sickness and destitution have already commenced their work among the miners, who are prevented by the weather from working.

GRASS VALLEY.—The Seven-Thirty Mine, says the *Union*, averages $60 per ton by mill process, the sulphurets which are very rich being excluded. The Bowery Mine yields $158 per ton. The *National* says that the Osborne Hill Mine is very profitably worked.

A NEW MINE.—Some rascals lately opened the grave of an Indian who had just been buried in Siskiyou County, and took from his mouth some money that had been deposited there in accordance with the religious rites of his tribe.

CALAVERAS.—The *Chronicle* says that no mining locality in the county is attracting so much attention as Railroad Flat. Rich strikes are being made, quartz mills are being erected, and gold is coming out.

GRANT DISTRICT.—The Belmont *Champion* says that the Grant District bids fair in the richness and abundance of its ore to surpass even White Pine. New discoveries are being made each day.

FOLSOM.—We learn from the *Telegraph* that considerable mining is being done in this vicinity, mostly in old claims, which pay well.

SAN BERNARDINO.—The *Guardian* has seen a lump of pure gold, weighing 7½ ounces, taken from a claim on Lytle Creek.

GYPSUM.—A vein of gypsum, 13 feet in thickness, and of the best quality, has been found near Reno, Nevada.

TIN.—The first bar of tin ever produced in the United States from native ore, was made in this city recently.

NEVADA.—The Buckeye claims are to be sold to an English company for $225,000.

IF a seaman should turn back every time he encounters a head wind, he would never make a voyage. So he who permits himself to be baffled by adverse circumstances, will never make headway in the voyage of life.

MEDICAL.

Symptoms of Hay Fever.

Imagine a man asking what are the symptoms by which he might know whether his nose had been pulled, or whether he had been kicked down stairs, or whether some one had thrown over him the unsavory contents of a bucket. The hay fever is all symptoms. You notice some evening that your eyes are suddenly weak. The light disturbs them. In an hour they begin to shed copious tears. The nose sympathizes. Your handkerchief suddenly becomes the important object in life. By the next day the slightest draft of wind sets you to sneezing. It is a revelation. You never before even suspected what it was really to sneeze. If the door is open, you sneeze. If you look into the sunshine, you sneeze. If a little dust rises from the carpet, or the odor of flowers is wafted to you, or smell of smoke, you incontinently sneeze. If you sneeze once, you sneeze twenty times. It is a riot of sneezes. First, a single one, like a leader in a flock of sheep, bolts over, und then, in spite of all you can do, the whole flock, fifty by count, come dashing over, in twos, in fives, in bunches of twenty.

They do not wait for order. They tread on each other. Four or five sneezes run together—a mere clash of sneezes. Your eyes meanwhile overflow. Your nose rejoices. That has befallen you for which the prophet longed—"Your head has been a fountain of tears." I have heard it said that no one can do well more than one thing at a time. If only you have opthalmic catarrh, you may cry, blow, sneeze, and cough each perfectly and together. After twenty minutes the paroxysm passes, and you cautiously put up your hands to see if anything is left of your head. It is there. Gradually you get used to it, and come to regard your head as a piece of artillery, intended to throw sneezes.

It is well known that when in health one may stop a sneeze by stroking his nose so as to flatter it a little. There are times when, though a sneeze is a luxury, it is out of place. Much as we like luxuries, we are conscious that they do not fit all seasons, or grace all places. One could not willingly eat ice-cream at a funeral, nor be married with a cigar in his mouth.

Lounging on a summer verandah, the bees droning and the flies buzzing, a hearty sneeze is enjoyable. But when a discourse grows touching, and the house is still, and the climax is just reached, a resounding sneeze, especially if you split it up by trying to suppress it, introduces a new train of associations. This is even less agreeable if you are an honorary member, or some distinguished person, put upon the platform—as girls put their pearls or ribbons on the neck—for show.

These are the early symptoms, and continue about a fortnight. Then, without letting go of sneezing, your head becomes stuffed with a real premium cold. You cannot breathe through your nose, and not much through your mouth. You can smell nothing, and taste nothing, and see but very little, and that little in water colors. Eating becomes a matter of skill. You cannot eat with your mouth at the same time that you are breathing through it. Two trains meet on a single track, one or the other must switch off. Thus, you chew and hold your breath; and then you switch to one side your cud, and breathe awhile. Thus, you shut off, alternately, bread and breath. This stage lasts about two weeks more. It is not uniform and dull. Now and then a day will, without a cause or warning, plump down on you with all the symptoms of the first period. The stricture will be removed; eyes and nose, like the hill after winter, will flow down to rills, and sneezes will awaken sylvan echoes, like birds among the trees.

The third stage is known by the tendency of the whole complaint to descend. It seeks to become bronchial. You are seized with spasmodic coughs. If you give way to them, they will leave you feeling as if a blunderbuss, loaded with shot, had been discharged through your lungs. A cough, like a breachy horse, should be ridden with snaffle (not snuffle) and curb, and never suffered to get under way, or to go faster than a walk. But it is not an unrelieved cough, for it alternates with asthma—a complaint in which a man feels, when asleep, as if some one was suffocating him with an unfair use of hemp; and, when awake, as if the hemp grew inside of him, and he was trying with his breath to pull it up by the roots. Before, you had busy days, but now you will have your chief occupation at night.

I do not wish you to think that I have given you all the symptoms. Only the outlines are herein set down. The filling up must be left to experience.—*H. W. Beecher, in N. Y. Ledger.*

IN mortals, there is a care for trifles which proceeds from love and conscience, and is most holy; and a care for trifles which comes of idleness and frivolity, and is most base. And so, also, there is a gravity proceeding from thought which is most noble, and a gravity proceeding from dulness and mere incapability of enjoyment, which is most base.

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GENERAL SELECTIONS.

Listening to the Sea.

What art thou saying, restless sea?
Why canst thou never, never rest?
Whisper, across thy blue, to me,
The secrets of thy swelling breast!

Tireless and boundless are thy waves—
Thy fickle heart is treacherous too—
And in thy deep and dreadful caves
Lie treasures, hid from human view!

Oh, moaning sea, what dost thou say;
Hast thou thy promise kept to me?
I trusted one more dear than life,
Upon thy billows—faithless sea!

How like a vexed and troubled soul,
Thy waves are moving to and fro,
And, with a dirge thy billows roll,
O'er all the dead, who sleep below!

I am not gladened by the flash
Of sunlight, on thy dashing foam,
Nor can I laugh amidst the winds,
Which, wild o'er thy vast desert, roam.

No friend art thou to human hearts,
O cruel, false, yet glittering sea!
How hast thou severed souls that loved!
I sing no joyous song to thee.

Yet when thy giant-strength is roused
By winds which stir thy mighty tide,
I own Jehovah's dreadful power,
Which doth upon thy billows ride.

But, far beneath the raging storm,
All peaceful sleep the patient dead;
There kings and slaves, earth's weary ones,
Await the summons from their bed.

Her little child the mother holds,
With clinging arms which death has chilled,
But silence reigns in Neptune's halls,
For hearts are hushed, and lips are stilled!

No flattering song, with loving tone,
Bursts from my lips, dark, treacherous sea—
My heart is trembling with its fear,
Whene'er I dare to think of thee!

Thou bear'st my life upon thy breast,
Thou tak'st my all of joy from me—
Oh, spare my heart, and show thy love,
If thou *canst* love—deceitful sea.

—*Grace Webster Hinsdale.*

The Post-Office.

This is the title of an article in the November number of *Hours at Home*, which is well worth reading. It is written by Wm. R. Hooper, and gives much valuable information concerning the importance and magnitude of the work done by the Postoffice, and also an interesting account of its establishment and early history in America. We make such extracts as our space will allow:

The safe and speedy delivery of 520,000,000 letters; the supervision of 25,163 post-offices and postmasters; the collection and expenditure of $20,000,000; the sale of 3,900,000,000 of stamps and stamped envelopes; the oversight of nearly 7,000 contractors for carrying the mails, and the safe transmission of those mails for 79,000,000 miles; the carriage of 12,000,000 letters and 5,000,000 newspapers across the ocean; such is the annual work of the United States Post-office Establishment!

To accomplish so vast a work safely, speedily, and economically, requires the thorough execution of a well-planned system. In the great books of the department at Washington is recorded the exact time of the arrival and departure of every mail throughout the whole country. Every letter should start and arrive at its appointed hour. Once a month, every post-master at whose office a route begins or ends, informs the department, if the contractors for carrying the mail have so arrived and so departed. Four times in the year does each of the 25,000 postmasters give an account of the number of stamps he has sold and of the newspapers he has delivered. In no country in the world is the delivery of letters more systematic, more safe, or more speedy Only one country challenges our rivalry, and if Macaulay could say of the English post-office, that "it is a splendid triumph of civilization," we can rejoice that our mother country has no rival in the world—but her daughter.

The post in olden times was for the use of monarchs and the State; it is the result of modern civilization that the people can enjoy this great privilege. It was reserved for Charlemagne, in the year 807, to organize the first public postoffice; but when that great monarch ended at once his domestic quarrels and his weary reign, his post-office died with him and was buried in his grave for over four centuries. Then the Hanse towns—those democracies of the Middle Ages—established postal communication in the 13th century, and the establishment has continued from that day to the present. The modern post-office is the child of mediæval commerce.

In England the post-office system began as a government speculation; it is carried on to-day as a government speculation, netting yearly some $4,500,000. Were it not for the heavy subsidies paid for oceanic mail transportation, the English people would realize from a penny postage an annual income of $9,000,000. The Duke of Wellington was right when he said, "the English post-office is the only one in Europe which can be said to do its work;" The postal quarterly receipts are there considered as the political barometer of the nation. Experience proves that good crops are always succeeded by an increase of love and letters. Marriages and postage stamps are the invariable result of a good business. And good business means a happy and successful nation.

The American post-office is the child of the English; but it has followed its mother with slow and halting step. Massachusetts, the leader in most modern enterprises of worth, was the first colony that established a post-office. As early as 1639, three years after the foundation of Harvard University, the following notice was posted up in one of the straggling streets of the little village of Boston: "It is ordered that Richard Fairbank, his home in Boston, is the place appointed for all letters which are brought from beyond the seas, or to be sent thither; and he is allowed for every letter one penny, and must answer all miscarriages through his own neglect."

Eighteen years later Virginia followed her sister colony by passing a law requiring each plantation to provide a messenger who should convey government dispatches; and it is characteristic of the State and the times that the penalty for failure was a hogshead of tobacco.

In the fall of 1672, when the "merrie Charles Second" was debauching the people and government of England, "a post to goe monthly" was established between New York and Boston, the first messenger to start January 1, 1673. The advertisement of the new enterprise tells "those that bee disposed to send letters, to bring them to the Secretary's office, where, in a lockt box, they shall be preserved till the messenger calls for them; all persons paying the post before the bagg be seeled up." The post-riders set out from the two cities simultaneously each Monday morning, and exchanged their mail bags at Saybrook, Conn., the next Saturday evening. They occupied another week in the return to their anxious families. It then took fourteen days for the mails to pass between the two principal cities of the continent, which the telegraph now links together instantaneously, and that are separated by steam for only eight hours.

In 1863 William Penn established the first Quaker post-office, 44 years after Massachusetts had led the way. In 1737, sage Ben. Franklin received the charge of the Philadelphia post-office, and thus gave notice of his appointment in his own paper, the *Pennsylvania Gazette:*

"Notice is hereby given that the post-office at Philadelphia is now kept at B. Franklin's, in Market st., and that Henry Pratt is appointed riding-master for all stages between Philadelphia and Newport, Virginia, who sets out about the beginning of each month, and returns in 24 days, by whom gentlemen, merchants, and others may have their letters carefully conveyed."

Franklin was postmaster of Philadelphia for sixteen years; in 1753 he was appointed Deputy Postmaster General, with a salary of £300, if he could get it out of the office. For four years the Department ran in debt to him; after that time he obtained his salary, and paid over a small revenue to the English government. During the first year he visited every office in the country but one, closely following the Atlantic shore in his travels; for the West was as yet unsettled. Boston was the extreme office toward the north; Charleston towards the south. He introduced into the colonial post-office many an improvement that has remained till this day. He was the first to charge postage upon newspapers and to throw open the mails to every paper. Until his day, newspaper publication had been a monopoly of the postmasters, who sent their own papers free and refused all other publications. He advertized all letters remaining in the office, increased the number of post-riders, and quickened their pace. Instead of a mail between New York and Philadelphia once a week in summer and twice a month in winter, he organized a mail between the two cities three times a week in summer and once a week in winter. The Philadelphian who wrote to Boston had been forced to wait six weeks for his answer; Franklin reduced the weeks to three. He fixed the oceanic postage at a shilling; at which price it remained for 115 years, when it was reduced in 1868 to twelve cents.

Franklin was connected with the postoffice about 40 years. He was the "last and by Joe the best colonial Postmaster-General," and was removed from office by the British Government for political reasons in 1774, thus affording a pre-revolutionary precedent for political removals that has been carefully followed in post-revolutionary times.

One of the first measures of the Continental Congress that assembled at Philadelphia in 1775 was to appoint a committee of six to "consider the best means of establishing posts for conveying letters and intelligence throughout this continent." The committee early recommended "that a postmaster-general be appointed for the united colonies, who shall hold his office at Philadelphia, and shall be allowed a salary of $1,000 per annum for himself and $340 for a secretary and comptroller, with power to appoint such and so many deputies as to him may seem proper and necessary. That a line of posts be appointed under the direction of the Postmaster-general from Falmouth (now Portland), in New England, to Savannah in Georgia, with as many crossposts as he shall think fit." Under this law, Franklin was appointed the first Postmaster-General of the young confederation, and held the office for a year, when he sailed as ambassador to France. His ledger—for one book, kept by the Postmaster-General himself, then held the accounts of the whole country—now lies before us, in the clear, legible, slightly tremulous hand of the old philosopher, then 69 years old. All the accounts are kept in pounds, shillings and pence, and marked "lawful money." In the year ending Oct. 5th, 1776, the receipts of the whole establishment were about £1,000. It shows the progress of the nation, that 91 years after, in the year ending June 30, 1867, the receipts were $16,000,000.

In the early stages of our national history, the growth of the postoffice was slow. In 1700 there were but 75 offices in the United States, and but 1,875 miles of post routes. The general postoffice in that year was located at New York, Samuel Osgood of Massachusetts being the first Postmaster-General under the Federal Government. His conception of the duties of his office must have been very humble, for he recommended that the Postmaster-General should not keep an office separate from the one in which the mail was opened and distributed, "that he might, by his presence, prevent irregularities, and rectify any mistakes that might occur;" in other words, he would put the Postmaster-General, his assistant, and their one clerk into the city postoffice to see that its mails were assorted correctly! In 1796 the general office was transferred to Philadelphia, and soon after traveled on to Washington, then recently established as the capital of the nation. In 1802 the United States ran their own stages between Philadelphia and New York, finding coaches, drivers and horses; and cleared in three years over $11,000 by the little speculation of carrying passengers. The mail is now universally carried by contractors.

In 1808 the whole Southern mail that left New York was carried on one man's back to a small boat that was rowed across the North River. Now eight four-horse teams are engaged in carrying the same mail to the three trains of cars that daily leave Jer-

sey City. If another half a century witnesses a similar growth—and it will probably surpass it—what figures will calculate the postal service of the year 1918?

American Scenery.

The following is a rather sad, but, as every one will admit, a perfectly true picture of one phase of our American scenery. It is part of a long article, by Herman Merivale, taken from the *Fortnightly Review* by *Every Saturday:*

It is commonly said that the first impression of an American view (I speak of what is specially American, belonging to a new country, not of the home scenery of old settled parts) is melancholy. Why should this be so where the sense of novelty, and freshness, and hope, and the aspect of free and exulting nature, seem specially to invite to cheerfulness.

One reason I believe to be this—that there is something depressing, something which jars on the feelings, in the aspect of a vast region in which the dominion of nature seems to be ceasing, her grandeur and her abundance rapidly disappearing, while the dominion of man is not yet established, nor his mission of improvement accomplished. There is a dreary vacuity between; a gloomy interval, from the falling of the curtain over the old world, to its rising over the new. Gaze upon the huge zone of woods which circles with its frontier belt the lands occupied by man beyond the Alleghanies, and on the St. Lawrence; the mightier trees, the older denizens of the forest, have almost all disappeared; they have been cleared away by the woodman; only a few scattered specimens are left, such as the tall, meagre skeletons of the white pine, which dot the landscape, rising far above the deciduous trees, all along the limits of the cultivated line of Canada; the rest consists now mostly of undergrowth, or inferior specimens, not worth removal, left to struggle and perish together. Moreover, the mere partial clearing of a forest is found to admit into it great rushes of wind, which devastate it far and wide; and much greater destruction is occasioned by the casual fires occasioned by settlers.

Of course there are districts very differently circumstanced as to sylvan riches: I am only speaking now of the first and general effect. Man has destroyed, and has not yet replaced. Look, again, at those vast rivers, full and majestic, clear and brown as amber, or blue from their lake reservoirs, sweeping through this world of trees, and encircling with their waves fairy archipelagoes of tufted isles; they seem as if they ought to swarm with fish, and only a few years ago they did so; their waters are generally lifeless now. Wherever the saw-mills ply their trade, these discharge all their sawdust into the currents whose water-power they employ. The deleterious matter is not swept bodily away by the stream, but gathers in the eddies, clings to the shores, forms shoals in the shallow parts, clogs the gills of the fish, who soon desert waters thus infected, and leaves them destitute of their natural inhabitants.

As regards animals of the higher orders, it is unnecessary to call attention to their fate; it has been vainly deplored by naturalists and romancers until the subject is a stale one. The game first falls a prey to the speculative pot-shooting of the savage and the backwoodsman, then to the restless energy of the sportsman; finally, where it is sufficient for the purpose in the number and magnitude of the victims, to that last and most ignoble product of our civilization, the mere lust of slaughter, which leads those possessed of it to roam over continents, destroying, merely to load the earth with piles of useless carcasses of slain creatures, and note down in his books the amount of slaughter perpetrated.

The Indians, like their game, have perished from off the land; the white man, with his flocks and herds, has not yet fully taken possession of their inheritance. It adds greatly, as I have said, to the feeling of monotonous sadness which such a prospect sometimes excites, to reflect that these vast regions are almost untenanted by the dwellers for whom they seem adapted, and who so lately enjoyed them, while as yet but ill prepared for the reception of their successors; a land, as it were, without form and void—a silent, sleeping chaos between two creations. To get beyond this belt of transition country, and become intimate with unspoilt nature, the traveler must nowadays wander far afield westward, beyond the limits of the forest zone, or into the depths of the dense wilderness still left in the neglected South, or northward, until the trees themselves begin to grow stunted in the region beyond Lake Superior.

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The stars move on along their giant path
Mysteriously up, across, and down,
And on their silver disks, meantime, God works
His holy wonders so mysteriously,
For lo! in blossom-laden twigs, the while
The bird sleeps undisturbed; him wakeneth not
That mighty sweep of vast activity;
No sound brings tidings of it down to earth;
No echo hear'st thou in the silent groves!
That murmur is the brook's own rushing sound
That sound is but the whisper of the leaves!
And thou, O man, desirest idle fame?
Thou dost whate'er thou dost so noisily,
And childishly wouldst write it on the stars!
But let that gentle spirit enter thee,
Which from the sun's noiselessly mighty work,
From earth and spring, from moon and starry night,
Speaks to thy soul—then thou too art at rest,
Doing thy good things and creating fair,
And going so still along thy earthly way,
As if thy soul were woven of moonlight,
Or thou wert one with that calm spirit above.

—*Evangelist.*

Our Baby's Mission.

It was a little wee thing, our baby, when it first came into the world, and Charlie said it seemed like a bundle of soft flannel, with a cry somewhere in the midst of it. Its red face, and funny little hands and tiny feet were a perpetual wonder to its sisters and brothers and its poor, faint-hearted yet unbelieving, infidel mother, who had thrown away her grasp upon God, and the angels, and clasped instead a myth she called the "Spiritualistic philosophy." It was sad to hear this wandering sheep, which had strayed from the fold, calling the spirits of the departed, her familiar friends; and babbling of spirit-force, and telling of Heaven and the angels as she rapped on the table and fancied the replies to her senseless knockings were realities, and not the offspring of her own diseased imagination.

It was more than sad to see, day after day, how the fascination for the mysteries of the Great Unknown beyond, was disturbing the intellect of the mother, and holding her in a terrible thrall, whose tightening ligaments would surely develop insanity. It was awful to hear the blasphemous teachings of the preacher who taught her that "the mysteries of the Kingdom of Heaven should be no mysteries to the soul capable of daring." It collapsed her fine spiritual nature, seeking after God thus, for she was truly trying to find Him in her *own way*, poor misguided child. And so the delusion grew upon her, and she left off teaching her Sabbath School class, because she said the Bible was full of crudities; and did not attend church because the minister believed "there was a snare in the false doctrines of unbelief."

She was very lovely in person, very artless in manner, and so was more of an instrument of evil than she knew, and as she became, in course of time, a *medium*, refined, exalted almost in her rhapsodies, she gathered around her quite a number of unsettled young people, who listened to her "inspirations" with awe and wonder, and half adopted the wicked and strange creed of what she called her "sect." St. Paul, she boldly averred, was converted by spiritualism, and why not the same influence now?

Bye-and-by she ventured into the charmed regions of clairvoyance, and foretold, and turned to account accidental fulfillments of predictions, till she herself believed in a "mission" to convert people to the doctrines of "The Spiritualistic Philosophy." She would confidently assure the mourner that the beloved lost one was with Abraham and Isaac in the land beyond the grave, and thus give consolation, after a strange fashion of her own, in her "trance-mediumship."

Thus she reached motherhood, and the baby was looked upon as a subject for these rationalistic sentiments, which have, in truth, little rationality about them. For hours, she would sit holding the little one, and telling it of sister spirits, and of the dead, and of its destiny; and when its intelligence reached speech, she would interpret its pretty infant babbling into communications from the Beautiful City, lying beyond the dark river of death.

But God held her all the while in the "hollow of His hand," even as He holds the turbulent waters of the sea, and guided her by the ways of a sore trial back to the green pastures and still waters of the Christian's rest.

The wee baby, now a dear little girl of three years, was called away from earth, and sorely stricken was the heart of this weeping mother. In vain she strove, by the old table rappings and sittings, to summon to her side the spirit form of the lost one; in vain she consulted her friends—the mediums—who had misguided her. In vain she read the volumes they sent her to prove that she could lift the veil between this world and the next. In vain she listened to their theory of spheres. All was intangible, unreal. Somewhere in her sick heart was buried this beautiful and soothing truth: "*I* am the resurrection and the life," and again and again would it come to her in her hours of grief and seeking. The angel child lured her thoughts heavenward, its ministrations were healthful and hopeful to her soul; "for are they not all ministers," these lovely ones, of God's eternal truth—of the dear Christ's all-lovingness to the benighted children clinging to earthly consolations? And so, by degrees, she was again persuaded to listen to the teachings of her pastor.

Ah! that first Sunday in church—how well she remembered its freshening influences; how earnestly she prayed for light; how clearly she saw the nature of true spiritual communion; how sincerely she accepted the knowledge that the dead come not to us, but that we shall rejoin them in that world where sickness and sighing do not enter. It was no sudden falling of the scales from her eyes; the work had been going on in her soul since the day the dear baby died, and the hour of its ripening was in the keeping of the Father, who loved and pitied, even while He chastened her.

The dear mother, since then, has had other bright little ones sent from God, and as she tells the writer sometimes of their tender little prayers, and their confiding trust in their Heavenly Father, she often adds:

"Oh! that *my* error might be written down, that the work my first baby did for *me* might come as a help to some other mistaken mother, seeking in her own will to know the hidden mysteries of the world of spirits, leveling *faith* to the dust and asking the evidence of *sight* to prove that the soul lives hereafter. How near I was to insanity, tossed on the sea of doubt and despair, wandering in darkness and error."

I have written this little story with no unkind spirit toward those adopting the "Spiritualistic philosophy," but simply as a revelation of where, and how such visionary theories may mislead earnest, honest minds, yet imbued with speculative tendencies. Nor am I at all ignorant that scientific investigation into the magnentic forces of the human body has revealed strange, startling facts; facts which prove that human magnetism may control inanimate matter; facts concerning the will of man, and its almost limitless realm. But these investigations never have solved, and I believe never will solve, the mysterious connection between spirit and matter, between "corruptible and incorruptible." That certain persons have had peculiar evidences of God's power by revelation, even in this century, is matter of history; but I have yet to see the professed Spiritualist, so termed, who accepts the sacred teachings of Holy Writ, in *all* their breadth, depth and compass, without cavil and objection. And I believe the numbers added to the order, are under Scriptural delusion, and very unwholesome excitement. To the case of my friend I may aptly apply E. B. Browning's beautiful lines:

"Knowledge by suffering entereth
And life is perfected by death." N.

The Two Clocks.

Two clocks stood on the mantel. One was large and somewhat old fashioned, and had a regular orthodox tick. It seldom got out of order, but performed its duty like a veritable time-server as it was.

One day, a smaller clock, which had got into very bad habits, and was altogether unreliable, was placed by the large one to be regulated. The pendulum was adjusted, the hands set to correspond with its neighbor's, and then it was wound up. Such a time as it made! Tick-tick, tick-tick, just as fast as it could go. It really seemed as though it must be trying to get ahead of time. But for all it made such a fuss, it didn't really accomplish any more work than its less demonstrative neighbor. The hands worked around just the same on one as they did on the other, and pointed exactly to the hour on each.

"Now what's the use of your making such a to-do? You can't accomplish any more work than old Slow and Easy, who travels on his regular beat, and only asks to be wound up once a week."

"But I'm so little," said Fast and Furious, "it takes me longer to go over the ground; and if I didn't travel as fast as possible, I should always be behind hand." So away he worked, with the most irritating tick, tick, tick, tick, tick, that ever was heard, until we were obliged to have it removed to another room, where our ears and nerves would not be annoyed by it.

I couldn't help thinking of my friend Nellie. It is such a pleasure to visit her. She keeps no servant, but everything about the house is in such complete order, you might easily imagine that several pairs of hands had been at work. Step into her garden; it is her especial pride, and she has every reason to be proud of it, for it bears evidence of care and culture. You will remain to supper, of course. Nellie leaves you for a few moments. Although the kitchen is close at hand, you hear no sound of preparation, and have already made up your mind, perhaps, to partake of a frugal repast. The bell rings just as you are in the midst of an animated discussion with Nellie's husband, and you enter the dining-room. Hot biscuits, delicious cake, preserved and canned fruit' with delicate slices of smoked tongue, look quite attractive to a hungry man. But Nellie's face is not flushed, and she appears so calm, it does stagger your credulity somewhat to believe that no fairy has assisted her in her culinary preparations.

A perfect contrast to this is my friend Mary. She is constantly in a flutter herself, and makes everybody else feel in a sort of "springy" state. Everything she does seems to be an exertion; and if you should hear her tell all she had to do, or had succeeded in accomplishing, you might imagine her a modern Mrs. Hercules.

And such trouble as she has with her servants! Why, no woman was ever so persecuted and lived. If she sits beside you to sew, she jerks her needle through with such violence, and fidgets so unmercifully, that you feel as though you were doing the work yourself, and losing your breath in the operation. Mary always makes me feel tired when I am with her. She is like the little clock. She puts herself in a flutter, and everybody else—and after all, don't accomplish such a great amount of work as you might imagine.—*Presbyterian Banner.*

Anecdote of Baron Rothschild.

A short time ago the Baron Von Rothschild took a walk in Paris, and suddenly found himself behind the Pantheon, in a part of the city with which he was not familiar. He entered the shop of a dealer in old curiosities, and discovered among a great deal of worthless trumpery, an old barometer from the time of Louis XVI, the carving of which was exceedingly well preserved. The Baron, who is a connoisseur of such things, immediately resolved to buy the barometer. The price was ten francs, and Rothschild, glad to get it so cheap, put his hand in his pocket to give the woman who kept the store a ten-franc piece. He discovered that he had unfortunately left his pocket-book at home.

"Well, never mind," he said, "I will take the barometer anyhow. Send it to my house. I am Baron Rothschild. The money will be paid to you at my house."

"I do not know your name, Monsieur," replied the woman; "moreover, I never send any goods away unless they have previously been paid for."

The Baron was greatly puzzled. He had never dreamed that anybody could be ignorant of his name. But, as he happened to be in a very good humor, he felt highly amused, and was just about to give her some information as to who he was, when he saw a *commissionaire* pass by on the other side of the street. He beckoned to him, and when the honest Auvergnat stood before him, he asked him—

"Do you know, perhaps, Baron Rothschild?"

"That is a funny question, sir. Rothschild! Why, that is our money-king. Why do you ask the question?" he said, growlingly, for he supposed it was a mere mystification.

"Because madam, here refuses to trust him for ten francs," said Rothschild, pointing to the woman.

"Is that really true, Madame Duclos?" cried the *commissionaire*, in surprise.

"Yes, you see, Monsieur Pierre, we cannot know everybody in the world," replied the woman, in confusion. "I know you, and if you will go the gentleman's security."

At these words the Baron burst into a fit of laughter.

"Very well, Monsieur Pierre," he said, "if you will go my security, do you; but above all things, go and fetch me a hack, and then carry this barometer to my house." The *commissionaire* received a very handsome reward at the house of the rich millionaire for going security for Baron Rothschild.—*Presbyterian.*

Young Folks.

Learning to Walk.

Only beginning the journey,
Many a mile to go,
Little feet how they patter,
Wandering to and fro.

Trying again, so bravely,
Laughing in baby glee;
Hiding its face in mother's lap,
Proud as a baby can be.

Talking the oddest language
Ever before was heard;
But mother—you'd hardly think so—
Understands every word.

Tottering now, and falling,
Eyes that are going to cry,
Kisses and plenty of love words,
Willing again to try.

Father of all, oh! guide them,
The pattering little feet,
While they are treading the up-hill road,
Braving the dust and heat.

Aid them when they grow weary,
Keep them in a pathway blest,
And when the journey's ended,
Savior, oh! give them rest.

—*American Presbyterian.*

The Bitter Kiss.

Who would have thought there *could* be such a thing between a mother and her little daughter! Yet I know there was, for a pair of coral lips told me of it this afternoon.

We were talking in the class, and Florence asked, "If we say things in joke, and then explain right off, is that really lying?"

And while we were trying to make it clear to the children's minds that lies are lies, and that truth is truth, a great many incidents came from the children's lips. Daisy said she thought it best never to "make believe," but always say what was really meant; Florence was somewhat unsettled in her mind, desired me to think it over a little, and answer next Sunday; and then it was that Mary told me about the "bitter kiss."

"I was a little bit of a girl," she said, "and mamma had told me not to touch a jar of mincemeat, which she had on the table, ready to make pies. Suddenly, some one called her to the hall door, and the minute I heard her talking, I just put my hand right into the jar and helped myself; then I jumped down and ran into the play-room, and stayed a long time; I could not go back to mamma, even though she had promised to make me a little pie. I washed my hands and face, and was sure nobody could find it out. I did not remember that God saw me! When mamma took me in her lap at night, and bent down to undress me, she started back and her face was very red. She did not say anything then, but she told me afterwards she saw a bit of mince-meat clinging to my apron. She hoped it was an accident, and did not wish to say anything until she knew certainly; so she went on repeating our night's verses, until she seemed to be thinking of the mince-meat again. Then she asked if I had touched it in play, and I said right off, 'No, ma'am, Mamy didn't take any;' but my face felt so hot I had to take mamma's fan; then she looked very sober, and stopped talking for a minute, when somebody called her and she went right ont. So I crept into bed, not daring to ask her to kiss me, and feeling as if I could not go to sleep without it. Presently she came back, and bending over me, raised my lips to hers. In a moment I should have had one of her sweet kisses, but her eyes filled with tears and her face grew very white, as she exclaimed:

"'My child has surely told a lie! Oh, Mamy, your breath tells the story. That was a bitter kiss my little daughter was going to give her mother. Oh, my child!'

"Then she kneeled down by my little bed, and called me to her, and she put her arms round me, and asked the Savior to forgive me, and every now and then she had to stop, the tears came so fast. I shall never forget that time, nor "the bitter kiss" I was going to give my mother. I have never told a lie since. I think it's best always to tell the truth. I feel about just as Daisy does, and I guess Florence will too, when she thinks about it."

Then we talked it over a little, how that Mary's first sin, stealing the mince-meat, led to the second sin, denying it; and so it was best to be truthful, and always avoid the *first step* that is wrong. Then the children learned this verse: "Lying lips are an abomination to the Lord, but they that deal *truly* are his delight;" and Florence made up her mind that she should not need "time to think it over," but could decide now that it was always best to "deal truly."—*The National Baptist.*

The New Coat.

"Good-bye, Charlie; be careful how you handle your gun, and *don't spoil your new coat,*" said a "cumbered-about-many-things" mother to her son, a lad of twelve years of age, as she stood in the door, and watched him walking off with a schoolmate for a hunt in the woods. And Charlie gave her a bright, cheery smile in answer to her admonition. He wore a brown coat, cut and sewed by his mother's own hands; and as it fitted him nicely, she felt justly proud of her handiwork. And her boy's smile said to her, "I'll be careful!" But soon after getting into the woods, the boys started up a rabbit; and as hunting was new to Charlie, he entered into the chase with great glee, forgetting new coat, and everything else but the sport before him, particularly when the rabbit ran into a tall stump. How to get him out was the question. How they poked in sticks, thumped on the sides of the stump; did everything to make him run out again. But poor, frightened Bunny felt safe in his hiding-place, and there he stayed."

"Let us smoke him out," said Charlie's school-fellow; and to work they went. To have a good smoke the top of the stump had to be closed, so Charlie took his hat—new, like his coat—and placed it in the hole, where it fit nicely. Then over that he placed his coat; but in such a way that he thought all was safe. "*Smoke* wouldn't hurt it!" The "smoke" was made, and as they watched for the rabbit to run out, they forgot to look at any thing else. At last looking up, what was their suprise and dismay, to see flames busting out of the stump. Poor Charlie sprang for his coat, pulled it down, and trampled it under foot, to put out the fire. His powder flask was in one of the pockets, too; but the fire did it no harm. Had but a tiny spark of the fire touched the powder, Charlie would have been terribly hurt. But God was taking care of him.

How changed was the expression on Charlie's face, when he returned to his home in the evening, from that which beamed on it in the morning? And how changed the new coat and hat—both burnt and battered—never fit to wear again? But he wore them home, went straight to his mother, and without a word laid his head on her shoulder. And she understood it all—knew how his heart ached. and wisely refrained from "scolding." After a little time, he told the whole story—never trying to "make up" a tale to screen himself from blame.

Boys and girls, never be afraid to go to mother with all your troubles, or of telling her all the truth. —*Presbyterian.*

A Sea Flower.

Would it not be curious, little people, to think of flowers growing on the rocks under the deep sea?

Well, strange as it seems, if you could take a peep into the blue depths some sunny morning, you would see what you would be certain were flowers of the loveliest colors and shapes.

They are in fact, however, animals, and have mouths, and eat meat and drink water as well as you.

One of these exquisite wonders of the sea is called the Oplet, and is about as large as a German Aster, looking, indeed, very much like one.

Imagine a very large, double Aster, with ever so many long petals of the most delicate shade of light green, glossy as satin, and each one tipped with rose color. These lovely petals do not lie quietly in their places, like those of the Aster in your garden, but wave about in the water, while the Opelet himself generally clings to a rock.

How innocent and lovely it looks on its rocky bed! Who would suspect that it could eat any thing grosser than dew or sunlight! But those beautiful waving arms—as you may call them—have another use besides looking pretty. They have to provide food for a large open mouth, which is hidden deep down amongst them—so well hidden that one can scarcely find it.

Well do they perform their duty, for the instant a foolish little fishlet touches one of their rosy tips, he is struck with poison, as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other beautiful arms wrap themselves around him, and he is quietly drawn into the huge, greedy mouth, and seen no more.

Then the lovely arms unclose, and wave again in the water, looking as innocent and harmless as though they had never touched a fish.—*Children's Hour.*

STRETCH A LITTLE.—A little girl and her brother were on their way to the grocer's one wintry morning. The ground was white with frost, and the wind was sharp. They were both pretty poorly dressed, but the little girl had a sort of coat over her, which she seemed to have out-grown. As they walked briskly along, she drew her little companion close to her saying:

"Come under my coat, Johnny!"

"It isn't big enough for both," he replied.

"I think I can stretch it a little," she said, and they were soon as close together and as warm as two birds on the same nest. How many shivering bodies, and heavy hearts, and weeping eyes there are in the world, just because people do not stretch their comforts a little beyond themselves!

NEWS SUMMARY.

PACIFIC COAST ITEMS.

THE *S. F. Examiner* claims for Dr. Robert Semple the honor of having published the first paper on this coast in the English language. It appeared at Monterey in July 1846. The *Enterprise* on the contrary, states that the *Oregon Spectator* was started by Mr. John Fleming, at Oregon City in February 1846.

THE *Humboldt Register* says that Humboldt County, Nev., is destined to become famous for its potatoes. This county alone could supply the Pacific Coast. One variety grown there is claimed to surpass in excellence any other potato grown in America.

THE contract with Wells, Fargo & Co. for carrying the mails is to be investigated by Congress. It is doubtful if this investigation will impart any interest to papers and magazines received three months behind time.

STANISLAUS is the leading wheat county in the State. It is estimated that the total value of all crops in that county for the past year will average nearly $1,000 to each inhabitant. The population is about 3,000.

LATE census returns show the population of Sacramento to be 20,268, an increase of 4,000 during the past year. There are 800 Chinese. $165,000 have been expended the past year on street improvements.

THE whalers at San Diego are hard at work. Last week, says the *Union*, two whales were killed, one of them the largest ever taken at that place. It yielded about 90 barrels of oil.

MORE wood and iron work is done in Woodland than in any other place of equal size on the coast, so says the *Democrat*.

THE Central Pacific Railroad is now graded to within 30 miles of the point of junction with the Union Pacific.

PORTLAND, Oregon, is said to have better sidewalks and crossings than any other city on this coast.

IT is expected that the new Capitol at Sacramento will be ready for the use of the next Legislature.

THE Oakland Public Library was opened on New Year's Day. It contains about 3,000 volumes.

THE *San Jose Argus* recommends the California walnut as the best shade tree for this climate.

THE Builders' Insurance Company has at last been declared insolvent by the courts.

AN observatory is to be built in Washington Square, for the use of the Coast Survey.

A MAN in Washington, Yolo County, is going to plant 100 acres of mulberry trees.

THE rains have raised the Sacramento River 17 feet above low water mark.

A CIRCULATING SPIRITUAL LIBRARY is to be established in this city.

VALLEJO has 724 school children. Solano County has 3,048.

OVER 600 men are employed at the Mare Island Navy Yard.

PHILOMATH COLLEGE, Oregon, has about 80 pupils.

TELEGRAPHIC.

EASTERN.—30 persons in sleighs broke through the ice at Jackson, Pa., and all except one were drowned....The difficulty between Gen. Howard and the pastor of the Congregational church in Washington has broken out again....A railroad depot in Philadelphia, was burned on Dec. 31....Mr. Rodgers, formerly Superintendent of St. Nicholas Hotel, was murdered in 12th St., New York, in broad daylight on the 31st ult....Gov. Swan has been dangerously ill in Baltimore....Movements are being made to improve the navigation of the Illinois River....Over $3,000,000 have been spent in improving the streets of Chicago during the past year....The Indians have been again defeated in a battle in the Wacheta Mountains....A new Cuba annexation movement is on foot in New York....The President's reception on Jan. 1st, was rather poorly attended on account of the weather....The negroes all through the country celebrated the anniversary of the Emancipation Proclamation....They have had a violent snow storm throughout the northwest....The Suspension Bridge at Niagra was thrown open to the public on the 3d....Treasurer Spinner is dangerously ill....Commodore Salter, U. S. N., died on the 4th inst....The Underground railroad project has been given up for the present....Vigilance Committees are being formed in New York City....The sale of pews in Beecher's church netted $97,000....The postmaster of Salem, Mass., has absconded with $20,000.

SOUTHERN.—In Arkansas, the condition of affairs does not improve. The negroes are all joining the militia and leaving the cotton to pick itself....The *National Intelligencer* says that negro suffrage is a fixed fact in Virginia....The agent of the Virginia Express Company was knocked down and robbed at Norfolk.....There has been an outbreak among the negroes near Savannah....The leading men of Virginia have been holding a conference about reconstruction. They are willing to accept negro suffrage and general amnesty. A convention is to be held in Richmond on the 10th of February....The negro troubles still continue in Georgia....The Legislature of Florida met on the 4th.

POLITICAL.—A Cabinet meeting has been held to consider the expediency of releasing all political prisoners....Senator Morton has written a letter, in reply to that of Greeley, on the question of finance....The Dacotah House of Representatives has given women the right to vote and hold office in that territory. The bill will probably be defeated in the Council....Gov. Hoffman, of New York, was inaugurated January 1st....An effort is being made to get another indictment against Surratt....The New York Legislature met on the 5th....Gov. Fenton will sue Thurlow Weed for libel.....Hamlin and Morrill are candidates for the Maine Senatorship....Congress met on the 5th and transacted some unimportant business.....A Republican Mayor has been elected in Wilmington, N. C....Z. Chandler has been nominated for re-election to the U. S. Senate by the Republicans of Michigan.

FOREIGN.—The last of the Cretan insurgents have surrendered to the Turks, and a Provincial Government has been established by the Turkish authorities....All is quiet in Spain, a slight outbreak took place in Seville, but was easily suppressed....The name of the new Government organ of France is the *Journal Official de l'Empire*....The English yacht *Cambria* declines to race with Bennett's *Dauntless*....50 European families have been murdered in New Zealand....The French papers favor the success of Burlingame's mission....A monument is to be erected in Trieste, to the memory of Maximilian....Turkey does not want any European Conference....The re-establishment of the Mikado at Yeddo is confirmed....A terrible colliery explosion at Wigan destroyed 22 lives.

SPECIAL NOTICE.

Acrostic.

P ain Killer is worth what it weighs, in gold,
A ll around the world are its praises told;
I t will Cholera cure—scourge of southern climes;
N o victim dies who takes it betimes.

K eep Pain Killer, a true friend, by your side;
I t will cure Cough or Cold, or Colic beside.
L ook out to apply it for Bruise or for Sprain;
L et it once be tried—'twill be used again.
E very word I am telling you, reader, is true,
R emember that Pain Killer is good for you.

Every Month.

The Pain Killer is sold by all Druggists and dealers in Family Medicines.

REDINGTON & CO., and HOSTETTER & SMITH, San Francisco, Cal., General Wholesale Agents.

January 9th, 1869.

Art Notice!

IN CONSEQUENCE OF REMOVAL TO OUR NEW PREMISES on the 1st of January next, we shall, until that date, offer our extensive stock of

PICTURES AND FRAMES AT COST!

Affording an opportunity to lovers of the FINE ARTS to make their selections for the Holidays from the best stock in the city, at very low rates.

SNOW & ROOS, DEPOT OF GOUPIL & CO.,

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WILL REMOVE, January 1st, to No. 21 KEARNEY STREET, near Market.

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CORNER OF FRONT AND JACKSON STREETS.

ALLEN'S ORIGINAL AND GENUINE

Nerve and Bone Liniment.

The Nerve and Bone Liniment was originated by Geo. M. Allen, in the year 1834, and has lived entirely on its own merits without the aid of advertisements; but owing to the many counterfeit and worthless articles called Nerve and Bone Liniment, now upon the market, has induced the proprietors to advertise it. Many certificates of leading citizens who have used and constantly keep it in their houses, as a great family remedy, could be added to the advertisement, but knowing the many virtues of Allen's Nerve and Bone Liniment, and that one application will satisfy any one of its beneficial effects, deem it unnecessary to bring the certificates before the public. Allen's Nerve and Bone Liniment does not effect a cure in a minute, but acts upon the Nerve and the Bone of the patient by its penetrating properties, when used according to the directions on each bottle, and gives new strength to the parts affected, and thus acts as an agent in helping nature to restore the diseased parts to health. It is also invaluable in all diseases of horses.

Be sure to call for Allen's original and genuine Nerve and Bone Liniment, all others are worthless counterfeits, and should not be tolerated by the public.

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For sale by all druggists.

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THE OCCIDENT.

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THE OCCIDENT.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

The American Chapel in Paris has been under the general supervision of the American and Foreign Christian Union, and the pastors of the church worshipping in it have been recommended, if not supplied, by that society. Since Rev. Dr. Robinson has been pastor, however, the church has flourished to such a degree that it is now proposed to form an independent organization to be called the American Evangelical Union, which shall choose its own pastor, and regulate its officers very much as do Congregationalists among us. A creed will be adopted, so general and liberal in its terms, that while embracing the cardinal doctrines of salvation, it will meet the approval of all truly evangelical Christians. It is hoped that such a church will have some advantages in such a population, and that it will not be long before others will be formed having this for a model. The work of the Christian Union will not be superseded by this action, but will be continued with the more encouragement because of such results of its labor, and endeavor to gain more direct access to the French themselves than heretofore. This must be regarded as evidence of progress, for there will be no longer any prejudice against this congregation of Christians as sustained by missionary influence. It will become an independent institution of the city, and will be a powerful support of Protestantism, and fountain of streams that may flow through all the channels of society.

"If words could kill," then would the fanatical party in Spain fill the world with slaughter. The idea that the revolution in that nation should open the country to free thought, to circulation of Protestant books and a higher grade of education, drives the bigoted faction almost to frenzy. Their latest effort has been to induce the women to petition against the suppression of the nunneries. One of their writers says: "Let the cargoes of King James' Bibles come, and crews of soup-ers to boot! While the women of Spain speak and act thus, her religious unity shall be unbroken; though here and there, to spite the priests, or store up papers for cigarritos, a few wicked or silly ragmuffins may accept Testaments or tracts from unctuous white-chokers, or Bible readers." The time foreseen by Bunyan is visibly approaching; when Pope and Pagan, fangless and stingless, shall be left sitting by the roadside near the Valley of the Shadow of Death, while thankful Christian wends on his way rejoicing toward the Heavenly City.

If it is true in these days, as in ancient times, that God holds nations responsible for the acts of their representatives, and punishes those who trample on His laws, we may look for heavy judgments in this country for the public and shameless, and wholly unnecessary desecration of the Sabbath by our public men. We had hoped there might be a change in this respect with the administration about to commence, but there is too much evidence that such hopes are not likely to be realized. There are multitudes in the land who read with disappointment and grief that Gen. Grant and a large party of distinguished officers left Washington on Saturday evening, and traveled all the Sabbath, on their way to Chicago to attend the Soldiers' Reunion. Respect for the large body of Christians in the nation should have induced one who has been chosen as our Chief to pay some heed to their convictions in regard to God's law, for many of these are known to have been his most earnest and faithful supporters. But we grieve to know that higher considerations than this did not forbid such needless contempt for the Sabbath, and most sincerely trust that it may not be taken as an earnest of the spirit that will be manifested in the highest office of the nation.

The past week has been remarkable for the vast extent of soil put under tillage. The rains were late, so that all cultivators were prepared to improve the opportunity. A greater number of farmers are in the country than ever before. More improved machinery for fallowing and seeding is employed. And the copious yet gentle rains of the first of the month prepared the earth admirably for culture. Standing upon the summit of one of the high hills back of Vallejo, where the eye can range over a considerable portion of three or four agricultural counties, it gladdens the heart to see the broad rich belts of dark loam widening perceptibly and daily under the plough. More than half a million of acres will be tilled and seeded between January 1st and February 15th, producing, at the estimate of an average crop, 6,000,000 centals of wheat; worth, at present prices, more than $10,000,000, and sufficient to supply a population three times larger than ours in California with bread-food for a year. "The king himself is served by the field." May our King receive His due!

Advancement in scholarship is a favorite theme of the day. A public reception was given to Dr. McCosh at Philadelphia on the evening of December 8th, in Dr. Crowell's Church, and a crowded assembly gave their warmest plaudits to the idea. The day is near when this subject must come before us here in California with new force. We have thus far been contented with the excellence of our public and local schools. Some beginnings have been made toward a collegiate and university course. But a general awakening of public sentiment is yet in the future. Without advance of scholarship, our character as a people, our professional reputation, our Christian position, must decline. The miraculous gifts of Pentecost ceased with the Apostles. But those gifts pointed out the way we are to follow. We have the foundation of a University of San Francisco. Will not some liberal person found a President's chair, or professorships, which shall endure forever, and by which he when dead, yet shall speak?

The efforts in behalf of the poor, industrious classes made in our great cities, are deserving of the sympathies of every Christian. By the Monthly Record of the Five Points House of Industry, it is shown that the enterprise is still prosperous. This reformatory institution commences properly with abandoned street children, and seeks to train them in Christian knowledge and righteousness. It also extends its help to those who, by some small relief in food, medicine, or clothing, can be enabled to obtain work. The number of boarders in the "Working Women's Home" is larger than ever before. A similar institution has been lately established in Chicago; and the Superintendent writes that "it is packed full, and they could have 500 boarders more if they only had room." Our noble Labor Exchange is accomplishing even a greater work. The condition of our street children, however, demands attention, thought, and regard. How they can be kept from profanity, intemperance, and vice, and educated to virtue, industry, and holiness, are problems it is our duty to solve.

While John Bright lives, the common people of England will not want an advocate who is able and willing to maintain their rights, nor will liberal ideas fail to be represented and to make progress in that country. The late elections seem to confirm the sentiment he uttered not long ago, that the center of power has been moved from the nobility to the people, and it may be that even the laws of primogeniture may soon be removed from the statute books. The great Commoner is acknowledged to be a mighty power in the land, and his speeches are read with feelings unlike any occasioned by the merely political fulminations of most public men. In a recent speech he said, "You may have an ancient monarchy, with the dazzling glitter of the sovereign, and you may have an ancient nobility in grand mansions, and parks, and great estates, and you may have an ecclesiastical hierarchy, covering with worldly pomp that religion whose mitre is humility, but notwithstanding all this, the whole fabric is rotten, and doomed ultimately to fall, for the great mass of the people on whom it is supported are poor and suffering and degraded." These are words of great import, and they are received by multitudes in all classes as prophetic.

Dr. McCosh announced in his inaugural address that the doors of Princeton College should ever be open to all who might there seek education, of whatever rank, or color, or land, and the sentiment was re-

ceived with satisfaction by multitudes, as worthy of the College and its President. Perhaps sooner than he anticipated, he has opportunity to give the sentiment practical illustration, and to exhibit the nerve with which he will administer affairs in a time of some difficulty, For years past, on Sabbath afternoons, it has been the custom, in the College to recite three chapters of the Bible, but the new President has discontinued these, and substituted for them a series of lectures on the life of Christ, of which the students take notes, and respecting which they are afterwards examined. These lectures are attended also by the students of the Theological Seminary, and others, who crowd the chapel every Sunday afternoon. Among them came a black man who is preparing for the ministry in the South; whereupon between 60 and 70 of the College students sent a petition to the Faculty, asking his exclusion for all time to come. The result has not yet been announced, but President McCosh will be obliged to decide whether he was speaking what a black man may receive as a pledge of protection in the enjoyment of equal privileges with the white man, or not. We do not doubt that he will be firm, and that the colored student will keep his place.

RARELY are we able to trace great results back to some small beginning, with so much pleasure as in the case of Sunday Schools in Germany. Eight years ago, Mr. Albert Woodruff, a merchant of Brooklyn, established a Sunday School in Bremen, when on a visit in that city. That was the first school in Germany. Now, there are 66 schools, with 981 teachers, and 11,299 scholars; and in German Switzerland 19 schools, with 222 teachers, and 2,353 scholars. The movement increases in interest, and ardent friends are springing up in various parts of the land, as experience makes known the value of influences thus brought to bear on the children. Here is a cheering and blessed harvest from the seed sown by a faithful man, as he journeyed. Most Christians would have passed on, and seen no opportunity for such seed-sowing. They would see no harvest. But to him the waving, beautiful fields, that shall perpetuate their ever-increasing products long after he is gone, must be a rich reward for the labor and prayer with which the seed was scattered.

RELIGIOUS INTELLIGENCE.

PACIFIC COAST.

EPISCOPAL MISSIONARY MEETING.—Nearly all the Episcopal churches in this city united on last Sunday evening in holding a missionary meeting at the Church of the Advent on Howard Street. The meeting is said to have been the largest ever held in the State in the interests of this church. Eloquent addresses were delivered on the subject of missionary work in this diocese, showing the work that is being done and the difficulties yet to be overcome. Much interest was aroused among the audience by an account of the labors of Rev. Mr. Wilber of San Diego, for whose church it is proposed to buy a melodeon. During the meeting a collection of $411 was taken, which sum has since been considerably increased. Regular quarterly meetings will be held hereafter, all the Episcopal churches uniting. The next is to be held in Trinity Church.

CITY MISSIONARY SOCIETY.—The quarterly meeting of this society was held in Rev. Mr. Pond's Church at the Mission, on Sunday evening last. The attendance was good, and the exercises were of the usual interesting character. In the report of the Superintendent the special claim of the destitute on the generosity of our citizens, by reason of the ravages of the small-pox, is noticed. We take from the report the following items:

We have the opportunity to establish another Sabbath School. We need teachers.

A preaching station is offered to us with a lot for a church and parsonage, if we can commence the work.

We are pleased to note the organization of a mission similar to our own, by the Methodist and Presbyterian brethren, and we cordially welcome their workers on the field.

BIBLE WORK IN OREGON.—From the *Pacific Christian Advocate* we take the following items concerning the progress of distributing the Word of God in Oregon and Washington Territory:

AGENT'S WORK.—The Bible Agent for Oregon travels from 600 to 1,500 miles per month, and preaches from 15 to 25 times. He reports revival meetings at every point he has visited.

AUXILIARY BIBLE SOCIETIES.—There are twenty-one Auxiliary Bible Societies organized in the different counties of Oregon, and Washington Territory, for the purpose of aiding in the circulation of the Holy Scriptures.

BIBLES BOUGHT.—During the past 18 months, about 5,000 Bibles and Testaments have been purchased from the Parent Society for circulation and distribution throughout Oregon and Washington Territory.

A COSTLY PICTURE.—When the Roman Catholic Archbishop, Allemany, was last in Rome, he purchased, for the sum of $5,000, a very large painting of the Ascension of the Virgin, by some Artist not known to us. The painting was secured for the St. Mary's cathedral in this city. When it arrived, it was found to be so very large, that it was with difficulty gotten into place as an altar picture. It is now found that the light is so poor, that the picture disappoints all beholders. The painting so far has cost $11,000, but it is such a pet affair with the Archbishop, that he now says a church must be built for it.

—*Pacific.*

THE NEW EPISCOPAL BISHOP.—A private letter from Right Rev. B. Wistar Morris, the recently elected Episcopal Bishop for Oregon and Washington, states that he is already engaged in labors for the behalf of his diocese. His letter is one of inquiry relative to the wants of the Territory, and exhibits an earnest desire to promote the temporal as well as the spiritual interests of the people committed to his care. He is evidently alive to his work and moving in the right direction. He purposes spending the winter in the East, where he will employ his time in awakening an interest in our Territory among the members of his church and his personal friends. At an early day in the spring he will leave for this coast, and expects to bring with him substantial aid, in money and laborers, to prosecute the work of religion, virtue, and knowledge. The Bishop will be in good time to spread the leaven that is to aid in shaping the morals of the thousands who are soon to be congregated here. Let all welcome such men and bid them God speed.

—*Pacific Tribune.*

CHINESE SUNDAY SCHOOL.—One of these schools was formed on Sunday last in the Howard Presbyterian Church, according to the plan marked out by a contributor to THE OCCIDENT. Dr. Scudder delivered a most eloquent address on the occasion.

THE ladies of the sewing circle of the Presbyterian Church of Arcata gave a festival on Christmas eve, at which the receipts amounted to $609 50.

WALNUT CREEK.—Prayer meetings were held every evening during the week of prayer, in which much interest was exhibited.

THE PRESBYTERY OF OREGON.—This Presbytery held an unusually interesting and pleasant meeting at Brownsville on December 24th, 25th, and 26th. The ministers were all present and the churches well represented. The usual routine of business was attended to with harmony. Resolutions on reunion on the basis of the standards of the Church were unanimously adopted. The Committee on Education reported encouragingly of the Albany Collegiate Institute. Rev. J. A. Hanna was appointed financial agent for said Institute. But the most cheering was the solemnity of its devotions. It held four special sessions of prayer; seven sermons were preached on the occasion, including the Sabbath; also, the administration of the Lord's Supper. The good seed sown at this meeting cannot fail to yield fruit in its time. T. C.

SALE OF PEWS.—The annual sale of pews in Rev. Mr. Stebbins' church on Geary St., took place on Monday evening. The first choice brought $250, and the whole $3,660. On the same evening the sale of pews at Dr. Scudder's church took place, the first choice bringing $550 and the whole $5,550, enough to free the church from debt.

SACRAMENTO.—Twelve persons united with the Presbyterian church in this place last Sunday; 10 by letter, and 2 by profession of faith. The congregations have been increasing for the past few weeks. No pastor has as yet been secured for this church.

EASTERN.

THE RIGHTEOUS DEAD.—A contemporary introduces several of its obituary notices under the heading, "The Righteous Dead." Are we to conclude that it has had any special revelation respecting the future state of these excellent individuals. And what is the case in regard to those whose decease it chronicles under the common heading, "Deaths," some of whom "stood up for Christ," had "unwavering faith," or "left a glorious record" behind them? We venture to suggest that the marriage notices in the same paper be divided in a similar way. A good endorsement like this would be really worth more to a live man than a dead one.

—*Congregationalist.*

GERMAN PAPER.—The specimen number of a German Church paper, devoted to the advocacy of the doctrinal basis, ecclesiastical principles, and Church usages of the General Synod, will soon make its appearance. It will be issued from Indianapolis, Indiana, under the auspices of the Committee appointed at the last meeting of the General Synod. The Rev. J. D. Severinghouse, of Troy, O., will assume the editorial charge of the paper, assisted by an adequate number of able associates and regular correspondents. Its name will be, "*Der Lutherische Kirchen-Freund*,"—*The Lutheran Church Friend.*

UNIVERSALIST.—A society called the "Universalist Women's Association" has been formed in Illinois, and will give its attention to educational and missionary work. It proposes to raise $50,000 for the erection of a collegiate hall at Galesburg, for the accommodation of lady students, and as a centennial offering of the Universalist women of Illinois to the denomination. —*Independent.*

MR. IUASKI NAGAI, a young Japanese student in Rutgers College, New Brunswick, N. J., was baptized and received, on Sabbath, 22d ult., into the membership of St. James' Methodist Episcopal church. He is said to be the second of his people who have openly professed the Christian faith. —*Instructor.*

ARRIVAL OF MR. HAMMOND.—Rev. Edward Payson Hammond had arrived in Boston, and went immediately to Towanda, Pa., at which place he may be addressed. —*Evangelist.*

LUTHERANISM IN THE UNITED STATES.—From the *Lutheran Almanac* for 1869, recently issued, we learn that this denomination now has 1,800 ministers, 3,182 houses of worship, 51 synods, and nearly 400,000 communicants. There are 24 religious periodicals—11 English, 10 German, 2 Swedish, and 1 Norwegian—13 theological seminaries, 17 colleges, 8 schools for females, 12 academies, 12 orphan asylums, besides other elemosynary and benevolent institutions. In the Lutheran Church the Gospel is preached in English, German, Swedish, Norwegian, Bohemian, and in several Sclavish dialects.

LIFE IN NEW YORK.—The pastor of the Allen Street Presbyterian church, Rev. Dr. W. W. Newell, is engaged in delivering a course of lectures on Sunday evenings, on topics which naturally come under the above general head. Two lectures have thus far been delivered, and good has been accomplished, at least so far as they attract many to the sanctuary who would never think of coming out to hear an ordinary sermon. The subject of the next lecture is "Gambling." —*Evangelist.*

PRESBYTERIAN DAY SCHOOL, RICHMOND, VA.—At the last meeting of the Presbyterian Sunday School Union the subject of the establishment of a Presbyterian day school, was broached, and the subject was fully discussed. The speakers seemed to concur in regard to the propriety and feasibility of establishing such a school; and, on motion, it was resolved that a committee be appointed to consider the subject and report at the next monthly meeting of the Union. —*Central Presbyterian.*

WASHINGTON.—We learn, from the *American Presbyterian*, that the Fortieth Anniversary of the Fourth Church, Washington, D. C., Rev. John C. Smith, D.D., pastor, occurred Nov. 24th. Three of the original members remain. A total of 1,489 members has been received, an average of over 37 per annum. During Dr. Smith's ministry of 29 years, 1,152 were received, an annual average of 40, within a fraction. In the same pastorate, 650 infants, an annual average of over 22, were baptized.

REV. WM. M. MARTIN, formerly of Virginia City, Nev., but more recently known in Home Mission service as "the man with the big map," has been again engaged by the Permanent Committee for the purpose of aiding pastors in presenting the Home Mission cause to their people. He can be addressed, care of Rev. Dr. Kendall, Presbyterian Rooms, 150 Nassau Street, New York.
—*American Presbyterian.*

CHICAGO.—Chicago contains about 100 Protestant Evangelical Churches, of which 12 are Methodist, 10 New School and 8 Old School Presbyterian; but the population gains on the churches. The Congregationalists and Old School Presbyterians have each a Theological Seminary. The Methodists have the North-Western University, with a productive fund of $200,000, and the Garret Biblical Institute. The Baptists have the Douglas University.
—*Observer.*

NOMINATIONS.—It is said that Dr. Norman Macleod, the editor of *Good Words*, has been nominated, which means in point of fact appointed, Moderator of the next General Assembly of the Established Church in Scotland, and that Sir Henry W. Moncrieff has been nominated, or in other words appointed, Moderator of the next General Assembly of the Free Church of Scotland. —*Presbyterian.*

FINANCIAL.—The Presbyterian (O. S.) Board of Church Extension reports that in the last thirteen and a half years it has received a little over $400,000, and has aided in the erection of 900 churches, capable of accommodating about 200,000 worshipers. The average cost of the sanctuaries is less than $3,000. —*Independent.*

THE Baptists have 60 Sunday Schools in Philadelphia, and nearly 15,000 scholars. Of these over 400 joined the Church last year. —*Presbyterian.*

REV. JOSEPH SMITH, D.D., formerly President of Franklin College, New Athens, Ohio, died at his residence, in Greensburg, Pa., December 4th. Dr. Smith was for several years a pastor in Virginia, and was the grandson of Rev. Joseph Smith, of Buffalo, one of the leading ministers and educators of Western Pennsylvania. —*Observer.*

GENERAL C. H. HOWARD, a brother of the general who is at the head of the Freedmen's Bureau, has accepted his appointment as district Secretary of the American Missionary Association for the West. His headquarters are in Chicago.

THE OLDEST PRESBYTERIAN CHURCH.—The Presbyterian church in Newcastle, Del., claims to be the first Presbyterian organization in America.

THE sermon of Rev. Albert Barnes on the occasion of his reaching the age of three-score years and ten, was extemporaneous.

BALTIMORE has subscribed, in a canvass of less than a week, $22,000 for the American College in Rome.

FOREIGN.

A GREAT CATHEDRAL.—The Roman Catholics of London are about to erect a cathedral that will rival any of the cathedrals of the continent. The site selected is in Westminster, near Buckingham Palace. The building is professedly a memorial to Cardinal Wiseman, who styled himself, as does his successor, Archbishop of Westminster. It is said that it will be eventually the most spacious and attractive cathedral in the world. The ground alone which it is to occupy has cost no less than $200,000. It will be the first recognized Roman Catholic Cathedral since the days of Queen Mary.—*Zion's Herald.*

THE BRITISH NAVY.—On a recent public occasion in England, Captain Richard Price, R. N., said "it was a fact, which was borne witness to by the officers throughout the service, that there was a marked improvement in the moral condition of the sailors and marines of this country within the last 10 or 15 years, and he, himself, from the experience he had had, could publicly bear testimony to the immense good that had been done in that direction.
—*American Presbyterian.*

QUAKERISM NO THE INCREASE.—In England, in several places in the rural districts of Westmoreland and Carven (in Northwest Yorkshire) there is now taking place a remarkable conversion to the principles of Quakerism. In some villages the inhabitants gather together by scores to worship in silence, with the occasional exhortations and readings of Holy Scriptures.

GENEROUS.—A Protestant convert of Diarbekir, one of the wealthiest men in the community, freely offered to the missionaries, and urged upon them that they should accept his fine house, made of cut basalt, for a theological seminary. It was refused, as for many reasons it seemed wiser to have the seminary at Mardin. —*Independent.*

List of Presbyterian Clergymen,

ON THE PACIFIC COAST, ALPHABETICALLY ARRANGED.

Rev. Jas. M. Alexander, N. S., San Leandro, Cal.
Rev. H. R. Avery, O. S., Walnut Creek, Cal.
Rev. B. B. Bonham, O. S., Sebastopol, Cal.
Rev. I. H. Brayton, N. S., Principal College School, Oakland, Cal.
Rev. W. W. Brier, N. S., Alvarado, Cal.
Rev. Fred. Buel, O. S., agent California Bible Society, 757 Market Street, San Francisco.
Rev. W. H. Cain, O. S., (Not preaching) San Francisco.
Rev. Charles Russell Clarke, O. S., Principal City Female Seminary, corner Mason and O'Farrell streets, San Francisco.
Rev. A. J. Compton, O. S., Watsonville, Cal.
Rev. Eli Corwin, N. S., Congregational Church, Oakland, Cal.
Rev. J. M. Dick, U. P., Eugene City, Oregon.
Rev. H. H. Dobbins, O. S., Sutter Creek, Cal.
Rev. Henry Durant, N. S., Professor College of California Oakland, Cal.
Rev. John Edwards, O. S., Visalia, Cal.
Rev. James Eells, D.D., O. S., pastor First Church, Stockton Street; residence, corner Stockton and Clay Sts., San Francisco.
Rev. Ben. E. S. Ely, O. S., Stockton, Cal.
Rev. J. G. Fackler, O. S., pastor Central Church, Mission Street; residence, 121 Fifth Street, San Francisco.
Rev. A. Fairbairn, O. S., Chico, Cal.
Rev. Frederick Fox, N. S., pastor Emanuel Church, corner Folsom and Seventeenth streets, San Francisco, Cal.
Rev. Thomas Frazer, O. S., Santa Rosa, Cal.
Rev. S. D. Gager, U. P., Eugene City, Oregon.
Rev. Ed. R. Geary, O. S., Calapooya, Oregon.
Rev. M. M. Gibson, U. P., residence 608 Pine Street, San Francisco.
Rev. L. Hamilton, N. S., Oakland, Cal.
Rev. J. R. Hammond, O. S., Placerville, Cal. Visiting in the East on account of ill health.
Rev. Joseph A. Hanna, O. S., Eugene City, Oregon.
Rev. Silas S. Harmon, N. S., San Buenaventura, Cal.
Rev. Oliver Hemstreet, O. S., Ione City, Cal.
Rev. I. N. Hurd, N. S., pastor Potrero Church, San Francisco, Cal.
Rev. S. G. Irvine, U. P., Albany, Oregon.
Rev. T. S. Kendall, U. P., Albany, Oregon.
Rev. N. B. Klink, O. S., Vallejo, Cal.
Rev. A. L. Lindsley, D.D., O. S., Portland, Oregon.
Rev. A. W. Loomis, O. S., Missionary among the Chinese, chapel and residence, cor. Sacramento and Stockton sts., San Francisco.
Rev. B. Lowe, O. S., 10 Martin's Block, San Francisco.
Rev. W. F. B. Lynch, N. S., Alvarado, Cal.
Rev. James H. Marr, O. S., Calvary Mission, San Francisco.
Rev. David McClure, N. S., Principal Oakland Academy, Oakland, Cal.
Rev. Robert McCullough, O. S., Yreka, Cal.
Rev. J. S. McDonald, O. S., Sacramento, Cal. Resigned.
Rev. W. C. McKaig, D.D., N. S., Marysville. Cal.
Rev. James McLaughlin, N. S., Gilroy, Cal.
Rev. J. H. McMonagle, O. S., pastor Larkin St. Church, residence, 1312 Jackson St. San Francisco.
Rev. W. J. Monteith, O. S., Albany, Oregon.
Rev. Joshua Phelps, D.D., O. S., 38 Stanley Place, San Francisco.
Rev. James Pierpont, N. S., San Francisco.
Rev. George Pierson, N. S., Brooklyn, Cal.
Rev. F. L. Nash, N. S., Alameda, Cal.
Rev. John S. Reasoner, O. S., Brownsville, Oregon.
Rev. Robert Robe, O. S., Brownsville, Oregon.
Rev. Henry M. Scudder, D.D., N. S., pastor Howard Church, Mission Street. Residence, 1 Vernon Place, San Francisco.
Rev. John Sessions, D. D., N. S., Oakland, Cal.
Rev. Anthony Simpson, O. S., Corvallis, Oregon.
Rev. W. R. Sloan, Steilacoom, W. T.
Rev. A. H. Sloat, pastor of Westminster Church, Hayes Street, San Francisco, Cal.
Rev. Townsend E. Taylor, N. S., Virginia, Nevada. Not preaching.
Rev. James S. Todd, O. S., Arcata, Cal.
Rev. Lewis Thompson, O. S., Bloomfield, Cal.
Rev. P. V. Veeder, O. S., Principal City College, corner Geary and Stockton streets. San Francisco.
Rev. Charles Wadsworth, D.D., O. S., pastor Calvary Church, Bush Street; residence, 920 Pine St. S. F.
Rev. E. B. Walsworth, D.D., N. S., President of the Female College of the Pacific, Oakland, Cal.
Rev. L. P. Webber, N. S., Santa Clara, Cal.
Rev. Robert R. Wells, O. S., Healdsburg, Cal.
Rev. S. T. Wells, O. S., agent Presb. Board of Publication. Depot at Bancroft's Bookstore, 609 Montgomery St.
Rev. Samuel Whiting, N. S., Mendocino, Cal.
Rev. A. F. White, N. S., Carson, Nev. Serving as State Geologist.
Rev. Geo. F. Whitworth, O. S., Seattle, W. T.
Rev. Ed. P. Willard, N. S., Columbia, Cal.
Rev. S. A. Willey, N. S., Vice President College of California, Oakland, Cal.
Rev. M. A. Williams, O. S., Jacksonville, Oregon.
Rev. S. Woodbridge, D.D., O. S., Benicia, Cal.
Rev. J. Worth, U. P., Brownsville, Oregon.
Rev. James L. Wylie, N. S., San Jose, Cal. Gone East for the recovery of health.
Rev. Richard Wylie, O. S., Napa, Cal.
Rev. James Wylie, O. S., Napa, Cal.

Oakland Academy.

A CLASSICAL, ENGLISH, & MILITARY BOARDING SCHOOL

REV. DAVID McCLURE, PRINCIPAL.

The Ninth Term of this Institution will commence on Wednesday, Jan. 4th, 1869, in the new Academy building, recently erected on Telegraph Road, one mile from the Railroad Depot.

The location and plan of this new building have been made with the design of securing for the students a home of beauty and refinement.

Careful provision is made for thorough and extensive courses of study in English, Mathematics, Natural Science, and the Ancient and Modern Languages. A special course is also provided for those who are preparing for a commercial life.

In addition to these courses there is a daily military inspection and drill, together with vocal and light gymnastic exercises, under the instruction of a teacher. Every student is required to attend the military and gymnastic exercises, as a means of physical training.

For the mental, moral, and physical culture of each pupil committed to his care, the Principal holds himself responsible.

Further particulars may be obtained by addressing the Principal at Oakland.

Contributions.

A Suggestion for the Season.

Have you made a will? Do not think that your property or interests are too small, or too large; too simple or too complicated for it. Death does not regard such points, and neither should we.

Some persons are superstitious on this subject. But this is unreasonable, for there is nothing in a rational preparation for the dissolution of our bodies that can hasten the event. But, on the other hand, when sickness occurs, a source of profound anxiety is removed by the consciousness that we have done all in our power to make provision for the loved ones whom we may leave behind. Besides, as a fact, there are men who have kept their wills prepared for half a century, modifying them from time to time, as circumstances required, until at length they were almost disposed to think that the grim destroyer had a spite against them, because they were always ready, and so passed them by.

I have been called to write the testaments of persons just upon the point of dying. Then, instead of rallying the thoughts preparatory to meeting God, the soul is compelled to return to the anxieties of mortal life, and to mingle with the pangs of death not only the grief of parting, but also the feeling of neglected duty to the objects of tenderest earthly love, and a sense of incapacity for the important task impending. Too often at such a time the work cannot be properly done, nor without injury to body or soul.

Let the will be properly attested. It has been my custom, as the pastor of a church, to present this subject to the congregation. Many years ago, at the close of a sermon, a pioneer Californian said to me that he should immediately attend to this duty. A few days afterward he gleefully remarked:

"The work is done! My will is made! I have given $500 to the American Bible Society; and my house to our congregation for a parsonage!" and he mentioned some other bequests.

"But your friends in the old States," said I.

He replied that he had no near relatives or friends to whom he wished to leave more than some slight memorial.

He removed to the interior of the State, and two or three years afterward died suddenly. It was then discovered that his supposed will was merely a memorandum. His property went first into the hands of the public administrator. A relative soon after arrived, and not one dime of the property was appropriated in the manner the owner wished.

These are the points to be regarded. If we have the control of any property, to make our will, and to-day. To dispose of everything with strict justice; and, if consistent, also with benevolence. To note whether any bonds should be required by the executors. Then to have the will attested by the written signature of two witnesses.

The Heathen among us.—IX. The Duties of Christian Families Employing Chinese.

There is a great duty, and consequent responsibility, resting upon all Christian families employing Chinese as house servants. There are not less than 1,500 in this city, and 3,000 in this State, so engaged. As they are thus kept in constant contact with their employers, living in the same houses, mingling and conversing with them at all times, they are peculiarly subject to Christian influences, if there are such in the house, and if any attempt be made to exert them, they can daily, almost hourly, be taught some religious, or at least moral truths, and be instructed in such a way as to gradually wean them from their idolatry, and fit them for the work of the missionary.

A few, alas, very few, trace the commencement of their conversion to such Christian influences. It is greatly to be regretted that there are so many Christian families in which the blind heathen has never been taught any religious truths, and in which no efforts have been made to draw them out of their idolatry. What account must these careless or indifferent Christians render at the bar of judgment for these neglected opportunities to do the Master's work and win souls to Him?

Christian employers ought to be kind to the poor heathen in their service, to be considerate of their rights and feelings, and treat them as human beings, yes, even as God's children, though blind and erring. Their respect and confidence may thus be won. When this has been gained, they will look up to you for advice, and as a rule, trustfully follow it. Then lead them to the mission school connected with your church, if there be one; if not, to some other, so that they may receive religious instruction. They should always be present at family prayers, that they may be accustomed to our worship.

Introduce them to the teachers of the school, and remain a little while, until they have gained confidence. After this, see that they go to the school every Sunday. When they have attended for two or three weeks your care will be no longer necessary, for they will by that time have learned to respect and esteem their teachers too much to desert them.

If the servant is unwilling to attend the school, begin to teach him at home. After he has learned the alphabet, and can read a little, he will become so interested in his studies that he will gladly go wherever he can continue them.

Think for a moment, how mighty would be the influence upon the heathen, and in time, how great would be the result, if only 1,500 of the 3,000 women having Chinese servants under their charge, would feel and do their duty, earnestly, faithfully, prayerfully, in trying to win their souls to Christ. Christian women of California, how long will you refuse to see and do the work which the Master has brought into your homes. God grant that your indifference may soon end, and that the sin of opportunity slighted, may pass away from you. C.

Exposition.

Philippians iii: 12, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

"I follow after," I pursue. Several are gone before me in this glorious way and have obtained the crown of martyrdom; I am hurrying after them; "that I may apprehend," that I may receive those blessings to which I am called by Christ Jesus. To complete this faithful contention is what he has in view; that he may *apprehend*, or lay hold on that for which he *had been apprehended* or taken by the hand by Christ, who had converted, strengthened and endowed him with apostolic powers that he might fight the good fight of faith and lay hold on eternal life."—*Adam Clarke.*

"I follow after," I pursue with vigor, as one following after the game. I endeavor to get more grace and do more good; and never think I have done enough; "if I may apprehend that for which also I am apprehended of Christ."

Observe (1) from whence our grace comes; from our being apprehended of Christ Jesus. It is not our laying hold of Christ first, but his laying hold of us which is our happiness and salvation. Observe (2) what the happiness of heaven is. It is to "apprehend that," etc.—*Matthew Henry.*

"He did pursue with all vigor, as those laboring in the *Agonisticks*; with all his might and main, not desponding of obtaining the goal, with groanings and longings after utmost perfection. If that I may lay hold (apprehend) on that attainment to be as holy as men shall be at the Resurrection. He was in his effectual calling laid hold on by Christ, being found in whom he was striving after perfection. This "apprehended" is a metaphor borrowed from those that run a race, one taking hold of another to draw him after to win the prize as well as himself."—*Matthew Poole.*

To *follow* is not here spoken of pursuit, as of an enemy; nor yet absolutely, of merely earnestly endeavoring to obtain; but of following earnestly after one who has preceded; as the second rank follows the first, in hope to obtain a prize. "I follow after" Christ, *if I may apprehend.* This is merely the old English word for "lay hold upon." What Paul aimed to lay hold upon in the race is set forth in the 14th verse: "the prize of the high calling of God in Christ Jesus."

For which also I am apprehended of Christ. He who had gone before; labored and suffered, and died and risen again for his his people, now will help them who are struggling after him, in order to ensure success to them. "He who hath begun a good work in you, will perform, (finish) it until the day of Jesus Christ."—Phil. i: 6.

The Savior reaches back from his high advance to take hold of his people and draw them after him. You and I in our toils, loneliness, struggles, discouragements are but following our dear Lord. From Heaven he reaches down to us. In His strength what can we not do? Let us follow on. The Infinite prize is before us. Our Helper is our sympathizing Savior God.

Suggestions.

Before closing this discussion, there are a few suggestions which I desire to make:

1st. The inconsistency in the friends of the new version in claiming for it pre-eminence as a pure and faithful version of the word of God, when the very idea of purity which was in the term *baptizo* by common use and understanding, in those who spoke and read Hellenistic Greek, and which Jesus Christ found in it when, in response to *baptizo*, He replies as if to *cleanse*; which, again, Peter found in it when he says that the *baptismos* he means is, not a cleansing of the filth of the flesh, but a higher spiritual cleansing found in the answer of a good conscience; which, again, Paul found in it when he used it to signify the purification of the Jewish economy, and which is entirely ignored and set aside by the employment of immerse, a term to represent *baptizo* in their version, which in its Latin parent, as well as in its use in the English tongue, is totally destitute of any such meaning whatever; in fact, as free from any cleansing power and capacity as the wash which flowed through the slough of despond. That is, forsooth, that the version of the Bible Union is pre-eminently a pure version, when it replaces a term in the Greek of the New Testament, which, whenever and wherever it appears, carries with it the idea of purification, either of the flesh or the spirit, by a term which never has had, has not now, and never will have, till the laws which govern human language change, or till a new meaning accrues to it, any idea of purity attached to it. So of the faithfulness of the new version. If immersion is a faithful representation and reflection of *baptismos*, setting forth a Hebrew ablution, or Jewish superstition, it

cannot be at the same time a faithful representation and reflection of *baptisma* in Ephesians: "One Lord, one faith, one baptism," for the *baptisma* of the Apostle, is neither a Hebrew ablution or a Jewish tradition, but an ordinance of the Christian Church, which it seemed good to the Holy Ghost to represent by a different term in Greek from that used to signify these inferior ablutions, while it seemed good to the scholars of the Bible Union to represent in English these inferior ablutions and the Christian ordinance by one and the same term—immersion. To go behind the mind of the Spirit, and seek to show why the Author of inspiration used two terms for these several ordinances in place of one, would be, to be wise above what is written, except to say that it seemed good to Him to do so. To go behind the mind of the new versionists and show why it was pleasing to them to use one term in the new version in place of two in Greek, would be to go into a discussion of motives foreign to my present purpose. Suffice it to say that the existence of such a discrepancy is incompatible with the claim for faithfulness which its friends assert for the new version.

2d. The question in this matter is not between Baptists and Pedo-Baptists, but between the terms immerse and baptize, as representatives in English of the ordinance which Jesus Christ appointed to His Church, set forth in Greek by *baptizo* and *baptisma*. The question is, I repeat, between those on the one hand who hold to the spiritual idea pertinent to the terms used in this connection, as setting forth an ordinance of the Church of Jesus Christ and a revealed mystery, and those on the other hand who find in *baptizo* no metaphysical or ecclesiastical act signified, and who limit the term in the extent of its application by a word in English in common and secular use, chosen designedly on account of its best representing in English the physical idea of total submergence, which they find in *baptizo*, and representing nothing more, nothing less. Now, while the whole experience of its use in the ordinary speech of men justifies the revisors in the correctness of their selection of the term from their own stand-point, the large mass of biblical scholars, including some of the very highest standing in the Baptist Church find in the use of *baptizo* in the New Testament a meaning peculiar to Christian revelation, as Ripley and Hackett on Acts xxii: 16, and Judson, the missionary, who, in his translation of the Scriptures into Burmese, so far from limiting *baptizo* in its application to the idea of total submergence, took a term in Burmese of such primary meaning, and so altered it by affix and suffix, as to give new power to the word, and to cause it henceforth to stand for an idea new in the language—for a sacred, holy dipping, peculiar to Christian revelation and the Christian religion.

Now, between those who find in *baptizo* in the New Testament nothing but a secular idea, and those who find in it the setting forth of a Christian mystery, there is a divergence and departure just as wide as there is between a book containing mere secular ideas and the Book of Divine Revelation, and the question arises, shall the mere secular idea in *baptizo*—be it dip or immerse—appear in the English version, or shall we do as the ancient Latins did in the days of primitive Christianity? The Latin Fathers, when they could find in their heathen tongue no word—no, not even *immergo*—which could properly represent an ordinance of Christ's Church, transferred *baptizo* bodily into the Latin, with all the fulness of meaning which it had in Greek. This they did to represent, not its secular signification, which *mergo* and *tingo* might properly do, but a new idea peculiar to Christian revelation, which no word in a heathen tongue was adequate to express, for no word of mere heathen import can compass Christian mysteries and set them forth to hearers and readers for their comprehension.

I repeat, the question I apprehend, then, to be decided is this: Is *baptizo* in the Greek of the New Testament limited in its application to the secular idea which it had in classic Greek? If the answer be in the affirmative, then undoubtedly immerse is its proper synonym in English. But, on the other hand, if it be held that *baptizo* in the New Testament represents ordinances and truths peculiar to Christian revelation, then I apprehend we must first pass by the dip of the heathen Saxon as inadmissable, and come next to immerse. This term, derived directly from the Latin, has so much likeness to its parent, both in form and spirit, letter and meaning, inheriting, it is true, all its father's wealth, but adding nothing thereunto, that we consider it no more qualified to stand for the Christian *baptizo* in English than was its father in Latin, and pass it by as the Latins did. Then, as they did, we adopt *baptizo* as the representative of itself, only anglicised, carrying with itself all the truths which the light of Christian revelation embodied in it, and eliminating from it every idea not purely its own, by the same divine authority. This, I repeat, is not a matter between Baptists and Pedo-Baptists, but between those who hold to the spiritual power of the term *baptizo* in the New Testament, and those who demand for it only its primitive and secular meaning.

3d. That the substitution of immerse for *baptizo* being the controlling idea in the formation of the Bible Union, and the distinguishing feature between their version and the common version, the error of the scholars of the Bible Union in translating *baptizo* by immerse, characterizes and vitiates their whole work, and hence condemns it as a corrected and improved version of the Word of God.

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CORRECTION.—I have referred in the discussion to Bunyan, Hall, and Spurgeon, who, in their views, were, or are, open communion, as Baptists, and quoted their authority as such, while I learn that at the present day those who adopt their views are ruled out of the Baptist connection. If I have erred in calling these great men Baptists, I trust that it will be considered an unintentional misrepresentation.

F. B.

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The Occident.

San Francisco, Saturday, January 16, 1869.

CONTINUANCE OF FAITH.

The Lord did not tell Peter that He had prayed that He might not be tried, nor even that He might not faint for the time, but that His faith might not utterly fail, so that there should be no foundation left on which to build that better structure of piety which He designed to rear, as the monument of His grace after the trial had passed, and true penitence had been exercised for failure to withstand the evil influence that should come upon Him. The greatest good to a Christian may not be escape from severe afflictions; on the contrary, such afflictions, which try his faith to the utmost may be of essential and abiding value, when it is remembered that God's object, in all we are obliged to experience here, is perfection of character and the attainment of what may be of eternal worth, rather than release from temporary trial. The Christian has his spiritual ideal to realize in the midst of a host of opposing influences; he has his life-work to achieve, while beset by untold difficulties. The greatest blessing is not the removal of the necessity that he meet these, but ability to triumph over them all, making them tributary to the very end he seeks, and they would prevent. That prayer of Christ for His disciple included all inferior good. It gave him access to all the promises and all the resources of God. When it was answered, he could not be a negative Christian, having no strength because his powers were never tested; having no knowledge of his dependence on God because there was no opportunity to learn this. Nor did it make him a perfect Christian, with no conviction of his own unworthiness and need of grace, because of the power of evil still upon his heart. It obliged him to be a positive wrestler with his enemy, while he had strength in proportion to his faith; and it so thoroughly revealed his imperfection that he was evermore humble and watchful, while it assured him that even his fall would not wholly separate him from the grace which would not suffer his faith utterly to fail.

And what was true of Peter may be true of us. The Lord can grant no richer blessing than that our faith fail not. If He sees that it needs to be developed by means that seem to us to be stern, it will not be affection that will permit us to lack the qualities thus acquired, rather than endure the experience that may be sanctified to that end. What we need most, that we may make the highest attainments in piety, is a strong hold upon God; a trust that will never give place to self-confidence, and never tolerate sin; and it may be necessary that Satan sometimes buffet us, and get the advantage of us, and glory over our fall while relying on ourselves, until we shall come, with all the contrition and humility of Peter, to Him who has only been waiting for this effect of these assaults. Then we shall be convinced, that if we are to be kept at all, it must be "by the power of God through faith," and that "the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise and honor and glory, at the approaching of Jesus Christ." And we shall find, as did he, that the end of such faith, framed and strengthened, and purified, even by the rough discipline sent upon us, by a wise Providence, will be the salvation of our souls.

HOPEFULNESS.

A peculiar warmth of coloring sometimes covers our California landscapes. Gazing into the distance, we see all nature softened by an etherial tint, and a radiance of airy lustre, charming to the eye and awakening a sense of exquisite beauty in the mind. This soft light does not destroy the reality of the scene; "'Tis distance lends enchantment to the view." The rougher features of the country lie beyond our observation; and the colors are merely those of the atmosphere, brought out by the intervening space, thus enabling us to perceive their delicate hues.

Some minds are so constituted, owing either to their natural composition, or to the exercise of divinely kindled emotions, that they are enabled to take similar views of the future. While many persons only foresee discouragement, troubles and misfortune; view the horizon always darkened by a coming tempest, and the heavens clouded with overshadowing gloom; the hopeful look beneath the cloud to the radiance of the evening sky; or, if this view is shut in, then their thoughts soar above the storm to the azure heights of the firmament, where a glory of sunlit splendor rests on the sea of tossing mists.

The explanation of the enjoyment of the landscape lies in that capacity of beauty by which our senses link themselves to our emotions. The ultimate cause why soft lights, delicate features, graceful outlines please, is found in the constitution of mind with which our Creator has endowed us. This capacity is capable of cultivation, and thus may become an increasing source and inlet of refined gratification. The hopefulness with which we may regard the future is equally of divine origin, and is still more capable of training and enlargement. The scenes of the earth, beautiful as they are, yet are also fading and evanescent. But the enlightened eye, looking into the future, may behold the City of God; the city with everlasting foundations; those towering walls never to be overthrown; those fair mansions the Redeemer has gone to prepare. Our hopefulness and expectation does not owe its argument and stress to any virtue, or even capacity we find in ourselves, but to the sovereignty of our Lord.

We mistake the universe, its nature and intention, when we endeavor to eliminate the emotions from it. Without them, it is tame, prosaic, and even dead. It has been a favorite suggestion with certain writers that "the period of romance dies," and "a world of hard, living reality arises." That certain airy fancies, which never had an existence outside of the imagination, perish, is undoubted. But that a universe full of coloring, intended to touch the emotions, and enkindle them to a divine and beautiful life, fades out, is entirely untrue.

Once upon a time I was walking with an aged clergyman who "by reason of strength" had attained to more than four-score years, when we met a lady also far advanced in life. The old gentleman took her hand warmly, and after addressing a few cheerful words to her, turned to me.

"My young friend," said he,—it was many years ago,—"I suppose that you see no beauty in the face of this aged woman, but to me this worn and wrinkled countenance is more beautiful than when I used to know it in the days of its fair youth. Every line speaks of emotions of noble endurance, faith in God, and hope of immortality."

As he spoke, a soft flush of color rose to the woman's cheek, and there was a sudden awakening of strange emotions upon her countenance, kindling it to a mysterious, wonderful beauty,—as if the veil of old age for the instant was withdrawn, and the angel beyond it stood revealed.

Angels are always around and before us. Not necessarily powers of spiritual life, but the angels of opportunity, of usefulness, of doing good, of serving God. The Sunday School teacher may often be discouraged by the dullness and carelessness of his pupils. But of their number are they who will shine as stars forever in the kingdom of God; and through the very instrumentality here employed. When evening shadows gather, light fails from the world. Yet the infinite Life of God occupies it still. The sparrow poises on his wing, or falls, not without our Heavenly Father. A cold, stupid scepticism argues that the blossom only springs from corruption and partakes of its nature. The sceptic errs, he rejects the mighty element of the living functions which exclude what is foul, and secrete fragrance and beauty with which to adorn the world.

All the future is but a succession of flowering plants in the garden of God. The universe is full of God. If we discern Him, we see ourselves and all life of love to Him pervaded with glowing emotions. "God is love." "Hope thou in God."

PROPER RECREATION.

Muscular Christianity is on the wane. We sympathize with those distinguished and pious heroes who have been foremost in the gymnasium and boat-club, and have achieved redoubtable victories with the gloves and foils. But let them not be discouraged. There is still room for glory with the base ball. Only the day has gone by when it is urged that a student, or merchant, or clergyman should strive to imitate Dr. Winship, the Boston "strong man," who lifts a ton weight with ease; or Mr. Walker, who trots 100 miles a day; or Mr. Heenan, who strikes a blow with a momentum of 600 pounds.

Yet, while specialities of physical strength or agility are condemned alike by the physician and common sense, for persons of sedentary habits, no one questions the necessity of recruiting the energies. The brain is the student's organ. It must be trained in order to constitute the intellectual athlete. Its secretions, however, differ widely from those needful to the muscular tissue. It demands an excess of phosphates, and in obtaining them, exhausts the general system more than any mere physical exertion does. In order to restore the wearied brain, it imperiously demands moderate general exercise, recreation, and sleep. The first keeps the bodily system in vigorous activity; forces the blood to the extremities, warming the hands and feet; moves the diaphragm by a stronger respiration, thus exciting the liver and other viscera to action, and increases the perspiration, free or insensible. Sleep is the poise in nature's balance of forces; "Tired nature's sweet restorer, balmy sleep."

Recreation brings the mind and nervous system into that cheerful condition in which the body is enabled to receive the benefits of food and rest. All exciting or laborious games or amusements are inconsistent with its intention. One overcrowded professional man is said to have kept hens for his private amusement. He ever rushed from his pressure of duties to his poultry yard with unabated zeal. He never wearied with exhibiting the products of his favorite pullets. He attributed his health, success, and vigor to his chickens, devouring his eggs with a double zest.

A certain clergyman kept a favorite horse, which he fed, groomed, exercised, and bragged of. The

last was perhaps the greatest benefit, as leading to that nice discrimination between truth and falsehood, of which the horse is the most notable test—all jockeys being judges.

THE GOSPEL OF MATTHEW.

With surprise I learned from a contributor to the *Overland Monthly*,—a magazine of which every Californian is justly proud—among other astonishing things, that the Gospel of Matthew, "was probably not written before A. D. 70." What new light has been thrown upon this point we are not informed. Meanwhile till our darkness is dispelled, we must remain content with the former belief, that this portion of Scripture was much earlier in circulation. The first Christian writers express themselves very vaguely as to its date. Eusebius (A. D. 320. Book III. C. 24.) says that Matthew committed his Gospel to writing at the time when leaving the Hebrews he went forth to preach to other nations. Irenæus, A. D. 180 is usually quoted as saying that Matthew composed his Gospel at the time that Peter and Paul preached in Rome. But Eusebius quotes his words in a different sense, B. V, C. 8: "Matthew produced his Gospel written among the Hebrews in their own dialect; whilst Peter and Paul proclaimed the Gospel and founded the Church at Rome;" the purport being to show the sphere of labor not the comparative date.

The *internal evidence* of this Gospel indicates an early period. Especial reference to persecution, the manner in which it is to be borne, the reward of patience, the judgment upon the oppressors denote its production in such a period. These allusions were doubtless to the Jewish persecution, which ended about the time of the conversion of Paul, three years after the crucifixion.

Pilate is called Governor (28: 2.) with the sense and meaning of being still in office. He was deposed by Lucius Vitellius, Proprætor of Syria, about six years after the death of the Lord. The manner in which this Apostle refers to the Jews, to Jerusalem, to Herod is in striking contrast with the latter Evangelists; and is accounted for by the early period of his writing. It certainly seems unreasonable that the Church should have been left 40 years without any record of her Redeemer, at a period when literature was general and extensive, and when she was going forth in her march of unparallelled victories. Neither friends nor enemies could have been silent respecting such an occurrence. There is no tradition of any time after the ascension when this Gospel was not extant, unless the above quoted from Eusebius be considered such.

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Office in New York, 88 Wall Street.

Collections made in California and Oregon.

Current Literature.

Our Religious Exchanges.

Several of the religious papers published on this coast give evidence of increased prosperity, or at least of an intention to deserve it, by making their appearance at the commencement of the new year in an enlarged and improved form. The *Cumberland Presbyterian*, the organ of quite an important branch of our Presbyterian family, was several weeks ago transferred from Alamo to Stockton, a much more favorable locality from which to exert an influence throughout the State, in favor of its peculiar views. The paper commences the year greatly enlarged, under the name of the *Pacific Observer*.

The organ of our Methodist brethren in California, formerly the *California Christian Advocate*, dropping the "California" as superfluous, and leaving the "Christian" to be discovered, as it easily will be, in the spirit of its contents, takes a bold step to the size and general appearance of *Zion's Herald*, the leading Methodist paper in the East. It is the form adopted by The Occident at the start, and which is becoming more and more popular among first class papers. The *Advocate* has been and we doubt not will continue, one of the very best of our religious exchanges. Its managers show great enterprise in making the present change, and their confidence in the generous support of the people should not be disappointed.

The *Evangel*, always a faithful champion of close communion Baptist principles, enlarges its sheet in accordance with the growing claims of that denomination. Its editors express freely and ably their convictions of right, and the paper exerts a wide influence for good.

The other religious papers, the *Pacific*, *Pacific Churchman*, *Pacific Christian Advocate*, and *Spectator*, although retaining their old form and size have doubtless the intention to "enlarge" their spheres of usefulness by infusing new interest into their respective pages. We wish all our contemporaries a prosperous year. There is need on this coast of greater interest in good religious and family papers, and no such paper is injured, but on the contrary each is benefited by the success of the others.

The *Atlantic Monthly* for January, comes to us with an interesting table of contents. This number is fully up to the high standard adopted by this excellent magazine. The publishers, Fields, Osgood & Co., not only show all the energy displayed under the old name of Ticknor & Fields, but have adopted some new measures in connection with the *Atlantic* which are calculated to bring it more prominently before the public, and will hardly fail to increase its popularity.

The history of San Francisco, although a brief one, should furnish material in abundance for a first class work of fiction, a work fit to occupy a high and permanent position in American literature. Such a work will undoubtedly be written after a certain number of partial failures and moderate successes. Yet life in our metropolis has not been made the subject of a sufficient number of respectable romances to render out of place a notice of fresh attempts in this field, the latest of which is a readable book of much merit, under the title of Gloverson and his Silent Partners, from the pen of Ralph Keeler, formerly a teacher in this city, and known to some extent as a lecturer and newspaper correspondent. We find in the story many fine touches of humor, evidences of good descriptive talent, and a plot equal at least to that of many modern novels which have been pronounced successes. As a picture of San Francisco life and character it is a failure. Change the scene to New York, or any other American city, and the story would neither gain nor lose in interest. The events described are confined chiefly to this city. They should have been entirely so, for the only attempt of the author to divert the attention of the reader to the interior, by means of an excursion to the vineyards of Sonoma, is unfortunate, involving the principal, and almost the only original, manly character, Amos Dixon, in a disgraceful fit of intoxication, utterly inconsistent with the man, and by no means counterbalanced by his heroic conduct in protecting, on the return trip, a poor, deaf man from a cowardly assault.

Miss Sophia Garr, the school mistress, although a caricature, is a good one. Her life, and "mining operations" on the hearts of men, would of themselves have made a capital magazine article. When the author leaves the humorous and attempts the horrible and mysterious, he affects the style of the German writers, and with no other apparent purpose than to enable himself to do this consistently, he introduces a sentimental German Baron, who, when he has answered the author's purpose, is swindled and driven to his death-bed by a very common-place villain in the shape of a Montgomery Street stock-broker. The book is published in good style by Lee & Shepard, Boston, and is for sale in this city by Bancroft & Co.

The gift books for the holidays sold in the Eastern cities this season, are reported to have been to an unusual extent of a religious character. The demand for editions of the Bible containing explanatory notes, a dictionary and concordance, is very large. The supply of excellent religious reading is also largely increased. Boxes of handsome volumes are coming into great repute, and we see that the Boards and Committees of Publication of the Presbyterian Church are leading the way, and have issued some elegantly illustrated works. We are all children in admiration of such books.

Periodicals Received:

The Galaxy for January, filled with the best of reading matter. New York: Sheldon & Co.

The New Eclectic Magazine for January, containing a portrait of John Ruskin, and a rich variety of selected matter. Baltimore: Trumbull & Murdock.

The Presbyterian Monthly for January. Philadelphia: Presbyterian House.

American Agriculturist for January. New York: Judd & Co.

Rural Southerner for December. Atlanta, Ga.: Miller & Bailey.

American Stock Journal for October. Parkesburg, Pa.: Boyer & Co.

Catalogue of Dartmouth College. 1868-9. Hanover, N. H.

Baccalaureate Address by President Asa D. Smith, D.D., of Dartmouth College. Hanover, N. H.: Dartmouth Press.

Third Annual Report of the California Prison Commission. San Francisco: Cubery & Co.

LITERARY ITEMS.

The saying "speech was given to man to conceal his thoughts," is commonly attributed to Talleyrand, but that arises from a convenient habit of giving the witty French man the fame of every sharp saying of which the author is unknown. In "Familiar Quotations," Mr. Bartlett tells us that "The germ of this saying is to be found in Jeremy Taylor. South, Butler, Young, Lloyd and Goldsmith have repeated it after him."

The same authority says that the common quotation,

> "He who's convinced against his will
> Is of his own opinion still,"

was written by its author,

> "He that complies against his will," etc.,

as any one may prove by turning to Butler's Hudibras, Part 3, line 624.

Of Tennyson, late reports do not speak in the flattering vein once so fashionable. A recent letter says of him:

"He lives a life of lazy and selfish seclusion, versifying a little, dreaming and smoking a good deal, and seeming to have no more interest in the world of living men than if he did not belong to it. When he has chosen to make himself heard of late years, it has rarely been in a way to cause other than regretful feelings among his admirers. He had only scornful words to throw at John Bright; he is reported to have been a "Southern sympathizer" during our war; and he eulogized Gov. Eyre, the cruel tyrant of Jamaica. So far as political affairs are concerned, he seems to have combined a sort of wrongheaded ignorance with his dreamy laziness. The great poet is anything but a great *man*."

A Writer in the *Saturday Review* declares that no object in nature is, on the whole, less beautiful than the sea. This he maintains by saying that because water is essential to a beautiful landscape it has been hastily inferred that you cannot have too much of it. "If from the Lake of Lucerne we take away Mount Pilate and the Righi, and, in short, all its shores, where would be the beauty of the lake? Would any one travel a mile to see it? The remaining beauty of the sea is supposed to be in the color of the water and the form of the waves." The color he thinks extremely monotonous and far from brilliant, and the waves "wretched little ups and downs" which have received exaggerated praise.

Dr. Kirkland, when President of Harvard College, was once applied to by a student for leave of absence on account of illness; the fact being that he was well enough, but wanted to go to a ball in his native town—which fact the President was not long in discerning. Taking a pen however, he wrote the desired document, and, as he handed it to the applicant, quietly observed that "physicians had remarked this peculiarity of the climate of Cambridge, that, within the precincts of the college, sickness of various kinds prevails in a greater proportion to the deaths, than in any other place in the Commonwealth."

The last syllable of the word Mussulman is not the English man, for which reason the plural form, Mussulmen, is an error. It should be Mussulmans, A correspondent of a New York paper once wrote: "The Turkish Sultan has just sent one of his sons, Master Abdel Hamid, a little Mussulboy of nine years, to be educated in Paris."

In the time of Benjamin Franklin, serious doubts were entertained of the propriety of his starting a new paper in the city of Philadelphia. Prominent men doubted whether it could be sustained as there were already two newspapers in the United States.

Mr. Samuel Bowles's "Rocky Mountain Vacation" letters, which have already appeared in the *Springfield Republican*, are to be published in a book.

Educational.

Errors of Fact in Text-Books.

Errors of fact may be found in nearly all school text-books. Sometimes the fault will consist in the misuse of a name. "In June, 1846, a treaty negotiated in Washington established parallel 49°, and the Strait of San Juan de Fuca as the separating

line." (*Quackenbos.*) The slip in this sentence is rather amusing. Juan de Fuca was a bold Greek sailor, who distinguished himself by being the first to see that portion of our continent now included in Washington Territory. He was not at all a saint in the Romish sense of the word, and therefore the *San*, as above, is quite superfluous. "Their remonstrances being disregarded, they declared their independence of Mexico, and made ready to support it by force of arms. Volunteers from America hastened to their aid." In this extract (from the same source as the above) the name *America* is used, rather presumptuously, for *United States*. Morally, the names have about the same breadth, but not geographically. Other errors in text-books, however, which relate to matters of relationship, cause, and effect, etc., are more important. "At that time, Queen Anne's son, George, was monarch of England, and this contest was called King George's War." (*Dossing.*) The slip in this sentence is a magnificent one. George could scarcely have been the son of Anne, inasmuch as he not only belonged to a different royal family, but was five years her senior! Again, the following is an account of the town of Los Angeles: "The country there is so beautiful, and the air always so delightful, that the people who discovered it chose it at once for their dwelling-place, and called the town they built *Los Angeles*, which means the *dwelling-place of the angels.*" (*Guyot.*) The fact is, that the full name of the mission of Los Angeles is *La reyna de los Angeles*, which means *the queen of the angels*, referring, of course, to the Virgin Mary. It might seem that such errors would serve a good purpose in enabling the teacher to show that he had some knowledge of his subject, apart from the text-book in hand. But they serve a better purpose in enabling him to show a little of the grace of humility. He should correct faults, to be sure, but in the spirit of one who knows that to err is human; and who has sense enough to perceive how easy it is to fall into occasional errors while striving to accomplish a large work. C. R. C.

Personal.

THE Congregational Church at Sacramento not being willing to accept the resignation of REV. MR. DWINELLE, who had been elected to the leading professorship in the Theological Seminary about to be established. REV. J. A. Benton, of this city, has been elected to that position. A better man could not have been selected.

REV. J. S. MCDONALD, we are glad to learn, is enjoying much better health than heretofore, and it is hoped that he may so far recover as to be able to resume his labors as pastor of the Presbyterian Church in Sacramento, which has been without a pastor since his resignation.

REV. J. P. MOORE, Superintendent of the City Missionary Society, will, it is feared, be obliged, by the state of his health, to resign the position. This is to be regretted, as it will be difficult to find another man so well fitted for missionary work in our city.

HON. CHARLES WESTMORELAND, one of the most prominent lawyers in the State, and formerly editor of the *Marysville Appeal*, died of small-pox on board the steamer, while on his way to carry the electoral vote of California to Washington.

HON. A. C. ADAMS, of Mokelumne Hill, has been appointed Judge of the Eleventh Judicial District, in place of HON. S. W. BROCKWAY, resigned.

HON. NEWTON BOOTH, REV. A. L. STONE, D.D., and PROF E. S. LIPPITT have been engaged for the course of lectures to be delivered at Suisun this winter in behalf of a Public Library and Reading Room.

MR. H. G. COMSTOCK, the original discoverer of the celebrated Comstock lead, is now operating with an arastra at South Pass City, on ore from the Sweetwater Mines.

MESSRS. A. S. WARNER, C. W. GREELEY, and MR. SWEENY were, at a late meeting of the Congregational Society of Chico, elected Trustees for the ensuing year.

JULIEN MARTINETTI, a prominent member of the celebrated Martinetti Troupe, died of small-pox, last week, on board a government steamship at Mare Island.

MR. FREDERICK LUX has been appointed Internal Revenue Assessor of the First California District, in place of MR. L. C. GUNN, resigned.

REV. J. A. BENTON, an old California pioneer and editor of *The Pacific*, publishes his portrait in a late number of that paper. A good idea.

GOV. BLASDELL of Nevada, in his late message to the Legislature, advocates a speedy return to gold and silver currency.

CAPT. POOLE, of the Sacramento steamers is to become landlord of the Occidental Hotel in this city.

NED. BUNTLINE has gone East. He is said to have made some money during his stay on this coast.

REV. MR. STEARNS, of the Baptist Church at Santa Clara, died of small-pox on December 29th.

HON. WM. M. STEWART has been re-elected for for U. S. Senator, from Nevada.

MR. THOS. MCDANIEL, Treasurer of Butte Co., died at Cherokee on January 2d.

MAJOR JACK STRATMAN started for the East last week.

ALLEN'S ORIGINAL AND GENUINE
Nerve and Bone Liniment.

The Nerve and Bone Liniment was originated by Geo. M. Allen, n the year 1834, and has lived entirely on its own merits without the aid of advertisements; but owing to the many counterfeit and worthless articles called Nerve and Bone Liniment, now upon the market, has induced the proprietors to advertise it. Many certificates of leading citizens who have used and constantly keep it in their houses, as a great family remedy, could be added to the advertisement, but knowing the many virtues of Allen's Nerve and Bone Liniment, and that one application will satisfy any one of its beneficial effects, deem it unnecessary to bring the certificates before the public. Allen's Nerve and Bone Liniment does not effect a cure in a minute, but acts upon the Nerve and the Bone of the patient by its penetrating properties, when used according to the directions on each bottle, and gives new strength to the parts affected, and thus acts as an agent in helping nature to restore the diseased parts to health. It is also invaluable in all diseases of horses.

Be sure to call for Allen's original and genuine Nerve and Bone Liniment, all others are worthless counterfeits, and should not be tolerated by the public.

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Policy Holders in this Company can use or apply the Dividends of profits in a greater number of ways than is afforded to Policy Holders by any other Company.

The law under which the company is Chartered, provides that if the Capital should, from any cause, become impaired to the extent of Twenty-five Thousand Dollars, or more, the Stockholders SHALL BE CALLED UPON TO MAKE GOOD SUCH DEFICIENCY. This is the only Cash Company in America which affords this safeguard to Policy-holders.

The assured in this Company are not personally liable as in Mutual Companies, which have the power of assessing their members or of reducing the sums insured, in case of deficiency.

CLERGYMEN, insuring in this Company, are allowed a DISCOUNT of TWENTY PER CENT. on first year's premium, and a liberal commission will be given on all Insurances influenced by them.

Agents wanted, on the most advantageous terms.

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AGRICULTURAL.

A Settled Policy of the Farm.

The whole secret of the successful farmer often lies in his having a fixed plan of operations. Multitudes have no plan but to meet their immediate necessities and make money by the easiest and seemingly shortest methods. If wool brings high prices, they will gradually give up dairying and work into sheep, with the expectation of making their fortunes. If wool and mutton raising for a time does not pay, they sell their flocks at a great sacrifice. If hops are sixty cents a pound, they invest in hop poles and kilns for drying, and expect a sudden wealth. If when in their yards, some in full bearing, the prices fall off one half or more, they are disgusted, and ready to blow up their yards, concluding the business will not pay. There are men who are taking up a good thing a little too late to make money by it. The farmer cannot afford this continual change. His business is less speculative than any other, and, after providing for the wants of his family and stock, he should give his attention merely to the production of a few animals, crops, or other products, on which he can rely to raise money. Any branch of farm industry, steadily followed, will be found profitable. Dairying, in a year of short grass, might not pay well. But the years of drought are exceptions, and the man who makes firstrate butter or cheese will find them a reliable source of income. Where a specialty is made of some one crop, it is particularly important that he should follow it steadily. The raising of hops or of tobacco requires fixtures that are useless in any other branch of farming, and the change involves a considerable loss of capital. Besides we are always learning in a business to which we give habitual attention, and this knowledge is as much a part of our capital as the money invested in tools and in buildings. If a man should make potatoes his leading crop, he should study to lessen the cost of production, and would resort to devices in the preparation of manures, and in cultivation, quite unknown to the farmer who pursues a careless style of husbandry. He could raise potatoes cheaper than his neighbors, by means of his improved methods, and if he sold at the same price, make more money. Whatever branch of farming you follow, stick to it, if it is moderately profitable. Lay your plans far ahead, and prepared for the exceptional years, when large profits come from high prices, or losses from unfavorable seasons. A mixed husbandry is always the safest, and is not at all inconsistent with the cultivation of commercial crops, as tobacco, hops, flax, onion seed or vegetable seed of any kind, garden vegetables for market, fruits, etc. The introduction of these requires close calculation, definite plans and thorough business management, if success be attained.

—*American Agriculturist.*

Alkali Land.

The following article will dispel an erroneous idea entertained by many of the citizens of this and adjoining counties relative to the worthlessness of alkali lands. The experiments cited develop the fact that the longer such lands are cultivated the more productive they become:

A remnant of volcanic matter stretches through the eastern side of Santa Clara Valley and is familiarly known as the "alkali streak." This curious belt varies in width from one hundred yards to a quarter of a mile, and the soil contained within it is completely saturated with saleratus and other alkaline salts. At present the alkali streak is almost valueless for agricultural purposes, and is considered a positive detriment to the farms through which it passes in its natural condition, the only vegetable life which can exist upon it is a species of tough, wiry grass, known as "alkali grass," and a few stunted specimens of marsh weed. Experience has proven that the alkali grounds can be reclaimed by cultivation. At present, some of the handsomest gardens and orchards in San Jose, are thriving in the very heart of the alkali streak. It requires time and labor to accomplish the reclamation, but in the end it is found that the subdued salt acts as a first class fertilizer.

Every farmer is familiar with the fact that if ashes be thrown in heaps upon a meadow, or greensward, the excess of potash which the rain leaches from the ashes, will completely destroy surrounding vegetation. The same effects are produced by an excess of alkali in the soil. If the pile of ashes is scattered broadcast over the meadow, they form an excellent manure, and will be of great value to the growing crop. If, by constant cultivation, the alkali grounds are constantly stirred about, the deleterious salt will be equally distributed through the soil, and will become a supply of natural manure. The longer such grounds are cultivated, the more productive and valuable will they become, and instead of being considered worthless wastes, as they now are, will be sought after by the gardener and farmer. One of the best methods for reclaiming these lands, is to sow them with beets. It has been proven by experiment that the beet thrives finely in the alkali streak, and as these tubers grow large and penetrate the soil to a considerable depth, they serve a better purpose than deep plowing. Now that the sugar manufactory is about starting at Alviso, we shall expect every rod of alkali land to be sown in sugar beets.

—*Santa Clara Argus.*

A Farm Picture.

What a vivid sketch is this which George William Curtis draws of some country homes! Happily not all, nor yet the majority, are here painted, but that this picture has its living originals, all must admit:

I think of many and many a sad-eyed woman I have known in solitary country homes, who seem never to have smiled, who struggled with hard hands through the melting heat and pinching cold, to hold back poverty and want that hovered like wolves about an ever increasing flock of children. How it was scour in the morning, and scrub at night, and scold all day long! How care blurred the window like a cloud, hiding the lovely landscape! How anxiety snarled at her heels, dogging her like a cur! How little she knew or cared that bobolinks, drunk with blind idleness, tumbled and sang in the meadows below, that the earth was telling the time of year with flowers in the wood above. As I think of these things, of the solitary, incessant drudgery, of the taciturn husband coming in heavy with sleep—too weary to read, to talk- to think, I do not wonder that the mad houses are so richly recruited from the farm houses, as the statistics show—that the farmer's daughter hangs enchanted over stories in the weekly paper of the handsome Edward Augustus, with white hands and black eyes—nor that the farmer's son hears the city bells that long ago rang to Whittington, "Turn again, Whittington, Lord Mayor of London," ringing to him as he pauses in the furrow, "Turn again, ploughboy, millionaire, and merchant!"

Butter From Five Cows.

Ephraim Penrose of Berks county, Pa., sold from five cows 1,123½ pounds of buiter in one year, commencing May 1st, 1867, when they were first but to pasture. They were native cattle, indicating no striking marks of any particular breed, but of medium size and well built. One week's trial gave 11½, 11¼, 10¼, and two 8 pounds each. The one giving 11¼ had her first calf, and the two giving 8 pounds had been milked about three months before the trial. The family, always consisting of six persons, and sometimes more, used freely of milk, cream and butter from the same cows. The butter used, they think, was not less than four pounds a week, making the yield from each cow abont 266 pounds. Their food consisted of meadow grass, clover and timothy, and they always had access to running water. During the winter they had as much clover and timothy hay as they would eat, and about 2½ quarts of bran twice a day. They also had pumpkins the early part of winter. The stable was warm, cleaned daily, and well littered with straw. The cows were carded, curried or brushed all the year.

The above is not given because of the extraordinary yield, but is proportionably more than is obtained in large daries under much stronger feeding, at least in concentrated food. The care taken in cleanliness was doubtless of much benefit. It is a common saying that with horses currying is half the feed;—why then will not the same care taken with cattle be equally beneficial?—

—*N. Y. Observer.*

The average yield of wheat per acre in 32 States east of the Rocky Mountains last year, was 11-17 bushels, and the average price, $2.23. Connecticut furnishes the largest average per acre, 17-5; South Carolina the least, 6-4.

The area of land under cultivation in the Australasian colonies, according to the last returns, is 2,500,000 acres, and the live stock consists of 600,000 horses, 4,000,000 cattle, 38,500,000 sheep, and 400,000 pigs, giving a total of more than 43,000,000 head of stock.

News has reached Amoy of the burning down Rev. Mr. Maxwell's house at Taxao. The unfortunate gentleman and his wife are said to have lost all they possessed, even to their wearing apparel.

A farmer should increase the growth of useful plants and shrubs around his home, but not use rails, poles, and boards to *prop-a-gate* with.

WEEKLY MARKET REPORT.

Wednesday, January 13, 1868.

Flour—The recent heavy receipts from Oregon have depressed the market for those brands, some of which are being offered as low as $5. We quote local brands as follows: Superfine, in sks, ₱ 196 lbs, $4 75@4 87½. Extra in sks, $5 75@$5 87½.

Wheat—Sales include 500 sks good shipping, $1 75; 2,240 sks do, 1 75; 2,200 sks choice, $1 80 ₱ 100 lbs.

Barley—Feed is quotable at $2 25@2 30, and brewing $2 30@2 37½ ₱ 100 lbs.

Oats—We learn that $2 20 was refused for a round lot of Oregon by recent arrival; quotable at $2 15@2 25 and California at $2 10@$2 25 ₱ 100 lbs.

Potatoes—Sale of 525 sks Bodega, 65c; quotable at 60@70c; 472 sks Humboldt and Pigeon Point, 75@80; quotable at 70@80c ₱ 100 lbs.

Onions—Sales of 100 sks Yellow, in lots, $2 75 ₱ 100 pounds.

Beans—Under light stocks and a concentration of supplies, jobbing rates have been advanced as follows: Bayo, 4½c; Butter, 5½c; Pea, 6c; small White, 5½@6c; Pink, 4c; Red, 3¾c ₱ lb.

Corn—Yellow, is quotable at $1 75@1 90 ₱ 100 lbs.

Rye—Quiet at $3 75@4 ₱ 100 lbs.

Buckwheat—Last invoice was reported sold at $3 ₱ 100 pounds.

Mustard Seed—Nominal at 3c, for good California Red and 4½@5c ₱ lb for English White.

Flax Seed.—The local mill continues to pay 4c ₱ lb for a good article.

Bran—Is firm and active at $22 50 ₱ ton from the mill.

Middlings—Feed descriptions sell at $28@30, and fine from $35@37 50 ₱ ton.

Oil Cake Meal—In moderate request at $35 ₱ ton.

Hay—Favors the buyer at $14@20 ₱ ton, latter a full figure.

Hops—Nominal at 25@30c ₱ lb for California.

Dairy Products—Nearly all descriptions are lower, consequent upon the late rains. California fresh roll Butter is quoted at 50c and Eastern firkin 40@42½c for jobbing lots; Cheese, 19@20c for California, latter figure for new; Eastern 20@21c ₱ lb, with sale of 130 do per steamer, private. Eggs are dull at 37½@40c ₱ doz.

Poultry—Live Turkeys are quoted at 16@18c, and dressed do, 18@20c ₱ lb; Hens and Roosters, $8@10; Spring Chickens and Ducks, $6@7; Geese, $12@13; Quail, $1 25 per dozen.

Provisions—Bacon is jobbing at 13@13½c for California smoked; Oregon do, 14@14½c; California Hams, 14½@15c; Oregon do, 15@16c; California Lard, 12½@13½c and Oregon in cases, and 11½@12½c lb for Oregon in kegs.

Wool—Supply nominal; demand active at old rates; sale of 2,000 lbs burry at 13½c ₱ ℔.

Hides—Sales since last Wednesday aggregate 1,100 California Dry at 14½@15c; salted weak at 7@7½c ₱ pound.

Tallow—Fair to choice Beef is quoted at 7¾@8½c ₱ lb, with sales for the week of about 25,000 lbs within the range.

San Francisco Cattle Market.

Market firm at last week's quotations.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 9@10½c ₱ lb.
do 2d do 7@8½c ₱ lb.

Veal—Quotable at 9@11c ₱ lb.

Mutton—Dull and lower, 6@7c ₱ lb.

Lamb—Scarce. Sheep, lamb-dressed, sell at 6@8c ₱ lb.

Pork—Undressed, 5@6¼c; dressed, 7½@8c ₱ lb, outside figures for milk or grain fed.

—*S. F. Bulletin.*

PRACTICAL.

The Laws and Manners of the Road.

It is commonly said that every one has a right to half the road. This is practically true, and comes about in this wise. You and I meet upon the road—our legal rights are exactly equal, and both have a right to go our several ways without obstruction; so, popularly, we say I own half and you half. The law steps in to facilitate matters, and directs each to turn towards his right hand. This is true whatever the load or the team; for if one can drive such a team that another can pass him but with difficulty, if at all, their rights are no longer equal. This point becomes very important in winter, for it is no joke to turn your horse and all into the deep snow, while your neighbor goes smoothly along in the beaten path. No one has a right so to load his team as not to be able to give up half the track to whoever demands it.

A footman may choose the part which pleases him or any portion of his right hand half of the way, and the team must yield it to him. This is clearly so in winter, and no man is obliged to step in the snow for one or two horses. This is law, and the court awards it.

The first requirement of the road manners is good nature, and an accommodating spirit. Do to others as you would have them do to you. Always be willing to yield more than half the space, then you will be pretty sure to be equally well treated. They who exact inches will have inches exacted of them. If your neighbor has a heavy load, consult his convenience as far as possible; you may sometimes be loaded. It has become a practical rule of courtesy to turn for heavy teams, especially in winter, and when the roads are heavy. But remember it was a favor, not your right, and you have a reciprocal duty to perform, and one which, I am sorry to observe, is not always borne in mind.

When a team comes up behind you, that team has a right to a reasonable space and opportunity to pass on—in fact, to half the road for that purpose—and your obstructing him in his lawful desire is both bad manners and bad law. If your load is heavy, do the best you can. In most cases the very least that can be asked is that you should stop. This is particularly so in the winter, when it is a heavy tax on a team to force it into a trot in deep snow, or deep mud, or frozen or deep ruts—made necessary by your continuing to move on.

—*Northwestern Presbyterian.*

Mining on a Large Scale.

The Earl of Dudley's territorial possessions and country seats in Staffordshire, and Worcestershire, England, his shooting-grounds in Scotland and the east of England, his mansion and picture gallery in London, his winter palace in Rome, even his valuable mineral estate in Merionetshire, fade into insignificance when compared with his mines and collieries, and iron-works around the midland town which takes his title. The latter estate—honey-combed by industry beneath, blackened by industry on the surface—covers an area of ten square miles. It furnishes employment for nine thousand working people, and reckoning in their families, wholly supports at a moderate computation, something like seven and twenty thousand human beings. It is intersected by two private canals, and traversed by forty miles of railroad. The horses employed upon it are numerous enough to supply a cavalry regiment; the boats to furnish a fleet. The steam power under ground is simply incalculable, it is so dispersed. Eight locomotives ply upon its railways. There are forty boilers in one of its works, and twenty in another. Every pit, and every furnace over and under the whole ten miles has its accompanying steam engines. This vast estate yields seventy thousand tons of pig-iron per week, to say nothing of limestone used for flux; and it sends manufactured iron into all the markets of the world. Nearly a hundred heads of departments are engaged in managing it, and it takes over three hundred clerks to keep the accounts. The annual outlay in wages does not fall far short of half a million sterling.—*Alpine Miner.*

THE VIRTUES OF BORAX.—The washerwomen of Holland and Belgium, so proverbially clean, and who get up their linens so beautifully white, use refined borax as washing powder, instead of soda, in the proportion of a large handful of borax powder to about ten gallons of boiling water; they save in soap nearly half. All the large washing establishments adopt the same mode. For laces, cambrics, etc., an extra quantity of the powder is used, and for crinolines (requiring to be made stiff,) a strong solution is necessary. Borax being a neutral salt, does not in the slightest degree injure the texture of the linen; its effect is to soften the hardest water, therefore it should be kept on the toilet table. To the taste it is rather sweet, is used for cleansing the hair, is an excellent dentifrice, and in hot countries is used in combination with tartaric acid and bi-carbonate of soda as a cooling beverage.

—*Evangelist.*

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Leaves in Autumn.

Delicate leaves!
Ah! how their beauty the eye deceives!
Their color foretells the coming death,
Who will take them away with his lightest breath;
And their golden palms must touch the earth,
While the loud winds whistle in careless mirth,
Or softly sigh, like a soul that grieves—
"Beautiful leaves, beautiful leaves!"

Falling away!
Tender and fresh were they in their day,
Clinging for life to the parent bough;
Where is their strength and their freshness now?
The stricken trees must lose their dower,
Falling away in a golden shower,
Or loosening lightly, one by one,
In the yellow light of a hazy sun;
While sad winds murmur at close of day,
"Falling away, falling away!"

Drifting away!
Mark where they rustle at dawn of day
In the forest path! Ere the day is done,
They are far away in the setting sun;
Floating—ah, whither? upon the stream
That bears them away in its tuneful dream;
Or borne on the wind, which seems to say,
"Drifting away, drifting away!"

—*Presbyterian.*

The Telescope.

The *N. Y. Daily Tribune* gives a readable synopsis of a lecture delivered before the American Institute, by Prof. Alexander, of Princeton College, who, after being introduced to the audience, spoke as follows:

It was a noble figure which Bunyan used in his Holy War, in which he calls the senses the gate of the soul — the inlet of knowledge from without. Among these, noblest of them all, is the eye-gate, the medium through which from afar the glories of light are borne upon the very wings of the morning. Quite as interesting, in some aspects, is the eye, through which we are enabled to see. And then, how beautiful and glorious is the light, entering, as it does, through the unbarred gates of the morning, gilding with glory the canopy of the sky, revealing the distant mountain-top, and unvailing the fair face of nature. Even its shreds and patches are beautiful as they sparkle in the diamond or twinkle in the dew-drop, and the light comes back blushing itself because it has kissed the cheek of the blushing rose. Ah! beautiful is light; but most grand and most beautiful, most glorious, when it reveals to us from afar the glories of the great panoply that surrounds us, and the sun who covereth himself with light as with a garment. Most glorious, in the next place, is the adaptation of the eye to light, and of light to the eye. Oh, what a simple telling fact is it that the wonderful emanation is poured upon the most deligate organ of the human body, in its own way, with the velocity which would accomplish a journey by steam of 250 miles in a single second, without injury to that organ. On the contrary, light is a blessed thing for the eyes, and all the senses harmonize in its reception. The lecturer here illustrated by diagrams the effect which prisms and lenses have in diffusing the rays of light. About the earliest mention of the use of instruments for diffusing the rays of light was the use by the monster Nero, who was near-sighted, of a convex mirror, composed of precious stones, in order that he might fully enjoy the contests of the gladiators in the arena. Prof. Alexander, in this connection, exhibited a magnesium light on the platform, showing the effect of the light entering at different points of the mirror. The lecturer next referred to the history of the telescope, and said that he had a book in which there was an article by one Prof. Alexander, and as that writer was a personal friend of his, he would quote from it.

"Roger Bacon, in his Opus Majus, makes use of such language with reference to what 'may be performed by refracted vision,' as to render it somewhat probable that he was at least acquainted with the theory of a refracting telescope, though there is no sufficient proof that he constructed one; and Baptista Portia is said by Wolfius to have made a telescope, but the description of the instrument given by the inventor is very defective, and the instrument, whatever it was does not seem to have been used in any celestial observation. Indeed, 'we have no distinct evidence that such an instrument was used before the beginning of the 17th century.

Descartes ascribes the invention of the telescope to James Metias (Jacob Adriansy) of Allmear, in Holland; but Huyzans, as well as Borellus, to John Lippenshelm, or Lippersy, (Hans Zanz, or Jansen,) a maker of spectacles, of Middleburgh. Prof. Moll, after an examination of official papers preserved in the archives of the Hague, comes to the conclusion, that on the 17th of October, 1608, Jacob Adriansy was in possession of the art of making telescopes, but from some unexplained cause concealed it: and that on the 21st of the same month Hans Zanz, or Jansen, was actually in possession of the invention; but there is little reason to believe that it was devised by either him or his son Zacharias, though one of them invented a compound microscope about the year 1590. One of the earliest of the telescopes made by the Jansens was presented to the Prince Maurice, to be used in the wars. It was in April or May, 1609, that Galileo first heard of this, and the instrument was then described to him as one which had the property of making distant objects appear as though they were near. Galileo thereupon divined how that might be effected, and the next day, according to Delambre, was in possession of a telescope magnifying three times. Galileo's second telescope magnified about 18, and his third about 33 times."

The next topic was the planet Jupiter and his satellites, of which there are four. These satellites were observed by Galileo, who also observed their eclipse. Jupiter turns round in less than ten hours. The moon, it would be noticed from the diagram, had a very ragged edge, which was accounted for by the fact that the mountains upon its surface were first struck by the rays of the sun; thus causing it to exhibit an uneven appearance to the eye. They have a different atmosphere in the moon from that on earth; things weigh only one-sixth what they do here, and the moon is not made of the same stuff as the earth. The sun, it would be observed, was broken by long, black, hollow spots, which sometimes open and close in the space of three or four days. The spectroscope shows that there is iron there, and magnesium, and sundry other things. Next is the planet Mars, which seemed to be covered with something very like snow. The distance to the moon is a ten months' journey by steam; from here to the sun is more than 300 years' journey at 30 miles an hour, so that if we had started with Cortez when he conquered Mexico, we should have had a residence there of but 25 years. But what is that compared to the distance of the fixed stars, which were 7,000 times as far off as the most remote planet? The light of some of these stars has been actually measured, and one of them seems to be brighter than a hundred suns.

What shall we say of the Power who gives light to these hundred suns? These suns, which are so remote, were started before the human race began. The consideration of this showed us the power of omniscience and the velocity of light. The lecturer here explained why the stars exhibited a white light, showing also that fixed stars, being in pairs, revolved around another, and thus sometimes presented the appearance of being but one. For the same reason, some appeared to be colored green, others yellow and blue, and others black. The greatest imagination ever exercised—that of Milton—never conceived anything more sublimely magnificent than is found in these tinted suns, these gems that surround the dark brow of night. For these discoveries, said the speaker, we are largely indebted to an American, Allen Clark, one of the best opticians in the world. Photography has been a valuable assistant in promoting the science of astronomy as well as of other sciences, showing a beautiful instance of the cooperation of the sciences in these days. Prof. A., in conclusion, exhibited a photograph of a remarkable phenomenon which he said exhibited the appearance of a whirling rocket on its travels through the sky, and closed with an eloquent peroration.

How many wasted hours have been spent in hearing intellectural sermons.

Attention to Dress.

The *Hartford Churchman* advances the following sensible views on this subject and gives the American custom of "dressing for church" the rebuke it richly deserves:

At the outset, we must recognize the fact that attention to dress is not only harmless in itself, but also a duty. There is no virtue in worldliness, or in mean attire. To appear well, to present such an exterior as will not only not offend, but will also please those with whom we associate, is one of those obligations which God put upon us when he placed us in a world of beauty and made us members of society. There are places and occasions which demand richness and elegance of dress. Clouds are not always sombre. The hues of the carnation are in marked and beautiful contrast with the gray moss which covers the sturdy trunk of the forest tree, the delicately shaped and curiously fashioned foliage which sways to the winds of summer, possesses—simply because it is to be seen—a grace which the roots hidden under ground do not have.

But it may be seriously questioned how much of the extravagance in dress which characterizes modern fashionable society, springs from either a desire to please others, or from a love for the beautiful. No doubt, millions upon millions of dollars are squandered yearly from a mere wish to excite envy and to surpass others in show. The secret of this ruinous expenditure which makes society a parade-ground for the display of tinsel and glitter, and which flaunts its gorgeous colors even in the audience chambers of Him who is the Maker of both rich and poor, is worldly and unchristian pride. Vanity advertises itself in excesses of dress which outrage good taste and lead those who cannot afford them into acts of dishonesty. And thus, while God's kingdom pleads for means to feed a few half-paid missionaries, and is compelled to adopt all sorts of expedients to secure even crumbs of wealth, her members seem to take it for granted that it is their chief mission to outshine the world in these outward adornments.

And because women have fewer worldly aims to strive for than men have, and because their thoughts and time are not so engrossed in business cares, this is an evil to which they are especially exposed. Still we ought to recognize, perhaps, underneath the richness of clothing with which they are peculiarly prone to adorn themselves, a more delicate taste and a more scrupulous regard for the beautiful, than men can be expected to possess. Yet there is, for this very reason, great danger of coming to consider the outward as all in all, and to forget that, for a Christian woman, the highest adornment consists of "that which is not corruptible." The richest robe that ever flashed with jewels upon the admiring gaze of society cannot invest a woman with such beauty as enriches the character of one who strives to win the love of the lowly rather than the admiration of the rich; who denies herself for the sake of Him whose Gospel has lifted her sex out of social degradation, and who ministers unto Him in the persons of those whom we shall always have with us till He returns to make us all equally rich in the wealth of His personal glory.

There is one place where modesty and moderation of dress are imperatively demanded by Christian principles, and by the rights of God's less fortunate children. We refer to the house of worship. It seems a mockery to see persons using the hour of prayer as a time for display, and the temple of the lowly Christ's presence as a place for the exhibition of selfish vanity—listening to that Gospel, of which millions have not heard, with ears in which are hung jewels that would afford the means of Christianizing a whole community. This is a sin against God, against the religion of the lowly Jesus, and against the plain precepts of the New Testament. It is also a wrong to others. It shuts poorer people out from the churches which should be free to all. We cannot blame persons for staying away from service, if they can come, only to be despised for their "vile raiment" by those who are fortunate enough to be able to wear "gay clothing." We ought not to ask them to confine their attendance to mission chapels, where they will come in contact only with those of the same condition of life. The House of

God, if it is really His, is for all people—for any one who, feeling his or her unworthiness, would touch the garment of Him who offers freely to all, the riches of eternal life.

THE AMERICAN PULPIT.—Timothy Titcomb writing from Europe, says:—"I am learning a new respect for the Amerian pulpit—the best, I verily believe that the world knows. The Scotch are doubtless very sound, but I must say that they are very heavy, also." —*Presbyterian.*

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FAMILY READING.

Jacob's Ladder.

Ah! many a time we look on starlit nights
Up to the sky as Jacob did of old,
Long looking up to the eternal lights,
To spell their lines in gold.

But nevermore, as to the Hebrew boy,
Each on his way the angels walk abroad,
And nevermore we hear, with awful joy,
The audible voice of God.

Yet to pure eyes, the ladder still is set,
And angel visitants still come and go;
Many bright messengers are moving yet
From the dark world below.

Thoughts, that are red-crossed Faith's out-spreading wings,
Prayers of the Church are keeping time and tryst—
Heart-wishes, making bee-like murmurings,
Their flowers, the Eucharist—

Spirits elect, through suffering rendered meet
For those higher mansions—from the nursery door
Bright babes that climb up with their clay-cold feet
Unto the golden floor.

These are the messengers, forever wending
From Earth to Heaven, that faith alone may scan,
These are the angels of our God descending
Upon the Son of Man! —*Rev. W. Alexander.*

Some Thoughts on Family Worship.

There should be an effort on the part of those who conduct family worship, to make it interesting. I don't wonder much that some persons have a dislike for this service. They have never known what it is to have it conducted in an interesting manner. If it were absolutely necessary to conduct family worship as some men do, I think I should oppose it—at least where there are small children. That it may be interesting there should be—

1. A becoming *brevity*. Some persons seem to think it necessary to sing at least three double stanzas, to read the whole of a chapter though it contain seventy verses, and then to pray at least twelve minutes. Certainly such a conscientious discharge of duty ought to be regarded with reverence by the young. But human nature is weak, and will get tired. Now the question arises whether it is not better to be brief, that the interest may be sustained. It seems to me that ten minutes profitably spent would be better than twenty impatiently spent. And instead of its being a solemn duty to read the whole of a chapter, I think it often a solemnn thing not to do it. For the relief of those who make a conscience of this I would remark that they have quite as good a right to divide up a book as the man who did it. The chapters are only a very modern thing—made by a man who laid no claim to inspiration; so that if conscience is to be consulted here, the whole of a book ought to be read. And certainly there ought to be an equal regard to brevity in prayer. We undoubtingly should keep in view our latter end, but I think we ought to take it for granted that there will be other opportunities to pray, and not try to include everything.

2. We should study *variety*. Unless there is a certain amount of variety about any duty engaged in twice a day the year round, it will fail to interest us. To give this variety, let every one present take part in the reading. Let difficult points sometimes be explained; let the events of the family, the congregation, the community, and the nation be noted; let interests familiar to all form a prominent part. So long as you pray abstraction, but little interest will be elicited, but as soon as you touch on home and familiar affairs, attention is likely to be concentrated. Every one must have observed this. If some attention be paid to these things, considerable variety will be gained.

Reader, if you have been without the family altar, I adjure you to try it; and try it so as to make it interesting. —*United Presbyterian.*

To Doubting Christians.

If Jesus were on earth, would you not go to Him and ask Him to save you? Would you not believe Him if He said to you: "Thy sins are forgiven thee; thy faith hath saved thee; go in peace?" Thus He speaks to you in the Bible. Hear His voice, believe what He says, command away every doubt by the authoritative voice of the mighty Savior. He is now at the right hand of God; but still He speaks—speaks from Heaven—speaks in the the living word, the Scriptures of truth. And why is He exalted to the throne of the Majesty in the heavens? In order to be a Prince and a Savior—to give repentance and the remission of sins. His name, Jesus, given to Him at His birth, and again to Him by God in the resurrection, proclaims the blessed truth that salvation is in Him. Faith in that name is sufficient.

Two gentlemen were lately conversing together upon this momentous subject. One said to the other, after pointing out to him the mighty works of Christ on the cross,

"Do you need anything more?"

The other replied:

"Yes, I think I do; I think I must have some work of my own."

His friend replied:

"Jesus, at the right hand of God is my title, and my only title, to salvation. Here are pen, ink, and paper; now write me down a better."

The truth is, that Christ in glory is the proof of the complete and all-sufficient value of His death. If a friend becomes surety for me, and is thrown into prison on account of my debt, and I afterwards meet that friend walking at liberty, I am sure he must have made full satisfaction for my debt, otherwise he would not be out of prison. So, the Lord, at the right hand of power on high, is a proof that He has answered to the full every demand of God against me as a sinner. His death is everything or nothing. It is either the entire blotting out and cancelling of every charge that can be made against me, or it avails me nothing.

John Bunyan was walking one day in a field, in great trouble of soul at the discovery of his own vileness, and not knowing how to be justified with God, when he heard, as he imagined, a voice saying to him, "Your righteousness is in Heaven." He went into his house and took his Bible, thinking to find there the very words that had thus sounded in his heart. He did not discover the identical expression; but many a passage of Scripture proclaimed the same truth, and showed him that Jesus, at the right hand of God, is complete righteousness to everyone that believeth. —*Soltau.*

The Blessed Bible.

In Scotland, during the times of bloody persecution, when the soldiers were marching about the country, driving people from their homes, burning their houses, and putting many godly people to death, a pious father told his family that there were soldiers near, and they must hasten to the next village, where there was a strong old church that the fugitives could use as a fort. So, he told Jeanie to take the big Bible for her load, and that she must be very careful not to let it get wet, or lose it by the way; "For we could not live," said he, "without the good book.

So she wrapped a gown around the Bible, and started with her father and mother, each of whom carried a child.

They had to cross a brook, but they did not dare to go by the bridge, lest they should be captured by the enemy. There was a place where they thought they could cross on some stepping-stones, but on reaching the place it had become quite dark. So Jeanie's father waded across and carried the others, one by one, until she was left quite alone. Jeanie was much afraid to be left there by herself, so she started to cross after her father, stepping carefully from stone to stone. But presently her foot slipped and down she went to the bottom. At the same time, up went her arms, holding the precious burden over her head. The water came up to her waist, but, bracing herself firmly against the rapid current, she walked bravely on across the stream, and had nearly reached the shore, with her dear old book lifted as high as she could raise it, when she met her father, returning to bring her.

"Father," she cried, "you told me to take care of the dear old Bible, and I have done so."

Just as she said this they heard the sound of several pistol shots and the approach of horsemen. They soon hid themselves in a little cleft of the rocks, and were not discovered.

Jeannie married in after years, and now has great-great-grandchildren living. The old Bible became hers after her father's death, and in it were written the names of her seven children. It is still in very good condition, in the possession of her descendants.

Jeanie never forgot that dreadful night when she carried the old Bible through the deep waters, and when she was dying, she seemed to be dreaming of it, and said:

"I am in the deep river—in the deep river, but I'll hold up the dear old Bible! There, take the book," and she ceased to breathe.

—*N. Y. Observer.*

Prayer as a Good Deed.

Acceptable prayer is not only an important means to a right end, but a veritable act, well pleasing to God. It is in itself a deed done for the object sought, a practical effort, even though no external action be possible. In this lies the inestimable value of prayer, viz., that it is not only a supplication for the Divide aid, but an actual endeavor on the part of the suppliant. It is remembered of the Lord, treasured in heaven. Thus the inspired Revelator speaks of the "prayers of saints" as being borne before the Lamb in "golden vials."

So it is recorded of Cornelius, that "thy prayers are come up for a memorial before God." In harmony with this also the precept is given to "pray without ceasing." Our Lord likewise teaches that "men ought always to pray and not to faint." Wherefore?

Not as affecting the Divine more than the human action. Not because the Lord's ear is heavy, and he cannot be moved without a given number of petitions, or a certain amount of importunity. Nay, but rather because he is pleased that man himself should labor, as well in the offering and fervency of his petitions as in the use of the external means appropriate to the end. No less important is the inward than the outward doing.

What a field lies open herein for all God's people! How wide, and yet how near, for every true believer! Not riches, nor learning, not even bodily health and vigor, are essential to entrance upon this sphere of toil for Christ. As well the child as the man, the feeblest as the strongest, the most obscure as they that stand foremost, can labor effectually for the heavenly kingdom in this work of "praying always with all prayer and supplication in the spirit." Do Christians take hold of this precious truth, and imbibe from it the needful comfort, when infirmity, or lack of opportunity, or any cause, prevents them from performing the external act? Do they perceive how high is the estimate which the Scripture sets upon doing good by the simple act of "fervent effectual prayer?" Was there ever greater need than now of this king of good deeds?

—*Vermont Chronicle.*

I Thought Everybody Loved the Bible.

There was once a very clever and learned gentleman, but an infidel—that is, one who did not believe the Scriptures—and he was traveling among the mountains and valleys of Wales. He came to a roadside cottage in a lonely, lovely spot, and as he was very tired and thirsty, stopped to ask for a drink of water. It was a little girl he spoke to, sitting at the cottage door with a book on her knee. She instantly rose and said:

"Will you not have a cup of milk, sir? You are hot; and the cold water would hurt you."

He was very much pleased with her kindness, and thought he would like to have a little chat with her. So, when she came out with the milk, he said:

"I see you are getting your lesson there, my dear."

"No, sir," she answered, "I am only reading."

"Why, what book?"

"The Bible, sir."

"What!" said he, half smiling to himself as he gave her back the cup. "Do you like that book, then?"

For a moment the little maiden did not answer for surprise; then, lifting her bright eyes to his face, she said:

"Why, sir, I thought that everybody loved the Bible!"

The gentleman bid the child good-bye, and slowly rode along. I did not know what he was thinking of then; but, years after, when he had become a true and humble Christian, he used to tell of that little Welsh girl and say:

"And I, too, now that I understand what the Bible is, am almost as ready to wonder at my question as she was; for every one who really knows it must surely love it too." —*Balt. Episcopal Methodist.*

LATE AT CHURCH.—We commend to the consideration of those who are in the habit of getting to church late, the question which a little boy put to his mother. The incident is furnished by a correspondent of *The Advance:*

Many years ago, a little son, not four years old, one Sabbath morning, came very carefully and silently down the chamber stairs, as though afraid of awakening some one. Coming into my room, and softly laying his hand upon my shoulder, he whispered:

"Mamma, is it wicked to get up as early Sunday morning as you do other mornings?"

The little fellow knew that he had sometimes to stay at home because there was not time to get all the children ready. That was a lesson to me—a lesson which I have never forgotten.

Young Folks.

The Two Clerks.

A STORY FOR BOYS.

In Market Square, in the pleasant city of Merryport, was a crockery-ware store, over the door of which was a black sign bearing in gilt letters, the name Benjamin Hudson. For many years this crockery-ware store had been there, with the great pitcher hanging in front for a sign; indeed, when Mr. Hudson first opened the store, some forty years previously, he was quite a young man, and the sign over his door was very bright and handsome; but now his eyes had grown dim, and the owner was called "Old Hudson" by all the boys and girls of the city.

The windows of this store had great attractions for all the children that passed that way. There were beautiful vases, handsome China mugs, with "Ellen;" "Fanny," "William," and lots of other names inscribed upon them; there were also plates, with pictures upon them, representing Franklin's maxims; and funny clocks, shaped like dogs, that would roll up their eye-balls to and fro every time they ticked, and many other things, curious and ornemental.

Mr. Benjamin Hudson had grown rich in his business, for he had conducted it all himself, and taken care that nothing should be wasted or lost by neglect. He had made mistakes, to be sure, as every man will make some blunders during a lifetime, but by skillful management he recovered from them. Sixty-five years had begun to bend over Mr. Hudson's shoulders, and dim the brightness of his eyes, and he found business more irksome than it formerly had been.

"I must have a partner," said he, one day to himself, as he sat before a cheerful fire. "I must have some one interested in the business who is young and active, and will take the weight from off my shoulders, for I cannot do as I used to do."

Now, in Mr. Hudson's employ were two young men—Herbert Bond and Charles Sehmour. They had been with him an equal length of time, and had performed their duties faithfully and well. Charles did his work quickly and had a more quiet demeanor, and accomplished quite as much without making a great stir about it.

"I must have either Herbert or Charles for a partner," soliloquized Mr. Hudson; "which one I cannot decide. They both do very well in the store, but I ought to know something of them out of the store, and I am sorry to say that is a point I have never paid proper attention to. My clerks come here in the morning and go away at night; what becomes of them over night, I know not; and yet I ought to know. Neither of them have parents in the city; they live in some of the numerous boarding-houses, and I hope are steady and well-behaved. I must see them in their homes, and then decide which shall be my partner."

The next day Mr. Hudson ascertained the boarding-houses of the two clerks, without letting them know for what purpose, and after supper that evening, his wife and daughters were somewhat astonished to see him go to the hall and put on his coat and hat.

"Where are you going, papa?" asked Lily, the youngest daughter, who could hardly remember the evening when her father had not remained at home.

"I am going to make a call, Lily, on two young men of my acquaintance—shall not be gone long," replied Mr. Hudson. And, bidding them good night, he went out.

Herbert's boarding house was the nearer of the two, and here Mr. Hudson stopped first. It was a neat looking house in a very pleasant street. Mrs. Buntin, the landlady, opened the door when Mr. Hudson rang.

"Does a young man named Herbert Bond board here?"

"He does. Walk in, sir, and I will call him," replied the woman.

"I will go to his room, if you will show me where it is," answered Mr. Hudson. "I presume he is in it."

"I think so; he is seldom out in the evening. You can step up there if you like, sir; go up two flights, and the first one on the right is the one," replied Mrs. Buntin.

Mr. Hudson puffed up the stairs, and knocked with his cane at the designated door. It was opened by Herbert, who looked very much amazed when he saw his employer, and said:

"Why, Mr. Hudson, is there anything the matter at the store? Nothing happened out of the way, I hope?"

"No—nothing—nothing at all," said Mr. Hudson, walking in and taking a chair. "I took a notion to call around and see how you were this evening."

Bond expressed himself as being very glad to see his employer, and while he took his hat and cane, Mr. Hudson glanced around the chamber. It was an attic room, with two dormer windows; a good fire was burning in an open grate; a book rack, filled with books, adorned one side of the room, while the center of the floor was occupied by a table, on which were writing materials.

"You look very cosy here, Herbert; but why do you have an attic room? Are there none that you can have below stairs?"

"O, yes, sir; but this room is a dollar per week cheaper, and I have all the more money to send to my father," replied Herbert.

"Isn't your father well off?" inquired Mr. Hudson.

"Not very, sir. He used to be rich, but his business proved disastrous, and he lost a great deal of money," said Herbert.

"What do you find to do evenings? Doesn't time hang heavy?"

"O, no, sir; I have books to read, and letters to write. To-night I am writing home. They want me to make a visit, but I write father that it is a busy time just now; when it is over I shall ask you for a few days' absence," answered Herbert.

"You shall have it, willingly," said Mr. Hudson; and then he added: "Does Charles ever call upon you?"

"No, sir; I have asked him to do so several times, but he has never called."

"Are you contented here in this boarding house?" inquired Mr. Hudson.

"It is a very good boarding house, and Mrs. Buntin treats me very kindly; but I often wish that I could live at home with my father and mother," answered Herbert.

"And why can't you? How far is it from here?" asked his employer.

"It is twenty-five miles, sir; rather far to travel every day; and then I cannot afford the expense," was Herbert's reply.

"What time should you reach the store in the morning?"

"At half-past eight, sir."

"And you would leave at what time in the afternoon?"

"About half-past five, sir."

"Not very bad hours for business, Perhaps it can be arranged so that you can live at home, Herbert."

"O, I should like it so much if I could! I am so homesick here in the city!" was the reply.

"I'll look into the matter, Herbert. It seems a pity that one who is fond of his home can't live there, in these times of railway and fast traveling," said Mr. Hudson; and he rose to depart. Herbert thanked him for his visit, and said it would please him to see Mr. Hudson again.

The old gentleman desended the stairs well satisfied with the call, and said to himself; "Now for Charles Sehmour's. I hope I shal find him as well as Herbert Bond."

On the way to the house, which was three or four streets distant, Mr. Hudson's attention was attracted to three young men, who were talking very loudly, and acting in a rowdy manner, pushing each other against passers-by, and making rude, insulting remarks to them. It so happened that Mr. Hudson wore a white hat. "O, what a hat!" "Who stole the donkey?" "The man with the white hat!" and similar impolite remarks. As they walked much faster than he did, they were soon out of sight.

The boarding-house was reached, the bell rung, and Mr. Hudson admitted. The servant said that Sehmour was in, and ushered him to his chamber door. Mr. Hudson knocked, and the door was immediately flung wide open, and a voice exclaimed:

"Well, old fellow, got along at last, have you? We're all ready for you; have you got the——" Charles Sehmour stopped here, and his face turned deadly pale at seeing, instead of one of his boon companions, his venerable employer. It was several seconds before he could recover his speech. "I beg your pardon, Mr. Hudson; you must excuse me; I expected a friend this evening, and by the dim light of the entry, I thought you were he. Walk in sir and sit down."

Mr. Hudson entered the room, and was somewhat surprised to see there the identical three young men who had insulted him in the street; they were smoking cigars, and had their feet elevated on the bureau mantle piece and bedstead. Mr. Hudson saw at once that he was a very unwelcome guest. The room was in confusion, and Sehmour's actions were painfully awkward, nevertheless his employer started conversation, and had been there about ten minutes, when a footstep was heard on the stairs; then the door opened a little way, and a bottle of champagne came rolling across the floor, followed immediately by a round Dutch cheese, a bunch of cigars, and two more bottles. Sehmour looked dreadfully distressed, but could do nothing. It was a fourth friend who had been out for refreshments, and took this facetious mode of introducing them into the chamber Mr. Hudson thought it was time for him to go; so he took his leave and returned to his home. Sehmour's enjoyment of the evening was exceedingly marred by this unexpected visit. He and his friends had arranged for a jolly good time.

Mr. Hudson was not long in making up his mind as to which one of his clerks would make the most faithful and efficient partner; and in less than a week it was announced in the papers that Herbert Bond was a member of the firm of "Benjamin Hudson & Co." It was a happy day for Herbert, for he could live at home again, amid the scenes of his childhood; and it was not many years before he managed the whole of the business himself, and became a wealthy man.

Charles Sehmour knew very well the reason of Mr. Hudson's choice, and he never ceased to regret having formed such unprofitable acquaintances as were assembled in his room that unlucky evening.

—*Oliver Optic's Magazine.*

THE chief study of a Christian, and the very thing which makes him to be a Christian, is conformity to Christ. The sum of religion, says Pythagoras, is to be like him whom thou worshipest.

NEWS SUMMARY.

PACIFIC COAST ITEMS.

THE people on the Pacific Coast are already making their arrangements for revisiting their old homes in the Eastern States over the Pacific Railroad next summer. The Society of California Pioneers have, we understand, accepted the invitation to ride from the California capital to New York in June next; and, after these veterans of 1849, undoubtedly there will follow a mighty stream of the hardy sons of the East, who have long waited for the through railroad line. Thousands of these, especially women and children, have been pining to see the faces familiar in their youth, but have feared the rigors of an ocean voyage twice as long and arduous as the route to Europe. On this side, also, are relatives and friends who have been postponing the day of their visit "till the railroad was built." What a gala day will that be which witnesses the actual incorporation of the Pacific slope in the Union by connecting it with our great system of modern communication without the intervention of a foreign State or a perilous voyage! That day is not now far distant.—*New York World.*

THE Odd Fellows, Red Men, and other associations, are considering the propriety of establishing special hospitals for their respective members who may be attacked by the small-pox. This project is in the highest degree praiseworthy, and should be carried out at once. The present want of accommodation for small-pox patients is a disgrace to the city. The honor of making the first movement toward the establishment of special hospitals belongs to the *Société Francaise de Bienfaisance Mutuelle,* which has had such an hospital in operation for several months, where patients receive the best of care and medical treatment.

IT seems there is a project on foot to extend the Nevada line into Utah, so as to include Salt Lake City, and about half of Idaho. The Virginia *Enterprise* says:

It is not within the range of probability that Utah will ever be admitted as a State. Her social problem will be solved by territorial partition and absorption, so that we shall find little or no opposition in Congress to our proposition to remove the eastern boundary of Nevada two degrees further into the present Mormon domain.

THE *Santa Barbara Post* says that a gentleman of that place has an orchard containing 4,000 Olive trees. It takes 7 years to bring the trees to a perfect bearing state, but the tree grows more rapidly and is more prolific in Santa Barbara than in any other locality in the State. In size and quality as a table fruit, the fruit is inferior to that grown at San Diego, but much excels the San Diego olive in the quantity and quality of its oil.

THE Sycamore Bend and Tejon Pass Railroad Company has been incorporated with a capital of $6,000,000. They propose to build a road 150 miles in length, to connect the proposed Stockton and Tulare road with the Southern Pacific.

WE forgot to mention last week the important fact that "another year, freighted with its joys and sorrows, has passed away and mingled its waters with the mighty ocean of the past."

ABOUT 100 tons of codfish from the northern seas, are now being dried in the sun on the flakes at Saucelito. The fishermen will start on a new trip about March 1st.

A SUBMARINE cable has been laid from Vallejo to Mare Island under Napa Bay, so that the officials in the Navy Yard can communicate with the outside world.

THE cars do not yet carry passengers from Napa to Vallejo, the road not being sufficiently graveled to be safe, so says the *Reporter.*

A 75 pound nugget, containing about one-third gold, was recently found near El Dorado City, Willow Creek diggings, Oregon.

A LITTLE girl died recently in Yosemite Valley. This was the first natural death that ever took place in that valley.

A SILK flag is to be manufactured at San Jose from California material, to be given to the State for the new Capitol.

THE Academy of Natural Sciences in this city has a rattlesnake's tail containing 30 rattles.

OVER 24,000 bushels of castor beans were raised in Napa County last year.

WORK is to be commenced soon on the Alison Ranch Mine.

TELEGRAPHIC.

EASTERN.—Much damage has been done at Albany, N. Y. by the freshet and breaking up of the ice....The Surratt case has been finally dismissed....Postmaster-General Randall favors uniting the postal and telegraphic services....The floor of a schoolroom in Rochester, N. Y., gave way on the 6th, while crowded with people; 8 were killed and many fatally wounded....John Minor Botts died recently at his residence in Virginia....Cyrus W. Field lately fell and received serious injuries.....The Camanches have been again defeated.

SOUTHERN.—Order has been restored among the negroes in Virginia....The citizens of Georgia send a petition to Congress stating that it is impossible for Union men to live in the rural districts of the State; or for murderers of Union men to be brought to justice. They ask for some legislation on the matter....In Kentucky the constitutionality of the Civil Rights Bill is to be tested....The accounts of the Florida troubles published by the Southern papers prove to have been wholly false. The whites were altogether to blame....The prominent State officers in Georgia have been re-elected....Gen. Rousseau isdead....In Georgia, removals from office are being made under the 14th Amendment. 100 have already been removed.

POLITICAL.—Gen. Blair is still of the opinion that Grant intends to make himself Dictator or Emperor....There are numerous contradictory and absurd reports as to the men who will be appointed by Gen. Grant to the offices at his disposal....Gov. Palmer of Illinois, was inaugurated on the 11th. He denounces the charter by Congress of railway companies in the States....Thee lection frauds in New York City prove to have been more extensive than has ever been supposed. Many witnesses testify to having voted from 9 to 30 times each....Onslow Stearns is Republican candidate for Governor of New Hampshire,...The Kansas Legislature met on the 12th....Gov. McClurg of Missouri was inaugurated on the 12th....Gov. Bowie of Maryland, was installed on the 13th....John P. Stockton is Democratic candidate for Senator from New Jersey....Mr. Evarts orders that all suits for treason be discontinued.

CONGRESSIONAL.—Senator Sherman has introduced in Congress a bill to allow Judges of the Supreme Court over 70 years old to retire on a life pension equal to their salary Capitalists send a protest to Congress against the heavy subsidies asked by the Northern and Union Pacific Railroad companies, and offering to build the roads for $75,000,000 less....Butler has introduced his currency and funding bill. ....A bill for the annexation of Cuba, without purchase, if the Cubans are willing, has been introduced in the House. ....The House passed the bill repealing the Tenure of Office Act....Ashley of Nevada introduced a bill granting $5,000,000 for the Sutro Tunnel....A joint resolution was reported giving the right of suffrage to all without distinction of race and color.

FOREIGN.—The European Conference has been in session during the past week. The Grecian Ambassador was present at first, but has been excluded. The hostile nations have agreed to keep the peace till the close of the Conference. ....Turkey is trying to borrow money in Paris, for war purposes....Recent disturbances in Florence have been suppressed....A committee of leading citizens of Havana have gone to meet the Spanish Revolutionary leaders and to make an effort for peace....The sugar crop in Cuba will be good. ....They have had heavy earthquakes in South America.

THERE are now 476 miles of railroad in operation in California.

Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

MARRIED.

At Watsonville, on New Year's Eve, by Rev. A. J. Compton, B. O. OSBORNE and MISS ANNIE E. KNOWLTON; also, A. SANBORN and MISS ELIZA J. POOL.

In this city, Jan. 12th, by Rev. Dr. Scudder, W. BRUCE and SUSAN COOK.

In this city, Jan. 12th, by Rev. M. M. Gibson, JOHN HUMPHRIES and MARGARET HOGAN.

In this city, Jan. 11th, by Rev. M. M. Gibson, GEO. HARVEY and ANN FORRESTER.

DELICIOUSLY MEDICINAL.—This is the universal verdict pronounced upon PLANTATION BITTERS by all who have tried them. The well-known health-promoting ingredients from which they are made and their individual merits as a remedy for indigestion and all its consequent ailments, and the preventive qualities against diseases arising from climatic changes, miasmatic influences and imperfect secretions, are so widely known and so honorably endorsed, that we trust no one will forego the advantages of their use.

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Acrostic.

P ain Killer is worth what it weighs, in gold,
A ll around the world are its praises told;
I t will Cholera cure—scourge of southern climes;
N o victim dies who takes it betimes.

K eep Pain Killer, a true friend, by your side;
I t will cure Cough or Cold, or Colic beside.
L ook out to apply it for Bruise or for Sprain;
L et it once be tried—'twill be used again.
E very word I am telling you, reader, is true,
R emember that Pain Killer is good for you.

Every Month.

The Pain Killer is sold by all Druggists and dealers in Family Medicines.

REDINGTON & CO., and HOSTETTER & SMITH, San Francisco, Cal., General Wholesale Agents.

January 9th, 1869.

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THE OCCIDENT.

No. 56.—Vol. III. SAN FRANCISCO, SATURDAY, JANUARY 23, 1869 {$4 00 a Year, in Advance / $2 50 for Six Months.

The Occident.

Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, D.D., Associate Editor.

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Current Topics.

We have not always favored the various associations and unions that have been formed by mechanics and laboring men for the purpose of promoting what they have regarded as their interests. The motive has been commendable, no doubt, for the most part, but there is opportunity in some instances to question the wisdom of the means by which the object has been sought. There is one such organization, however, lately formed in some of the Eastern cities, which we must heartily commend, and would like to see established in all large places. It is designed to provide for working-men of all classes, weekly, semi-monthly, and monthly lectures and essays, upon subjects connected with the several departments of labor. The association proposes to "hire and open rooms in convenient places, at first, and to charge a small membership fee, from which a fund is expected, with which reading-rooms and libraries and regular mechanics' institutes will ultimately be established." This has been tried with success by the workmen in Great Britain, and it would be eminently successful in this country, greatly to the elevation and increased intelligence of all who might avail themselves of its advantages.

A new era of prosperity is opening to our State. Before summer arrives, the overland railroad will be completed, and an increased population and business will follow. The merchants of Chicago are anticipating a trade with China by this route, and a deputation of their number are to come with the earliest trains, in order to make the arrangements. Other cities will not be backward to imitate them, should the project prove to be feasible. The main branches of our industry, mining and farming, are receiving additional impulses. All these encouragements demand new consecration from the Church, to enable her to fulfil the enlarged obligations that rise before her.

The appeals in behalf of schools for the Chinese, which have been published in our columns, are regarded with interest. The subject rises in importance. We are to give these people the Gospel. In order to succeed, it is indispensible to employ that powerful agency that has already revolutionized India,—the English language. Its literature, its ideas, are Christian. It is evidently destined to become the commercial language of the world. That great Anglo Saxon race rising with such grandeur and amazing rapidity in the scale of population and wealth in North America and Australia, speak it. Its influence is already controlling. Under God, only this language can awaken the Asiatic mind from its long paralysis, and imbue it with the stirring and savoring truths of God's Holy Word.

The Ritualists are exercised over perishing Protestantism—administering extreme unction. "Protestantism as a religion," thus preaches Mr. Wagner, of Brighton, England, an Episcopal clergyman, "is on its death-bed. It is dying of exhaustion. It is dying for want of vital power. The ear of God's mercy is closed to Protestantism. It is fast falling!" etc. This is simply ridiculous. The statistics of the churches are the only reliable basis from which to derive our opinion. With a steady step, like the tramp of doom, the great Protestant denominations; that is the real Catholic or Universal Church, composed of all justified by faith in Jesus Christ, of every name, or no name; Protestant as protesting against priestcraft, are marching to conquest. In the United States, with its mighty emigration from Romanist countries, doubling its population every twenty-five years, the members of the evangelical churches double in less than fifteen years. Dying! If we can die at the same rate for a century or two more, our land will be Immanuel's.

Intelligent observers estimate that the population of this city doubles in ten years. In this view, when the generation now in our Sunday Schools hold the prominent places in society, a million of people will throng these streets. The religious communities in such a country are not like those in old settled States, where little change takes place, who can rest satisfied with former acquisitions. We are to harmonize all these discordant elements, introduced from many nations, and weld them into the unity of the Gospel. The standard of progress for the next decade of years demands at least one new church every year for each prominent denomination. This should be doubled in the second decade, and quadrupled in the third. A mighty work lays before California Christians. But it is not beyond the reach of those who labor with the help of God's holy Spirit.

The telegraph informs us that the backbone of the Indian rebellion has been broken by the destruction of the Camanche village. The savages have sent a delegation of chief men to beg for peace, declaring that all the tribes are mourning their losses. and the people starving. They offer to surrender unconditionally. General Sheridan deserves great praise for the energetic manner in which he has carried on this war. That the result of this campaign will be a permanent settlement of the Indian troubles is hardly to be expected, but Sheridan's vigorous war policy, so different from that of those who have preceded him, yet so amply proved by experience to be best for the real interests of the Indians as well as whites, gives us ground to hope that at no distant day this contest with the natives, that since the first settlement of America has caused so great an outlay of life and money, will give place to a lasting peace.

Rationalism is dying out in Prussia. In a recent conference of the clergy, not a voice was lifted in its favor. Dr. Hoffman, President of the Upper Consistory—corresponding to our Synod—publicly announced as the decision of his judicatory, that "if any distinct and definite charges were brought against any clergyman, that he taught what was contrary to the Confessions of the Church, the case would be inquired into, and if the charge was sustained, he would be dismissed from his office." This is right. A person may either accept or decline to receive the standards of the Church. But if he has adopted them, and publicly pledged himself to preach them; common honesty demands that, in case of change of views, he shall withdraw from the communion he can no longer support.

The New York Sabbath Committee have published the thirty-fifth of their documents in favor of the cause in which they work. It treats of Sunday railroad work, and contains much information furnished by superintendents of railroad companies, concerning the amount of Sunday work performed on their respective roads. A large number of these prominent railroad men express the opinion that Sunday trains are unprofitable as well as injurious to morals. The document should accomplish much good. Sunday traveling is becoming a great national sin. It is especially an evil in California, where the matter should be more widely agitated and discussed than it ever has been.

During the past week a new "Temple of the Drama" has been opened in this city. In magnificence and convenience, this place of amusement is superior to any similar institution on our coast, and scarcely inferior to any in the country. What will be the effect of its establishment upon the morals of California? Its influence will be great. Will it be for good or bad? Nearly all agree that the drama *might be* an influence for good. The opinion is equally general among good men that it never *has been* anything of the kind. What it *will be* remains to be seen. This field, like every other, is open to the work of reformers. Those persons who condemn the theatre altogether, and sneer at the idea of any possible reform, are perhaps hasty in their conclusions. The managers of the new theater declare their purpose to admit only such plays as shall tend to "elevate and not degrade the drama." We hope they will carry out this purpose. The fact that others have started with the same purpose and failed, should by no means cause us to attribute to these men failure in advance.

It has been recently stated in public by a prominent priest that seven out of every ten of the children of Protestants educated in Catholic schools in the

United States become Roman Catholics. We know not whether the truth of this statement can be substantiated, but it is certainly a statement that ought to claim the attention of Christian parents and open the eyes of those who seem to think there is no danger to be apprehended from placing their children in Catholic institutions of learning.

Religious Intelligence.

PACIFIC COAST.

Week of Prayer in Chico.

A grand season of union and harmony of the churches in Chico took place last week. The opening services of the "Week of Prayer" were commenced on Sabbath the 3d, in Wood's large hall, where the Presbyterian church worships, by Rev. W. R. Gober of the Methodist (South) church. The hall was well filled with an attentive audience. Mr. Gober is comparatively a stranger yet in this place, but has made many friends already.

The meetings were kept up during the week, Rev. Fairbairn of the Presbyterian; Revs. Chivers and Hobart, of the M. E. Church; and Revs. Gober and Clayton, of the M. E. South, all taking an active part. These meetings were held in the Methodist Church South, that being the largest and most comfortable. On Sabbath, 10th, Union Services were held in the morning in the South Methodist Church, which was crowded to overflowing. The sermon was preached by Rev. W. Chivers, in an able manner, and was listened to attentively notwithstanding the crowded state of the church. In the evening, the closing services of the Week of Prayer were held in Wood's Hall, which was crowded to its utmost capacity, between 300 and 400 being present. Rev. A. Fairbairn preached from the words: "Watchman, what of the night?" He made a deep impression on the audience who fully appreciated the earnestness of the preacher.

It was a pleasure, indeed, to your correspondent, to witness the salutary effect of these Union meetings in the town of Chico, where one year ago, both ministers and people, of different denominations, were almost at "swords points." No better nor brighter signs of the times of the progress and advancement of the kingdom of Christ could be cited than the working of these three churches in harmony. This is a large and growing field, and lively, united effort will accomplish more good than anything that could have taken place.

The Occident being the "organ" of the Presbyterian Church on this coast, your readers would like to hear how our Church prospers. At the risk of making this communication too long, I will briefly state that we are, under the blessing of God, getting along well—better than we expected. Mr. Fairbairn has now been one month with us, and we have reason to be thankful to Almighty God that we have "got the right man in the right place." We would not exchange for any of your "big guns" of the Bay City, and we intend to support him so that there shall never be "a wolf at his door." He already has a large acquaintance, and is doing much good by his frequent visitations.

Our Sabbath School has only been organized four weeks, and last Sabbath numbered 60, teachers and scholars combined. John R. Kennedy, the Superintendent, is earnest in the work, and manages well.

Another feature of the Chico Presbyterian Church is an excellent choir, under the leadership of Mr. David Ramage, an old Scotch Presbyterian. With all these adjuncts, so well appointed, it is no wonder that we should prosper.

I almost forgot to mention that we celebrated the Sacrament of the Lord's Supper on the 3d, when three were added to our number—two females by letter, and one male by profession of faith. Mr. Fairbairn's discourse on this occasion was the most spiritual and earnest your correspondent has ever heard delivered in this State. Chico.

Presbytery of Santa Fe.

Rev. J. M. Roberts, a missionary to the Navajo Indians, in New Mexico, having reached Santa Fe, the "Presbytery of Santa Fe" was, on the 14th of December, organized in accordance with the directions of the last Assembly. The Presbytery now consists of the following ministers: Rev. D. F. Mc Farland, domestic missionary at Santa Fe; Rev. J. N. Schultz, chaplain U. S. A.; and Rev. J. M. Roberts, missionary to the Indians.

Your readers will be gratified to learn that Rev. J. A. Skinner, recently pastor of the church at Stockton, California, has just been commissioned by our Board of Domestic Missions as a missionary in Arizona. It is expected that he will soon become a member of the Presbytery of Santa Fe.

The blessing of God seems to rest upon the labors of Rev. Mr. McFarland, and our mission at Santa Fe is prospering, in spite of great obstacles and discouragements. Three members have been added to our little church there, within the last few weeks. The Sabbath evening services and the Wednesday evening prayer-meeting are largely attended. Services were to be held on each evening of the week following the organization of the Presbytery, and the sacrament of the Lord's Supper was to be administered on the next Sabbath, when it was expected that several others would be added to the church, on profession of their faith in Christ.

At the organization of the Presbytery, Mr. Wm. Kennedy was enrolled as the ruling elder from the Santa Fe church. Mr. Kennedy has been recently ordained. He assists Mr. McFarland as a teacher in the mission school, is from Indiana, and seems sent, in the kind providence of God, to assist in the work of establishing the Church of Christ in that dark and wicked section of our land.

The last of the three members added to the Santa Fe church, as heretofore noticed, was a young soldier who had previously led a reckless and wicked life, and who was hopefully converted while on duty in Santa Fe.

Your readers will, no doubt, be pleased to hear of our progress in those far-off and important fields. Will they not remember these brethren in their prayers, and give them the substantial encouragement they so well deserve and so much need? Our Board of Domestic Missions, now so efficiently and satisfactorily conducted, is doing all it possibly can for the extension of our Church. Would that it were able to send its missionaries into all the waste places of our land—and pay them decent salaries.

—*Presbyterian.*

California Bible Society.—Rev. H. Richardson hands us a communication in which he states the labors performed by him during the past year as follows:

My field of labor, the past year, is comprised mostly in the counties of Solano, Napa, Lake, Sonoma, and Marin. During this period I have traveled about 3,000 miles: reached over 3,000 families; sold 601 Bibles, 243 Testaments, and 216 portions of the Bible; given *in toto* 125 Bibles, 257 Testaments, and 118 portions, in addition to many other volumes, in part. Of destitute families, I have found 243, of which I have supplied 135—all that could be persuaded to receive them either by purchase or gift.

In connection with my work of canvassing, I have preached 50 sermons, and made 40 Sabbath School addresses.

Then follows a list of receipts from various churches and individuals, with an expression of sincere thanks in behalf of the Society for donations, and in closing the writer makes the following good suggestions:

It would be well, if we felt able, as is oft done at the East, to furnish not only every public room of all our hotels, lodging and boarding-houses with a Bible, but also their private and sleeping apartments, so that, at the least, the sight of God's Word should mingle with the thoughts of every occupant, last at night and first at morn. Were every room in San Francisco, and all our cities and towns thus furnished, who knows how many thousands would, every day, be addressed by their Maker, who otherwise would not hear his voice? Who, longing and panting to do good, will put into the hands of our chief agent, Rev. F. Buel, $50, $100, or $500, more or less, for such a purpose? The many tons of Bibles which I have circulated in this State, the last three years, in fifteen different languages, during which I have passed over not much less than 10,000 miles, nor visited much less than that number of families, assure me that the Bible is not only a need, but a felt need to the human soul, when it is fairly brought into contact with it, in spite of all its opposers.

Shall this need be met? met by us? Met now? Met here in our representative world—our own adopted California? O, for the zeal and liberality of the Pentecostal and Apostolic days! With them, we might put the Bible into the hands of every human being, before many of us had tasted death.

Vallejo.—The Presbyterian Church at Vallejo is an illustration of what can be accomplished by steady, self-denying labor. The acting pastor, Rev. N. B. Klink, came to the place about eight years ago. Many discouragements existed. The Presbyterians had no church organization nor house of worship. The population was fluctuating, depending chiefly for support upon labor in the Navy Yard. Few persons were interested in the enterprise, and they were able to contribute but little for the support of the Gospel. But, under all discouragements, the faithful pastor labored on. Gradually better days dawned. The town increased in population and wealth. A large, handsome church was built. And now, visiting this flourishing town and looking at its prosperity, secular and religious, it is hard to believe by what toil and sacrifices these foundations have been laid. "Weeping may endure for a night, but joy cometh in the morning." S. W.

An Error.—In reprinting an item from an eastern exchange a few weeks since, which contained a sharp hit at the Chicago *Advance*, from the New York *Independent*, we very carelessly neglected to expunge a few lines containing the not very correct statement that since the defection of the *Independent*, the Congregationalists have only two denominational organs in the country—the *Advance* and *Congregationalist*. This was a very stupid blunder, as we have a first class Congregational paper in our own city, although it does, according to it own admission, and as we have had occasion to notice, occasionally publish a *very* Presbyterian item of news. *The Pacific* is naturally surprised to see such an error in our columns, but it will see that the item is in solid type, and consequently not original with The Occident.

Synod of Alta California.—This Synod met at Oakland on Jan. 12th, the object of this special session being the consideration of the case of Rev. L. Hamilton. Mr. Hamilton, in sermons preached last spring, advanced doctrines for which he was censured by the Presbytery of San Jose, which body passed a resolution enjoining him not to preach or expound those doctrines, which in the opinion of the

Presbytery, were contrary to the belief of the Presbyterian Church. Mr. Hamilton complained of the decision of the Presbytery to the Synod, which, after a long and thorough investigation of the matter, decided by a nearly unanimous vote to sustain the Presbytery in its former action, forbidding the further preaching of the doctrines in question.

SACRAMENTO.—A week ago to-day we were invited out to take dinner with some friends. In this particular instance there was considerable strategy displayed in getting us away and keeping us away until a crowd of well disposed persons took possession of our house and warmed it up for our return in the evening. We were completely surprised when we arrived at home at half past seven, P.M., to find a host of good people in full possession. Various nice presents were found scattered through the house, in addition to which a purse of $188 75 was presented to different members of the family. It is pleasant to record such kind visitations. May the Lord abundantly bless the cheerful, generous givers.

JAMES S. MCDONALD.

SUNDAY SCHOOL AT NEVADA.—On Sunday last the annual reports of the officers of the Congregational Sunday School were submitted. The School during the past year has been in a flourishing condition. The following statistics are from the Superintendent's report: Total attendance, 4,881; males, 1,829; females, 1,675; average, 94; The school begins the new year with a membership of 129. The library contains 330 volumes, and the aggregate, including singing and class books, is 445. On last Sunday a system of monthly concerts and examinations was commenced, which will be continued through the year. The pupils are examined by the Pastor, reports of monthly collections are made, and general exercises gone through with. These meetings are held in the morning. —*Nevada Transcript.*

UNIVERSITY OF THE PACIFIC.—The *San Jose Patriot* says: "The balance of the land on hand is worth $75,000, besides the college *Campus* which contains eighteen acres, and is worth $10,000 additional. The land remaining is to be sold at private sale, and the proceeds kept invested as a permanent endowment fund, the interest only to be available to meet incidental expenses. Mr. Baker will commence after the holidays to canvass for building funds, and as soon as the requisite amount shall be pledged, the building will be commenced. The building for the present use will cost about $40,000. San Jose will doubtless do her part in furnishing the above amount, as she will be greatly benefited in the successful prosecution of the enterprise.

FASTING AND PRAYER.—The following religious notice, signed by the pastors of the Baptist, Methodist, and Presbyterian churches in Napa, was published last week in the local papers: "Owing to the prevalence of small-pox among us and at the request of the committee appointed to look after the health of the town, the churches under our charge will be closed on next Sabbath, the 17th inst. Therefore, we earnestly request the members of our several congregations, together with all who love our Lord, to observe that day at their homes in fasting, humiliation, and prayer, recognizing in the present calamity the hand of God, seeking His blessing in the chastisement, and praying for its removal as soon as it may be our Divine Father's will."

MARYSVILLE.—By the exertions of the pastor, Rev. Dr. McKaig, and some of the leading members of the Presbyterian Church, the sum of $3,000 in gold has been raised for the purchase of an organ. The amount raised is sufficient to buy a good instrument of a size and power adapted to the building in which it is to be placed, and such an instrument cannot fail to add greatly to the attractiveness of the church where this flourishing society worship.

MISCELLANY.—The following items we take from *The Pacific:* The Second Congregational Church recently received six new members.... The Theological Seminary is to be in working order, if possible, by March 1st.... A mission church has been commenced at Oakland by the First Congregational Church.... The Mariners' Church will hold a "Seamen's Missionary Meeting" on the evening of the third Sunday of each month.... The Church in Nevada have painted and repaired their house and started a temperance society.

From the *Advocate* we learn that at Relief Hill, Nevada, they have a neat little church, a society of 12 members, and a good Sunday School. Rev. G. G. Walter is the preacher.... Protracted meetings with encouraging success are being held in Albany and Dallas, Oregon. A revival is in progress at Eugene City, and quite a number of persons have been converted on Puget Sound. There is also a revival at Grande Ronde.... The Centenary M. E. Church at Napa City will be consecrated a whole offering—free from debt—on Sabbath, Jan. 24th.... The pastor of the Central M. E. Church received a new suit of clothes as a New Year's present.

THE *Evangel* has the following:

The Church at San Jose is receiving on an average 5 members a month, the congregations are excellent, and the Sabbath School prosperous.... The Ebenezer Church will worship in their new house in a few weeks.... A Baptist Church is about to be organized at Visalia, from about 40 stray sheep in that vicinity.

THE minimum price of pews in the Presbyterian church at Vallejo this year is $16 00. The best pews brought a premium of from $4 to $45.

EASTERN.

THE religious interest of the Y. M. C. A. at Biddeford, Maine, still continues. A committee recently visited all the drinking and gambling-saloons without insult, and with invitation to come again.

THE Euclid street Presbyterian church Cleveland, Ohio, which was recently repaired and completed, supports a large cross on the top of its stately steeple.

THE Rev. J. S. Lindsey, late pastor of the Granby street Methodist church, Norfolk, Va., has applied for orders in the Episcopal church.

IN Grace church, Wilmington, Delaware, Rev. A. Cookman pastor, as the result of a revival, there have been ninety conversions.

MANUSCRIPT sermons at fifty cents apiece, suitable for any denomination' are advertised in Boston.

List of Presbyterian Clergymen,

ON THE PACIFIC COAST, ALPHABETICALLY ARRANGED.

Rev. Jas. M. Alexander, N. S., San Leandro, Cal.
Rev. H. R. Avery, O. S., Walnut Creek, Cal.
Rev. B. B. Bonham, O. S., Sebastopol, Cal.
Rev. I. H. Brayton, N. S., Principal College School, Oakland, Cal.
Rev. W. W. Brier, N. S., Alvarado, Cal.
Rev. Fred. Buel, O. S., agent California Bible Society, 757 Market Street, San Francisco.
Rev. W. H. Cain, O. S., (Not preaching) San Francisco.
Rev. Charles Russell Clarke, O. S., Principal City Female Seminary, corner Mason and O'Farrell streets, San Francisco.
Rev. A. J. Compton, O. S., Watsonville, Cal.
Rev. Eli Corwin, N. S., Congregational Church, Oakland, Cal.
Rev. J. M. Dick, U. P., Eugene City, Oregon.
Rev. H. H. Dobbins, O. S., Sutter Creek, Cal.
Rev. Henry Durant, N. S., Professor College of California Oakland, Cal.
Rev. John Edwards, O. S., Visalia, Cal.
Rev. James Eells, D.D., O. S., pastor First Church, Stockton Street; residence, corner Stockton and Clay Sts., San Francisco.
Rev. Ben. E. S. Ely, O. S., Stockton, Cal.
Rev. J. G. Fackler, O. S., pastor Central Church, Mission Street; residence, 121 Fifth Street, San Francisco.
Rev. A. Fairbairn, O. S., Chico, Cal.
Rev. Frederick Fox, N. S., pastor Emanuel Church, corner Folsom and Seventeenth streets, San Francisco, Cal.
Rev. Thomas Frazer, O. S., Santa Rosa, Cal.
Rev. S. D. Gager, U. P., Eugene City, Oregon.
Rev. Ed. R. Geary, O. S., Calapooya, Oregon.
Rev. M. M. Gibson, U. P., residence 608 Pine Street, San Francisco.
Rev. L. Hamilton, N. S., Oakland, Cal.
Rev. J. R. Hammond, O. S., Placerville, Cal. Visiting in the East on account of ill health.
Rev. Joseph A. Hanna, O. S., Eugene City, Oregon.
Rev. Silas S. Harmon, N. S., San Buenaventura, Cal.
Rev. Oliver Hemstreet, O. S., Ione City, Cal.
Rev. I. N. Hurd, N. S., pastor Potrero Church, San Francisco, Cal.
Rev. S. G. Irvine, U. P., Albany, Oregon.
Rev. T. S. Kendall, U. P., Albany, Oregon.
Rev. N. B. Klink, O. S., Vallejo, Cal.
Rev. A. L. Lindsley, D.D., O. S., Portland, Oregon.
Rev. A. W. Loomis, O. S., Missionary among the Chinese, chapel and residence, cor. Sacramento and Stockton sts., San Francisco.
Rev. B. Lowe, O. S., 10 Martin's Block, San Francisco.
Rev. W. F. B. Lynch, N. S., Alvarado, Cal.
Rev. James H. Marr, O. S., Calvary Mission, San Francisco.
Rev. David McClure, N. S., Principal Oakland Academy, Oakland, Cal.
Rev. Robert McCullough, O. S., Yreka, Cal.
Rev. J. S. McDonald, O. S., Sacramento, Cal. Resigned.
Rev. W. C. McKaig, D.D., N. S., Marysville, Cal.
Rev. James McLaughlin, N. S., Gilroy, Cal.
Rev. J. H. McMonagle, O. S., pastor Larkin St. Church, residence, 1312 Jackson St. San Francisco.
Rev. W. J. Monteith, O. S., Albany, Oregon.
Rev. Joshua Phelps, D.D., O. S., 38 Stanley Place, San Francisco.
Rev. James Pierpont, N. S., San Francisco.
Rev. George Pierson, N. S., Brooklyn, Cal.
Rev. F. L. Nash, N. S., Alameda, Cal.
Rev. John S. Reasoner, O. S., Brownsville, Oregon.
Rev. Robert Robe, O. S., Brownsville, Oregon.
Rev. Henry M. Scudder, D.D., N. S., pastor Howard Church, Mission Street. Residence, 1 Vernon Place, San Francisco.
Rev. John Sessions, D. D., N. S., Oakland, Cal.
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Selected.

Life in the Desert.

From Mount Sinai to the southern borders of Palestine, the country is arid in the extreme, the surface consisting of hard sand and rocky formations, almost destitute of vegetation. To such as have never seen the desert, it is difficult to convey an idea of the utter desolation that prevails, and it seems a marvel that human beings should be willing, or able to live here, at all. In rare localities indeed, a few acacias and palm trees appear, and feathery turfa shrubs often chequer the dry water-courses, but from Suez to Sinai, across to Gaza and the Dead Sea and thence sweeping down, east and south, past Mecca and the Persian Gulf, the desolation, like an ocean waste, everywhere prevails.

The inhabitants live at the farthest possible remove from the modes of Western life. Without fixed abodes, they dwell in goat's-hair tents, and in their habits and customs are simple and free. They are of a sun-burnt, hazel color, and active and noisy as the wind; naturally intelligent yet destitute of literature as the country is of verdure, and, like the mountain ranges and rocky cliffs, endowed with the immovable traits and instinct with fires capable of sublime manifestion. On entering the country, it is impossible to forget the words of 30 or 40 centuries ago, respecting their great ancestor: "He will be a wild man: his hand will be against every man, and every man's hand against him."

Four thousand years have wrought out rare results in this desert. The Bedawin Arabs present a singular mixture of rapacity and generosity. With the one marked virtue of hospitality, they are a race of robbers. It would seem that the old quarrel between Sarah and Hagar, perpetuated from generation to generation, is yet alive, and that Ishmael's children are to-day blindly seeking reparation for wrongs suffered by their ancient mother, on the soil where she experienced them. If this is so, how eminently worthy Abraham's beautiful wife as an actor on human society to stand in the line of apostolical succession from the first peerless mother?

The Bedawin regard as enemies all who do not belong to their tribe, or who are not in treaty with them; and to fight and plunder such is not only a general practice. but a universal sentiment and passion. Probably it would be impossible for Franks to cross the Arabian desert at all, without first comming into friendly correspondence with the sheikhs, as lords of the soil. Their fortune, at least, on making the attempt, would closely resemble his, who "went down from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment' wounded him, and departed, leaving him half dead." The Bedawin execute this process now, as they did eighteen hundred years ago, not only on that very road to Jericho, but everywhere from the Jordan and the Dead Sea to the borders of Egypt. The epithet "thieves," applied by our Lord, was pronounced, of course, from the gospel stand-point, and not from the Arab's. The Bedawin hold it a point of *honor* to make thorough work in their robberies. To yield to entreaty, or from a sentiment of pity to spare a miserable victim, would be a weakness not to be entertained for a moment. Yet, so sharply defined and powerful is custom among them, that if a traveler, ordinarily deemed fit only for assault and plunder, should once enter an Arab's tent and throw himself on his hospitality, he would be treated, not as an enemy, but as a guest; his person would be held sacred, his life and property would be protected, and all that the tent could afford for his comfort, eagerly placed at his disposal: and, after hospitality had been received, any offer of remuneration therefor would be deemed an offence.

Our first sight of the Bedawin, on their own soil, was at the Gulf of Suez. Having crossed that arm of the Red Sea—several feet *vertically above* the level on which the Israelites made the passage when pursued by Pharaoh—and having landed on the eastern shore, we saw at a little distance a group of camels, some loaded, others with empty saddles, attended by numerous active and voluble persons, awaiting our arrival. This was our caravan. The Arabs were dressed in cotton gowns with large sleeves drawn tight at the edges, some of them in light drawers, and some *sans culottes*, with a belt around the waist, a sheathed knife and pistol hanging from it, and on the head a close fitting cap, surmounted with a large handkerchief, bound around with a camel's-hair cord. Their breasts were open and their feet bare. Occasionally there appeared, over all, a kind of loose cloak of striped wool, called an "abba." Add to this, a gun with an immensely long barrel, or a lance still longer, and you have the Bedawy of the desert.

When my camel was brought, I found him an intelligent, noble-looking animal with a saddle, some seven or eight feet from the ground, to which I was destined to ascend. At a sort of chuckling sound uttered by Joseph, down he came, first on his fore knees, then on his haunches, and then there followed a general settling motion of the body at large, and he lay along, in full length, on his belly, on the ground. The saddle was now at about the height of an ordinary horse's back. Putting foot in the stirrup, I was directly astride the great animal; when, suddenly reversing the process of descent, he rose with a jerk, first in the rear, bringing affairs to an angle of about forty-five degrees, so that one must hold on by the horns of the saddle, or else fare worse; but before there was time to consider of this, up he came in front also, and so, speedily attaining his full altitude, things were horizontalized and rendered satisfactory. Shortly after, in a long straggling line, we were traveling on the desert. After a ride of a couple of hours, the tents appeared, marked against the southern sky, and soon we were welcomed into camp at the Wells of Moses.

In about an hour after our arrival, dinner came on. But who shall attempt to describe these repasts? Those experiences suggest the doubt whether the temptation of poor Esau when exposed to the flavor of Jacob's pottage will ever be appreciated by occidentals, unless they come to the Arabian desert. "Give me soup or I die; what is my birth-right, what is my life, compared with the pottage?" Whatever our opinion of that transaction, we can now at least fully understand it. Hour after hour passed away at the table. The incidents of the day were discussed, thoughts were sent far off to that distant world where our friends are, and where we once were, journals were written up, social prayer to the great Protector of all, a single sleep, and lo! morning had come; we were strong again and ready for another day.—*Extracts from "The Arabian Desert" in the Congregational Review.*

Going Away to School.

It was settled, then, that I should go to Phillips Academy, and preparations were made that I might join the school at the beginning of the autumn.

In due time I took my departure in the old carriage, a little modernized from the pattern of my Lady Bountiful's, and we jogged soberly along—kind parents and slightly nostalgic boy—towards the seat of learning, some twenty miles away. Up the old West Cambridge road, now North Avenue; past Davenport's tavern, with its sheltering tree and swinging sign; past the old powder house, looking like a colossal conical ball set on end; past the old Tidd House, one of the finest ante-revolutionary mansions; past Miss Swan's great square boarding school, where the music of girlish laughter was ringing through the windy corridors; so on to Stoneham, town of the bright lake, then darkened with the recent memory of the barbarous murder done by its lonely shore; through pleasant Reading, with its oddly named village centres—"Trapelo," "Readinwoodeend." as rustic speech had it, and the rest; through Wilmington, then renowned for its hops; so at last into the borders of the academic town.

It was a shallow, two-story white house before which we stopped, just at the entrance of the central village, the residence of a very worthy professor in the theological seminary—learned, amiable, exemplary, but thought by certain experts to be a little questionable in the matter of homoousianism, or some such doctrine. There was a great rock that showed its round back in the narrow front yard. It looked cold and hard; but it hinted firmness and indifference to the sentiments fast struggling to get uppermost in my youthful bosom, for I was not too old for homesickness—who is? The carriage and my fond companions had to leave me at last. I saw it go down the declivity that sloped southward, then climb the next ascent, then sink until the window in the back of it disappeared like an eye that shuts, and leaves the world dark to some widowed heart.

Sea-sickness and home-sickness are very hard to deal with by any other remedy but time. Mine was not a bad case, but it excited sympathy. There was an ancient, faded old lady in the house, very kindly, but very deaf, rustling about in dark autumnal foliage of silk or other murmurous fabric, somewhat given to snuff, but a very worthy gentlewoman of the poor-relation variety. She comforted me, I well remember, but not with apples, and stayed me, but not with flagons. She went in her benevolence, and taking a blue and white soda-powder, mingled the same in water, and encouraged me to drink the result. It might be a specific for sea-sickness, but it was not for homesickness. The *fiz* was a mockery, and the saline refrigerant struck a colder chill to my despondent heart. I did not disgrace myself, however, and a few days cured me, as a week on the water often cures sea-sickness.

—*Oliver Wendell Holmes, in Atlantic Monthly.*

Revivalists.

The *National Baptist*, in a review of a book written by Rev. A. B. Earle, the revivalist, expresses its opposition to this class of preachers in the following rather severe language:

Our objections to these professional revivalists, in addition to their entire want of New Testament authority, may be briefly stated. They put dishonor on the pastoral office, and on the ordinary means of grace. They teach, by precept and example, that the great purpose of the Church's existence is the "conversion of souls," and the comparison of the fruitfulness of their labors with the result of the pastor's labors for a series of years is always to the disparagement and humiliation of the pastor. Mr. Earle distinctly says in his book, more than once, that the reason why pastors are not as successful as he has been in winning souls is because he has more faith and is more faithful, and these men do not hesitate to talk in this way in the presence of those whom they thus charge with delinquency. They often go further, and insist that these delinquents shall make confession of their sinfulness and unfaithfulness before their self-constituted confessor, the revivalist, and receive his prayers and benedictions. Now no pastor, who is at all fit for his place, can submit to such treatment without gratuitously humiliating himself before his people, degrading his office, and doing dishonor to the Master who has committed to him a great and responsible trust. God has given to the pastor an office and a work above all others in the Church, and has appointed the pastor's preaching and other labors as the great instrumentality for the conversion and sanctification of men. The pastor's principal work is the instruction and edification of the Church, and from this, with the Church's co-operation, comes inevitably the ingathering of others from the world. The theory of the revivalist is the reverse of this, and is destructive of right views and of right action, as touching the position of the pastor and the work of the Church. Who can tell how many faithful and efficient pastors have been driven from their fields, as part of the results of most successful and blessed revivals?"

Printing one Thousand Years Ago.

An extraordinary discovery has been made of a press in India. When Warren Hastings was Governor-General of India, he observed that in the district of Berares, a little below the surface of the earth, is to be found a stratum of a kind of fibrous woolly substance of various thicknesses, in horizontal layers. Major Roebuck, informed of this, went out to a spot where an excavation had been made displaying this most singular phenomenon. In digging somewhat deeper for the purpose of further research, they laid open a vault, which on further

examination, proved to be of some size, and to their astonishment they found a kind of printing press set up in a vault, and on it movable types placed as if ready for printing. Every inquiry was set on foot to ascertain the probable period at which such an instrument could have been placed there, for it was evidently not of modern origin, and from all the Major could collect it appeared probable that the press had remained in a state in which it was found for at least one thousand years. We believe the worthy Major, on his return to England, presented one of the learned associations with a memoir containing many curious speculations on the subject. Paper we know to have been manufactured in the East many centuries before we had any knowledge of it, and we have many reasons to think that the Chinese had been acquainted with the mode of printing they now employ, many years before Faust and Guttenburg invented it in Europe. It certainly does no credit to the inventive genius of the Romans to know that, while they approached so near as to engrave in style not to be equalled in the present age on gems and stones, and of course the taking of impressions of them, they should have remained ignorant of the art which has bestowed so many blessings on mankind.

LOST HOURS.—One person rises in the morning at half-past nine, another at six. If each live to be 50 years old, the one will have enjoyed 63,875 hours, or 2,661 days more than the other. Let us suppose that there are throughout Great Britain 1,500,000 persons who rise at a quarter past nine, or later; of these, perhaps 950,000 would if they rose at six, be usefully employed. At this rate, 56,346,875,000 hours, or 6,432,291 years of individual improvement are lost to society every half century. This is supposing that these 950,000 get up at a quarter past nine whereas thousands do not leave their beds till eleven or twelve. All this time is uninterrupted day, and composed of hours in which the intellect is far clearer and more fit for study than the rest of the day. It must be remembered, too, that nothing conduces more to health, and consequently to longevity, than early rising. Suppose, out of the above number of persons, 500,000 should live four years longer than they otherwise would have done, viz: 54 years instead of 50, according to the ratio above, here are 2,000,000 more years of actual existence utterly wasted.

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The California State Agricultural Fair, of 1867, awarded a Diploma to the author of this work, and also the San Joaquin Valley Agricultural Fair, at the same season.

OPINIONS OF THE PRESS.

The following are brief extracts fron some of the elaborate notices of this work:

The San Francisco *Daily Evening Bulletin* says:—"The book contains a choice collection of the best foreign and native varieties of the grape cultivation in California especially, as well as at the East. The many excellent works on Grape Culture in the Atlantic States are of little or no value in California, where an entirely different system and practice are necessary in vine growing and wine-making. This Hand-Book is intended to supply this deficiency. The author has taken great pains to investigate this subject, and to aid in the improvement of viniculture in California. Its appearance is timely, and it can hardly fail to meet a large and ready sale. It is attractively printed and elegantly bound."

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"HYATT'S GRAPE CULTURE.—We have received from the publishers, H. H. Bancroft & Co., San Francisco, a copy of this interesting and valuable work—a work greatly needed on this coast, and which every grape-grower should purchase. We sent it to a gentleman well known in this community, for his examination—a gentleman familiar with the subject, and largely engaged in the culture of the grape. He gives it the following cordial endorsement, and his endorsement ought to secure it a large sale:

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S. F. Daily Dramatic Chronicle: "The book is emphatically a California production, being written by T. HART HYATT, of this city, editor of the *Rural Home Journal*, and bearing the imprint, San Francisco: H. H. Bancroft & Co. It contains a large amount of valuable information, and should be in the possession of every vine-grower and wine manufacturer in the State. The usefulness of the volume, and its convenience for reference, are very much enhanced by a full and carefully prepared index."

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Locon (Ind.) Home Journal: "This work is most *apropos*. It comes just as thousands, without any practical knowledge of the business, having planted vineyards, find themselves destitute of that information their intelligent care demands. All over the country this interest is growing, and probably the time is not distant when America will produce more, if not better, wines than any country in the world. The author, MR. THOMAS HART HYATT, is an enthusiast on the subject upon which he writes so pleasantly, and his book embodies just what every grape-grower would like to know—what every one must know, to cultivate the vine successfully."

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The Occident.

San Francisco, Saturday, January 23, 1869.

IMPERFECTIONS.

Some persons seem to gain no advantage from a review of their mistakes, or errors, from self-examination in general, except as it gives them occasion for self-humiliation and distress. They bring up all they can remember of the past, and sit down before it and weep. Oh! how sinful they have been! How grievously they have wandered from God! How they deserve His frown! If any one tries to lift the cloud they gather around themselves, and let in the rays of comfort and hope which come from the promises of God, they say: "Oh! no. I am not worthy to have any light, or happiness, or good. I have so greatly sinned!" and they gather the closer around them the gloom of self-condemnation. Now, these persons are sincere, they feel all they say, but they sadly belie the religion they think they honor by such exclusion of its blessings. We ought to have a just sense of our guilt, but the only object of this is that being penitent, we may be pardoned, and lose the burden. We ought to review the past, but the only profit from examination is, that we may be made wiser and more useful for the time to come. These perpetual, unbroken clouds, under which some Christians walk and weep, are a dishonor to their Lord, and of no value to any one.

There are others, who seem to think that the advantage of such review of our imperfections is, that we are led thus constantly to magnify the grace of God, which has continued in us any measure of faith, and permitted us to retain any hope that we are His children. They are ever sitting still, extolling the amazing forbearance of the Holy Spirit, the infinite love of Jesus, and they make their experience of pardon and restoration no more than the food for their reflection on God's mercy. But, our whole duty is not that we adore the grace that saves us, delightful and natural as is this expression of our thanks. This will not be the whole of our duty in Heaven; much less is it while we are surrounded by the responsibilities and obligations of our earthly life. We are to make one expression of our gratitude in our interest for others, and the chief object in a review of our experience should be that we may make it of profit to those exposed to like temptations, or evils. If you see one in the Slough of Despond, where you sank down, go and tell him how, and at what point, you came out upon firm land again. If you see one mourning in the dungeon of the Giant Despair, go and give him the keys by which you was able to make your escape. If you see one struggling in conflict with Apollyon, bleeding, exhausted, ready to fall, hasten to him, and tell him how you resisted, or on account of what you fell, and help him that he may conquer, being made wise by your failure. If you see one wandering into wrong paths, go take him by the hand; tell him you have been over all this ground, and know all its dangers, and persuade him, through a recital of your experience, to come back with you to the ways of obedience and peace. If you see one trying to be faithful, standing up manfully against Satan, shunning evil, loving good, encourage him by showing both what you gained by like efforts, and what you lost when you ceased them. Thus, in view of all your own career, strengthen others, and know that by nothing do you more honor your Lord. The varied lives of Christians, in this way, may become a common stock of profit. We may erect way-marks along the road to success; we may place beacons to mark the spots where we have fallen; while, throughout our history, if we are sincere, though we are imperfect, we may be cheered by the truth that our Divine Redeemer will both pray for us and help us, that we may finally triumph, and be saved.

COMMUNION WITH GOD.

Affection awakens a desire for the presence and society of the object of regard. The loving family rejoice in social intercourse and a common interest. Friends seek each other, and delight in interchange of thoughts and emotions.

Of all emotions the religious are the strongest. This comports with the divine law, "Thou shalt love the Lord thy God with all thy heart and soul!" It agrees with experience. Other feelings of the heart pass through their phases with our mortal lives; have their youth, maturity, and old age. But the religious nature ever attains to a stronger capacity.

God also is an emotional Being. His natural universe is arranged in accordance with such a disposition; in beauty, sublimity, and terror. It is not more certain that there is a God, or that He possesses an intellect, than it is that he also possesses a moral character. "He is angry with the wicked every day." He loves His people also with passionate tenderness. "I have redeemed thee! I have called thee by thy name! Thou art mine! When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." But it was in the unspeakable gift of the Redeemer that this affection was most deeply displayed. "God so loved the world!"

These affections lead to desire for communion between God and His people. To accomplish it a divine unity has been formed between them. God sends His Holy Spirit to dwell with His people, and move them to holy exercises, and endow them with heavenly faith. Thus "quickened" (Eph. ii: 5), they discern, and accept, and embrace Him, and cling to Him as their life.

These emotions of the believer find utterance in all devotional exercises; in adoration and thanksgiving; in prayer and grateful meditation; in singing God's praise, and studying and setting forth His immeasurable perfections. It is a succession of such views, rolling in like never ceasing surges, that tunes the unwearied song of the seraphim.

This communion is a real intercourse with God. He reveals Himself—not miraculously, but in the mind and heart, as a glorious Presence full of infinite life and love. Sometimes the emotions thus awakened are almost overwhelming. I have heard it related of President Edwards, that upon a certain morning, when riding through a forest, his view of a present God became so vivid and delightful that, unable to continue on, he alighted from his horse and fell upon his knees. Scarcely a moment seemed to have elapsed in this ravishing interview, when, suddenly startled, he awoke to consciousness to find that the sun was already set. All the day had passed as an instant of time in that delicious communion with God.

I was once asked if there is a physical as well as an intellectual and emotional sensation in these exercises? It is probable that there is. In great joy in meeting a beloved friend, we are often sensible of a thrilling, pleasurable, nervous excitement, like the vibration of a harp string, throughout our frame; and it is certain that intimate communion with God fills all our being with delight. It satisfies the intellect, rejoices the heart, and affords a sense of beauty and glory, animating and cheering to every fibre of the sanctified nature.

Pythagoras dreamed of the harmonies of the universe. Plato argued the immortality of the soul from them. But neither heathen moralist nor Christian Prophet has yet attained to the measure of the believer's Oneness with God. "Eye hath not seen, nor ear heard, neither have entered into the heart of of man, the things which God hath prepared for them that love Him."

The Heathen among us.—XI. We must Support the Established Missions.

I do not wish to be understood, in anything I have written in reference to this subject, as desiring to lessen the respect, or weaken the confidence of our Christian people in the mission of the Presbyterian, and latterly of the Methodist Church, established among us. Nothing that we can do, no success that it is possible for us to achieve, will justify their abandonment. They are indispensible, and ought to be generously aided, greatly strengthened, and the number of regular missionaries increased. Our work cannot supercede theirs, but will aid and extend their usefulness.

There is very much of the missionary work that can only be done by the regular missionaries to the Chinese, familiar with their language, who devote all their time, talents, and energies to the duties of their office. There are many Chinese in mining and other camps, along the line of the railroad, and even larger numbers in our towns and cities, who are utterly ignorant of our language, never come in contact with us, and are therefore beyond the reach of any but missionaries.

Mission schools, however numerous, well organized and zealously conducted, cannot obviate the necessity for churches established specially for the Chinese, in which the services are conducted wholly in their own language. They will be the training school for the mission church, just as Sunday Schools are with us.

Instead of two missionaries to the Chinese on the Pacific, there ought to be at least from six to ten, representing our principal religious denominations. No one or two sects ought to monopolize this work, or be required to meet all the expense of carrying it on. It belongs to all, like our common Christianity, and is equally the duty of all of us. Our great anxiety ought not to be to make them Methodists, Presbyterians, Baptists, or Episcopalians, but Christians. Missionaries should be stationed at Sacramento, Stockton, Virginia City, and perhaps one or two other places, in addition to the two or three needed in San Francisco. At least two missionaries might be profitably employed in traveling through the interior of this and neighboring States, and visiting the Chinese in their mines and settlements.

It ought to be a matter of pride in the Christian people of the Pacific, to sustain our missionaries. It has been abundantly proven that we are not wanting in either wealth or liberality. There never was a better opportunity presented to us for the use of both. The wildest visionary in our churches here, never thought of sending missionaries to New York, to assist the Christians of that great city in laboring among the heathen of Five Points. Why is it not equally wrong for the Christians of New York to send and support missionaries to our heathen in Sacramento and Dupont streets?

We want all of these, missions, missionaries, churches, mission schools, and Christian employers faithful to their trust. When we have them, the heathen among us will be so environed and hemmed in with religious influences, that they cannot escape from them, but must surrender to the faith of Jesus. God speed that day. C.

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Dear young folks! In the book I wrote for you last year, called "Stories of the Gorilla Country," I said to you "*au revoir*;" that means good-bye till I come again.

I have come again to my publishers, who are also my good friends, and who have let me have my own way about the illustrations of this book; they have told me that you were pleased with the last book. Not only have they told me so, but many of you have said the same thing to me.

This was good news, for I delight to tell stories to young folks, and "Stories of the Gorilla Country" being the first book I ever wrote for you, I was delighted to hear of its success.

I felt quite happy when I learned that I had been able to interest you in what interested me, while traveling in far-distant countries.

I have taken my pen once more. I am going to lead you into the great forest of Equatorial Africa. I am going to try to make you travel with me in the wild country I have explored. I am going to bring you face to face with the gorilla, and lead you into the midst of the wild tribes of men I have discovered. I will tell you how they live, what queer superstitions they have, and what sort of people these poor savages are.

I shall tell you about snakes, leopards, elephants, hippopotami, and other wild beasts of the forest. About insects, wonderful ants, and many other curious things.

You will follow me in that great jungle; you will get lost in it; you will build your camp with me, and you will hunt with me; you will be hungry with me; you will have flies to plague you; you will have lots of adventures, and perhaps when you close this book you will shout, "What a glorious time we have had with our friend Paul!" I hope you will not only be amused, but that you will be also instructed.

I have written two large volumes—"Explorations in Equatorial Africa" and "Journey to Ashango Land"—for older people than yourselves, and I do not see why I should not write for young folks. Now let me lead you into that land of wonders, where no civilized man had ever trodden before me.

Sunshine and Shadow in New York.

There is no city on our Continent in which the contrasts suggested by this title of a book, written by Matthew Hale Smith, are more fully presented than in New York. The Sunshine there, seen in the personal character of some of the prominent citizens, in the magnificent institutions of education and benevolence, and religion, and in the agencies for good which send forth streams over the whole world that are there supported, is as brilliant as any sunshine that cheers and blesses mankind. And the Shadow, there, seen in the shameless vices of many who claim to be reputable, in the gilded palaces of wickedness, and in the dreadful effects of depravity in its worst and lowest forms which there abound, is as deep and fearful as any shadow that has ever fallen upon any dwellers in a civilized and Christian land. The design of the author, in the book before us is to bring his readers under both the sunshine and the shadow, for a time, chiefly that he may interest them in the work and render it popular, but also, we are willing to believe, that he may impress the inferences which are unavoidable while reading the descriptions and facts it contains. Mr. Smith has rare power in writing for the people, and he has themes in the range brought before him by his design which allow full play for it all. We are not surprised that the book is in great demand, and we trust that the diffusion of more sunshine than shadow, upon character and life, will be the result of its sale. It is published by J. B. Burr & Co., Hartford, and R. J. Trumbull & Co., San Francisco, and is sold only by those who canvass for subscribers.

Chart of the Great Earthquake of Oct. 21, '68.

R. J. Trumbull has published a work, in the form of a map, or chart, that will be valuable for reference respecting the principal facts that distinguished the great earthquake, whose terrors are still vividly in the minds of those who experienced them. Besides a narrative of these facts, it contains photographic representations of some of the buildings that were the most damaged in this city and vicinity, the sight of which, even now, causes one to shudder. To those who were witnesses of the commotion, there is no need of such demonstration that it was fearful, but others will gain some idea of the violence of the shock from these pictures. Not the least interesting feature of the chart is the list of prominent earthquakes in past times, of which there is any record, with a statement of the damages they occasioned. This work, also, is sold only by subscription, through the agents of R. J. Trumbull & Company.

LITERARY ITEMS.

Donate.—I need hardly say, I hope, to any reader of these articles, that this word is utterly abominable—one that any lover of simple English cannot hear with patience, and without offence. It has been formed by some presuming and ignorant person from donation, and is much such a word as vocate would be from vocation, orate from oration, or gradate from gradation; and this, when we have, give, present, grant, confer, endow, bequeath, devise, with which to express the act of transferring possession in all its possible varieties. The first of these will answer the purpose, in most cases, better than either of the others, and donation itself is not among our best words. If any man thinks that he and his gift are made to seem more imposing because the latter is called a donation which he donates, let him remember that when Antonio requires that the wealthy Shylock shall leave all he dies possessed of to Lorenzo and Jessica, he stipulates that "he do record a gift" of it, and that Portia, in consequence, says, "Clerk, draw a deed of gift;" and more, that the writers of the simplest and noblest English that has been written called the Omnipotent "the giver of every good and perfect gift."

—*R. Grant White.*

The Boston *Journal* says: We have lately heard this capital incident related, and can vouch for its authenticity: One day, when Miss Larcom happened to be on a visit to the family of John G. Whittier in Amesbury, a stranger, an admirer of the Quaker poet, knocked at the door of the cottage to pay his respects to the man whose works had for so many years afforded him special delight. As usual on such occasions, Whittier sat silent, while the visitor poured out his tribute of admiration and thanks. "The piece I like best of all your poems," said the gentleman, "is one, 'Hannah Binding Shoes;' that seems to me very beautiful." "Yes," rejoined Whittier immediately, "that is truly a very beautiful piece, and I agree with you in all the praise you can bestow upon it." The stranger looked surprised to hear the taciturn poet warm up at such a rate over one of his own poems, when Whittier added, in his own sly and quiet manner: "But let me introduce you to the author of that poem, Miss Lucy Larcom, the lady sitting opposite you."

Speaking of much of the current criticism of Shakespeare, which finds all knowledge and all philosophies shadowed forth in this "myriad-minded" bard, Mr. Robertson finely says in one of his letters; "Such critics do with Shakespeare just as Swedenborg did with the Bible,—inform it with themselves and their own sentiments and philosophy; or, as the wolf did with Baron Munchausen's horse, began at his tail and ate into him until the Baron drove the wolf home harnessed in the skin of the horse."

A Mohammedan's Idea of the World.—The map in common use among the learned in India was prepared by an educated Mussulman. India is represented as covering one-third of the globe, China another third, Arabia and other Mohammedan countries nearly the whole of the remaining third. England, Scotland, Ireland, Norway, Sweden and Denmark are crowded in the north-west corner, and represented by a territory smaller than Iceland. South of these, Africa is exhibited as a small island, of which *America* is one of the principal towns.

—Chicago has two weekly papers devoted to the cause of woman. One of them—the oldest—is *The Sorosis*, which rather avoids the question of suffrage, and makes prominent such subjects as the employment and social elevation of the sex. The other is *The Chicago Sorosis*, which contends stoutly for suffrage as a fundamental right, indispensable to the welfare of the sex.

The Boston Latin School is the oldest educational institution in the country, having been founded 233 years ago, three years before Harvard College. It has graduated many celebrated men, among others John Hancock and five of his fellow signers of the Declaration of Independence.

An orator, in a recent speech, used the quotation: "*Ubi Libertas, ibi Patria.*" A short-hand reporter "took him" all right, but in writting out the notes made him say: "You be Libertas, I be Patria," and thus it was printed.

Mr. Dickens has announced that he shall not write another extended work of fiction.

Educational.

Schoolmasters as Professors.

A professor, strictly speaking, is one who has mastered some science and devotes himself exclusively to it. He keeps abreast of its literature. He adds, by discovery, to its facts and laws. He has a right to add new names to its terminology. Under this definition it is scarcely possible for an all-day and every-day teacher to be a professor. His time, which would otherwise be consumed in mastering one science, is occupied in teaching many. Of each of these he is, properly speaking, only an amateur. As such he is fully competent to instruct tyros; but would be a learner only in the presence of a true professor. At the same time, it may easily happen that the most laborious schoolmaster may perform at times the highest functions of a professor. Nothing prevents that he should even discover great principles. Other amateurs have done so, and why may not he? Goethe was only an amateur botanist, but

in that science he brought to light one of the grandest laws. The record of history is that "it was reserved for the first of Germans, the poet Goethe, to effect the last great revolution that the ideas of botanists have undergone." He demonstrated that the floral organs are all modifications of the leaf; "the branch being a contracted leaf, the calyx and corolla a combination of several, the stamens contracted and colored leaves in a state of disintegration, and the pistils leaves rolled up according to certain laws." (*Figuier.*) In like manner analogy suggests that the teacher may possibly be an observer of new facts. Other men, not strictly professors, have increased the sum of human knowledge by new phenomena observed, and so may he. The first observer of a transit of Venus was not a professor, but a clergyman. "Kepler did not anticipate it, and so the honor both of predicting and of observing it rests with a young English amateur, Jeremiah Horrox, of Hoole." (*Chambers.*) So with the polarization of light. It was not a member of the Institute, but a French officer, Malus, who while "looking through a piece of crystal at the image of the sun reflected from the windows of the Luxembourg," made those happy observations which led to our better knowledge of the above subject. He was not only a military man by profession, but he received promotion in that profession as a reward for his discovery.

But there is another function, belonging more to professors, which the teacher is sometimes almost forced to attempt. This is the business of naming. Required to convey the facts and principles of science to young minds, the teacher soon feels most keenly any defects in the terms of those sciences. If those terms are inadequate, or unhappy, no one will feel it sooner than he who is obliged to make them the vehicle of ideas to uninstructed minds. And this will lead to attempts, and suggestions in the way of improvement. Thus, Beckwith, of Oakland, proposes to his classes a beautiful change in the naming of the English tenses. The common method is to apply the name *perfect* to any action completed at, or before, some given moment. Thus a thing done just at or before the present moment is called *present-perfect*; before a past moment, *past-perfect*; and before a future moment, *future-perfect*. He suggests the better word *prior*, to convey the same idea; and would call the above tenses, *prior-present*, *prior-past*, and *prior-future*. Thus, either from analogy or actual example, it appears that the teacher, although only an amateur in science, may yet incidentally both discover and name quite as happily as the most devoted professor. O. R. C.

Personal.

REV. MR. BALLAGH, who has worked for many years as a missionary in Japan, in behalf of the Reformed Church Board of Missions, is now in this city on his way to the East. He delivered a very instructive discourse on the subject of "Missionary Work in Japan," at the First Presbyterian Church last Sunday evening.

REV. J. A. SKINNER, formerly pastor of the Presbyterian Church at Stockton, is now on his way to this past from the East. He has been commissioned by the Board of Domestic Missions as missionary to Arizona. This is a field of great importance, and one for which Mr. Skinner is admirably fitted.

MR. W. BOGGS has purchased the *Mendocino Herald*, Mr. BUDD retiring.

REV. JOHN EDWARDS, pastor of the Presbyterian Church at Visalia, writes that his house was invaded on New Year's eve by a surprise party, who left holiday gifts of cash and other good things to the amount of $135.

REV. L. HAMILTON, says the *Pacific*, is about publishing a volume of sermons concerning the theological teaching of which so much discussion has arisen, together with his statement before the Presbytery and Synod.

REV. F. DILLON EAGAN, Rector of St. James Church in this city, has been requested by the Trustees to resign. Some very serious charges are made against him.

REV. M. C. BRIGGS, D.D., will preach at Napa on the 24th, on the occasion of the consecration of the M. E. Church, of which REV. J. L. TREFFREN is pastor.

REV. STEPHEN RILEY, from Oregon, and REV. MR. SATTERFIELD, from Clear Lake, have recently moved to Visalia, and will establish Baptist Churches at once.

REV. ROBERT LOWRIE, assistant rector of Trinity Church, has gone East to remain. REV. C. B. WYATT, the rector, has returned and resumed his labors.

REV. CHAS. G. AMES, of Santa Cruz, delivered the seventh lecture of the Y. M. C. A. course on Tuesday evening; subject: "Good Society."

REV. MR. RAYNOR, Post Chaplain, has collected money from the people of Sitka sufficient to pay for the Lutheran Church at that place.

MR. J. W. NYE was elected on the 8th inst. Superintendent of the Sabbath School connected with the Central M. E. Church.

MR. S. F. GILCHRIST, City Attorney of Oakland, was knocked down and robbed in the street on Saturday evening last.

REV. MR. ROUSE has been seriously ill at Benicia.

THE fame of the celebrated PLANTATION BITTERS has no parallel in the history of Medicine. The thousands upon thousands of bottles that are made and sold daily is but proof positive of their wonderful virtues. Thousands of certificates can be produced showing the efficacy and certainty of the cures which they effect, and the Medical Fraternity, usually so jealous of anything which causes persons to think and doctor for themselves, are compelled to acknowledge its efficacy and wonderful virtues, and prescribe it for those who seek their advice. They are sold by all our druggists.

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The Nerve and Bone Liniment was originated by Geo. M. Allen, in the year 1834, and has lived entirely on its own merits without the aid of advertisements; but owing to the many counterfeit and worthless articles called Nerve and Bone Liniment, now upon the market, has induced the proprietors to advertise it. Many certificates of leading citizens who have used and constantly keep it in their houses, as a great family remedy, could be added to the advertisement, but knowing the many virtues of Allen's Nerve and Bone Liniment, and that one application will satisfy any one of its beneficial effects, deem it unnecessary to bring the certificates before the public. Allen's Nerve and Bone Liniment does not effect a cure in a minute, but acts upon the Nerve and the Bone of the patient by its penetrating properties, when used according to the directions on each bottle, and gives new strength to the parts affected, and thus acts as an agent in helping nature to restore the diseased parts to health. It is also invaluable in all diseases of horses.

Be sure to call for Allen's original and genuine Nerve and Bone Liniment, all others are worthless counterfeits, and should not be tolerated by the public.

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Early Pruning of Grape Vines.

Our vine-dressers are already commencing the work of pruning. In many cases, owing to high wages and to the difficulty of obtaining skilled labor, the owners of vineyards are compelled to work at unseasonable periods. But, when practicable, the work of pruning should be deferred till February. If the canes are shortened earlier, there is risk that the warm sun in that month will cause the abundant sap in the vigorous stock to flow, thus starting the vine into leaf, and exposing the fruit buds to destruction from late frosts. The mission grape is much hardier than other varieties, and bears early pruning better. The Muscats, Hamburgs, and native American varieties should not be touched till the middle of next month. We notice that in some cases cultivators are shortening the canes excessively, in hopes of obtaining larger bunches of fruit. I think this is an error. On the contrary, the wood grows large and strong and impoverishes the clusters. S. W.

Developing our Resources—The Olive.

We are rather partial—are the people of this section of country—to talking of our great material resources, and of "developing the resources of our country." It is doubtless an excellent thing to live in a section of country which is, *par excellence*, the agricultural country, possessing the fructifying powers of both temperate and tropical climes. We are used to hearing a good deal said in praise of this land of ours—this land of the orange, the lemon, the olive, etc., etc. Now, we wish to say just a word about the latter "resource," the olive. We have said something from time to time about planting the olive. Let us hear a word of experience from those who have olives planted, and hear how they turn out as a crop—as a remunerative industry—as a "resource" of the country. We will, in this instance, take the Mission of San Fernando, the property of Don Andres Pico, and hear what he has to tell about the cultivation of the olive. Well, the Mission of San Fernando, as we all know, has a most magnificent grove of olives. The trees are large—were planted by the Fathers; consequently are in full bearing, and yield abundantly. It ought to be a profitable crop; it costs absolutely nothing to cultivate; the trees are bordering on the tablon of the vineyard. There is nothing to do but to gather the fruit and crush it. That is very easily said, and not very difficult to do. Yet, what is the fact—the melancholy fact? It is this: that from the high price of labor, the olives, abundant and rich as they are, cannot be gathered; cannot be made into either pickles or oil; and have to be left hanging on the trees, till they rot and fall off. Such is the condition of the labor market that it will cost more to gather the oil than the oil, when manufactured, will bring in the market. The consequence is, there has been made this year, at San Fernando, about a hundred gallons of olive oil, instead of thousands, which could have been made were labor available.

This is a very plain, simple fact. It is a pregnant fact. It speaks for itself. We are told to plant a certain kind of crop; yet, when the crop has been planted, and, through long, weary years, has grown to perfection, we find it will cost more to gather it than the fruit and the product of the labor will yield in the market.

There are those political economists who tell us that the rates of labor must be increased—that they must be raised at least twenty per cent. Starting out on a scale established by a placer mining basis, successful and remunerative beyond anything the world had ever experienced, we are told agriculture must pay the same scale of wages, or the produce of the earth be left to rot where it grows.

—*Los Angeles Star.*

Why Americans Hate Farming.

I think no one can read that splendid prose-poem, Guyot's Earth and Man, wherein he characterizes the position and products of the American continents, without feeling that they ought to be the food producers of the world. They are the seat, he says, of excessive vegetable, as the continents of the Eastern hemisphere are of the noblest animal, development. Let us, then, rather set ourselves to carry out the grand design of Nature than to go against it. I am tired of the stories about Western farmers burning their corn. Let the dry-goods clerks be set to work on the railroads and canals to bring it to the seaboard, then. With butter at 60 cents, and beefsteak at 40 cents a pound, and flour at $18 a barrel, as they are in Boston at this present writing, (May, 1868), it is absurd to say that we are producing enough for home consumption and for exportation too. Many a poor family have given up butter and sugar, and juicy meat within these last eight years. The fact that a paper dollar is but two-thirds of a gold dollar cannot account for provisions being two or three times their former price. No, the real trouble is that the American hates farming and loves trading, partly because he is physically undeveloped, and therefore physically lazy; partly because farming is lonely and stupid, and without any of the stimulus of human companionship to which his childhood at the district school accustoms him; partly because at that school he got no knowledge nor love of nature, but only the trading ideas instilled by six years of drill in the dollar-cent examples of the arithmetic; and last, though not least, because farming kills his wife, takes all the bloom, flesh, and vitality away from her at 40. Very often, even if she can afford one, she cannot get a servant; so that she is in truth, next to an Indian squaw, the greatest drudge on the American continent.

—*Atlantic Monthly.*

Steaming Food for Stock.

I had intended to give a detailed account of experiments made by myself 20 years ago, which have been corroborated by others since, who have practiced steaming and cooking food for stock, but am compelled for want of room to omit it. The saving was a little over 40 per cent. in ground corn, 35 per cent. on hay, and 43 per cent. on corn fodder. There is a great variety of cheap steaming and cooking apparatus; but as I decline in any way advertising any manufacturers, would refer readers desiring anything in that line, to our agricultural dealers. The investment will pay the expense the first season. One who has had ample experience in steaming food for stock, says the advantages are:

1st. It renders mouldy hay, straw, etc., palatable and satisfactory to the animals.

2d. It enables the feeder to mix different qualities of food, hay and straw, good and poor hay, etc., rendering it all palatable, softening the hard, tough fibres, and thus enabling the farmer to save all.

3d. It improves the manure, rendering it all ready for use.

4th. It will cure incipient heaves in horses, and has a remarkable effect upon horses with a sudden cold and constipation, and keeps all animals more healthy.

5th. It improves the appearance of all animals at once, and fattens them in much less time. 6th. It saves at least one-third of the food—two bushels of cooked hay will satisfy cows as well as three bushels of uncooked.

How Much—How much better is your farm than it was a year ago? How much better are your implements? How much more lovely have you made your home, by the planting of trees and shrubs? How much have you added to the value of your property, by the planting of orchard trees and the small fruits? How much better is your stock of horses, of sheep, of cattle? How much of error have you discovered in your mode of treatment of the different crops you have grown? How much have you learned from your neighbors, from your agricultural papers, from your experience in relation to your farm operations? How much have you done to aid your wife and daughters in their household duties, by furnishing them with improved household utensils, and the better location and arrangement of wells, cisterns, walks, woodpiles, cellars and dairy rooms? How much of kindness and charity have you exercised toward the needy and the helpless? How much better husband, father, brother, man are you than you were one year ago? Now is the time to reflect upon all these things.

—*Prairie Farmer.*

The Sophomore Class of the Agricultural College at Amherst recently put in practice a degree of agricultural science by husking 450 bushels of corn in one afternoon. The estimated products of the College farm this year are: Hay 200 tons; oats, 300 bushels; rye, 100 bushels; potatoes, 500 bushels; shelled corn, 1,200 bushels; besides a good supply of garden vegetables.

WEEKLY MARKET REPORT.

Wednesday, January 20, 1869.

Flour—Sales of 400 bbls Benicia Extra and XX, in jobbing lots, $5 50@5 62½. We quote local brands as follows: Superfine, in sks, ℔ 196 lbs, $4 75@4 87½. Extra in sks, $5 75@$5 87½.

Wheat—Sales include 600 sks fair shipping, $1 70; 1,000 sks good do, 1 75 ℔ 100 lbs.

Barley—Sales of 250 sks feed, slightly stained, $2 12½; 300 sks bright coast feed, $2 20. Market quiet at $2 20@ $2 25 for feed, and $2 30@2 35 ℔ 100 lbs for brewing.

Oats—Sales of 700 sks good California at $2 20; 100 sks do, $2 20; 400 sks do, $2 20; 400 sks fair do, $2 12½; quotable at $2 15@2 25; 300 sks Oregon choice, for seed, $2 35; quotable at $2 20@2 36 ℔ 100 lbs.

Corn—100 sks Yellow, slightly wet, $1 62½; 250 sks Yellow and White, in lots, at $1 90@2 for Yellow and $2 12½ @$2 25 ℔ 100 lbs for White.

Potatoes—Sale of 500 sks ordinary Bodega, 55c; 300 sks good do, 70c. Humboldts are quoted at 75@85c, and Pigeon Point, 90@95c ℔ 100 lbs.

Onions—Sales of 100 sks Yellow, in lots, $2 75 ℔ 100 pounds.

Beans—Since last Wednesday, jobbing rates for first quality have been advanced 1@2c ℔ lb all round. We quote as follows: Bayo, 5½c; Butter, 6¼c; Pea, 8c; small White, 7½c; Pink, 5c; Red, 3½@4c ℔ lb.

Rye—Last sale of Oregon was at $3 50; quotable at $3 50@3 75 ℔ 100 lbs.

Buckwheat—Small sales at $3 ℔ 100 lbs.

Mustard Seed—Good California Red is nominal at 3c, and 4½@5c ℔ lb for English White.

Flax Seed.—The local mill continues to pay c ℔ lb for a good article.

Middlings—Feed descriptions sell at $28@3:, and fine from $35@37 50. At the close, 40 tons choice Oegon fine, $35 ℔ ton.

Oil Cake Meal—In moderate request at $35℔ ton.

Bran—The market is hardly so firm, though the mill price continues to be $22 50 ℔ ton.

Hay—330 bales oat, per Rosalia, $18; quotble as to range at $12@20. At the close, 400 bales oat, $15; 120 bales common, per Salinas, $12 50 ℔ ton.

Hops—Nominal at 25@30c ℔ lb for California.

Dairy Products—California fresh roll Butter is active at 45@50c, and Eastern firkin 40@42½c for jobbng lots; Cheese, 19@20c for California, and Eastern, 18@2c ℔ lb. Eggs, 37½@42½c as extremes, the medium quotatin being 39c; Oregon Eggs, 27½@30c ℔ doz.

Poultry—Live Turkeys are quoted at 16@17c, and dressed do, 18@20c ℔ lb; Hens and Roosters, $7@7 50; Spring Chickens $5@6; Ducks, $6@7; Geese, $12@15; Quail, $1 @1 25 per dozen.

Provisions—Bacon jobbing at 14c for California smoked; Oregon do, 14½c; California Hams, 14½@16c; Oregon do, 15@16c; California Lard, 12½@13½c. At the close, 30 kegs Oregon 11½c ℔ lb.

Wool—The stock is nearly exhausted; clean grads are quotable at 18@19c; burry at 18@15c ℔ lb.

Hides—California Dry are quoted at 15@15½c, with sales of 1,500 since last Wednesday within the range; salted, 7c@ 7½c ℔ pound. The 500 Mexican received by the last steamer will be shipped to New York on owner's account.

Tallow—Fair to choice Beef is quoted at 7¾@8½c ℔ lb, with sales for the week of 20,000 lbs Good Beef at 8c ℔ lb.

Ripe Fruit—Of the 2,700 boxes Oregon Apples, per Continental, only 119 boxes inferior sold yesterday at 75c; balance will be offered this afternoon.

San Francisco Cattle Market.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 11@12½c ℔ lb.
do 2d do 10@11c ℔ lb.
do 3d do 8@10c lb lb.

Veal—Is very scarce at 12@14c for first quality, and 10c @12c ℔ lb for second quality.

Mutton—First quality, 9@10c; second quality, @9c ℔ pound.

Lamb—Scarce. Sheep, lamb-dressed, sell at 10℔ lb.

Pork—Undressed, 5½@6c; dressed, 7¼@9c ℔ ., as extremes, with 8@8½c lb lb as medium quotations f milk or grain fed.

—*S. FBulletin.*

MINING.

The Production of Copper.

Useful, in a thousand ways, for common practical purposes, as well as for coinage and ornament, and so employed from the earliest ages, copper is one of the most valuable of all the mineral products of the earth. At one time it nearly attained the rank of a "precious metal," and there is good reason to believe that it is yet to play a part in chemical combinations that will exalt it to a new and remarkable position.

In order to see how little there is of this metal, compared with others in common use, let us see the best tables we can find setting forth the copper production in the year 1866—the nearest date for which we can procure a full compilation of the figures. England yielded only 11,153 tons, owing to the rapid impoverishment of the Cornwall mines. She exports annually from 28,000 to 30,000 tons, but this amount covers the product of South America, Cuba, etc., worked over in her own furnaces, the admixture of these with her own ores being indispensable for certain purposes. Russia yielded but 5,600 tons, and Sweden and Norway 2,850. Germany produced 8,700 tons, of which Austria contributed 3,775; Prussia, 3,500; Saxony, 370; Hanover, 200; Hesse and Nassau, 355; and the other small States 500 tons. Some statistical accounts put the German total at 11,000 tons, but this includes foreign ores imported from America, Great Britain, and elsewhere, *via* Hamburg and Bremen, and reshipped. France gives 2,501 and Belgium 1,825 tons, a great part of which, however, includes fine copper imported from Chili to be worked over, and block copper for refining from England. France really fines out only about 100 tons of her own.

Spain yielded 975 tons; Italy and the coasts of Africa and the Mediteranean Sea, 850, and Turkey in Europe and Asia, 2,000 tons. The United States loom up with 14,445; the Argentine Republic has 1,095; New South Wales, 2,000; Australia, 2,250; Chili and Peru, 34,367; and Japan and China, 2,700 tons. Thus the grand total for all the countries named was 93,415 tons of copper in 1866, or an augmentation of 41,415 tons since 1846, when the total was only 52,000 tons. This very considerable increase has led to many fluctuations, ending in a gradual reduction of price, the rates being fixed by the English market.

The ton of refined copper which in 1816 was worth about $500 to $700, is now only worth about $390 to $420, after having gone as low as $350 in round numbers.

Experts are of the opinion that it may not be long ere we shall get good Chilian copper at from $320 to $360 in the European markets. It must be remembered that in the statistics above given for Chili, Australia, and the United States, and othes countries not European, the amount of argentiferous copper is not stated, since it is the object of special operations. On the other hand, about 5,000 tons must be deducted for the exportation ingot and black copper to France, Belgium, and the Germanic Empire. Therefore, allowing the deduction from the statement, and the probable addition for metal not stated, the entire production of copper is about 95,000 tons, or nearly twice as much as it was 25 years ago.

—*N. Y. Mercantile Journal.*

Why go to White Pine?

It is generally conceded that a man would be foolish to go to White Pine for the purpose of remaining through the winter. Are the inducements sufficient to influence men to go to the new district in the spring? That rich ore has been discovered no one will doubt, but its extent and value have not yet been demonstrated. No claim has been opened to any considerable depth, and no well defined ledge has yet been discovered. The large yields reported have come from one or two mines, and with this, all the wild excitement has sprung up. It must be remembered that to all new districts a certain class of men go who have no desire to invest in, or develop mines. They are aware of the excitement which generally follows new discoveries, and they go for the sole purpose of gambling in stocks. These are all interested in feeding the excitement because they know that the chances of selling high increase as the excitement increases.

The new district has not yet half the celebrity of Reese River, and the people flocked to that district by thousands, taking with them large sums of money. The Eastern capitalists contributed millions to open these mines, and yet at this time there is only a single ten-stamp mill in all the district in operation, while Nevada County has 72 mills. Had the money invested in Reese been spent in the development of mines in this county, the number of paying claims would have been doubled.

What inducements have working men to go to White Pine? They now get about $5 00 per day in the new district, and it is probable that wages will be lower in the spring. Of this amount it costs $3 00 to live. In this county the wages for miners are from $3 to $3 50, and they can board at $6 per week, or can live in cabins for about $4 50 per week. The difference in living in the two places is very great. Men could do better at $2 50 in this State than at $5 in White Pine, and they should consider well before leaving their comfortable homes for the new district. —*Nevada Transcript.*

MINERS' MEETING.—The citizens of Damascus, Humbug Canyon and vicinity met at Damascus on Saturday evening, January 3d, for the purpose of taking into consideration the best means of defending the rights of miners against the acts of the C. P. R. R. Co., in the matter of selling mineral land, situated at Green Valley in this county. The meeting appointed a committee of three for the purpose of corresponding with the miners of other districts and collecting funds to defend the case now pending in the Supreme Court. —*Stars and Stripes.*

TIMBUCTOO.—The Babb Mining Company has made a rich clean up from a portion of their flume. Tunnels are now in progress which will tap the old river bed where it is supposed the richest gravel lies. The future of the mines in this locality, of which the above is only one, is looking very favorable, and in the opinion of the *Marysville Appeal*, Yuba County bids fair to take the first rank among the mining counties of the State.

TREATING ORES BY ELECTRICITY.—F. L. A. Pioche and M. Noel have patented a process for the reduction of ores by electricity which is claimed by them as superior to any known method, and is well spoken of by experts. Whether the "process" will work on a large scale, as it seems to in the labratory, remains to be seen. It is said to be cheap and simple. —*Bulletin.*

THE AMERICAN MINING CLAIM.—The American mining claim at Sebastopol, has for several years been one of the leading gravel claims of the county. The yield has been regular and the amount about the same at each clean up. The last two runs made, have yielded as well as the preceding ones; the first being $12,000 and the last $14,000.

—*Nevada Transcript.*

EMPIRE MINE.—This famous mine, says the *National*, is now one of the best opened mines in the State. They are now down 900 feet, and have gone 52 feet on the ninth level which, when completed, will give backs enough for four years work, without sinking further. They will then have three new levels to work, 100 feet apart, and each of them 1,200 feet long.

MOKELUMNE.—The *Chronicle* states that mining has been resumed on the claims at Lower Rich Gulch. A fifth interest in Chapman, Hooper, & Co's quartz lead near Railroad Flat, has been sold for $3,000. New lodes have been discovered in this vicinity, and the miners are flocking in from all directions.

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The Unpopularity of Production.

Mr. Wells, the Revenue Commissioner, has, we believe, been more struck in the course of his investigations into the condition of American industry by the rapid decline in the quality of the skilled labor of the United States, than by almost any other fact; the cause being partly the eagerness of the better sort of young men to get into commerce, or some kind of employment in which the labor is clerical, or at all events is not, in the strict sense of the term, productive; and possibly to the growing disinclination of young men to submit to any course of training. An apprentice who has served out his full time in any handicraft, and has learned it thoroughly, is getting to be a rare bird. In some trades, shipbuilding for one, printing for another, he is almost unknown. Plenty of boys are apprentices in all trades, but hardly any remain apprenticed long enough to learn their business. Either they tire of the restraint and drudgery which meet the novice at the entrance to every calling, and go a-roving, the authority of the parents being now too weak to prevent them, or they find that they can readily get employment as journeymen long before they have attained real proficiency. The result is that the workshops swarm with inefficient workmen, who only half know their business, and only one-third *do* it, to the great detriment of their own character, the great diminution of the national production, and to the despair of employers. The shipbuilders ascribe a large proportion of the present depression in their business to the scarcity of good workmen, and they do not look very hopefully into the future, owing to the increasing scarcity of apprentices who show either the desire or intention to learn the trade thoroughly.

There are other agencies at work which have more to do with the drifting of young men into the towns than speculation. One is the degrading influence, from a social point of view, which foreign immigration has exerted, and is now exerting, in all kinds of manual employment. As the cheaper currency drives the dearer out of circulation, so the more ignorant and less exacting laborer, drives the better educated and more fastidious one out of the market. The popular theory that the better educated and more decent a workman is, the more wages he gets, and the more advantages he enjoys, is not true of workman *en masse*. What actually happens when a degraded class of laborers comes into competition with a better one is that, unless the difference between their work is enormous, the former underbids the latter, or makes the workshop and its associations so repulsive that the latter quit the field if they can find any place else to go to; and this is exactly what is happening in the United States. The flood of unpleasant foreign emigrants who are filling the factories and mines, with their low standard of living, their personal habits, their lower type of religious and moral feeling, have made most of the "haunts of industry" so disagreeable that the American mechanic, as he used to be known forty years ago, and as essayists and "magazinists" still write about him, is gradually disappearing, at least in the East. He has gone in battalions from New England, and is getting to be rarer and rarer everywhere, except in the character of a "boss."

Much the same causes are producing the same effects on farm labor. Into this field of industry Europe has poured an immense host of its poorer classes, and the native American is consequently eager and every year more eager, to escape from it, and the readiest way of escape is by taking to some kind of trade or clerk work.

It is not in human nature for a farm boy to live contentedly, and be satisfied with the dignity of husbandry, when he knows a lad who left the next farm a few short years before is living on the fat of the land in Fifth Avenue, or that another whom he remembers as a pedler in a small way, has become a first class speculator, and is filling the newspapers with the glory of his "operations."

Horace Greeley is incessantly advising farm boys who are on the farm to stay there and those who have come to the city to go back; but there is little use in his preaching as long as he spreads abroad the story of his own life, and the press keeps continually singing the praises of "self-made men." Every farm boy thinks he can "make himself," and flatters himself that he is a possible Horace Greeley. He knows the prizes of city life are numerous, and, this being the case, the fact that the failures are a hundred times more numerous does not deter him from trying his luck.

Education, too, has got somewhat ahead of the material civilization of the country. This is particularly true as regards the girls. Girls are now taught in a way, even in the common school, which would go far to fit them for "receiving" wits and beauties in New York or Boston, but which does a good deal to disqualify them for the only positions which in the present state of our civilization they are likely to hold, those of farmers' or mechanics' wives; hence the bad bread, the poor health, the small families, and the tremendous consumption of popular magazines and thrilling serial tales, and cheap pianos, and the enormous competition amongst female teachers. The young men are in a somewhat similar position, but, having more physical vigor, resist better. They do not become invalids, but they go clerking, trading, brokering, preaching, practicing law, or doctoring, anything, in short, but producing by the labor of their hands. There are probably few kind of labor on which the spread of education has told more unfavorably, strange to say, than farm labor. The life of the farmer is solitary in the extreme, and the spread of books and periodicals, instead of reconciling him to the solitude, is making it more intolerable to him.

Just as the burning of corn for fuel, in the West, of which we hear dismal stories once in seven years, is an indication that too many people there are engaged in farming and too few in manufacturing, so present prices of flour and beef, and of houses here in the cities, are indications that too many people are engaged in manufacturing, speculating, bartering, and that some of them will have to go back to the spade. This is the way Providence regulates the matter, and we suspect committees of Congress will find some difficulty in substituting a better one. We have little doubt that the prevalent disinclination of young men to learn handicrafts, or, in fact, to learn any business thoroughly, and the general disposition to roving and change, will be remedied somewhat after the same fashion. There is a glut of lawyers and clergymen, stump-speakers and brokers, clerks, shopmen, and small dealers, and there is a scarcity of all kinds of natural producers of commodities; and those who are engaged in the work of production are less skillful and less diligent, and less steady than they ought to be. But we believe we are safe in saying that there is no country in the world, and there has never been a time in the history of this country, in which such a career was opened to young men who choose to begin at the bottom of the ladder, and learn any industrial pursuit, or any work of production thoroughly, and stick to it faithfully, as is open to young men in the United States at this moment. Any boy of good education who chooses to go into a mill or workshop, and make himself master of any branch of industry, and determine to live by it, and stick to it, and make a profession of *thoroughness* and *fidelity*, may feel as sure of fortune and influence as it is ever permitted to mortals to feel. The very multitude of those who will not submit to drudgery, who love "gentility" and change, perfer jobbing and speculating to producing, make his triumph all the easier, because they make him the more remarkable by contrast, and the prizes which all the great fields of industry offer to such men are not only numerous but of enormous value. Parents and boys are beginning to find this out, and we have little doubt we shall see before long a tolerably general reaction in favor of steady industry.

—*Nation.*

Old Age.

Men have a right to old age. It is a part of the allotment of life, and belongs to every one. Men are defrauded of it if they do not possess it. They get so much less than the patrimony which God has provided for them. Sometimes men are deprived of it by the sins of their parents, or of their ancestors. This transmissive law, by which children are punished for the sins of their parents, is silent, is not sonorous; and yet it is more august and dreadful than Sinai when all in flames. Many children come into life, and the experienced eye pronounces it impossible for them to live many years. Parents weep at the strange providence and mysterious dealings of God, when there is neither strangeness nor mystery in it. Thousands and thousands are born who have no right to life, whose hold upon it is so brittle that that the wind shakes them, and they fall like untimely figs. Some are destroyed by accident, or in the discharge of duties which call them to sacrifice their life to the common weal. The greatest number, however, are deprived of a good old age by their own ignorance, or their own misconduct. Those that reach old age, often find it is a land of sorrow. Such is the spectacle that we witness in so many instances, that it is not strange that one desires not to grow old. One dreads to see gray hairs in poverty, in beggary, dependent upon a charity which is inconsistent as the tides. One shrinks from old age when it is full of pain, crippled, shrunk, helpless, hopeless, and heedless; and still more, when the reason wanes, and "childhood" is the gentle phase with which we cover up imbecility.

Now, old age was not designed to be mournful, but beautiful. Old age is part of a scheme in life which is divine and beautiful from beginning to end. It is the climax of a symphony which is beautiful in its inception, rolling on grandly, and terminating in beauty and pleasure. It is harmonious and admirable, according to the scheme of nature. The charms of infancy, the hope and spring of youth, the vigour and fruitfulness of mature manhood, the certainty and tranquil wisdom and peace of old age—all these go to constitute a true human life, with its beginning, middle and end—a glorious epic.

The end of summer is even more glorious than itself, or than its beginning in spring. October is, beyond all comparison, the crowning of the year; and the word of inspiration saith, "The hoary head is a crown of glory, if it be found in the way of righteousness." While a sturdy old man, who has corrupted his heart, and filled his life with vices, is a hideous spectacle, so on the other hand, a pure heart, a sweet nature, a generous and charitable soul, walking among the busy, mildly manifesting what are the fruits of a true piety, is at once a blessing and encouragement. There is nothing more beautiful than a virtuous, serene, happy old age; and such an old age belongs to every individual's life, if he only knows how to get it—how to build it.

—*Examiner and Chronicle.*

American Politeness.

We have undoubtedly, much whereof to glory. We can sing about our flag, tell the length of our rivers, enumerate our commerce—boast of what we are to be, and take to ourselves credit for being intelligent, keen, quick, and smart. We ask questions of everybody, on all subjects, and in all places—not as a matter of curiosity, as foreigners often suppose, but for the sake of information on any and all subjects. Asking questions is a part of life's education, and shut down this gate, and you stop our growth.

Among all the subjects of self adulation, there is one I have never heard insisted on. *We never lay claim to being a polite people*—unless it be that woman is everywhere treated with the highest respect. We are, by nature and education, cold and undemonstrative. Let any one return to this country after a long absence, feeling that he wants to embrace everybody, and how chilly the little denonstration he sees really appears to him! Let him enter the porch of one of our churches, a stranger, on a pleasant Sabbath morning, and he must stand and wait, nobody taking in the stranger til the whole congregation are seated, before the sexton dares take him to a seat, lest the owner thereof come in, and scowl at the stranger and chide the poor sexton. Or, if he has the temerity to enter the church, thinking to find hospitality, he finds all the congregation so devout and engaged in worship, that they can't possibly see him. Even the civilities of the street, the bow and smile, are revenues hard to collect. It sometimes seems as though the whole com-

munity had become near-sighted—it is so difficult to see an acquaintance in the street, and to some, I positively believe, it is a semi-trial to feel compelled to bow in the street. One would think we were on terms hardly speaking, we are so short and so gruff. And yet beneath all this, there is a deep stream of the kind and benevolent. It shows itself when distress comes upon us, when we are in real trouble, when human sympathy and kindness are most needed. It needs the hand of trouble or affliction to open the gate and let the waters of kindness flow, then we are—not demonstrative—but efficient to aid. The family whose house is burnt down, or whose home is invaded by sickness and death, experience all this, and are surprised to find how many streams of kindness flow in upon them.—*Congregationalist.*

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Family Reading.

From "The Sunshine of the Gods."

As a man that walks in the mist,
As one who gropes for the morning
Through lengthening chambers of twilight,
The souls of the poets wander
Restless, and dumb, and lost,
Till the Word, like a beam of morning,
Shivers the pregnant silence,
And the light of speech descends,
Like a tongue of the Pentecost!

Ah, moment not to be purchased,
Not to be won by prayers,
But given, lest one despair,
By the gods in wayward kindness,
Stay—thou art all too fair!
Hour of the dancing measures,
Sylph of the dew and rainbow,
Let us clutch thy shining hair!

For the mist is blown from the mind,
For the impotent yearning is over,
And the wings of the thoughts have power:
In the warmth and the glow creative
Existence mellows and ripens,
And a crowd of swift surprises
Sweetens the fortunate hour;
Till a shudder of rapture loosens
The tears that hang on the eyelids
Like a breeze-suspended shower,
With a sense of heavenly freshness
Blown from beyond the sunshine,
And the blood, like the sap of the roses,
Breaks into bud and flower.

—*Bayard Taylor, in the Atlantic Monthly.*

We Missed You.

We missed you on Wednesday evening. There were many there, but there was room for more. Many seats were vacant. We looked around for you, but did not see you. We wished to see you there to encourage others to come, who, on various pretexts, do not attend. They tell us they have not time to come, and say that when you stay away they may do so. We wished you there for your family's sake; they would come with you, but when you do not come, they do not. We thought, too, of all the younger people who would be encouraged by your example.

We wished to see you for our own sake. It is lonely to be in a prayer-meeting when only a small part of the congregation attend. We feel as if deserted. We felt the need of your sympathy and prayers. All that day we felt depressed in spirit, felt the need of the prayers of others, and we went to the place of prayer, but you were not there. We felt disappointed, and went home more depressed than before.

We missed you also because we had been thinking about you and praying for you. We observed that you are becoming very much engrossed in business, and we feared lest the cares of the world would choke the growth of the seed. We have thought that lately you did not manifest quite so much interest in the Sabbath service as formerly, and we felt concerned lest you might be growing careless. We have been thinking also of the great influence you could exert if thoroughly awakened to devote all your talents to the service of Christ, and have been praying that you might be quickened to do this. We therefore felt disappointed when we saw your seat vacant.

We think you would have enjoyed the meeting. The brethren who prayed seemed to pray so much from the heart, and to have so much real feeling for others, and such a real desire to enjoy more of God's Spirit. The remarks made were interesting, and just such as you like to hear. We know you would have felt yourself benefited by the meeting, and would have gone home rejoicing if you had been there. It would have been still more interesting if you had been there, and we would all have been so glad to have had you with us.

Will you come next Wednesday evening? We will be expecting you. —*United Presbyterian.*

What Family Government is.

It is not to watch children with a suspicious eye, to frown at the merry outbursts of innocent hilarity, to suppress their joyous laughter, and to mould them into melancholy little models of octogenarian gravity. And, when they have been in fault, it is not to simply punish them on account of the personal injury that you have chanced to suffer in consequence of their fault, while disobedience, unattended by inconvenience to yourself, passes without rebuke.

Nor is it to overwhelm the little culprit with angry words; to stun him with a deafening noise; to call him by hard names, which do not express his misdeeds; to load him with epithets which would be extravagance if appled to a fault of ten-fold enormity; or to declare with passionate vehemence, that he is the worst child in the world, and destined for the gallows.

But it is to watch anxiously for the first risings of sin, and to repress them; counteract the earliest workings of selfishness; to repress the first beginnings of rebellion against rightful authority; to teach an implicit and unquestioning and cheerful obedience to the will of the parent, as the best preparation for a future allegiance to the requirements of the civil magistrate and the law of the great Ruler and Father in Heaven.

It is to punish a fault because it is a fault, because it is sinful and contrary to the command of God, without reference to whether it may, or may not, have been productive of immediate injury to parent or others.

It is to reprove with calmness and composure, and not with angry irritation—in a few words, fitly chosen, and not with a torrent of abuse; to punish as often as you threaten, and threaten only when you intend and can remember to perform; to say what you mean, and infallibly do as you say.

It is to govern your family as in the sight of Him who gave you authority, and who will reward your strict fidelity with such blessings as he bestowed on Abraham, or punish your criminal neglect with such curses as He visited Eli. —*United Presbyterian.*

Trials of a Successor.

The *Christian Register* thus happily touches off a grievance hard to be borne by one who is so unfortunate to be, like Mr. Van Buren, "the successor of his predecessor."

Every minister who has been a successor can bear witness to the inflictions which must be borne, for some months at least, from the oft-repeated, and tedious, and unprofitable descriptions of his predecessor. It is a staple of conversation until the subject is worn threadbare. When the weather is "done up," other topics fail, and conversation drags, then the minister and his wife (if he had one) are brought forward and showed up according to the likes and dislikes of the parish. What he did, and what he omitted to do; what he said, and what he didn't say; how he preached, and how he prayed; how he visited here, and how he didn't visit there; how he attracted, and how he repelled; what time he got up, and what time he went to bed; these, and a hundred other things are described, and discussed, and retailed, until the very name palls upon the ear, and the successor wishes that the predecessor had never been born! Now it is kindly and pleasant for the parish to remember its minister, and to speak well of him, if they can, and ill of him as little as they can; but, well or ill, praising or blaming, for or against, let it be done, we pray you, with moderation, and let there be an end to the matter as quickly as possible. To all whom it may concern, then, we say, spare the successor from over and oft-repeated doses of the predecessor.

Begin the Day with God.

There are many toiling ones whose time is not at their own command. But there is not one who can not hold converse with God. His ear can hear amid the clang and roar of machinery, or the hum of hundreds of voices. The heart can go up to Him, no matter what the surroundings. Whenever Abraham pitched his tent, there he raised up an altar to the Lord. So wherever the Christian heart is, there is also an accepted altar, from which the incense of prayer and praise may ascend.

Yet there are but few who may not, if they will, find time and place for private communion with God, before entering on the morning's duties.

Luther, in his busiest seasons, felt that praying time was never lost. When remarkably pressed with labors, he would say, "I have so much to do that I cannot get on without three hours a day praying."

Sir Matthew Hale also bears testimony. "If I omit praying and reading God's word in the morning, nothing goes well all day." How many of us may find here the cause of many of our failures, and consequent discontent and loss of happiness.

Test Questions.

Amusements may be accurately tested by a few simple questions:

Are they costly? Young people should be thrifty—saving up something for a good start. Amusements that use up what should be savings, are evil.

Are they refreshing? The amusement that makes you less able to go on with your work is badly chosen.

Are they healthful? If after any party, play, or dance, you have a headache, backache, cold, or a restless appetite—the amusement was evil. Avoid it.

Are they pure? Purity is a matter of thought quite as much as of act. "To the pure all things are pure." But alas, few of us men are pure. And plays that are innocent as the frolic of lambs, become to some persons stimulants of evil and unspeakable thoughts. Beware of those plays.

Are they well earned? Except a man work, neither shall he play. All plays and all dances are wicked for a lazy, idle man. Only the industrious can safely amuse themselves in any way.

—*Rev. T. K. Beecher.*

Young Folks.

Voyage in the Armchair.

Oh papa! dear papa! we've had such a fine game,
We played at a sail on the sea;
The old arm chair made such a beautiful ship,
And it sailed—oh, as nice as could be.

We made Mary the captain, and Bob was the boy,
Who cried "Ease her," "Back her," and "Slow,"
And Jane was the steersman who stands at the wheel,
And I watched the engines below.

We had for a passenger grandmamma's cat,
And as Tom couldn't pay he went free;
From the fireside we sailed at half-past two o'clock,
And we got to the sideboard at three;

But oh! only think, dear papa, when half way,
Tom overboard jumped to the floor;
And though we cried out, "Tom, come back, don't be drowned,"
He galloped right out at the door.

But papa, dear papa, listen one moment more,
Till I tell you the end of our sail;
From the sideboard we went at five minutes past three,
And at four o'clock saw a whale!

The whale was the sofa, and it, dear papa,
Is at least twice as large as our ship!
Our captain called out, "Turn the ship round about,
O, I wish we had not come this trip!"

And we all cried, "Oh, yes, let us get away home,
And hide in some corner quite snug;"
So we sailed for the fireside as quick as we could,
And we landed all safe on the rug.

The Fish With A Blow-Gun.

"Did you ever see a fish shoot?" asked Uncle Rea, who had been a great sailor in his time, having been twice around the world.

"Of course I have, hundreds of times," answered Harry, his little nephew. "Shoot through the water just like an arrow."

"Oh, I don't mean that kind of shooting; but with a gun, said Uncle Rea."

"A fish shoot with a gun! You know I never did, nor anybody else.

"Not so fast, my boy. There's a fish in the Indian Ocean that carries a gun and shoots its prey."

"Now, uncle, you're just fooling me! I don't believe I would believe that if I saw it."

"Seeing is believing, Harry: and as I've seen it, I'm bound to believe it."

"You, Uncle Rea; you saw a fish with a gun?"

"Yes."

"And saw it shoot?"

"Yes, other than I've got fingers and toes."

"What kind of a gun was it? Did the fish use powder and shot?"

"I hardly think," said Uncle Rea, smiling, "that it could have kept its powder dry. No, it didn't use a powder gun, but a blow-gun."

"You're just fooling me in some way," said Harry, half laughing, half serious.

"No, honor bright," returned Uncle Rea; "it's just as I'm telling you. You have seen a pair of bellows with their long nose. Well, instead of a wide mouth' like most fish, the one of which I speak has a long muzzle or snout, something like a pair of bellows, only it is split down the middle, so that it can open like a pair of pincers. This is its gun."

"Oh! I thought you meant that it carried a gun in its fins."

Uncle Rea laughed, and went on telling about his fish.

"The name of the fish is the *Beaked Chaetodon*, and it lives in the East Indian seas, along the coasts of China, Japan and many of the islands. It feeds mostly on insects, but as enough of these to satisfy its hunger do not usually fall into the water, it makes up the deficiency by gunning."

"I'd just like to know now, Uncle Rea."

"It's wonderful enough, my boy," said Uncle Rea, but I've seen it scores of times, there's no doubt of it in the world. A fly will light near the water's edge on a blade of grass or a twig, seeing which the fish takes a drop of water in its mouth and swims quietly up to within two or three feet of the fly, with its body, except the end of its snout, in the water. When near enough, it shoots this drop at the fly, and with such sureness of aim as almost always to knock it into the water, when it is snapped up instantly."

"Well now, that does beat everything!" exclaimed Harry. "And you've seen it done, Uncle Rea?"

"Oh yes, as I've said, scores of times. In Java and China they keep these finny hunters in bowls and vases as pets, and amuse themselves by watching them in pursuit of their prey."

"And did you ever see them in vases?"

"Oh yes; and have often held a fly near the water, on the end of a stick, to see them shoot it."

"And did they always shoot?"

"Almost always, and rarely missed their aim."

"Why didn't you bring one home, Uncle Rea?" asked Harry.

"I don't think they would live in our climate; they belong to a warmer region of the world."

"Are they large?"

"No; I never saw them more than five or six inches long. They are shaped much like a sun-fish, and are curiously striped with brownish bands, edged with darker, brown and white. But let us see if we can't find the picture of one of them in a book on Natural History."

And Uncle Rea went to the library and took down a volume.

"Yes, here is the very chap himself," said Uncle Rea, as he turned the leaves of the book; "and the artist who drew him has taken him in the very act of shooting a fly. See the drop of water just at the muzzle of his gun, ready to pop out at the poor insect, that hasn't a thought of danger."

"I'll believe 'most anything after this!" exclaimed Harry, gazing intensely at the picture for a long time. "And to think that I never heard of it before," he added; then after a pause, he said: "I guess there are a good many other little boys—and girls too,—that never heard of a fish with a blow-gun. I wish I could show them all this picture, and tell them about it too." —*American Presbyterian.*

The Way to Speak to Boys.

Many years ago, a certain minister was going one Sabbath morning from his school-room. He walked through a number of streets; as he turned the corner, he saw assembled around a pump a party of little boys who were playing at marbles. On seeing him approach, they began to pick up their marbles and run away as fast as they could. One little fellow, not seeing him as soon as the rest, could not accomplish this so soon, and before he had succeeded in gathering up his marbles, the minister had closed on him and placed his hand on his shoulder. They were face to face—the minister of God and the poor boy who had been caught in the act of playing marbles on Sunday morning. And how did the minister deal with the boy, for that is what I want you to observe?

He might have said to the boy, "What are you doing here? You are breaking the Sabbath! Do you not deserve to be punished for breaking the commandment of God?"

But he did nothing of the kind. He simply said to him:

"Have you found all your marbles?"

"No," said the boy.

Said the minister, "I will help you to find them," whereupon he knelt down and helped to look for the marbles, and as he did so remarked:

"I liked to play marbles when a boy very much, and I think I can beat you; but I never played marbles on Sunday."

The little boy's attention was arrested. He liked his friend's face, and began to wonder who he was. The minister of the Gospel said:

"I am going to a place where I think you would like to go; will you come with me?"

"Where do you live?" asked the boy.

"Why, in such and such a place," was the reply.

"Why, that's the minister's house," exclaimed the boy, as if he did not suppose that kind of a man and the minister of the Gospel could be one and the same person.

"Why, I am the minister myself, and if you will come with me, I think I can do you some good."

Said the boy: "My hands are dirty, and I cannot go."

Said the minister: "Here is a pump; why not wash?"

Said the boy: "I am too little; I can't wash and pump at the same time."

Said the minister: "If you will wash, I will pump at the same time."

He at once set to work, and pumped, and pumped, and pumped, and as he pumped the little boy washed his hands and face till they were quite clean.

Said the boy: "My hands are wringing wet, and I don't know how to dry them."

The minister pulled out of his pocket a clean handkerchief and offered it to the little boy.

Said the boy: "But it is clean!"

"Yes," was the reply, "but it was made to be dirtied."

The little boy dried his face and hands with the handkerchief, and then accompanied the minister to the house of worship.

Twenty years after, the minister was walking in the street of a large city, when a tall gentleman tapped him on the shoulder, and looking in his face, said:

"You don't remember me."

"No," said the minister, "I do not."

"Do you remember twenty years ago, finding a little boy playing marbles around a pump? And do you remember that boy being too dirty to go to Sunday School?"

"Oh," said the minister, "I do remember."

"Sir," said the gentleman, "I was that boy. I rose in business, and became a leading business man. I have attained a good position in society, and on seeing you in the street to-day, I felt bound to come to you and say it is to your kindness and Christian discretion that I owe, under God, all that I have attained and all that I am worth." —*Lutheran.*

Jesus Knocking.

"My dear children, if I should come to your house and knock, would you let me in?"

"Yes, indeed," said six pleasant voices.

"I wish you would come," exclaimed Annie. "I would open the door myself."

"But would you keep me waiting a long time, Annie?"

"No, indeed, not a minute. I would run to let you in."

"Perhaps you would not try to hear, or would stop your ears and let me go away day after day, without asking me to enter?"

"I can't believe you would come again, teacher, if we treated you so. I don't think any body would."

"But perhaps if I came to the front door, you would tell me to go to the back door, or to wait awhile, for you had friends in the parlor, and you were ashamed to have them meet me?"

"Now, dear teacher, you know we never should be ashamed to have you come to our house. What makes you talk so? You know we all love you."

"Yes, I thought you loved me; but I have found out that you have been impolite and unkind to a very dear friend of mine. He came to your door and knocked, Aunie, and you would not let him in. He came to yours, Bell. He came to all your homes."

"When was it? Who was it, teacher? You must be mistaken. Perhaps we were not at home."

"Yes, you were at home. Some of you heard him, and told him to wait. One of you tried not to hear, and began to sing a lively tune. One took up a story book. Another looked out, and would have opened the back door; but she was ashamed to have any one see her let in this friend of mine."

"Who can you mean, teacher? Surely, we never were so impolite to any friend of yours. Who could it be?"

"He is the dearest friend I have. He is yours also; your Saviour and mine. Many and many a time he has come knocking at the door of your heart. You have tried not to hear him; or if he knocked so hard you could not help hearing it, you answered, 'Wait awhile, I cannot open the door now; I have friends who will laugh at me if I have Christ in my heart. I cannot let you in.' Again you have said, 'Wait awhile, for I am too young. I cannot be happy as I now am, if I open the door. I am too young to have the Saviour for my guest. Go away and come when I am older.' And so with one excuse and another, you have all turned the blessed Savionr away many times. You said, if you should tell me to go away, you thought I would do it. But the Saviour is a better friend than I. He keeps coming. And yet, my dear children, you may refuse him for the last time. There is a limit even to his endurance."

"O teacher, I never thought of it so. I never knew he wanted to come in so much. How can I get him into my heart?"

"I will give you and all the class one of Christ's precious sayings, and I want you to think of it all the week. Every time you think of it, remember Christ is knocking. These are his beautiful words:

"'Behold, I stand at the door and knock: if any man will open unto me, I will come into him, and sup with him, and he with me.'

"May you all listen to Jesus this week. I shall ask you about it next Sabbath."

—*Sunday-school Times.*

SPEAK KINDLY TO HIM.—A farmer once saved a very poor boy from drowning. After his restoration he said to him:

"What can I do for you, my boy?"

"Speak a kind word to me sometimes," replied the boy, as the tears rushed from his eyes. "I aint got no mother like some of them."

A kind word! Think of it. That farmer had it in his power to give that boy money, clothes, playthings, but the poor fellow craved nothing so much as a kind word now and then. If the farmer had ever so little heart, the boy must certainly have had his wish gratified.

A kind word! You have many such spoken to you daily, and you don't think much of their value; but that poor boy in your village, at whom every boy laughs, would think he had found a treasure if some one would speak a kind word to him. Suppose you speak it? The next time you meet him, instead of laughing at him, speak kindly to him. Then watch him and see how he looks. See if his eyes do not brighten, and his lips smile.

Kind words! They are blessed things. Speak them, children, every day. Scatter them like sunbeams everywhere. They will bless others, and then return to bless your own hearts. Kind words forever!

ADVICE is like the snow; the softer it falls, the longer it dwells upon, and the deeper it sinks in the mind.

NEWS SUMMARY.

PACIFIC COAST ITEMS.

THE Stockton and Marysville papers are suggesting that the cultivation of the teazle might be profitably carried on in this State. The teazle-heads are used in all woolen mills, being attached to the surface of large wheels, and thus brought in contact with the surface of the cloth, for the purpose of raising the nap. No artificial substitute has been found which answers the purpose as well. Of course they can be raised in California, as what cannot? Besides, they grow wild in several parts of the State.

THE following are some of the items of production of Napa County for the past year, as given by the *Reporter*: In value of real estate this county ranks seventh in the State, being worth $3,931,664. The county produced 135,000 lbs butter, 113,000 gallons wine, 12,050 gallons brandy. There are 50,000 apple trees, 25,700 peach trees, 14,000 pear trees. 41,000 acres are under cultivation, of which 36,995 were sown in wheat, 2,570 in barley, 1,045 in oats, 610 in corn, 10 in castor beans, and 20 each in potatoes and turnips.

THE Los Angeles *Republican* says: Messrs. Tiliston & Emory, lately from China, have taken a building about 50 feet by 20 at San Gabriel, in which they can feed 500,000 silk worms. They have begun plowing for their trees. We are told that Mr. Tiliston was in business 7 years in the silk districts of China, and having spent some time in this county, is satisfied that no section of the world is more favorable to silk culture than this. He and Mr. Emory, besides growing the worms, will also establish a filature or reeling department, and expect to bring over some skilled workmen from China.

SAUCELITO is on the eastern shore of the Marin peninsula, a mile north of Lime Point, and at the mouth of Richardson's Cove, which is a mile wide, and extends inland two miles to the northwest, with a depth of water that does not exceed 9 feet at low tide, except within half a mile of the mouth, where it gradually grows deeper—from 6 to 18 feet. The protection against winds is good at Saucelito, but the anchorage is not convenient, the depth of the water being about 12 fathoms over the greater part of the area fit for large vessels, and the bottom hard. —*Solano Advertiser.*

MANY of the papers on the coast express the belief that Chicago will take the trade of Nevada, Utah, and even China, and leave San Francisco in the cold. No proposition is too unreasonable to have its advocates.

AN exchange says that the vote of Boston at the last election was 27,566, and that of San Francisco 25,655, the difference being less than 2,000. St. Louis exceeds our city by 4,000.

WE understand that three or four public spirited citizens of Vallejo have agreed to donate 20 acres of land in the outskirts of that city for the benefit of a first class college school. —*Pacific.*

A PAPER to be called the *El Dorado* is to be published in this city. It will advocate woman's rights. The *San Francisco Herald* made its appearance on Tuesday last.

IT is stated that a colony is being organized in Massachusetts, by a Californian, to settle on the line of the Southern Pacific Railroad in New Mexico.

THE British ship *White Star*, now in this port, is the largest, with one exception, that ever entered the Golden Gate.

TRAINS on the C. P. R. R. now run to Elko, from which place stages crowded with passengers are dispatched to White Pine.

AN association for the growing and manufacturing of sorghum has been organized at Bloomfield, Sonoma County

THE citizens of San Rafael are considering the feasibility of constructing a railroad from that place to San Quentin.

AN effort is being made in the Nevada Legislature to move the Capital from Carson.

THE work of driving piles for the grain elevator at Vallejo has been completed.

THE workmen are said to be deserting the Pacific Railroad for White Pine.

THE hot springs near Carson have sunk two feet during the past week.

PASSENGERS now go half-way from San Jose to Gilroy by railroad.

TELEGRAPHIC.

EASTERN.—Frederick Douglass was elected President of the National Colored Convention which has been in session at Washington....The ocean steamer *Gulf City*, from Galveston to New York, grounded on the 11th, and 20 lives were lost....The receipts from customs for January are estimated at $15,000,000, from internal revenue at $5,000,000....Gen. Sheridan thinks the Indians are thoroughly conquered.

SOUTHERN.—Gov. Bullock of Georgia tells the Legislature that their opposition to Congress is futile and must cease....The total cotton crop for the past year is valued a $200,000,000.

CONGRESSIONAL.—A bill for a Southern Pacific Railroad has been introduced in Congress....Ashley has introduced a bill to divide the greater part of Utah between Nevada, Idaho, Wyoming, and Colorado, so as not to leave enough for a State....It is thought that the Senate will oppose the repeal of the Tenure of Office law....The Niagara Ship Canal bill is defeated....Sherman has introduced in the Senate a new funding bill reducing interest to 5 per cent. and looking toward the resumption of specie payments.

POLITICAL.—Lieut. Gov. Cumback has been nominated by the Republicans as U. S. Senator from Indiana....Gen. Rumsey of Minnesota has been re-elected....The controversy between Morrill and Hamlin has been settled, and the latter received the united support of the Republicans....Ex-Gov. Fenton has been elected Senator from New York....The treason prosecutions against Davis and Breckinridge have been formally withdrawn....Dr. Mudd is to be pardoned....Sen. Sumner has been re-elected.

FOREIGN.—Gen. Rosecrans assures the Juarez Government that Grant's administration will be highly favorable to Mexico....The *Great Eastern* is taking on board the cable for the French and American line, which is to be laid in June. ....The Rebels in Japan have captured Hakodadi....The Paraguayan army has been badly defeated at Villetta....New riots have broken out in Italy....The Constitutional Monarchists have carried the Spanish elections by a large majority....The Conference at Paris has adjourned without accomplishing any important results....Turkey and Persia are reported to be at war.

LUCKY.—A miner at Downieville, who has worked hard in the mines of this State for the last 20 years without making a "strike," has just inherited a fortune of $50,000 from a relation in New Orleans.

REVIVAL.—A revival of religion has been reported at Emory and Henry College, Virginia. There have been about 60 conversions. Out of 180 students, 100 are professors of religion. —*Richmond Observer.*

Simple announcements of Marriages or Deaths inserted free of charge. Additional matter, such as Obituary Notices, or Poetry, inserted at the rate of ten cents per line.

MARRIED.

In Sacramento, Jan. 14th, by Rev. J. S. McDonald, GEORGE PEARCE, of Petaluma, to MISS COULTER BROWN.

In this city, at the Howard Presbyterian Church, Jan. 14, by Rev. Dr. Scudder, CAPT. A. T. TRASK to MISS SOPHIA F. PALMER.

DIED.

In Oakland, Jan. 8th, GEORGE B., son of Rev. T. E. and Persis G. Taylor.

SPECIAL NOTICE.

Acrostic.

P ain Killer is worth what it weighs, in gold,
A ll around the world are its praises told;
I t will Cholera cure—scourge of southern climes;
N o victim dies who takes it betimes.

K eep Pain Killer, a true friend, by your side;
I t will cure Cough or Cold, or Colic beside.
L ook out to apply it for Bruise or for Sprain;
L et it once be tried—'twill be used again.
E very word I am telling you, reader, is true,
R emember that Pain Killer is good for you.
Every Month.

The Pain Killer is sold by all Druggists and dealers in Family Medicines.

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January 9th, 1869.

HORACE GREELEY purposes to write, during the year 1869, an elementary work on Political Economy, wherein the policy of Protection to Home Industry, will be explained and vindicated. This work will first be given to the public through successive issues of the NEW YORK TRIBUNE, and will appear in all its editions.—DAILY, $10; SEMI-WEEKLY, $4; WEEKLY, $2 per annum.

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Rev. JAMES EELLS, D. D., Editor.
Rev. E. B. WALSWORTH, D.D., Associate Editor.

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CURRENT TOPICS.

The growth of the great cities of the world is vastly beyond that of the country. The rural population of Great Britain is said to be actually diminishing. But the cities are stretching out in every direction with gigantic strides. In New York the increase, both of wealth and inhabitants, is chiefly confined to the metropolis and a few of the larger towns. California proves no exception to the rule. Already one-half the wealth and one-third of the population of the State is concentrated in San Francisco. The great channels of communication by the ocean and the continent all center here. The idea of starting a *rival* city upon this coast is absurd. That there will be cities about these bays which, a generation hence, will be larger than this city is now is unquestionable. But every building put up in Oakland, Vallejo, San Jose, and twenty other unnamed suburbs, will add half a dozen to the metropolis itself. It is really appalling to estimate the enormous multitudes destined, if no great disaster befall us, to throng these streets in the lifetime of some now living.

The Temperance question is receiving unusual attention both in Old and New England. The great difficulty seems to be that while all good men agree in their opposition to intemperance, they differ widely as to the relative merits of temperance and total abstinence, and still more widely as to the extent to which prohibitory legislation should be carried. English opposers of intemperance seem disposed to make an effort to unite their forces by holding meetings for the free expression of opinions concerning the best policy to be adopted. A series of such meetings has been commenced in London, in which representatives of the different opinions are courteously listened to, and their views are considered and discussed. Much good is anticipated from these meetings. In New England there seems to be a strong public sentiment in favor of a return to prohibition. At a Convention of the friends of temperance recently held in Boston, the prohibitionists were largely in the majority, and in accordance with a spirit somewhat characteristic of Boston reformers, listened with attention and courtesy to the views of all—who agreed with them in opinion. Some very estimable gentlemen who expressed different opinions were answered with personal abuse. This is to be regretted. The experience of Massachusetts under the License Law has furnished a strong argument against the policy of the friends of the law, but by no means justifies the abuse that has been heaped upon the respectable citizens, and newspapers that have doubted the expediency of prohibition. The people of California will do well to study carefully this question. It is one upon which they will be called ere many years to act.

It is surprising to what an extent the Roman Catholics are able to command funds in order to build churches. This is now understood to result from the thorough system by which even the poorest members of their communion have been accustomed to make their regular contributions. It is remarkable what results follow such a system. The Manual of Church Erection (N. S. Presbyterian) says that "the Roman Catholic Society for the Propagation of the Faith received in 1867 $1,000,000. Of this $900,000 were received from *weekly subscriptions of one cent.*" It is estimated that if every communicant in the Presbyterian Church would contribute a cent a day it would increase the receipts of the Boards three-fold, and enlarge to an incalculable extent the efficiency of the Church. It is not the great subscriptions, but the aggregate of the smaller ones, that fill the reservoirs.

Christmas was made an occasion for feasting the dependent poor in New York. The Home of the Friendless provided dinner for a multitude. The Juvenile Guardian Society invited two or three Mission and Industrial Schools, and gave a supper and the fruit of two magnificent Christmas trees to 700 or 800 children. The Children's Aid Society gave a feast to a perfect army of newsboys, crossing-sweepers, boot-blacks, and Italian organ-boys. The Five Points House of Industry, the Mission Houses of the same locality, the Water Street Mission, and a dozen other similar institutions adopted the same course. Everywhere the best feelings prevailed, and the character of our divine religion, thus illustrated, shone with increasing lustre. The day is coming when none of the poor in our great cities can justly say, "No man careth for my soul." What we need is, some great organizing genius to systematize the whole work, so that there shall be no waste, and yet no one be overlooked.

One of our oldest and most respectable dailies has just commenced a tale for its Sunday issue, by a distinguished author in yellow covered literature. The paper having been taken in our family during the most of the time for the last sixteen years, we turned with considerable curiosity to the new characters to be introduced to the ladies and youth of our State. With surprise we found them to be the same parties we have been endeavoring to exclude for the last twenty years. We have tried the terrors of the law, of vigilance committees and of public opinion upon them; and not in vain. And lo! they come back idealized. They are ushered in by most respectable authority, in the most respectable manner. Yet they are the very thieves, gamblers and murderers that we have imprisoned, run out, or hung. The story is admirably adapted to please the tenants of San Quentin. Whether it will prove equally acceptable to the masses of the people,—the prey of the wolves so attractively described, is questionable.

There is in our city a large number of young men who are separated by the breadth of a continent from parents or relatives in the East. They work steadily for moderate wages which are, however, sufficient to enable them to live and dress comfortably and to enjoy such luxuries as are consistent with San Francisco economy, an economy, by the way, which in their old homes would be very likely to be called extravagance. A majority of these young men save nothing. We might with propriety urge them to practice *true* economy and lay up money for a rainy day, but at present we have another suggestion to make. All are liable to sickness. Few escape it altogether. A serious illness is not a pleasant prospect for a man away from home. Recent hospital developments do not increase the attractiveness of such a prospect. It may not be known to all that there are in our city, besides the secret societies, associations whose members by the payment of a trifling sum each month, are entitled when sick to the very best of care and medical attendance. Associations of this nature have long been established by the French and Germans. To that of the former, persons of any nationality are admitted. While excessive anxiety as to what may befall us would be most unwise, prudence and experience teach the wisdom of taking such precautionary measures as are placed within our reach.

Rich men can make no better use of their money than to bestow it upon religious institutions, and the right and duty of the donors to select as the object of their benevolence an institution with whose purposes they can sympathise, is undoubted. The growing prevalence, however, of the idea among men of wealth that by their gifts they obtain the right to control completely the workings of the institutions assisted, is much to be regretted. Evil results must follow donations made with such a purpose. An instance of this is found in the case of Mr. McCormick, who refuses to pay the remaining portion of his promised donation to the Theological Seminary of the Northwest, and wishes to regain what he has already paid. Not being able to control the political opinions of the professors supported by his money, he prefers to give it to Southern Colleges more in sympathy with his views. Another instance is that of General Howard, who founded a Congregational church in Washington, and claims the right to dictate to the Pastor and the majority, what shall be the action of the Church in regard to admitting colored members. A disgraceful controversy has been the result. Money paid for influence in a religious society were better invested in some more legitimate enterprise.

THE speech of Napoleon at the opening of the *Corps Legislatif* affords another opportunity for much fine writing by our exchanges. The discourse in question is merely a dignified and clear expression of the Emperor's desire for peace and the good of France, but of course much hidden meaning of the most terrible nature is discovered in his words. Our French contemporaries ridicule the criticisms of the American press, and claim that these criticisms do not indicate a very accurate knowledge of French politics. We confess that we do not feel ourselves qualified to decide these questions upon which our exchanges speak so knowingly, but it has occurred to us, while reading the oft-repeated predictions of Napoleon's downfall and hearty wishes for its speedy occurrence, that have appeared during the past year, especially in the religious papers, that before continuing the expression of such views it would be well to consider the matter more carefully. We see France under the Bonapartes occupying the foremost position among the nations of the world. We see a wonderful progress in commerce and wealth; progress in education; and progress, though not so marked, in civil and religious liberty. In view of these things, is it not possible that the tyranny of Louis Napoleon in refusing to abdicate, or to disband his armies, thus "pulling out his teeth," as a witty Frenchman expresses it, "to show his enemies that he has no intention to bite," and in suppressing *La Lanterne*, a paper filled with personal abuse of himself and family, may be more endurable than a recurrence of the scenes of the Revolution, which would drench the country with blood and reduce France for many years to a third rate power? Let our papers by all means labor for reform both at home and abroad, but before committing ourselves to the schemes of revolutionists, let us consider carefully the results.

RELIGIOUS INTELLIGENCE.

PACIFIC COAST.

THE CHINESE.—The Mission School for the Chinese, lately established by the Howard Presbyterian Church is already a great success. As many as 60 pupils have been present at one meeting. They appear to be greatly interested, and there is no doubt that they will induce a large number of their companions to attend. The following notice is printed on red fire cracker paper, in English and Chinese, and circulated in all parts of the city:

NOTICE.—Mission St., at Dr. Scudder's Church, every Sunday, at 2 o'clock, P. M. A School is opened for teaching the English Language, without charge. Any Chinaman who wishes to learn may come at that hour.

A WRITER to the *Bulletin*, from Oakland, says:

At the chapel of the Congregational church each Sabbath, a class of about 25 Chinese receive instructions in the English alphabet and in the doctrines of Christianity. They are shrewd, and learn easily. This is by no means the first effort made to educate and civilize the Chinamen in and around Oakland. The Baptist Church had, at one time, a class of these people, and a year or two since, a gentleman, who had been a missionary in China, was accustomed to preach in the Chinese language each Sunday. The attempts to better the condition of the Chinamen, are, of course, only on the part of a few persons. It would not be difficult to reach every Chinaman in the place with religious instruction, for they do not seem to have any particular aversion to hearing the "Melican" man explain his religion.

PRESBYTERY OF SAN JOSE.—The *Morning Call* blames the Presbytery of San Jose, as it says, for "issuing its *ukase* against a reverend gentleman, forbidding him to preach that 'infants a span long do not roast in hell.'" The Presbytery have done no such thing. Their standards teach, "Of such (little children) is the Kingdom of Heaven." Nor does the Presbytery forbid any person from preaching as he pleases. Only, a Presbyterian minister in their connection, and "under their care," and as such, under a solemn obligation to preach according to the standards of the Church, must not preach contrary to them. If Mr. Hamilton, or any other clergyman, no matter how able or distinguished, cannot conscientiously fulfill these obligations, the case is clear: let them withdraw. If this is not done, the obligations of the members of the Presbytery compel them to enforce the law. They have no choice. They must, by vote, exclude the recusant member from their communion.

BAPTIST.—The report having been circulated that the Baptist school at Petaluma was a "private affair, with which the Baptist denomination had nothing to do," the Secretary of the Baptist Educational Society publishes in the *Evangel* and other papers, a denial of the report. He says that the school has the sympathy and co-operation of the entire denomination, and was established under its auspices, and regrets that statements so utterly at variance with the facts should have been made.

ALASKA.—The *Advocate* speaks of the great need of ministers of the Gospel in Alaska. That paper thinks that at least two Methodist preachers should go there at once. Other denominations should also move in this matter, the present being a more favorable opportunity for labor in that field than will probably be again afforded.

JESUIT.—A lady of San Francisco having placed her son, a boy of 13 years, in the Catholic College at Santa Clara, was obliged to resort to the law to get him out, the priests having made him believe that his salvation depended on his remaining with them.

MISCELLANY.—Seventeen sermons were preached in Stockton last Sunday....The Pacific Methodist Church in this city, has received permission from the courts to mortgage the lot on Minna St....The ladies of the St. Paul's Episcopal Church, Oregon City, are making an effort to raise money to build a rectory, and have already a fund sufficient for the purchase of materials....A revival has taken place among the Cumberland Presbyterians at Tule and Lynn's Valley....There are now 14 regular Congregationalist ministers in California....A Methodist society is being built up at San Louis Obispo. ....Sonora has a M. E. Church and Parsonage out of debt....The M. E. Church at Santa Clara is reopened after undergoing repairs. The church at San Jose is on the new foundations....St. John's Church, Oakland, has recently paid $1,800 for an organ....The *Churchman* says that there is no parish in the diocese whose success has been more marked than that at the Mission Dolores.

EASTERN.

GERMAN BAPTISTS IN THE WEST.—The Annual Conference of the German Baptists of the West met, on the evening of October 15th, in the German Baptist Church in Dayton, Ohio. Ten years ago, when this Conference was organized, the membership of the churches connected with it was 679. During the past year 56 were baptized, and, in the different Sunday Schools, 260 scholars were taught. But now the Conference has, in round numbers, 2,000 members, and there were 2,300 children in the respective Sunday Schools connected with the Western churches. —*Lutheran.*

THE Rev. Joseph H. Jones, D.D., Secretary of the Fund for the Relief of aged and disabled ministers in the Presbyterian Church, died suddenly at his residence in Philadelphia, on the 22d, ult., aged 70 years. He had just returned from New York, where he had met many old friends; and among others, Dr. Tyng, a classmate in college; and with deep interest, they had recalled to each other, many remarkable Providences by which the divine interposition had been signally manifested in their behalf. On the following Sunday, the 20th, Dr. Jones preached in Metuchin, N. J., upon the mysteries of Providence, and at the close of his sermon made an appeal in behalf of aged and disabled ministers. On Monday he returned to Philadelphia, and died early the following morning. He was admirably adapted for his particular work. His letters to the aged and afflicted servants of Christ to whom he was almoner, always breathed the loving spirit of the Master, and carried comfort to many troubled hearts. He departs, followed with universal regard and reverence.

PROGRESS IN BOSTON.—At the Beach Street Presbyterian church, Boston, Mass., whose pastor, Rev. James B. Dunn, came from New York less than four months ago, the services last Sunday afternoon were of an interesting nature. 40 persons were added to the church, 20 by profession, and 20 by letter. 30 were added last communion, making 70 within three months. According to the report read at the annual meeting of the church last Friday, it would appear that since Mr. Dunn came, the income from pew rents has quadrupled, and over 150 persons have taken pews and sittings. The congregation on Sabbath is one of the largest in Boston. Among the additions are some of the leading merchants and citizens. A good religious work is also in progress at the Presbyterian church, East Boston. —*New York Times.*

IN 1864 the beneficiaries aided by the New School Presbyterian Church numbered 87; last year the number had risen to 205; this year it is expected to reach 250 at least. The Educational Committee disbursed $29,000. Of this sum, however, only about $18,000 came from the ordinary source of supply, five unexpected legacies and the sale of some scholarships filling out the balance. This year the churches will need to raise $35,000—twice as much as they contributed last year.

A CHANGE.—The majority of the members of the Presbyterian church in Bloomington, Ill., having voted to connect themselves with the New School body, the minority brought the matter into court, and it was decided that the act of the majority was legal, since "it was not perverting the church property to the teachings of new doctrines, but connecting itself with another branch of substantially the same church." —*Congregationalist.*

IN a village church in New York the other Sunday, a layman was invited to read a sermon in the morning,—the minister being absent. In the afternoon a clergyman from a neighboring place occupied the pulpit and preached the sermon which the lay member had read in the morning. The congregation was thus enabled to compare two different styles of delivery.

NEW YORK.—A recent collection for home missions, in Dr. Hall's Presbyterian church in New York, amounted to $19,000. Dr. Osgood's church is in trouble on account of a debt of $100,000. The new church has cost $250,000. Rev. Dr. Gillett, pastor of the 13th St. Baptist church, in New York has become insane.

THE following item is from the New York *Tribune:*

The *Evening Post* contains the following advertisement: "For sale cheap, my pew No. — Christ Church. It is a very desirable pew, and was in great demand before Protestantism was called a failure."

REV. CHARLES G. SOMERS, D.D., the founder of the American Baptist Home Missionary Society, died in New York, a few days since, at the age of 76. He was an Englishman by birth, was connected with the American Tract Society over 20 years, and was an accomplished scholar, and effective preacher.

PREACHING IN GAELIC.—A congregation of 200 met in Chicago lately to hear a sermon in Gaelic. The psalms were sung in Gaelic, being lined out for want of books. Public worship is conducted in that city in Hebrew, French, German, Swedish, Norwegian, Bohemian, English, and Latin.

BISHOP MANTON EASTBURN, of Massachusetts, has addressed a pastoral to his clergy and congregations, strongly discountenancing ritualistic practices, as tending to weaken the Protestant character of the Church.

THE average salaries of the New Haven clergymen are thus given: Congregational, $3,283; Methodist, $1,500, with parsonage; Episcopal, $2,600; Catholic, $800, with parsonage.

THIRTY-THREE persons were added to the Presbyterian church, Sag Harbor, L. I., on a late Sabbath, the fruits of the gracious work of the Holy Spirit in the Church. —*Presbyterian.*

THE South Cornwall Church recently declined to receive a member by letter from the College Church in New Haven, on the ground that the document was nearly 30 years old!

THE new catalogue of the Union Theological Seminary of New York shows classes of 43, 44, and 40 students respectively. The whole number of living alumni is 608.

THE New York Avenue Church, Washington City, has extended a call to Rev. Dr. Duyrea, at a salary of $6,000. It is understood that this call has been declined.

SUNDAY SCHOOLS ALL RIGHT.—The Russian clergy, after extensive discussion, have decided Sunday Schools to be "orthodox."

THE Rev. Dr. Gulliver, of Knox College, will supply the Calvary Presbyterian Church in Chicago for six months.

THE Rev. J. H. Suydam has resigned the pastoral charge of the First Reformed church, Philadelphia.

THERE are 194,046 Sunday School scholars in the Protestant Episcopal Church throughout the United States.

THE Presbyterian Church at Coatsville, Pa., requires total abstinence as a condition of membership.

THERE are 12 churches on Erie Street, Cleveland, within a space of less than a mile.

FOREIGN.

THE Established Church of Scotland is taking measures to obtain from Parliament, if practicable, the repeal or modification of the Law of Patronage —a law which has been the occasion of great trouble in that church. The great problem of religious liberty without patronage or partiality for any one denomination, is yet to be worked out in Great Britain and other European countries.

—*Northwestern Presbyterian.*

THE receipts of the English Church Missionary Society for the past year have been about $786,000. The society has 1,000 auxiliaries in England, Scotland, Ireland, Wales, and on the continent.

THE Rev. J. D. Fulton, Baptist minister, of Boston, Mass., has been visiting the Baptists in England, and says they greatly lack denominational unity. They are divided into three schools. Particular Baptists, Strict Discipline Baptists, and Open Communion Baptists. The first two agree essentially with the Close Communion Baptists in the United States. The English Open Communion Baptists have almost as little connection with the two other schools, as with the Presbyterians or Methodists. They are virtually another denomination. The star of this denomination is Mr. Spurgeon, one of the notabilities of the world.—*Presbyterian.*

A DISADVANTAGE.—The disadvantage of civilization preceding the Gospel is painfully illustrated by the hindrances thrown in the way of missionaries in foreign ports, by their abandoned countrymen. Some of these have been well educated and belong to respectable families at home, but having given full vent to the baser passions of their nature, they have become objects of contempt even to the heathen. The piratical craft in the Chinese waters are sometimes commanded by such men. Because of such untoward influences, the Gospel succeeds best at places removed from a corrupt civilization.

—*Congregationalist.*

THERE are 600,000 Jews in Hungary. They had been called on to organize their religious government under State protection. Two parties—the old Believers and the Reformers—claimed the right to manage the affair, and a severe theologico-political struggle is in progress. The rules adopted by the majority will be accepted by the "Minister of Religion," and the minority will be governed thereby. Each party is having processions, and speeches.

IN London recently one hundred and four Episcopalians went over to Rome in single a month. The London ritualists claim to have converted the Prince and Princess of Wales. The Nonconformists of England, will be represented in the new Parliament by eighty-four members. The University of Oxford, England, will begin the new year by opening its door to Nonconformists.

IN the northern portion of China, the women do not bind their feet as is the custom in the southern provinces. In the latter, only women of abandoned character go with feet unbound. Hence the tenacity of the prejudice which even the missionaries in many cases feel obliged to respect.

—*Congregationalist.*

List of Presbyterian Clergymen,

ON THE PACIFIC COAST, ALPHABETICALLY ARRANGED.

Rev. Jas. M. Alexander, N. S., San Leandro, Cal.
Rev. H. R. Avery, O. S., Walnut Creek, Cal.
Rev. B. B. Bonham, O. S., Sebastopol, Cal.; traveling in Nevada.
Rev. I. H. Brayton, N. S., Principal College School, Oakland, Cal.
Rev. W. W. Brier, N. S., Alvarado, Cal.
Rev. Fred. Buel, O. S., agent California Bible Society, 757 Market Street, San Francisco.
Rev. W. H. Cain, O. S., (Not preaching) San Francisco.
Rev. Charles Russell Clarke, O. S., Principal City Female Seminary, corner Mason and O'Farrell streets, San Francisco.
Rev. A. J. Compton, O. S., Watsonville, Cal.
Rev. Eli Corwin, N. S., Congregational Church, Oakland, Cal.
Rev. Chas. S. Dewing, N. S., Columbia, Cal.
Rev. J. M. Dick, U. P., Eugene City, Oregon.
Rev. H. H. Dobbins, O. S., Sutter Creek, Cal.
Rev. Henry Durant, N. S., Professor College of California Oakland, Cal.
Rev. John Edwards, O. S., Visalia, Cal.
Rev. James Eells, D.D., O. S., pastor First Church, Stockton Street; residence, corner Stockton and Clay Sts., San Francisco.
Rev. Ben. E. S. Ely, O. S., Stockton, Cal.
Rev. J. G. Fackler, O. S., pastor Central Church, Mission Street; residence, 121 Fifth Street, San Francisco.
Rev. A. Fairbairn, O. S., Chico, Cal.
Rev. Frederick Fox, N. S., Oakland.
Rev. Thomas Fraser, O. S., Santa Rosa, Cal.
Rev. S. D. Gager, U. P., Eugene City, Oregon.
Rev. Ed. R. Geary, O. S., Calapooya, Oregon.
Rev. M. M. Gibson, U. P., residence 608 Pine Street, San Francisco.
Rev. L. Hamilton, N. S., Oakland, Cal.
Rev. J. R. Hammond, O. S., Placerville, Cal. Visiting in the East on account of ill health.
Rev. Joseph A. Hanna, O. S., Eugene City, Oregon.
Rev. Silas S. Harmon, N. S., San Buenaventura, Cal.
Rev. Oliver Hemstreet, O. S., Ione City, Cal.
Rev. I. N. Hurd, N. S., pastor Potrero Church, San Francisco, Cal.
Rev. S. G. Irvine, U. P., Albany, Oregon.
Rev. T. S. Kendall, U. P., Albany, Oregon.
Rev. N. B. Klink, O. S., Vallejo, Cal.
Rev. A. L. Lindsley, D.D., O. S., Portland, Oregon.
Rev. A. W. Loomis, O. S., Missionary among the Chinese, chapel and residence, cor. Sacramento and Stockton sts., San Francisco.
Rev. B. Lowe, O. S., 10 Martin's Block, San Francisco.
Rev. W. F. B. Lynch, N. S., Centerville, Cal.
Rev. James H. Marr, O. S., Calvary Mission, San Francisco.
Rev. David McClure, N. S., Principal Oakland Academy, Oakland, Cal.
Rev. Robert McCullough, O. S., Yreka, Cal.
Rev. J. S. McDonald, O. S., Sacramento, Cal. Resigned.
Rev. W. C. McKaig, D.D., N. S., Marysville. Cal.
Rev. James McLaughlin, N. S., Gilroy, Cal.
Rev. J. H. McMonagle, O. S., pastor Larkin St. Church, residence, 1312 Jackson St. San Francisco.
Rev. W. J. Monteith, O. S., Albany, Oregon.
Rev. Jas. M. Newell, N. S., Placerville, Cal.
Rev. Joshua Phelps, D.D., O. S., 38 Stanley Place, San Francisco.
Rev. James Pierpont, N. S., pastor Emanuel Church, corner Folsom and Seventeenth streets, San Francisco, Cal.
Rev. George Pierson, N. S., Brooklyn, Cal.
Rev. F. L. Nash, N. S., Alameda, Cal.
Rev. John S. Reasoner, O. S., Brownsville, Oregon.
Rev. Robert Robe, O. S., Brownsville, Oregon.
Rev. Henry M. Scudder, D.D., N. S., pastor Howard Church, Mission Street. Residence, 1 Vernon Place, San Francisco.
Rev. John Sessions, D. D., N. S., Oakland, Cal.
Rev. Anthony Simpson, O. S., Corvallis, Oregon.
Rev. W. R. Sloan, Steilacoom, W. T.
Rev. A. H. Sloat, pastor of Westminster Church, Hayes Street, San Francisco, Cal.
Rev. A. M. Stewart, N. S., Austin, Nev.
Rev. Townsend E. Taylor, N. S., Oakland, California. Not preaching.
Rev. James S. Todd, O. S., Arcata, Cal.
Rev. Lewis Thompson, O. S., Bloomfield, Cal.
Rev. P. V. Veeder, O. S., Principal City College, corner Geary and Stockton streets. San Francisco.
Rev. Charles Wadsworth, D.D., O. S., pastor Calvary Church, Bush Street; residence, 920 Pine St. S. F.
Rev. E. B. Walsworth, D.D., N. S., President of the Female College of the Pacific, Oakland, Cal.
Rev. L. P. Webber, N. S., Santa Clara, Cal.
Rev. Robert R. Wells, O. S., Healdsburg, Cal.
Rev. S. T. Wells, O. S., agent Presb. Board of Publication. Depot at Bancroft's Bookstore, 609 Montgomery St.
Rev. Samuel Whiting, N. S., Mendocino, Cal.
Rev. A. F. White, N. S., Carson, Nev. Serving as State Geologist.
Rev. Geo. F. Whitworth, O. S., Seattle, W. T.
Rev. S. H. Willey, N. S., Vice President College of California, Oakland, Cal.
Rev. M. A. Williams, O. S., Jacksonville, Oregon.
Rev. S. Woodbridge, D.D., O. S., Benicia, Cal.
Rev. J. Worth, U. P., Brownsville, Oregon.
Rev. James L. Wylie, N. S., San Jose, Cal. Gone East for the recovery of health.
Rev. Richard Wylie, O. S., Napa, Cal.
Rev. James Wylie, O. S., Napa, Cal.

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Further particulars may be obtained by addressing the Principal at Oakland.

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Contributions.

Mr. Muller's Orphanage.

In crossing Ashley Down, a breezy eminence near the city of Bristol, England, we notice five noble mansions, evidently appertaining to some single institution. They compose the widely renowned Orphan Asylum of George Muller, and afford one of the most remarkable illustrations of faith exercised and prayer answered recorded in history.

Mr. Muller is the minister of a small church in Bristol, of the denomination known as Brethren, and in 1836 was preaching to them without any fixed salary. During that year his heart was attracted to the case of several orphan children, and he received them into his family. Immediately afterward other cases were presented, awakening his compassion, and during August and September he had adopted as many as twenty-six of the dependent little ones.

Although poor himself, he now came to the determination not to solicit alms from any person, but simply make his wants a subject of prayer before God, believing that He would supply them. Many of his friends greatly opposed his schemes; but seeing how large and helpless his household was, sent him whatever might be necessary for their support. Sometimes, however, money or food would not be received, and the family would be reduced to the last penny, or the last pound of flour. But before the next meal time arrived, something was always sent.

By the winter of 1837 Mr. Muller had seventy-nine orphans under his charge. The next summer was a very trying one. The three houses in Bristol he had hired to accommodate his numerous household were inconvenient and crowded. Money and provisions came in very slowly, and many thought that the enterprise would have to be abandoned. But Mr. Muller's own faith never wavered. In one house at that time there were thirty-one little girls. In another the same number of infants. In the third were twenty-seven little boys. On the 21st of November, Mr. Muller's diary says: "Never were we so reduced in funds as to-day. There is not a single half-penny in hand among the matrons of the three houses." But before the day was over, a supply was received.

In 1843 there were applications for the admission of many orphans; and to the astonishment of his friends, who knew how difficult it had been for him to sustain his helpless family, Mr. Muller rented another, being the fourth house occupied by him This was also immediately filled; and in 1846 he determined to build a structure suitable for the purpose. He accordingly purchased the field at Ashley Down, and without funds of any amount, began the work. Although he made it a rule never to borrow, nor to go forward without paying for the labor, yet the building went steadily on, and the orphans were removed to it in June, 1849. The noble edifice now built was admirably adapted for its purpose. The rooms were large, well lighted and ventilated; with play rooms, school rooms, nurseries, baths, and everything else requisite for the comfort of 300 little children, the number for which it was designed. The cost was over $75,000, all contributed without solicitation.

The house was filled immediately; and the rush of orphans continuing, Mr. Muller determined to erect a second structure. Thus he has gone on. Five houses containing more than 2,000 orphans now stand as monuments of his faith in God. All objection has long since ceased, and the public sustains this vast institution without a murmur. Up to May of last year $1,400,000 had been contributed for the purpose. Many of the tradesmen about Bristol have long made their daily gifts as regularly as they support their own families. Butchers leave meat; bakers, bread or flour; and some persons even pay a percentage of their daily sales. The health of the orphans is remarkably good; and the bills of mortality show that the deaths are fewer than the average among children.

Reports of Mr. Muller's great work have extended widely abroad, and almost every nation is now tributary to the orphanage. Last year the current expenses amounted to $65,000, being an average of $62 50 to each child. There were also expended over $100,000 in building. All this amount was obtained from unsolicited donors. If the day of miracles has passed, those of Providence and faith certainly yet remain. S. W.

Betting.

Austin, Nev., January, 1869.

You bet—with a peculiar jerking accent on both the little words, is now on the Pacific Coast, and especially in Nevada, a pet provincialism. To a new-comer, and on first hearing, there is an entire bewilderment as to the intended meaning. The writer first encountered it at the western base of the Sierras, when making inquiry of a man who had just come from the eastern side, as to whether the mountain crossings were still rugged and difficult on account of remaining snow, although the first of June. His simple and emphatic reply was,

"You bet!"

"Bet what?" I inquired."

"Stranger," said he, and looking at me very earnestly, "ain't you green?"

"Certainly; and very green at that; yet what did you want me to bet?"

"Nothing. I meant to say, and did say, that the passage is very rugged and difficult."

I saw it, and meeting it daily thereafter in response to almost any special inquiry, had no further difficulty in comprehending its import. *You bet* is a vigorous and emphatic affirmative to your query.

How originated.

Such provincialisms usually have their origin in some well known and familiar habit or business among the people. *You bet* is big with philosophy, and conveys a volume of meaning. It gives a more distinct conception of Pacific society in a very important aspect than could be furnished by a hundred labored essays. Betting is a business here. Everybody bets. It has become an important ingredient in social life; a canker which has already eaten deeply into the vitals of society; a practice which is fearfully assisting to undermine confidence between man and man, and largely helping to obliterate all moral distinction between mine and thine.

Men, women and children bet, even about the most trivial things. You are suprised to hear persons of acknowledged respectability in society, and mutual friends also, when differing in opinion, it may be about the most insignificant matter—one saying, "I'll bet you so much." "Done!" says the other. Each has his hand in his pocket in an instant for the gold piece or pieces named. These are usually handed to a third person, and when the controversy is decided the winner takes the money as perfectly legitimate gain, and without a seeming thought of wrong-doing. It seemed, therefore, fitting that there should be something in the vernacular to indicate so common a business of life. Hence the origin of *You bet.*

This demoralizing habit grows legitimately out of the adventurous multitudes who are on the Pacific slope. There exists a wide-spread, inordinate, and too often unscrupulous desire to become suddenly rich; and this without the toil, the time, and precedent industry usually demonstrated in the acquisition of honest wealth. Mine prospecting, with its marvelous uncertainties—buying and selling undeveloped mines—stock jobbing; eastern companies represented by unscrupulous agents; all foster the spirit of betting, as they are generally mere gambling under assumed names.

With such surroundings, the appetite grows by what it feeds upon. The gaming table is merely the consummation, and no more dishonest nor unmanly than many another betting scheme under more plausible appellations. Thus constantly prompted, the minds of men become at length so stimulated that no venture or speculation is looked upon as too large.

Political betting.

The most reliable papers of California give it as their judgment that between one and two millions of dollars changed hands in that State alone on the decision of the late Presidential election. Such an enormous sum no doubt proved a far greater curse to those who won than of inconvenience and suffering to those who lost.

Betting is not, however, a speciality here, nor confined to the Pacific Coast. This is merely an outgrowth and imitation of that greatest of betters and black-legs—Wall Street. The contagion from that fountain-head of all dishonesty seems to be spreading, and threatens speedily to poison our entire community, turning us into a nation of betters and money-gamblers. Not even the Church, in some of her schemes for money-getting, seems altogether free from the contamination of betting. The Catholic Church carries on her schemes for extension and aggrandizement almost wholly by betting.

Remedy.

Is there any remedy against this wide-spread and still increasing canker of money gambling? Or must its slang phrases become a part of our English vocabulary, and the next edition of Webster have introduced into it *You bet?* There certainly exists no remedy in the disease itself. Like cures not like in such a fatality. No hope from Wall Street—none from our mining interests—none from the mercantile world—none from the habits of the people—none from our laws, our legislators being pioneers and adepts in betting. The mere moral reformer is compelled to sit down in impotent despair, when attempting to battle against this inordinate love of money, which is the root of this dangerous malady.

Shall we, however, as Christians, become content with imbecile complaints and inactive hopelessness as our secular journals seem to do? Thanks be to God, there is a remedy, one only, for this and all other maladies which debase our race—a cure sure and perfect: *the true Gospel leaven.* These sinners must be born again ere they leave off their betting. If we who preach had but faith as a grain of mustard-seed, this mountain would soon become a plain before the onward movements of Christ's Kingdom. Yet is not this devil cast out save by prayer and fasting. A. M. Stewart.

The bells of time are ringing changes fast.

Public Prayer.

These are strong inducements to infuse didactic, hortatory, and even controversial discussions into public prayer. Several valuable tendencies in an earnest and zealous minister, incline him, when not on his guard, to frame his prayers with reference to instruction and persuasion. The grave and impressive announcement of a doctrine in the form of a devout acknowledgement to God, carries with it a sort of sacramental attestation of solemn conviction in the speaker, and is in some respect, adapted to produce a corresponding conviction in the hearer. Hence we observe in some ministers a proneness to assert views of doctrine, and also of practice, which they suppose to be questioned or rejected. This sort of impropriety creeps into the petitions presented for the conversion of impenitent persons; when the minister prays that they may be taught a great variety of particulars, composing, in his view, the system of saving knowledge and faith; that they may be led through a course of experience, which he delineates in systematic detail—departing throughout, from the proper sphere of public supplication, except as he introduces each series with the suppliant prefix, "We pray."

Nothing but a defective apprehension of the nature of public prayer, can reconcile a devout congregation to these didactic supplications. While in form addressing God, they in fact address the people. The people feel the prayer, not as the expression of their own devotion to God, but as a means of pursuasion to themselves. The part of the evil thus incurred, is a check thrown upon the fervor of devotion in the pious mind; and another is the injury suffered by all who have become so familiar with the impropriety as not to notice it.

—*Princeton Review.*

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H. H. BANCROFT & CO., Publishers.

The Occident.

San Francisco, Saturday, January 30, 1869.

SUSPENSION OF THE OCCIDENT.

Circumstances which could not have been anticipated at the beginning of the year, and which are beyond the control of the Synodical Committee having the interests of the paper in charge, render it necessary to suspend the publication of The Occident, at least for the present.

This necessity is regretted by the publishers and editors and the Committee, and we are willing to believe it will be regretted by many who have read the paper during the year past, but we accept it as gracefully as possible.

The names of the Publishers, H. H. Bancroft & Co., will be a sufficient guaranty to subscribers that all accounts with them will be satisfactorily arranged.

THE CONSCIENCE WARPED.

We often meet with persons who seem to think they are beyond the reach of reproof from their fellows, if their consciences do not condemn them; and that God will not find fault with a career which does not trouble them. Go to one who habitually violates the rights of others in some particular respect, and urge him to desist, and he will reply as though the answer were a bar to all further remonstrance: "My conscience is not disturbed by my course." If he is an extortioner as to money, he will say: "I never could sell liquor, or speculate in provisions, but I have no difficulty with my business." If he is guilty in either of these respects, he would be unable to lend money at exorbitant rates, or do some other iniquity, but feels at ease as he is. And men believe that because they have so much sensitiveness upon those points by which their own interest is not affected, conscience would not allow them to rest, were that in which they are engaged really wrong. Not being reproached from within, they conclude they will not be condemned by God, since conscience is the gift of God to be their guide.

Let us examine this subject a moment. Pilate could not be a murderer; he could not even get his own consent to sign the death-warrant of Jesus, and so sensitive was his conscience, that although he struggled against it long, and was tormented with the unyielding demand that he obey, he was unable to conquer it. Yet, as soon as another manner, equally wicked, was devised by which to attain his his ends, he could move on without compunction, and probably supposed himself to be not worthy of blame, since he was no longer troubled. Pilate learned, however, that is not sufficient cause for absolution that one is not positively restrained from acts of guilt, and receives no actual stripes from conscience for what he does. Suppose those who presided at the inquisition had been convinced that it was right to torture and kill heretics, and therefore could be as tranquil when applying the rack and scourge and fire, as when repeating their *pater nosters;* think you God would have looked with smiles on the horrid engines of their prisons, and bestowed on them no censure, though they tore their victims limb from limb? If a man concludes that a large portion of the Bible is unworthy of belief, because, with his little stretch of comprehension, he cannot reconcile it with what he says God ought to teach, and therefore rejects this portion, throwing himself on his conscience for justification; must he be acquitted by Him who says: "All Scripture is given by inspiration of God, and is profitable for men?"

If a man can break every command in the Decalogue, and wheedle his conscience into silence, on the ground that this code of rules was designed only for the Jews, and was abrogated with the ceremonial service, must He who wrote those laws, and has reaffirmed them in the very nature of things, insisting on their observance by all the voices of history and experience, as well as revelation, absolve him from blame, and grant him favor in his disobedience? Nay, verily. God will not accept the decisions of any conscience as sufficient reason for His approval, when these come in conflict with what He has revealed to be right. He has given a rule for conscience and the means of its enlightenment, and laid responsibility upon us respecting its normal and healthy condition. If we warp it, it will guide us away from the true path, as surely as a compass deflected by any means from its proper marking will lead a ship apart from its course. About nothing should men be more careful than respecting the treatment of the conscience, and it is by no means certain because its remonstrance is not heard in the breast of one who has abused and seared this monitor, and forced it into temporary subjection to his will, that he has no cause for fear.

I MUST WORK!

Labor is the appointment of Divine Providence. "Labor and pray." Like so many great evils and sins, originally a curse it is overruled and converted so as to become a blessing.

Labor is the foundation of wealth. However wide-spread or diversified, beautiful or refined may be the stores of riches; or even if locked up in volumes or productions of art, skill, or genius, yet all spring from soil moistened with the sweat of the brow. All wealth indeed, is but labor accumulated or represented. It is the former in the farm, or the city with its manufactories and foundries, storehouses, and dwellings, palaces, and churches. Gold, silver, gems, greenbacks, credit, are but representatives of labor.

The same laws apply in the Gospel. We "work out our salvation," for "God worketh in us." Our Redeemer exclaimed, "I must work the works of Him who sent me." His last command committed to his followers the most tremendous project and task that could have devolved upon them. Surely the Apostles could not have understood it; or their faith must have been far greater that ours, or else their hearts must have failed. Across their way was arrayed the abominations of Imperial Rome, the philosophical sophistries of vain-glorious Greece, the horrible vileness of Antioch and Alexandria, the atrocities and cruelties of barbarian nations. "In every city bonds and imprisonment." Yet their courage never abated. "They fought the good fight" to the end.

Amidst all fluctuations of the nations, the work has advanced onward. And now, as we in our generation flit down our short pathway of mortal life, the word of God comes to us in our turn, "Whatsoever thy hand findeth to do!" No grander task was ever assigned to man than is deputed to us. To conquer California for Jesus! To set up on high the ensign, whose glorious rays flaming down the evening sky, shall illumine the world! "*In hoc signo vinces.*" Throughout all Christendom, no standpoint of position, or of future influence for the Gospel, is superior to ours. All our labor for Christ is destined to bear directly upon the great result.

We are yet but in the commencement of the work. It was a great mercy that the vast tide of emigration that formerly threatened to overwhelm us was checked. When twenty years ago the mighty surges came rolling in upon us, we could not guide them, we were destitute of churches, of ministers, of all the needful means of grace. But the tide ebbed, and for many years there was scarcely a perceptible increase of population. But now once more there is a heaving ground-swell, showing that the ocean is again gathering its forces for the onset. The attraction of heavenly spheres draws up the enormous mass. Currents from various directions set towards us. A thousand eddies whirl along the line of tide ripples, with irresistible momentum and appalling grandeur, the celestial influence preponderates against inertia and inaction, and drives on the coming events.

And now God's Church is here to give religious direction and shape to all these movements. A large proportion of our agricultural communities possess the means of grace. Our cities abound with spacious and beautiful sanctuaries supplied by a devoted and eloquent ministry. A majority of our children attend our numerous and attractive Sunday Schools. Our organization is complete, and all that is needed is to bring its influence to bear upon the increasing multitudes around us.

We must work; for it is seed time, and the future harvest depends upon our industry now. We must work; for the Angel of the Covenant is coming at the head of countless hosts gathering from all countries to this new land of promise. We must work; for the future is teeming with God's promises, and the world, through the instrumentality of Christians, is to be converted to the Lord. We must work; for "the night cometh, when no man can work."

KNOWLEDGE OF GOD BY FAITH.

It is asserted that reason can grasp and settle questions that pertain to God, as readily as those which pertain to man; that no truth is beyond its powers, since all truths are subjected to essentially the same laws. There is a school of modern philosophers, so called, of whose system this is the fundamental error, and it is working evil on every side. Yet, one would suppose that the least careful thought would detect its fallacy. Notice this claim with reference to the doctrines of the Bible. We are told that it is absurd to place mysteries in a professed revelation, therefore all mysteries are to be eliminated from Scripture; that it is beyond the reach of reason that there should be a union of the divine nature and the human nature in one person, therefore the possibility of this union may be denied; that it is incomprehensible that God should control and determine all events, yet man be free in their accomplishment, therefore the declaration that this is true cannot be believed. In like manner, all doctrines which involve difficulty because of their relation to God, are rejected without hesitation.

Now, so far from being true is it, that a revelation about God should contain no mysteries, there can be no such revelation without mystery. The very conception of intercourse between the infinite and the finite is mysterious. The least of all God's works is unfathomable, for no other reason than because it bears the stamp of God. There is no more difficulty in respect to the truths of the Bible, than in respect to the facts of nature; and in both cases, the difficulty lies in the limited stretch of human powers. Why do the corn-stalk and the lily grow from the

same piece of earth? Why does the apple fall to the ground from its stem? Why does the same food make muscle here, and bone there? You answer very learnedly, by speaking of the *laws* of vegetable and animal growth, and of gravitation. Yet what do you know of these laws, beyond their existence? Every one of them involves mysteries as incomprehensible as that of the Trinity, or the Incarnation, or the harmony of God's decrees and free-will. The demand is preposterous, that the *reason* compass Jehovah, wherever He is studied. It is childish, not philosophical, to refuse to receive what cannot be comprehended. Hence the necessity of some new means of understanding God, and His declaration, which is possessed, as we are assured both by the Bible and the experience of men, by one whose will and character are such as to bring him into spiritual communication with the Deity. This is *faith*, ridiculed, despised, cast out of their systems by self-conceited men, yet honored by God as the only avenue between Himself and his creatures, as respects knowledge of the truths which relate to His Being and manifestations, and known by those who feel its influence to bear them above mere doubt and speculation.

How can an angel know anything about the glorious, eternal, infinite One, before whose throne he bows? He cannot study Him as he studies his fellow angel, for every attribute rises beyond any study. There are no means of knowledge, save as he is taught by the Supreme Himself, through the medium of faith. How can he know the length and breadth and height of those truths which pertain to God's plans and government, except by the same process? Nor can a man on earth attain this knowledge by any other means; and when reason falters and fails, it is gracious condescension that supplies what may supplement its province, and introduce the soul to higher, grander themes, as we are allowed to see and know the great God, and the truths which rest, not on the basis discovered by our faculties, but alone on His authority. This faith is the gift of God to the soul that bears His image; it is the possession only of the pure in heart. No others would be willing to admit it, and no others can. For them, and by this means, the gulf is spanned between the finite and the infinite, as God becomes His own interpreter to them of what reason seeks in vain.

EXTINGUISH THAT LION!

"The slothful man saith, There is a lion without! I shall be slain in the streets!" Bunyan enlarges the idea. His Christian Pilgrim approaching the palace Beautiful, beholds two of these precious beasts, one on each side of the way, ready, as he thinks, to devour him. Terrified at the sight, he forgets all previous commands not to turn back, when, fortunately, the porter at the gate sees his predicament, and calls to him not to be alarmed—"The lions are chained!"

How often we meet these terrible monsters in practical experience. They display their fearful forms at all the avenues of the callings, duties and obligations of life. The school-boy is frightened by seeing the grim visages staring out of his books, his desk, and with shadowy terrors darkening his coming recitation. The ferocious creatures stalk before us in our bargains, our crops, our professional pursuits. But chiefly they abound where a religious obligation rests upon us. In no African wilderness were they ever so numerous or bloodthirsty. When we think of Church on a disagreeable Sunday, we are apt to see a whole troupe of the monsters shaking their manes and displaying their man-devouring teeth before the doors of the sanctuary.

Two or three points in the natural history of these beasts are worth knowing. If it is one of the real brutes that comes in our way, we need not fear him; he is always chained. But they are mostly only shams—scarecrows, by which the devil would terrify us. Put the hand boldly upon them and they collapse into pasteboard and paint. But sometimes they roar horribly. Then we may be sure that it is a donkey in a stolen skin. A bold charge will extinguish that lion.

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The only motive of the author in writing this little book was evidently a desire to do good. It is essentially a religious book, and a good one. No profound learning is brought to the discussion of disputed points in theology, no peculiar denominational doctrines are advocated, and no attempt at fine writing is made; but in a series of plain, pointed remarks on Scripture texts, the sinfulness of man's nature, his need of a Savior, and the power and willingness of Christ to supply all his needs are clearly set forth, and each chapter contains an earnest appeal to the reader to follow the promptings of his better nature and identify himself with the interests of the Christian religion. The author is Rev. Jas. Smith, who states in the preface that "the book is intended to lay on the table in the drawing-room, parlor, hall, or kitchen, that the visitor, servant, or neighbor may take it up and read a portion. It is also suitable as a present to a relative or friend. If you are benefitted by its perusal, circulate it; if you have the means, *give* a few copies away where it is likely to be of use. If you cannot afford to do this, *lend* your own copy, praying the Lord to make it a blessing." M. W. Dodd, New York, is the publisher, and Bancroft & Co. have it for sale. As a fair specimen of the book, from which the spirit of its teachings may be judged, we print the larger part of the chapter on

THE TESTIMONY OF GOD.

"I came to you declaring the testimony of God." (1 Cor. ii: 1.) The Gospel is not a cunningly devised fable, but the very word of God; it is a divine testimony; a message from Jehovah to man. It comes direct from Heaven, and is addressed to us in love. By the Gospel, God testifies to us, that we are totally and entirely lost by nature; that there is neither help nor hope for us but in the Lord Jesus Christ; but that in Him is all we need, or our circumstances require. Christ is all that God can give. Christ has all that a sinner can want. Having Christ, we can want no more; and, if we are taught by the Holy Spirit, we can be satisfied with no less.

The Gospel testifies that we are welcome to all that the fulness of Christ contains, without money and without price. God has set no price upon Gospel blessings, because they are invaluable; He has prescribed no conditions, but given a universal welcome.

The Lord testifies that true faith always produces penitence, and leads to holiness; the believing heart and the weeping eye go together. If we really believe, we daily repent; we cannot repent of sin, except we believe in Jesus; and we do not believe in Jesus, except we repent of sin. Faith produces godly sorrow, and godly sorrow leads to holiness of life. The stronger our faith, the deeper our repentance; and the deeper our repentance, the holier our life. Never be satisfied with faith without a broken heart; nor fancy that the heart is broken, except sin is bitter; and if sin is bitter to the soul, it will be sure to be forsaken. Faith and holiness are indisputable evidences of a title to Heaven. Faith purifies the heart, and the heart reforms the life.

You have heard the testimony of God, you have read it; but do you believe it? Do you perceive its great importance, and receive it into your heart, as a message of love coming direct from God to you? Do you heartily approve of it? Do you act upon it? If you reject the testimony, you treat God with contempt. If you deny the testimony, you give God the lie. If you postpone the consideration of it, you manifest the greatest folly. If you receive the testimony, you set to your seal that God is true. The testimony being sent, man is brought to the test. The testimony being rejected, the doom of man is sealed. Once more the testimony is placed before your eye, and presented to your heart; is it to be received or rejected? Decide!

Messrs. Hosford & Sons of New York, have commenced with the New Year, the publication of a new Monthly, called The Mother at Home. It is edited by Mrs. Henry Ward Beecher, and the first number has articles written by Mrs. Harriet Beecher Stowe, Rev. Henry Ward Beecher, and other eminent contributors to the literature of the country. The object of the Magazine is to increase the happiness and healthful influence of *homes*, and if the beginning may be accepted as an index of what shall follow, its object will be attained. It is fortunate in its publishers, for we know of none more worthy of success, or more likely to succeed in such an enterprise than Hosford & Sons.

Educational.

The Doctrine of Greater and Less.

The mind unpossessed of this cardinal doctrine is sadly deficient. It must suffer constant perplexity, since all things will seem of equal importance to it, and it cannot know readily which to pursue. Or, its efforts must often be wofully misdirected, since they are as likely to be turned upon trifles as things of importance. It reminds one of Hogarth's picture made in contempt of perspective. The remote seems no further off than the near; the little solicits the eye as obtrusively as the great; and the boat on the river below is in danger of collision with the passers on the bridge above. To such a mind, on a farm, the flock of ducks that are "eating their heads off" deserve equal care with the hens that pay for themselves monthly; and there is little difference between the lameness of a valuable horse and the crack in a half-worn double-tree. That some things are small and others are great, in whatever direction we turn our eyes, should be a prime lesson, both in our self-culture and in our training of others. Were we to teach ourselves the art of drawing we could not afford to neglect either the study or the practice of perspective. No more in the art of thinking can we afford to neglect the doctrine of a greater and a less; the vital fact and the underlying principles of perspective in thought. One of the foremost convictions which should occupy our minds, on entering any field of reflection or labor, is this: There are certain matters here which are vital. The next question is, which are these? But the great matter is the first conviction. This is more than half the battle: it is not difficult for the telescope of Galle to find the new planet when Le Verrier had demonstrated its existence. While, without this primary connection, and truth which the man may attain in thought, any success which he may overtake in labor, will be the fruit of accident. It will be chance if, behind the counter, he does not sacrifice a customer to a shilling; if, in teaching, he does not insist as vehemently upon small facts as upon great principles; if, in controversy, he is not led off upon side issues; if, in war, he does not abandon his citadel and sacrifice his army at some out-post; if, in geography, he is not as careful to master the form of a State as the causes of its growth or decline; if, in social life, he does not blend the smiling acquaintance and the substantial friend, the man of words and the man of deeds.

C. R. C.

Boys' Compositions.

On Boils.—A boil is generally very small at first, and a fellow hardly notices it, but in a few days it gets to be the biggest of the two, and the chap that has it is of very little account in comparison with his boil, which then "has him." Boils appear mysteriously upon various portions of the human body, coming when and where they please, and often in very inconvenient places. Sometimes a solitary boil is the sum total of the affliction, but frequently there is a "rubishin' lot of 'em" to help the first one. If a boil comes anywhere on a person, that person always wishes it had come somewhere else, although it would puzzle him to say just where.

If a chap has a boil, he generally gets a good deal of sympathy from others—"in a horn." Whoever asks him what ails him laughs at him for his pains to answer, while many unfeeling persons make game of him, or of his misfortune, or boil. It is very wicked to make sport of persons with boils, they cannot help it, and often feel very badly about it. Physicians don't give boil patients much satisfaction as a general thing, although young physicians who are just beginning to practice are fond of trying their lancets on them. Boils are said to be "healthy," and judging from the way they take hold, and hang on, and ache, and burn, and grow, and raise Cain generally, there is no doubt that they *are* healthy and have good constitutions. They are generally very lively and playful at night, and it is very funny to see a chap with a good large one, prospecting around his couch for a place where his boil will fit in "without hurting." Boils tend to "purify the blood," strengthen the system, calm the nerves, restrain profanity, tranquilize the spirits, improve the temper, and beautify the appearance. They are good things for married men who spend their evenings away from home, as they give them an opportunity to rest their night keys and get acquainted with their families. It is said that boils save the patient "a fit of sickness," but if the sickness is not the best to have, it must be an all-fired mean thing. It is also said that a person is better after he has had them, and there is no doubt that one does feel much better after having got rid of them. Many distinguished persons have enjoyed these harbingers of health. Job took the first premium at the County Fair for having more achers under cultivation than any other person. Shakespeare had them, and meant boils when he said, "One woe doth tread upon another's heel, so fast they follow."

There are a great many remedies for boils, most of which are well worth trying, because, if they don't do any good, they don't hurt the boils. If a chap goes down street with a boil, every man he meets will tell him of "a good thing for it, among which are—Shoemaker's-wacks, Mrs. Winslow's Sirup, Trix, Spaulding's Glue, Charlotte Russe, Gum Drops, Water Proof Blacking, Night Blooming Cereus, Chloroform, Kissengen, &c., &c.

On Dogs.—"Dogs is usefuller as cats. Mice is afeard of cats. They bite 'em. Dogs follers boys and catches a hog by the ear. Hogs rarely bite. Sheeps bite people. People eat hogs but not the Jews, as they and other animals that doesn't chew the cud isn't clean ones. Dogs sum times get hit with boot jacks for barking of nites. Sleepy people git mad and throw at em. Dogs is the best animal for man; they do more for man than growned hogs or koons or gotes. Gotes smell. The end."

On Moonlight.—"'Twas a calm still night; the moon's pale light shone soft o'er hill and dale. Not a breeze stirred; not a leaf stirred; not a dog stirred; not a horse stirred; not a man stirred; not an owl stirred; not a hog stirred; not a cow stirred; not a sheep stirred; not a cat stirred; not a mouse stirred; not a hen stirred; not even a goose stirred." Here the teacher interrupted, with the observation that the composition appeared to relate more to agriculture than moonlight.

Personal.

Rev. A. M. Stewart, a regular correspondent of The Occident, has obtained a dismissal from the Presbytery of Philadelphia, and has joined the Presbytery of Sierra Nevada.

REV. J. S. BUCKNER retires from the pastorship of the Baptist church at Woodbridge, not considering $150 a year an adequate salary. He is willing, however, to do his share in supporting another man at $1,000.

NED BUNTLINE, it seems, has not yet gone East as reported. He is giving entertainments in the interior, and the unfortunate people of the East are obliged to wait.

REV. T. CHIVERS of Chico, and REV. W. FREAR of Santa Cruz, are among those who have been recipients of donations during the past week.

REV. DR. BANNISTER of Alameda, is reccommended by the Methodists as a suitable man for President of the University.

REV. MR. EASTON is giving a series of Sunday afternoon lectures, on the "Primitive Christians," to the people of Santa Cruz.

REV. J. R. HAMMOND of Placerville, is on his way to this State from the East, where he been visiting for his health.

REV. DR. MOOAR of Oakland, has had his salary raised to $3,000 per year, by the members of his congregation.

REV. GEO. WHIPPLE of the Sandwich Islands, has received a call from the Episcopal church at Santa Rosa.

BISHOP KIP confirmed nine candidates at St. John's Episcopal Church at Misssion Dolores last Sunday.

GEO. FRANCIS TRAIN is making progress on his way to California. He was at Omaha at last accounts.

REV. DR. ATKINSON, of Portland, Oregon, is preaching in the East on the religious needs of our coast.

MR. J. C. PELTON has been elected to the position of Sub-Master in the Mission Grammar School.

REV. J. B. KNIGHT has been preaching with success at the Baptist church at the Mission.

MR. L. H. WAKEFIELD has been confirmed as Postmaster atPortland, Oregon.

HOW TO MEND TIN DISHES.—A hole in a tin dish may be mended by cleaning around its edges, sprinkling on a little rosin, putting on a lump of solder, and heating the other side with a lamp, or otherwise, until the solder melts.

FROM the Army Hospital; the bloody battle-field; the mansions of the rich, and the humble abode of the poor—from the office and the sacred desk; from the mountain-top, distant valley and far-off islands of the ocean—from every nook and corner of the world, is pouring in the evidence of the astonishing effects of DRAKE'S PLANTATION BITTERS. Thousands upon thousands of letters like the following, may be seen at our office: * * * * I have been in the Army Hospital for 14 months, speechless and nearly dead. At Alton, Ill., they gave me a bottle of Plantation Bitters. Three bottles have made me well again. C. H. FLAUTE.

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The Hog.

O, much abused and much despised beast!
Men slight thee most who know thy merits least;
Who would make LIGHT of thee, should TRY thee first,
Then with thy praise they'll inter-LARD their verse,
Without thy presence at the festive board,
Tickling the palate of creation's lord,
In bake, or fry, or even in a stew,
Pray what could we or our good housewives do?
Sore grief would seize on many a bosom stout,
If by perchance, the hog should once "step out;"
And life become, 'mid all its varying scenes,
Like Sunday morning without PORK AND BEANS!

On beef and mutton Englishmen expand,
But pork's the crowning glory of our land—
Pigs are true patriots—in the Buckeye State
They die to make the Cincinnati great.
Pork to the Jews is every way unclean,
Howe'er prepared, with or without his bean.
Though Paul felt free from Moses here to swerve,
The Jew still deems it binding to observe,
We go with Paul—as every one supposes—
As for the *Jew*—why, he may go to *Moses*!

—*Observer.*

Horse Hints.

The London *Horse Book* gives these directions for feeding and other treatment:

All horses must *not* be fed in the same proportions, without due regard to their ages, their constitutions, and their work, because the impropriety, of such a practice is self evident, yet it is constantly done, and is the basis of disease of every kind.

Never use bad hay on account of its cheapness, because there is not proper nourishment in it.

Damaged corn is exceedingly injurious, because it brings on inflammation of the bowels and akin diseases.

Hay or grass alone will not support a horse under hard work, because there is not sufficient nutritive body in either.

When a horse is worked hard, its food should chiefly be oats; if not worked hard, its food should chiefly be hay; because oats supply more nourishment and flesh-making material than any other kind of food; hay not so much.

For a saddle or a coach horse, half a peck of sound oats and eighteen pounds of good hay is sufficient. If the hay is not good, add a quarter of a peck more oats. A horse which works harder may have rather more of each; one that works little should have less.

Rack feeding is wasteful. The better plan is to feed with chopped hay from a manger, because the food is not then thrown about and is more easily chewed and digested.

Sprinkle the hay with water that has salt dissolved in it, because it is pleasing to the animal's taste and more easily digested. A teaspoonful of salt in a bucket of water is sufficient.

Vetches and cut grass should always be given in the spring to horses that can not be turned out into the fields, because they are very cool and refreshing and almost medicinal in their effects; but they must be supplied in moderation, as they are liable to ferment in the stomach if given largely.

Water your horses from a pond or stream, rather than from a spring or well, because the latter is generally hard and cold, while the former is soft and comparatively warm. The horse prefers soft, muddy water to hard water, though ever so clear.

A horse should have at least a pail of water morning and evening, or, still better, four half pailfuls at four several times in the day, because this assuages his thirst without bloating him. He should not be made to work directly after he has a full draft of water, for digestion and exertion can never go on together.

Do not allow your horse to have warm water to drink, because if he has to drink cold water, after getting accustomed to warm, it will give him colic.

When your horse refuses food, after drinking, go no further that day, because the poor creature is thoroughly beaten.

Just men alone are free—the rest are slaves.

An Aim in Life.

There is nothing so important to a young man when he has reached the age at which he begins to look out for himself as a distinct and definite aim. Young men are apt to think only of present maintenance and gratification. If they can obtain sufficient to clothe them according to their taste, enough to eat, and money to spend, they are too apt to be satisfied. Such characters, or such evidences of the want of character in young men, will never allow them to rise above the position of dependents; they must ever remain as servants and hirelings, and cannot achieve that independence of fortune which is the reward of patient industry and forethought. It should be the desire of a young man to have a home of his own; and, if he be a farmer, a farm free from encumbrance and a surplus of money, which, together with the products of his farm, shall yield him comfort and support in his declining years. Such a man is independent. In the possession of a home and lands, however few the acres, he can feel an ease and security which the monarch with all his grandeur might envy.

The thriftless man labors as hard, although with no such aim. He enjoys not the satisfaction of feeling that he is securing, day by day, and year by year, a home and possessions, of which he himself will be the independent owner when he will no longer be subject to the bidding of others. Then, when the realization comes; when he can rest peacefully at night beneath his own roof, or sit beneath the shade of the tree that beautifies his own home, peace and plenty crown his days, and enjoying the fruit of his own labor, he numbers his days.

Identifying Sheep—An English paper tells of a curious custom still kept up in that country. It says;—The half yearly gathering of the shepherds whose flocks browse on the extensive range of hills going through Derbyshire, Yorkshire, and Cheshire, has just been held. The place of meeting was at the house of Mr. Taylor on the Scatterbrook Road. The shepherds brought with them nearly 100 sheep, which during the past six months had ranged from one flock to another, and which were identified by those present. After a substantial dinner had been partaken of, the interesting custom of singling out the truants began. Some 80 or 90 dogs were also in attendance, and as the sheep were let out a curious scene presented itself to the visitor. The dogs jumped among the sheep, barking at them and every now and then singling out their old acquaintances with remarkable sagacity. The shepherd, thus aided by his dog, managed to identify his own, and in the course of an hour the whole had been restored. The dog then took charge of the truants, and, in advance of their masters, drove them toward their respective stations, in some instances a distance of 20 miles. It is said that these gatherings have existed for more than 100 years, and that very few sheep are not by this method restored to their owners.

Accuracy in Farm Experiments.—On a great variety of subjects connected with farming very much can be learned by simple experiments, such as farmers can try with little expense and trouble. Questions as to the depth seeds should be planted, or the distance between plants, the time for performing different farm operations, the comparative yield of different varieties, the kind, quantity and quality of food for animals, etc., can be settled much more satisfactorily by experiments than by reasoning on general principles, or theorizing, valuable as they may be. But care should be taken to have the results fully established before accepting them finally. A common mistake is in drawing conclusions from perhaps a single experiment, when a considerable number should have been tried.

Such experiments lose much of their value if there be any guess-work about the preparation or the result. We remember to have had an account sent us of an experiment in which "about a pint of wheat had been sown in rows about a rod long, and the yield was a little over," etc. Had just one pint been sown in rows exactly a rod long, and at an exact distance from each other, and the exact result ascertained, some practical value would have been attached to the experiment. —*Western Rural.*

Reading for Farmers' Boys.—An intelligent and thrifty farmer says: "But for the co-operation of my boys, I should have failed. I worked hard, and so did they. The eldest is near twenty-one; other boys, in the neighborhood, younger, have left their parents; mine have stuck to me when I most needed their services. I attribute this result to the fact that I have tried to make home pleasant for them. I have furnished them with attractive and useful reading; and, when night comes, and the day's labor is ended, instead of running with other boys to the railway station and adjoining towns, they gather around the great lamp and become absorbed in their books and papers."

Such is substantially the testimony of a farmer who has known how hard the struggle for a footing on free soil without a capital is, and how valuable and comparatively cheap are the aids which good reading brings him.

A western gardener asserts that the best kind of molasses can be manufactured from the watermelon.

Weekly Market Report.

Wednesday, January 27, 1869.

Flour—Sales of 300 bbls Commercial (Oregon) Extra, part to arrive, current rates. Sale of 2,000 qr sks Superfine, for China, private. We quote local brands as follows: Superfine, in sks, ₱ 196 lbs, $4 75@4 87½. Extra in sks, $5 75@$5 87½.

Wheat—Sales include 500 sks fair shipping, $1 70; 700 sks good do, 1 75. At the close, 2,000 sks fair milling, $1 55; 200 sks good, $1 75. Choice grades are scarce and wanted by millers at $1 75@1 77½ ₱ 100 lbs.

Barley—Continues heavy at $2 15@2 25 for fair to choice feed, and $2 25@2 35 ₱ 100 lbs for brewing.

Oats—Sales of 1,000 sks Oregon, $2 20; quotable at $2 20@2 35, and California at $2 10@2 25. Sale of 300 sks bright California $2 25 ₱ 100 lbs.

Corn—Yellow ranges from $1 80@2, and White from $1 90 to $2 15 ₱ 100 lbs.

Potatoes—Market quiet at 65@75c for Humboldt. Sale of 150 sks Petaluma, 70c ₱ 100 lbs.

Onions—Sales of 100 sks Yellow, in lots, $2 75 ₱ 100 pounds.

Beans—Since last Wednesday, jobbing rates for first quality have been advanced 1@2c ₱ lb all round. We quote as follows: Bayo, 5½c; Butter, 6½c; Pea, 8c; small White, 7½c; Pink, 5c; Red, 3½@4c ₱ lb.

Rye—Quotable from first hands at $3 50@3 75 ₱ 100 lbs.

Buckwheat—Small sales at $3 ₱ 100 lbs.

Mustard Seed—Good California Red is nominal at 3c, and 4½@5c ₱ lb for English White.

Flax Seed.—The local mill continues to pay 4c ₱ lb for a good article.

Bran—Sales of 50 tons, in lots, at $22 50 ₱ ton.

Middlings—Feed descriptions sell at $28@32, and fine at $35 ₱ ton.

Oil Cake Meal—In moderate request at $35 ₱ ton.

Hay—Ordinary to fair qualities range from $10 to $13, and good to choice from $14 to $17 ₱ ton.

Hops—Nominal at 25@30c ₱ lb for California.

Dairy Products—California fresh roll Butter is active at 47½@52½c, and Eastern firkin 40@42½c for jobbing lots; Cheese, 19@20c for California, and Eastern, 18@22c ₱ lb. Eggs, 37½@42½c as extremes, the medium quotation being 39c; Oregon Eggs, 27½@30c ₱ doz.

Poultry—Live Turkeys are quoted at 16@17c, and dressed do, 18@20c ₱ lb; Hens and Roosters, $7@7 50; Spring Chickens $5@6; Ducks, $6@7; Geese, $12@15; Quail, $1 @1 25 per dozen.

Provisions—Bacon jobbing at 14c for California smoked; Oregon do, 14½c; California Hams, 14½@16c; Oregon do, 15@16c; California Lard, 12½@13½c. At the close, 30 kegs Oregon 11½c ₱ lb.

Wool—The stock is reduced to a nominal quantity, and hence there is no activity; clean shipping grades are quoted at 18@19c; burry at 13@15c ₱ lb.

Hides—California Dry are quoted at 15@15½c, with sales of 2,000 since last Wednesday within the range; salted, 7c@ 7½c ₱ pound.

Tallow—Fair to choice Beef is quoted at 7¾@8¼c ₱ lb, with sales for the week of 20,000 lbs Good Beef at 8c ₱ lb.

Ripe Fruit—Of the 2,700 boxes Oregon Apples, per Continental, only 119 boxes inferior sold yesterday at 75c; balance will be offered this afternoon.

San Francisco Cattle Market.

We quote slaughterers' prices as follows:

Beef—American, 1st quality, 10@12½c ₱ lb.
do 2d do 9@10c ₱ lb.
do 3d do 8@10c lb lb.

Veal—Is very scarce at 10@12½c for first quality, and 8c @9c ₱ lb for second quality.

Mutton—First quality, 9@10c; second quality, 8@9c ₱ pound.

Lamb—Scarce. Sheep, lamb-dressed, sell at 10 ₱ lb.

Pork—Undressed, 5½@6c; dressed, 7½@9c ₱ lb, as extremes, with 8@8½c lb lb as medium quotations for milk or grain fed.

—*S. F. Bulletin.*

PRACTICAL MISCELLANY.

CHILDREN'S TEETH.—The first tooth appears in six months, in the third year all are cut, between the seventh and twenty-first year all the permanent teeth have made their appearance; the value of the latter depends greatly on the care taken of the first set; and as the looks, health, and happiness are all materially modified by good teeth, intelligent and affectionate parents will look to the teeth of their children as early as the third year, when, instead of being allowed to eat meat, they should mainly be fed on fruits, vegetables, and bread made of wheat, corn, or rye ground coarsely, using the entire product, bran and all, because in the bran is found almost exclusively the solid material which is to make the bone or the body of the tooth and its covering, called the enamel.

The child should be taught at five to dampen the brush in water every morning, rub it over a cake of castile soap, and then brush the teeth well, inside and out, front and rear, until, with the aid only of the saliva, the mouth is full of soap-suds; then rinse with tepid water, twirling the brush sideways over the back part of the tongue, so as to cleanse it fully of the soap and leave good taste; after each meal the mouth should be well rinsed with tepid water as also the last thing on retiring; the mouth maintains a temperature of ninety-eight degrees; hence, if any food lodges about or between the teeth, it begins to rot very soon, giving out an acid, which immediately begins to eat into the tooth, preparatory to an early decay; if solid particles are observed to lodge between the teeth, the child should be taught to use a very thin quill to dislodge it, but not without; for the more a quill is used the greater space between the teeth, which is a misfortune, as it necessitates, the use of a tooth pick for all after life, consuming a great deal of valuable time. A clean tooth does not decay. Acids and sour fruits always injure the teeth instantly; sweets never do; without them children would die, hence their insatiable instincts for sugar. If a tooth powder was never used the teeth would not be so white; but kept perfectly clean, would last for life. —*Dr. Hall's Health Tract.*

WHERE TOYS ARE MADE.—All the cheapest class of toys are of foreign make. Penny toys come from Germany; they have their birth in the black pine forests of Thuringia. The Dryads and Hamadryads are not dead, but sleeping. What roars of laughter spring from those old gloomy pine woods! The great toy capital is Sonneburg, where men, women and children, are employed upon their production. The cost of toys at the place of manufacture is infinitesimally small. The wood—the only material of which they are made—is nothing: two-pence-half penny a tree. The labor is scarcely more valuable. Toys in these old forests, are made on the most modern principle of division of labor. Any toy we may take up has gone through half a dozen hands. By this means great rapidity is attained in their manufacture, and the prime cost at home is less than a third of a penny. The transit along mountain roads, and by water-carriage to Rotterdam, whence they are conveyed by steam to England, costs more than their actual manufacture, but yet there is a profit left to the vendor. These are the true smashing toys; but the more expensive, highly finished and elaborate ones still come from Germany or the adjacent countries. Great numbers come from Grunheinscher, in Saxony, but the town of Nuremberg maintains its old monopoly for metal work, even in the matter of toys. All the leaden soldiers in boxes are sold here, whilst the tin railroads and locomotives and steam vessels of every primitive character and form, come from Biberach, in Wurtemburg. The cuirasses and helmets, and guns, come from Hesse Cassel, a highly military little kingdom, and from its big neighbor, Prussia, we have the very pretty toy interiors, shops, drawing-rooms, and other interiors, fitted with model furniture and goods. —*Travels Abroad.*

CONSUMPTION INFECTIOUS.—We have now in our mind cases of husbands having their first cough when "inhaling the breath of their sick wives," while ministering to their necessities. We have known daughters and sisters, who, full of apparent health and strength, when consumption has seized a mother or sister, have continued to sleep with the invalid, and to breathe the same closed-up atmosphere at night and to watch all day without perhaps a moment of healthful out-of-door exercise. And we have been distressed to find not a few of such healthy young persons gradually beginning to suffer with indigestion, debility, and finally cough, and all the symptoms of consumption. In some instances, in fact, the attendant has died before the life of the original patient has ended. These facts are very significant, and although we are well aware that in some of them other elements of disease may have had their fatal influences, still the cases have been full of suggestions as to the necessities of greater precautions than we in this country have usually taken in this matter.

—*Dr. Bowditch in Atlantic Monthly.*

A NEW ARTICLE OF TRADE.—A gentleman in coming up the Rappahannock a few days ago, had his attention attracted to a singular pile of roots on one of the wharves along the river. It appears that the roots are what is known as ivy in that section, and in other quarters as laurel. The roots were intended for the Philadelphia market, where they are dressed, boiled in oil, and then manufactured into the bowls of smoking-pipes. About four tons of these roots were on the wharf, and had cost $150 in the way of labor for digging. The owner of them said that they were sold, and that he had realized $450 for the four tons.

—*Fredericksburg Herald.*

BLEEDING AT THE NOSE.—A writer in the *New England Farmer* says:

"I have an excellent remedy for bleeding at the nose, which I have never known to fail in our family. I have never seen it in the *Farmer*, and think every one ought to know so simple a remedy. Take a piece of brown paper, fold it several times, until it is the size of a small penny, then wet it in cold water, and apply it to the little string under the *upper* lip, holding it there until the blood ceases to flow, which will be almost immediately."

DEATH CAUSED BY QUINCES.—A French paper contains an account of the death of a lady who slept in a room in which were also kept a quantity of quinces. In this case, according to scientific evidence, the air of the room was largely vitiated with a peculiarly suffocating perfume, and a very considerable amount of both carbonic acid and carbonic oxide gas. The room in question was always used as a bedroom; no fire had been lighted in it, nor was any other discernible cause for the death of this lady found but the exhalations of the fruit.

To take rust out of steel, rub well with sweet oil and let the oil remain upon it for forty-eight hours. Then rub with leather sprinkled with unslaked lime, finely powdered, until all the rust disappears.

OUR God requireth the whole heart or none;
And yet He will accept a broken one.

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An Old Friend.

But a line in a daily paper
Thousands of eyes would see,
And careless pass the record by
That gives such pain to me.

Yet our lives had drifted far apart—
Mine at my ingle side;
And his, who, I read in the *Post* to-day,
"On the 4th of October died."

And ours, was a quiet liking,
A simple, friendly bond;
It was pleasant to meet, and light to part,
And never a thought beyond.

Yet as I read those words to-day,
Through a sudden mist of tears,
The fair, frank face, and the bright blue eyes
Gleamed out through the cloud of years.

Ah, well! it had passed away from mine,
The life that is closed at noon;
And I who forgot to watch its course,
Will forget its setting soon.

For the world goes up and the world goes down,
And the young succeed the old;
And the April sunshine gilds the buds
That spring from the churchyard mould.

And eyes that of old have answered mine
Will sadden as mine have done,
As they glance some day down the list and read
That my earthly race is run.

Well, I scarce can frame a kindlier wish
Than that every lip will say,
"God rest her soul!" as earnestly
As I breathe it for his to-day.

—*English Paper.*

Are We Inferior?

Such is the title of an article in the *Galaxy*, written by Sarah E. Henshaw, who evidently is firm in the belief that "we are not inferior." The article is well written, and the following extracts are worth reading:

It is probable that man's "unaided reason" never will discover the process by which a woman reaches her conclusions. For it is different from his, and he has no clue by which to unravel it. He cannot comprehend it because he cannot reproduce it. Woman can learn and can practice the modes of man's reasoning, but he cannot return the compliment. Her *modus operandi* is incommunicable. Her faculty is, like the poetic—born, not made.

The difference between them does not lie in any difference of their mental powers as to quantity—as, whether one has more and the other less—whether the capacity of the one is equal to a pint and the other to a quart, so to speak. This sort of measurement is equally applicable between man and man, as between man and woman.

Nor does it consist in quality. Comparison and reasoning in man are equally comparison and reasoning in woman, and a given woman may possess a superior ability in that or in any other direction, to a given man.

Nor is it enough to say that one is slow and the other quick, as though a difference in speed were the main difference between them. This again no more than the idea of quantity or quality, supplies the desired distinction.

The difference lies in their mode of mental action—in the way in which they use the same mental powers. The mind of man moves analytically—that of woman syntheticlly. He approaches his conclusion step by step through a slow and sometimes devious way of reasoning, and reaches it by degrees of approximation. She darts upon hers at once, is sure of it instantly, she does not know how, and *afterward* seeks to prove it. He reasons toward, and she from the same conclusion. So when he gets to it he is surprised to find that she has been there before him, and she is equally surprised that the journey has taken him so long. He, with infinite pains-taking, makes out and declares a general law; she, by her perception, at once affirms or denies it. His finding of truth is of the nature of a discovery, hers of the nature of a recognition; he deals in proof, she in intuition; his is sight, hers insight.

Given an intellectual circle to find the centre, man starts from the circumference and follows up the different radii until he satisfies himself that he has discovered it, and does not presume to decide where it lies, except by the proof of actual measurement. Woman, on the contrary, "with wings as swift as meditation or the thoughts of love," alights at one bound on a point which she declares to be the centre, and then for the proof follows up the radii to the circumference.

If a woman has not been trained to the use of her own mental powers, or if she has not thought out her chain of reasoning, it thus happens that she often knows (or what is the same thing to her, feels sure of) a truth which she cannot prove. Indeed such an experience is probably not unknown to most women. What woman has not at times despaired of making clear to a male comprehension, something perfectly evident to her own mind? The most intellectual man, therefore, seems at times to a woman singularly dull—the most intellectual woman appears to a man at times singularly unreasonable.

And yet, because woman's faculty is akin to genius, man must always have the conduct of the world's affairs. The masculine understanding is the one that must give form to the outward life. It is best adapted to such a work, and as such always asserts itself; for when was genius ever practical? It is of its very nature to deal with results and to overleap processes; to gaze on the purple mountain-top afar, and to ignore the valley that lies between. And so, for each generation, as long as the question is one of standards and ideals as it is in childhood and youth, so long woman is the guiding light; as soon as it becomes one of methods and of practical ways and means, then the masculine understanding leads the way. An elder sister with younger brothers—a mother with sons, is often taken by surprise with this fact. She who was the head and counsellor finds her relations to them somehow reversed, and in a few years goes to them for the advice which they formerly sought from her. So with a circle of young friends. As they develop and go out into life, the masculine understanding unconsciously assumes its appropriate place, and the admiring boy who was liked and partially patronized by his female companions, becomes the large minded, indulgent man to whom they in their turn look up. Blindness to this inevitable reversal is the secret of much surprise at marriages and of many failures to marry. The precocious girl does not recognize in her unfledged lover the man that is to be, and wonders when she hears that some woman has afterward found in him that which she failed to perceive.

Beyond everything, man admires his own reason. Not a book except the divine one but either expressly or impliedly pays it adulation. Contemplating it, he goes into raptures. Swelling with pride, he exclaims, "See how great and how wise I am! I thank thee, O Lord! that I am not a brute, or even as this woman!" If one of his philosophers, under the irradiation of approaching dawn, speaks of himself as only a child who has been picking up pebbles on the dim earthly shore of truth, the story is repeated as if the admission was an infinite condescension. Man's philosophy is a jargon, but it seems to himself divine speech. His teachings are confused and contradictory, but they seem to himself divine order. With gravest dignity he lays down, in his schools of philosophy, every imaginable absurdity. His understanding is of the earth, earthy. What he can touch, and taste, and handle, and carry to market, *that* he believes in. The physical sciences and mathematics he can manage.

But he will not believe what he cannot so touch and handle, and his proof extends not far. He cannot prove immortality, so he denies it. He cannot prove the existenc of the outside world, so he denies that. He cannot prove a Creator, so he denies Him. He invents logic, and proves by its help everything and nothing. In philosophy he is like an insect crawling hither and thither to the bounds of his small sphere, and declaring that there is nothing besides, and what he cannot see does not lie beyond.

He carries his reason into religion, and makes confusion worse confounded. He tells you that you can and cannot; that you may and shall not; that you must and you are not able. He assures you that you are responsible for what you cannot help, and that you are to be punished for what you never did. He gives you German Rationalism, French Positivism, English Ritualism, and general scepticism, as the highest products of his reason. And he calls this wisdom. He expects woman to admire and worship him as being wiser than she. But delude himself as he may by his pretensions, he does not delude woman. She by no means seeks to reason away his reasonings—she simply brushes them aside, and believes and acts by the light of her own higher faculty. For while in things of outward life, man's understanding must take precedence, in that which appertains to truth, woman's is the better guide. Hers is the divining cup whereby the lord of the world divines. Her faculty was meant for reference, for consultation, for prophetic perception, which should point the way of the world.

HUMOROUS.

Professional Jokes.—An exchange has sifted these together:

The physician strolls through a churchyard; he is accused of visiting his former patients there; he reproves the sexton for some blunder; the sexton urges in mitigation that he has *covered* a great many of the doctor's mistakes; it is a significant fact that his very prescriptions are written in a dead language.

"I hope you have followed my prescription?" he asks.

"If I had, I should have broken my neck, for I threw it out of a third-floor window," is the matter-of-fact reply.

A lawyer leaves the money he has made by his profession to a lunatic asylum, "as an act of restitution, the people who go to law being mostly of that class." He proposes as a toast, "the man that makes his own will." He invariably eats the oyster while the litigants get the shells.

"What is honesty?"

"No business of yours!" is the reply.

But even to the grave he is in bad odor, and when a shilling subscription is raised to bury him—

"What!" says Chief Justice Norbury, "only a shilling to bury an attorney? Here, take this guinea and bury one-and-twenty of them!"

A preacher gets wet through in his ride to church. He is told he will be dry enough in the pulpit. when there, he is overcome with emotion, which a Scotchman explains by saying:

"It's yersel' wad be greeting (sobbing) too, gin ye found yersel' there wi' as little to say as he has."

"What do the Arabs of the desert live on, Pa?" asked a roguish girl of her father.

"Fudge! Nelly, that's an old conundrum. They live on the *sand which is* (sandwiches) there."

"Yes, but Pa, how do they get them?"

"Well, really, Nelly, you have me there. I give it up."

"Why, Pa, don't you know that the sons of Ham are *bred and mustered* in the wilderness?"

"Come, come, my daughter, that is too killing; don't say another word."

"Oh, yes, do tell me what they eat on their sandwiches."

"Eat on 'em! why; what do they eat on 'em?"

"Butter, to be sure."

"Butter! How do they get their butter?"

"Why, you know, Pa, that when Lot's wife was turned into a pillar of salt, all the family *but her* ran into the wilderness!"

The Great Trouble.—In 1793 a delegation from the western part of Massachusetts was sent to confer with one of the Boston clergymen, as to how he got along with the doctrine of the "perseverance of the saints," which troubled them exceedingly. His suggestive reply was:

"My dear friends, it is the perseverance of the sinners which causes me all my troubles."

A convenient way of testing the affections of your intended is to marry another woman. If she don't love you, you learn it at once.

THE song, "Dear Mother, I've Come Home to Die," always struck us as a happy illustration of American assurance. Our young people go abroad to spend the hard earnings of the old folks, and, when they are dead broke, return home to be buried at the expense of their impoverished parents.

"I SAY, landlord, that's a dirty towel for a man to wipe on!"

Landlord, with a look of amazement, replied:

"Sixty or seventy of my boarders have wiped on that towel this morning, and you are the first one to find fault."

"DID you know," said a cunning Gentile to a Jew, "that they hang Jews and jackasses together in Portland?"

"Indeed!" retorted Solomon, "den it ish vell dat you and I ish not dere."

"I AM afraid you have a settled melancholy," said a landlady to a cadaverous lodger.

"No, madam," he replied, "my melancholy won't settle; like your coffee, it has too much grounds."

A BAD HABIT.—A clergyman of Springfield who has a bad habit of adding "ah," to many of his words, told, last Sunday, of "those who have been brought up on the Lord's side ah!"

WHAT is the difference between homicide and killing a pig? One is an assault with intent to kill; the other, kill with intent to salt.

WHAT is the difference between an editor and his wife? One sets articles to rights; and the other writes articles to set.

A KIND of cattle census taken in Texas gives, in round numbers, 5,000,000 head.

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THE OCCIDENT has a complete Agricultural Department, carefully culled from the best authorities, with all the current agricultural items of our own coast, and full market reports. The Mining Department is also very complete.

THE OCCIDENT gives a summary of Pacific Coast news and of Eastern and Foreign Telegraphic News. These items are not hastily thrown together, but are carefully prepared, and are consequently copied to a great extent. The Personal Department is the most complete collection of personal news to be found in the State.

THE OCCIDENT is the official organ of all branches of the Presbyterian Church, and contains full religious intelligence concerning the progress of all denominations. Although a religious paper, it is not sectarian. Its aim is to make men better and happier by the inculcation of the principles of the Christian religion.

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FAMILY READING.

Tell us A Story, Sister,

Tell us a story, sister;
Please tell us only one,
The fire is burning brightly,
And every task is done.
The earnest little pleaders
Had gathered round my knee;
Those roguish baby faces,
So full of childish glee.

Then Charlie cried, "Of goblins
Or ghost, pray quickly tell!"
"O no," said Nell and Minnie,
"We know them all so well.
We love to hear of children,
Who, always young and fair,
Played with the tiny fairies,
And never knew a care."

Sweet Lily, Mother's darling,
With thoughtful dove-like eyes,
Soft whispered, "Tell us, sister,
Of Jesus in the skies."
I told the "old, old story,"
Of Christ, the undefiled,
Who fought his battle bravely,
Though wicked men reviled.

Then silence fell upon us;
I breathed a fervent prayer,
"That God would grant his blessing
Unto the sleepers there,
And keep their hearts unsullied,
Free from each earthly stain,
That all at last in heaven
Might join the glad refrain."

—*Presbyterian.*

A Father's Example.

While laboring in a revival near the city of S——, in the summer of 1863, I was called to visit a gentleman who was said to be inquiring the way of life. I was received kindly, and he related to me the following touching and suggestive incident in his experience.

For years he had been a shameless profaner of the name of God. Profane swearing had grown to be a part of his life, a plague that followed him almost without his consciousness, and attended him even into the sacred precincts of the home circle. One of the first lessons his children learned from papa was to swear.

One day, as he went from dinner to his work, his little boy, just large enough to run about, started to follow him, when his large Newfoundland dog, that had become a great pet with the children, came bounding playfully after his little master; but in his great joy, he was so unfortunate as to run over the little fellow and roll him in the dust, though without inflicting serious injury.

The vigilant mother ran for her little Edgar, who was crying with all his might; but the infuriated father would avenge his darling on Bruno, who, in the excess of his delight, had accidentally overturned the little fellow, and must now account for all his mischief.

Mr. M—— seizes a huge cudgel, and commences the punishment. Every blow is attended with a terrible oath, and responded to by the pitiful complaint of poor Bruno.

The next morning, after a nice sleep, Eddy was was out with old Bruno enjoying his play; but Bruno crossed him, and he commenced to repeat the lesson his father had given the dog the day before. He applied his little strokes vigorously, and every blow was strengthened by one of the horrid oaths his father had used the previous day.

Though seemingly in great pain when he heard his father's awful words, they had written themselves on his tender memory. He used the same words and manifested the same spirit that had been witnessed from his father!

This was too much for the wicked man and father. God had reproved him through that little child, and his heart was all broken up. He sought a Savior's love, and before I left the neighborhood, he stood up with a goodly number of others, and confessed that precious name.

Let us not forget, that from their very infancy, we are stamping the hearts of our little ones with our own characters. In that most tender soil we are sowing the seeds that may germinate, spring up, grow, and ripen before our eyes into infamy and disgrace. Are we not in a great measure responsible for the profligacy of our children? God has taught us to "bring them up in the nurture and admonition of the Lord," and shall our example lead them away from God?

The impressions made on the heart of childhood are said to be as enduring as the mind; then let us see that we make none but good impressions on the minds of these dear little ones. —*Instructor.*

Aunt Jane.

Aunt Jane was the head of the house—a lady who had spent more than fifty years in educating her brains and battling with her ailments. She had received from her parents a considerable inheritance in the way of whims, and had nursed it up into a handsome fortune. Being one of the most impulsive of human beings, she was naturally one of the most entertaining; and behind all her eccentricities there was a fund of the soundest sense and the tenderest affection. She had seen much and varied society, had been much admired in her youth, but had chosen to remain unmarried. Obliged by her physical condition to make herself the first object, she was saved from utter selfishness by sympathies as democratic as her personal habits were exclusive. Unexpected and commonly fantastic in her doings, often dismayed by small difficulties, but never by large ones, she sagaciously administered the affairs of those around her — planned their dinners and their marriages, fought out their bargains and their feuds.

She hated everything irresolute or vague. People might play at cat's-cradle or study Spinoza, just as they pleased; but whatever they did, they must give their minds to it. She kept house from an easy chair, and ruled her dependants with severity tempered by wit, and by the very sweetest voice in which reproof was ever uttered. She never praised them; but if they ever did anything particularly well, rebuked them retrospectively, asking why they had never done it well before. But she treated them munificently, made all manner of plans for their comfort, and they all thought her the wisest and wittiest of the human race. So did the youths and maidens of her large circle; they all came to see her, and she counselled, admired, scolded, and petted them all. She had the gayest spirits, and an unerring eye for the ludicrous, and she spoke her mind with absolute plainness to all comers. Her intuitions were instantaneous as lightning, and, like that, struck very often in the wrong place. She was thus extremely unreasonable and altogether charming.

—*Atlantic Monthly.*

Are You Ready?

Are you ready for life with all its multiplied cares and responsibilities, its trials and temptations, its adversities and afflictions, its sorrows and disappointments? Are you ready for death, its pains and weakness, its farewells and partings? Are you ready for the judgment, its review and its exposure of your inner life, as well as your outward acts and spoken words? Are you ready for that august tribunal where all must appear, to hear from the lips of Christ a welcome to the joys of Heaven, or the doom of banishment which shall consign the soul to endless darkness and despair? Are you ready to walk with the saints in light, ready to enter upon the enjoyments and enjoy the society of the better land?

If you are not ready for these things, think most seriously how short the time for preparation for salvation; remember that it is alone through repentance towards God and faith in the Lord Jesus Christ and a holy life that you can get ready for the future. Let not another moment pass without giving your earnest attention to this important work of life. Rest content with no state of mind short of assurance. —*United Presbyterian.*

TABLE CONVERSATION.—You will find a great deal of character is imparted and received at the table. Parents too often forget this; and therefore instead of swallowing your food in sullen silence, instead of brooding over your business, instead of severely talking about others, let the conversation at at the table be genial, kind, social and cheering. Don't bring disagreeable things to the table in your conversation, any more than you would in your dishes. For this reason, too, the more good company you have at your table, the better for your children. Every conversation with company at your table is an educator to the family. Hence the intelligence and the refinement and the appropriate behavior of a family which is given to hospitality. Never feel that intelligent visitors can be anything but a blessing to you and yours. How few have fully gotten hold of the fact, that company and conversation at the table are no small part of education.

—*United Presbyterian.*

Young Folks.

The Patchwork Cushion.

The season for making presents had come around again, and little Marion sat in her small rocking-chair, very thoughtful over some deep subject. Every one called her an "old-fashioned child," and so she was in some respects. This morning she was thinking over all the people she knew, and wondering who of them all would be likely not to get a single present.

"Because," she said, talking aloud, "I want to make a present to that one."

"I hope I am the lucky one, then," said mischievous brother Tom, who had come in unobserved while Marion was in her brown study.

She turned quickly toward him, a little disturbed to think she had been overheard, but as it was only Tom, she did not care much.

"Oh! Tom, I mean to make a present to poor old Debby Weaver. I don't believe she has anybody in the world to make her a present when Christmas comes around. It is going to be something I can make myself, and I do not know what that can be, unless I make her a new cushion for her old rocking chair. I could do that very easy, and she does need one."

Tom thought it would probably be a very good thing to do, though he did not know much about such things.

"I suppose we shall all be called upon to contribute to the general fund as usual?"

"Well you can give what you choose towards Aunt Debby's Christmas, though I can't promise to put it into the cushion."

Tom tossed her a fifty-cent note as his contribution, and then went whistling off, while Marion said:

"I am much obliged, for I had no intention of asking anybody for money. It will come very useful, though."

When Marion told her plan to her friend Louisa, she thought it a very nice one.

"Get out your old silk bag, and we will pick out your prettiest and brightest pieces of silk, and I will help you to cut them into diamonds."

"Why Aunt Debby would never use a silk cushion; she would be so afraid of spoiling it. I have a bright roll of colored flannels and gay cashmeres, and I am going to make a patch-work star out of them. I know it will suit her a great deal better."

The poor old woman sat by her lonely fireside on Christmas eve, thinking, thinking of the past, as only old age ever does. Her great "shell cat" sat on an old chair by the chimney-side, and her gentle purring made pleasant music as the twilight gloom was gathering over the earth.

But Aunt Debby's thoughts were far away on the happy Christmas times she had known in years gone by. Of the rows of little stockings along the mantel she had helped to fill, and the merry dancing eyes and tinkling bare feet which made sunshine and music in the old homestead on Christmas morning. And then her thoughts wandered away to the far-off homes which her birdlings had made for themselves, and to the grassy graves which now hid most of them from her eyes forever. Her lot had always been humble, but one who was a prince came often down to sup with her, and spread a royal feast upon her lowly board. She was not alone, for Jesus was her guest.

A gentle rap at the door aroused her from her reverie. In answer to her cheery "walk in," little Marion lifted the latch and entered, her rosy cheek, bright from the frosty air, and her eye sparkling with the pleasure which a kind act always gives to the heart.

"I have brought you a little Christmas gift, Aunt Debby," she said as she took the bright, soft cushion out of its paper cover and laid it on the table. "Now, please let me take out the old one and put this right in its place, so I can see how it will fit. I sewed the tapes on, so it is all ready."

Good aunt Debby could hardly believe her eyes, so pleased was she, and so unexpected was the gift. So she let Marion do as she pleased, scarcely speaking a word. But when the cushion was fairly tied in to its place, her admiration found expression in words. It was hard to tell which was the most delighted. Little Marion obeyed her mother, and only staid long enough to lay out the other gifts, which mother had sent in a covered basket. A little chicken pie in a bright tin basin, a pot of raspberry jam, a half dozen puff biscuits, and a paper of tea and sugar, which were bought with Tom's money.

What a happy Christmas time it was for that old lady and her cat, and how little it had cost any one. The remembrance of it warmed the lonely heart of the widow for many a long winter's day, and the sight of that bright cushion brought it back to her memory every time she looked at it.

Now, what poor person can you think of, who has not probably had a Christmas gift? Do not forget the poor and lonely, when sharing the good things God has given you.

A Bad Fire.

"Jones, have you heard of the fire that burned up the man's house and lot?"

"No, Smith, where was it?"

"Here in the city."

"What a misfortune to him! Was it a good house?"

"Yes, a nice house and lot—a good home for any family."

"What a pity! How did the fire take?"

"The man played with fire, and thoughtlessly set it himself."

"How silly! Did you say the lot was burned, too?"

"Yes, lot and all; all gone, slick and clean."

"That is singular. It must have been a terribly hot fire—and then I don't well see how it could burn the lot."

"No, it was not a large fire, nor a very hot fire. Indeed, it was so small that it attracted but little attention, and did not alarm anybody. The man for whom it did so much mischief saw it all the while, and thought it a little matter. A few drops of water would have put it out at any time. In fact, it often went out of itself, and the man lighted it again."

"What for, I should like to know?"

"Oh! he didn't seem to think what harm it was doing. He liked the smell of the fire, and amused himself with the pretty smoke."

"But how could such a little fire burn up a house and lot? You have not told me."

"It burned a long time— more than twenty years. And though it seemed to consume very slowly, yet it wore away about one hundred and fifty dollars' worth every year, till it was all gone."

"I can't quite understand you yet. Tell me where the fire was kindled, and all about it."

"Well, then, it was kindled *in the end of a cigar.* The cigars cost him, he told me himself, twelve and a half dollars a month, or one hundred and fifty dollars a year, and that in twenty-one years would amount to three thousand one hundred and fifty dollars, besides the interest. Now, the money was worth at least ten per cent, and at that rate, it would double about once in seven years. So that the whole sum would be more than ten thousand dollars. That would buy a fine house and lot even in Chicago. It would pay for a large farm in the country.—Don't you pity the family of the foolish man who has slowly burned up their home?"

"Wheugh! I guess now you mean me, for I have smoked more than twenty years. But I didn't know that it cost so much. And I haven't any house of my own. Have always rented, because I thought I was too poor to own a house. And all because I have been burning it up! What a fool I have been through life."

"There is still another idea."

"What is that?"

"You may live twenty years longer, and burn up another home."

"I see. I ought to leave off smoking."

"Yes, sir, many smokers feel that they ought to leave off."

"But I mean to give up my cigars, and quit."

"Yes I have known many to quit—the same man at least half a dozen times."

"Friend Smith, I tell you I am determined to quit once and forever, and to break myself completely of the bad habit. I am resolved to put out this fire, never to light it again. I won't burn up another home that my family so much need in my old age, and my children after me, when I am dead and gone."

"Well said, Jones! now I trust you will. If you are fully resolved you can, though I promise you a severe struggle. If you are not fully set in your purpose, the old habit will be to strong for you, and your second house and lot also will vanish in smoke."

"The boys had better never set a fire which costs so much, and which, though it might be so easily put out, is yet so likely, if once kindled, to keep burning all the rest of their lives.

—*The Sunday School Scholar.*

Little Sylvia.

This morning, almost as soon as I awoke, I heard the patter of little feet outside the door, and a little voice said:

"Please, may I come in?"

"Yes, darling," I answered; and the door opened and I saw the bright, laughing face of our little pet. Springing upon the bed, she nestled close to me, and said:

"I'm your rosebud, ain't I?"

"When you are a good little girl," said I, imprinting a kiss upon her pure white forehead.

"Well, when I say my prayers this morning, I am going to be Jesus' little lamb, sha'n't I? I'm your little pet and Jesus' little lamb;" and the little one laughed and looked so happy.

Last Sabbath she was baptized. When she came back from church, she said:

"I gave myself all to Jesus to-day. I musn't ever be naughty, nor plague D——(her little brother) any more, must I?"

Looking at me, she said, "Have you got a brother?"

"No, darling. I had a brother once, but he is dead," I answered, sadly.

"What was his name?" asked the child.

"Willie."

"Dead, is he?" said Sylvia, fixing her great blue eyes sadly upon mine.

"He has gone to live with Jesus, Sylvia," said I. The little one's face brightened, and she said earnestly:

"Is he? Oh, ain't you glad he's gone to live with Jesus in heaven? I wish I was gone, too. When I go, shall I see your brother up there?"

"I think you will, darling," I answered.

"Won't that be nice? I mean to be good to-day, and all the time now. Then I'll go to heaven." And so saying, she ran away.

Dear little sunshine! As her sister Jennie said, "everybody loves Sylvia." And so they do, and it is because she loves everybody.

Dear children, did you ever think that, if you want every one to love you, you must be kind and loving yourself?

Let every child who reads these lines try to be gentle and obliging to all around them, and they will find that others will love them more, and they will love others better than they ever did before.

—*S. S. Visitor.*

Boasting.

Anna Strong was a sad little boaster. Though she meant to speak the truth, she was so vain and thoughtless that no one could believe her.

She always wanted a long lesson; she would say: "I can learn it all; it is not too hard for me;" though when her class was called out to recite, she was very often sent back to her seat to study.

If anything was to be done at home or at school, Anna would say: "I know how; please let me do it," even if it was a thing she could not do at all.

Miss Eaton was Anna's teacher. One day she wished some one to point to the names of the cities on a large map, so that all the girls in the class might know where to find them.

"Oh, let me do it!" said Anna; "I know how to do it as well as can be."

"Yes, you may do it," said Miss Eaton; but Anna could not point to a single name that her teacher called.

"You are like a silly little pigeon I used to hear about when I was a little girl," said her teacher. "The story is, that when the pigeon first came into the world, all the other birds came, and offered each to build a nest.

"The cat-bird showed her its nest, all made of sticks and bark; and the sparrows showed her theirs, which were woven with moss and hair. But the pigeon, walking about in a very vain way, and turning her head from side to side, said: 'I know how to build my nest as well as the best of you.'

"Then the blackbird showed his nest, which was fastened to some reeds and swung over the water; and the turtle-dove said hers was easier to build than all, for it was quite flat, and made only of sticks laid together. But the pigeon turned her head as before, and said, 'I know how.'

"At last the birds left her. Then the pigeon found she did not know at all; and she went without a nest until a man took pity on her and built her a pigeon-house, and put some hay into it.

"Now, children, though the story of the pigeon is only a fable, and not true, yet you may learn from it a useful lesson. "Little boys and girls who are vain boasters, are laughed at by others, and only deceive themselves." Like the silly pigeon they say, "I know how!" but they often find to their sorrow when it is too late, that they do not."

—*American Presbyterian.*

THE GOPHER.—This little burrowing animal, common in the West, is like a squirrel. Gophers are sometimes called pouched rats, on account of their large cheek pouches, in which, as in a bag, they carry home their plunder. They feed at night on grasses, roots, and nuts, and are very destructive to trees and vegetables, cutting them up by the roots. In Iowa, lately, the government offered a reward of fifteen cents for every gopher. The boys, after a time, brought an immense number, and received the bounty; but soon it was ascertained that many of them had reared the little creatures themselves find-he business profitable.—*Young Folks' News.*

ALLEN'S ORIGINAL AND GENUINE

Nerve and Bone Liniment.

The Nerve and Bone Liniment was originated by Geo. M. Allen, n the year 1834, and has lived entirely on its own merits without the aid of advertisements; but owing to the many counterfeit and worthless articles called Nerve and Bone Liniment, now upon the market, has induced the proprietors to advertise it. Many certificates of leading citizens who have used and constantly keep it in their houses, as a great family remedy, could be added to the advertisement, but knowing the many virtues of Allen's Nerve and Bone Liniment, and that one application will satisfy any one of its beneficial effects, deem it unnecessary to bring the certificates before the public. Allen's Nerve and Bone Liniment does not effect a cure in a minute, but acts upon the Nerve and the Bone of the patient by its penetrating properties, when used according to the directions on each bottle, and gives new strength to the parts affected, and thus acts as an agent in helping nature to restore the diseased parts to health. It is also invaluable in all diseases of horses.

Be sure to call for Allen's original and genuine Nerve and Bone Liniment, all others are worthless counterfeits, and should not be tolerated by the public.

ALLEN & CO., Proprietors, Cincinnati, O.

For sale by all druggists.

HOSTETTER, SMITH & CO., Agts, for Pacific Coast.

NEWS SUMMARY.

PACIFIC COAST ITEMS.

THE papers in this State are finding much fault with "Carleton" for discouraging Eastern farmers from coming here, by deceptive statements concerning the high prices of farming lands in California. In a recent letter to the *Boston Journal* he says: "I doubt if there is a State in the Union where land is held at such high prices as in California. Farming lands, 50 or 100 miles from San Francisco, cannot be had for less than $100 per acre. The best lands are held at double these rates. Good land suitable for market gardening is cheaper within 10 miles of Boston than it is within that distance of San Francisco." Mr. Coffin does not seem to reflect that the land he speaks of near this city would be a good bargain at double the price for which land near Boston could be bought, and that there are large tracts of excellent land which can be bought at a merely nominal price. The *Santa Barbara Post* says:

This pernicious and foolish cry of high prices for land is still kept up, and is doing more to retard the development of the agricultural resources of our State than all other causes combined. It not only keeps away emigration from Europe and the Atlantic States, but it keeps thousands toiling for a precarious living in the mountainous districts of our own State, who would enrich themselves and the State in its valleys. Land may be cheap at $200 an acre and it may be dear at one dollar, the intrinsic value being wholly dependant on what per centage it will produce on the investment. We sometimes hear the cry raised here, that lands are held at outrageous prices, say from twenty to a hundred dollars; and yet a single crop of corn or barley could be made to pay for them. Are they high? As good corn lands as there are in the world, that will produce from 75 to 100 bushels per acre, may be bought in this valley for 40 to 50 dollars, and rented for one-fifth of what they will produce. It is absurd to talk about lands being high priced in California. They are cheaper than elsewhere in the United States.

EXPLORATIONS made by Gen. Conner, on Salt Lake, in his new steamer, prove that the water has risen 13 feet since the first surveys, and is rising now 1 foot per year. The boat ran for a mile in one place, over what was grazing land 5 years ago. It is thought that perhaps the subterranean outlet has been partially choked up.

THE track is laid to a point 12 miles from Sacramento on the Stockton road. The Central Pacific now extends 30 miles east of Elko. A passenger depot is being built at Vallejo. The workmen on the road from Petaluma to Santa Rosa have left work on that section of the road and are now employed below Petaluma.

A CORRESPONDENT of the *Sacramento Union* knows a man in this city, whose sacred rule it is to bestow $10,000 a year on the poor. The strangest, and the best part of the story is that only a few of his friends know of this generosity, the donor being satisfied with the reward of his own conscience.

THE steamer *New World* is now running regularly on the Vallejo route. The Navigation Company, in opposition, have reduced the fare on the *Antelope* to 25 cents, at which rate one can go and see the future metropolis for less money than it takes to see the sights in our own village.

SINALOA, Mexico, with 160,000 inhabitants, has only 3 weeklies, and one semi-weekly paper, the latter being supported by the Government. San Francisco with a smaller population supports about 70 periodical publications.

A GERMAN linguist thinks he has discovered among old Chinese records, proof that the whole Pacific border of our continent was explored by Chinese adventurers 1,000 years before Columbus discovered the Eastern shore.

THE citizens of Santa Cruz are going to establish an academy. It is a good sign that they propose to call it an *Academy* and not a College or University, as is customary in California and other Western States.

THE growth of San Rafael to its present size from a mere trading post, as it was a few years ago, is attributed, by the *Journal*, to its most excellent climate, the place having not much back-country to support it.

THERE have been 21 cases of small-pox at Napa, and 4 deaths. The disease is evidently abating in this city both in malignancy and number of cases.

A SENSIBLE man has exchanged a ledge in Treasure Hill, White Pine, for 1,300 acres of land near San Jose.

A PAPER, called the *Inland Empire*, is to be published at White Pine. It will at first be a weekly.

GOLD has been discovered in large quantities at White Pine—by parties residing in Philadelphia.

SAN LEANDRO, says the *Gazette*, boasts of 4 gang-plow establishments, all doing a good business.

TELEGRAPHIC.

EASTERN.—The people of Washington, without regard to party, propose to give an inauguration ball....The Treasurer of the German Protestant Church in Cincinnati, has absconded with $8,300....The sailors in New York are on a strike for $30 per month....The Union Pacific Railroad has reached its 1,000th mile....The tobacconists have had a convention in Washington....The confessions of Arnold and Atzerodt, in relation to Lincoln's assassination, have been published....The New York Workingmen's Association is in session at Albany....Rev. Dr. Littlejohn was consecrated Bishop of Long Island, on the 27th.

SOUTHERN.—The Maryland Legislature desire Dr. Mudd's pardon....At a meeting of the Trustees of the Peabody Southern Educational Fund on the 21st, it was stated that the cause of education at the South is rapidly advancing....Gov. Clayton has revoked martial law in Woodruff County, Tenn....Ex-Governor Pickens died in South Carolina on the 27th inst.

CONGRESSIONAL.—The Senate will confirm no more nominations except where actual vacancies exist....A Bill has been introduced, for the organization of the navy....Mrs. A. Lincoln petitions Congress for a pension....It is thought that the colored congressman from Louisiana will not be able to get his seat....A resolution has passed, to give old cannon for a monument to Lincoln....A joint resolution has passed, making Agassiz Regent of the Smithsonian Institute....The Central Branch Railroad Bill was defeated in the Senate.

POLITICAL.—Gen. Grant, it is said on very good authority, is very much opposed to the settlement of the Alabama claims on the present basis. It is thought he will recall Reverdy Johnson....E. D. Neal of Minnesota, has been nominated Commissioner of Education, in place of D. Barnard. ....D. S. Pratt has been elected U. S. Senator for Indiana. ....Hon. John Scott has been elected Senator from Pennsylvania....The Democratic Convention in Connecticut favors paying the bonds in gold.

FOREIGN.—10,000 French Canadians wish to return to Canada from the United States under the same conditions as those upon which emigrants are admitted from foreign countries....The small-pox prevails in Montreal....The Sultan still expresses a hope for peace....33 whites and 20 natives were killed in the massacre at Poverty Bay....The troubles still continue in Cuba. It is difficult to tell which side has the advantage....Rivero is President of the Spanish Cortes. ....Mr. Burlingame has had an interview with Napoleon, who expressed his surprise at seeing an American acting as Ambassador of China....Greece rejects the declaration of the Paris Conference.

SPECIAL NOTICE.

Acrostic.

P ain Killer is worth what it weighs, in gold,
A ll around the world are its praises told:
I t will Cholera cure—scourge of southern climes;
N o victim dies who takes it betimes.

K eep Pain Killer, a true friend, by your side;
I t will cure Cough or Cold, or Colic beside.
L ook out to apply it for Bruise or for Sprain;
L et it once be tried—'twill be used again.
E very word I am telling you, reader, is true,
R emember that Pain Killer is good for you.

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